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Foreword

When I read the second series of "Cultural Problems of the present", I promised the audience to tell you why I changed publishers. Mr. Johannes Rade, who produced the first series of eight Volumes of this company have been published, the Gebusiness practices of this publisher in general, as well as mentally the process that Mr. Theodor Duimchen, the Author of Volume VI ("The Trusts and the Future of Cultural humanity") for fraudulent reprinting against him are also quite suitable, not only the readers of "Cultural Problems of the Present", not only the German authors, but also the larger pubkum to be keenly interested.

But the material has become too big: the Taktics of the law firm (Justice Counsel and Notary Felix Kaufmann, Justice Counsellor Georg Mankiewitz and Dr. Hugo Bamberg), which represents Mr. Rade, already fills a dicken file and actually earns for himself a monograph. It

would take me way too far if I tried wanted to give a somewhat vivid picture of this attractive thing, and I therefore limit myself to say that today, after the trial has already a year, the main witness, printing shop owner Uschmann in Weimar, his statement still not although he had already been asked to do so in three instances has been convicted! So I am with Mr. Duimchen agreed that he himself would give this process a chaptertel in his book on "Our Legal System", which will be released as Volume V of the new series.

Possibly the grotesque even grows into a in a way that it requires a whole volume: the The relationship between German authors and their publishers is also a cultural problem, and not the smallest one. And the The trial Duimchen contra Rade will then be the district court, Regional Court, Chamber Court, Imperial Court, Bar Associationmer, the publishers and the printing owners' association etc. etc. have dealt with extensively and very be capable of protecting the value of German copyright law, Jurisprudence of German courts in copyright matters and the protection that the most decent property, that exists at all, the ownership of an author in his works, actually enjoys in Germany.

Tendency and attitude of the "Cultural problems of the present" remain unchanged. They will also be included in the The following series aim to identify the typical phenomena of modern culture and their causes examine and present their development. They serve no party or group, are completely independent dependent on all influences, from coteria or special interests and also give every employee full freedom his individuality and conviction.

The only thing that is relevant for the publisher is the Importance of the topic, as well as the spiritual power and the literary ability of the person who deals with it. Writing producers who are completely independent, who do something for our

Culture Have important things to say and express them in a good, formal perfect German, are hereby invited to Invited to collaborate.

Berlin W. 50.

Leo Berg.

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Introduction

For thousands of years the Jewish problem has been discussed discussed without success. Blinding love on the one hand, distorting hatred on the other side, in the middle the broad army of the ignorant and selfish. Between Due to these factors, an agreement was not possible achieve.

In ancient times, the Middle Ages and modern times whom the Jews despised, hated, and persecuted. From Russia country one currently hears of Jewish riots and Ju¬ In the Western European countries, the The gap between Jews and Christians is getting deeper and wider. Germany is discussing the repression of the Jews by the government, about keeping them away from all sued state offices.

In view of this bleak fact, I have
says: the undoubtedly existing Jewish question is the symptome of a disease, the determination of the nature,
the development and conditions of existence of the Judentum the same as what the diagnosis means to the doctor
Without them, any attempt at a solution is in vain,
Quackery.

However, a correct diagnosis can only be made by

find the mind striving for truth. That of hate
and love-moved mind can, in such an undertaking,
investigation only disturb and confuse and must therefore be possible
be suppressed as much as possible.

I belong, as far as my mind is concerned,
body and soul to Judaism. I live in the Jewish
religious associations and intends to continue
remain.

The tragedy of this self-destructive
Conflict between mind and reason can only
to fully empathize and understand whoever
Has experienced something similar himself.

To what extent I have succeeded in this writing
is to suppress any emotional excitement and always
The reader can judge whether to remain objective. In order to
To facilitate this judgment, I want to explain the circumstances from which
I have emerged, represent and show which
assumptions from which my thoughts originate, in
how I form the concepts, how the world view in
my mind is reflected. Then I want to present to the reader
my thoughts develop step by step. Because only
This much-lamented evil can be remedied by
unprejudiced people often do not, even with the best will in the world,
can communicate because they are linguistically competent, but not
understand each other spiritually.

I was born in a Russian-Polish ghetto.
My parents belong to those orthodox

Jews who see the welfare and salvation of their children solely in the
Study of the Talmud and all profane knowledge
condemn.

I spent my youth in the Talmud schools
where, by neglecting all secular education, a
the study of Talmudic literature
becomes.

Only as a mature youth was I
Acquaintance with modern Hebrew literature
to the world outside the ghetto. I
learned the German through Hebrew translations
Classics and philosophers know. The new, strange
The world that confronted me here made a
overwhelming impression. I was irresistibly drawn
to the sources of modern education.

Since any attempt to follow this urge is at the
Resistance from my fanatical environment failed,
I decided to leave home and everything that was dear to me,
to leave in order to find a place in the strange world

the one where I could satisfy my thirst for education.

So in my twentieth year I went to
abroad, penniless, inexperienced, lacking in reading and
Speaking any language other than Jewish
ian jargon. After years of planning and
After hopeless wandering I finally found a galizian town, the place where I was granted
Hebrew instruction to learn the essentials of life
Here I was able to acquire skills without the help of a
teacher in

Over the course of several years, the university will have
previous education.

I studied at a German university
then philosophy and Semitic languages. After Erlan
After completing my doctorate, I acquired the Prussian State
citizenship and took up the post of
Librarian at the Jewish Community in Berlin.
I left this position at the end of 1904 as a result of the publication
Publication of an article on which this paper is based
lies, 1) has been released.

For many years I have been working on a real concord
dance of the entire Talmudic-Rabbinic literature.
This work will, for the first time, provide a clear and authentic
ical picture of that gigantic creation that the
entire thinking, feeling and acting of the Jew
tum since the exile to the present day and no
even the slightest expression of life is subject to the arbitrary will of the
dividuums.

I also deal with special
love with the Platonic Socrates, with Aristotle, Cartesius, Spinoza, Kant, and Schopenhauer. From them
I have developed my worldview
lays.

As a child I sat at the Tish-be-Ab*) at the feet of my
Mother and listened intently as she, on the floor
sitting, surrounded by a circle of illiterate women
surrounded by a yellowed

---

* Fast day because of the destruction of Jerusalem.

Zeena-ureena* **) read the Churban"). The mother cried
the women cried, and I cried with them. And for a long time,
after the adults had risen to their
to pursue everyday activities, the
Child silent and sad there and pondered the great tragedy
that of his people.

I was heartbroken. Why was so much blood shed?
why these torments, this misery, these tortures,
this misery?

"The Jews sinned, and so God punished them
punishes," my mother said to calm me down.
Well, it couldn’t be any other way. If the
Jews had sinned, they had to be punished, that

was clear. But I still wasn't completely satisfied.

The child had grown up. One evening I went
and, lost in thought, fell into a goji-
sche Gasse. Then a crowd of Schkuzim attacked me)
and beat me mercilessly. And when I was covered in blood
When I came home, the old one awoke in me,
still unsolved question: Why? "We are in Golus
(Exile)", my mother consoled me. Certainly, if one lives in
Golus was, the "Patsch" were self-evident, but
They still hurt.

Years passed, and I became a Maskil (re-

---

* Name of a book written in Jewish jargon, in which the literature and Jewish history is presented in a way that is understandable to the general public.

** In a figurative sense: the story of suffering of the Jews.

'" '-'"Christian boys.

clarified), and as such I read with tireless
Zeal for modern Jewish literature, which has set itself the task
had made it his mission to mock Orthodox Judaism
ten and the "dachas", as we call the non-Jews
to be called, and now I was finally
everything was clear. Now I fully understood why Mil¬
million Jews were murdered, why this whole
Misery had come upon my people, and why I
I had been slapped in the face. We Jews were
We have always been a stubborn people; we did not want
Reading novels, not shortening our long skirts, not
go to the theater, not dance with ladies. Yes, we
have always been a fanatical, worthless people, we
wanted and still want from civilization
know nothing. But from now on, things had to be different.
We, we enlightened young people wanted to
natism of the old, on our flag the lie¬
be, good, worshipped civilization; then with
you go to the camp of the "dachas" and shake their hands
offer reconciliation. If I now offer a "Datsch"
on the street, I secretly laughed at him:
"I have left civilization behind the long caftan
Yes, it's there."

But this dream would not last long.

Shortly after the assassination of Alexander II,
Bad news from Russia to us in Russian Poland.
Burning, plundering and murdering, the raging
Mob through the Jewish communities. Like an unbridled
This flame stretched

This corruption continues to spread, horror and despair
spread throughout the Russian and Polish Jewish
It was as if the Zeena-ureena, the children
not) and whatever they are called, the proclaimers of Jewish
Suffering, alive. They were raised from the grave
stood, the Tituses, the Hadrians, the Crusaders and
what the great army of Jewish persecutors is otherwise called.

Now there were no orthodox and enlightened Jews
no more inner strife and discord. The misfortune
had united us.

And civilization?

As devastating as the recent events on
had worked on me, they were still not able to
to regain my faith in my idol, civilization
What did these sad excesses prove?
At most, that in Russia one is still far from the
culture. In the West, such proclamations
There was no way to
Discord between Jews and Christians will come more,
because both had civilization in their bodies. Yes, over there
In the West, the era had already begun where
Wolf and lamb grazed peacefully together.

One of my friends was at the time of this sad
Excesses traveled to Vienna for a few days.
When I returned, I quickly went to see him, and my first
The question was: "What does

---

* Lamentations and prayers of repentance sung in the synagogue on the day of the destruction of Jerusalem
be recited.

I was firmly convinced that
that the Viennese mock civilization over this
speaking riots would be just as outraged as
I; and I found comfort in having companions in my
to be in pain.

A few years later, I had the opportunity to
my fellow sufferers in the civilized West,
On the spot, to get to know each other. And again I had to
bury a beautiful illusion.

What I had not thought possible became
to reality. Antisemitism could also be found in
German countries, in this Canaan of civilization,
Take root. Initially shy and unattractive,
This monster grew in size day by day and
audacity. And when finally his destructive power
had come to light, it was about the still
dwindling small remnant of my optimism.
My belief in the refining and reconciling power
civilization was destroyed.

I have these sentences a few years after I
had left the ghetto, in another community
curtains. Whether I had a clear idea at that time
attitude towards my idol, civilization, whose
Loss made me so inconsolable? Hardly. And
but in these sentences the state of mind of the ghetto
child's life. The storms and
To see the struggles that the transition from the limited
ten to the free worldview in him

his desperate groping and struggling
for some kind of stop amidst the swaying and
fading ideals.

It seems to be in the nature of the ghetto Jew,
that he cannot live without an ideal worldview
can.

In my youth, the Talmud was the most
most precious good. To immerse myself in him, to follow his teachings
To live was my noblest endeavor, my highest
Goal. He was an inexhaustible source of comfort,
Peace of mind. He gave me the certainty that everything
happen, all action somewhere and sometime in a
a good, wise purpose, a just principle
must be completely resolved. From him I drew the confidence
view that I am not a plaything of stupid chance, the
unjust arbitrariness; that a higher being controls every
Hair of my head, guard, protect, the iniquity
punish, repay the unjust suffering and the benefit
reward. I was convinced that the Talmud had
followers to good, noble and happy people
che.

That was the worldview of my youth.

Then were days of the hardest trial, the deepest
deepest spiritual distress for me. With all my strength
I struggled against the doubts that flooded my
Belief, to destroy my peace of mind, my happiness in life
threatened. And when my faith was broken,
the world of my ideals under the weight of doubt
collapsed, I clung to a
new ones that

promised to replace what I had lost. What
formerly the Talmud, were now for me the modern
sciences, modern culture and customs.
That's what I called civilization. And as before, from the valley
mud, I now expected a good
and just explanation for everything that happens and
Act, I believed that they made people good, noble and
make you happy.

In these expectations, I saw myself as a Jew on the
Most painfully disappointed. Civilization had
the Christians are not happy, the Christians are not good and noble
power; she had protected the Jews against the most brutal hatred
volitions, riots and persecutions
protect me. And she also gave me a satisfying
sufficient explanation for the unjust suffering of my volkes cannot give.

Now I was, as before, in need of support and support
robs me of something that I now need less than before.
Without a moral faith, a high ideal,
I walked on the thorny, impassable path that
I, since leaving the ghetto, have not entered,
to move forward.

In this desperate time I searched and found
in philosophy the guide that led me out of
dull, breath-taking and desolate lowland to
liberating, luminous, unlimited heights.
Here I learned the world of appearances, unclouded by affections, passions, inclinations and dislikes, hatred
and love,

Beauty and ugliness, badness and goodness, one
from the point of view of correctness and truth
Now I finally found the lost peace of mind
the vanished vitality and the sunken
courage again. What once seemed to me to be unjust
and wounded my mind, was now for
me an effect whose cause I did not yet know.

And I found that logic is superior to practical action.
like man, who, by being in his de¬
conclusions only from purely factual moments, but not
is guided by considerations for his family, this
far more useful than if he were to base his decisions on
his relatives.

In ancient times and the Middle Ages, research, searching
and striving moves in a circle and is never
to the successes of today. Except for minor
Exceptions have been made in earlier times in science
scientific research from the ethical and aesthetic
cannot completely free oneself from this philosophical point of view.
If one examined an object, according to its nature
researched, the investigation and the research itself were
end in itself to determine the truth, but
only means to do something pleasant, beautiful, useful
to achieve something good.

We do find thinkers and researchers who have a
run to purely logical thinking; but their
Energy is broken by the prevailing current
their achievements are destroyed.

striking example of the stark contrast between
ethical–aesthetic to logical thinking, the
two thinkers Galileo and Cremonini. While that
ruthlessly explores his object and believes that
known result, unconcerned about the consequences, openly
speaks, Cremonini does not want to look into the telescope
so that he can escape the unpleasant truth
not convincing.

And it is precisely this ruthless research, which,
concerned about what is pleasant or
unpleasant, beautiful or ugly, useful or harmful
seems good or bad, has followed its path,
unintentionally brought immeasurable blessings to humanity,
an infinite abundance of life's goods and benefits
She is a sun that shines everywhere her
Rays penetrate, the shadows of fanaticism disappear
scares, dries swamps, attracts cultural germs, blooms
grow and mature. But the rays of this
Sun does not reach all lowlands, ravines and morasses
te of the human mind. Still stored
create dark prejudices, hatred, envy and malice
considerable limitations in many areas of life.

These are the problems that humanity
currently suffering, and with which she cannot cope sooner
will be until it is replaced by purely logical research,
which is called scientificity, radiates
has been.

Chapter 1: Sources

I now decided to look from a purely logical point of view points to examine the Jewish problem.

The Old Testament consists of 24 books men, which fall into 3 groups.

I. Torah (the teaching) consists of 5 books (Pentateuch) and treated, after sending a short Report on the creation of the world and prehistory of humanity:

1. the fate of the Hebrews since the appearance of their of the progenitor Abraham until their immigration into Palestine (approximately 2000–1400 BC);

2. Rules and teachings about their conduct God, their country and each other.

II. Nebiim (Prophets) consist of 8 books and deal with the fate of the nation since its arrival reign in Palestine until the Babylonian exile (586 BC). Chr.).

III. Ketubim (hagiographs) consist of 11 books and contain:

1. a review of the entire Hebrew history layer since Abraham until the return from

the Babylonian-Persian exile (2000–516 BC);
2. epic, lyrical and didactic works that are not the nation as its object.

The time when the Old Testament was completed and canonized, its text fixed and vocalized, is cannot be determined exactly. The conclusion and the canonization ization is said to have taken place around the 1st century AD, the fixation and Vocalization may have occurred in the 6th or 7th century. The text of the these books, in the form in which he came to us, is called Masoretic.

In addition to the Masoretic one, there is also a Samaritan Tanian text and a Greek translation of the Bibel.

The Samaritans are remnants of the Samaritans who lived in 722 BC. by the Assyrians from their northern Palestine Israelites exiled from their land. Their Bible consists from the Pentateuch and the Book of Joshua and departs differs significantly from the Masoretic text.

The Greek Bible translation, Septuagint called, had been with the Greeks for about 200 years BC Chinese-speaking, especially among the Alexandrian Jews in use. It contains, in addition to the Torah, the Prophetes and hagiographers nor the Apocrypha (Book Judith, Wisdom, Tobias, Sirach, Baruch, Maccabees) and pseudepigraphs (Esther, Susanna, Beth of Babel, Dragon of Babel, etc.). As the Samaritan Bible The Septuagint also differs considerably from the Masoreti ical text.

The most important and for the assessment of Judaism
The most authoritative book is the Torah. According to Orthodox
Interpretation from the beginning to the last 8 verses, which
deal with the death of Moses, from God to Moses word for
word has been dictated. 2) Therefore, every word is absolutely
true and holy, every precept for all eternity
dend; and no letter shall be added to this book
added or removed.

The remaining books of the Bible are for the Jews
also holy, but they have no binding force
and have therefore never embraced Judaism in the way that
Torah influenced. The most respected prophets and the
Psalmist, who is no less highly regarded, speaks
with disdain, often even with contempt for
the victims and the entire Jewish cult. 3)

But this opposition has never existed in Judaism
have had any practical success because they are against
the Torah, which explicitly requires sacrifice and worship,
"When the prophet Elijah comes and says something
says something against the Torah, you must not listen to it," says a
generally accepted tradition. 4)

Whether the Torah was really written by Moses with or without
Inspiration, or in the time of Hezekiah, Joshua, Ezra or
otherwise when it was written, whether it was written by one or
many have been edited once or more than once, which
Basics used in the editing process, and what was added
has been added: these are all questions that the
taught the already

300-year-old biblical criticism is still not in agreement and
will hardly ever agree unless a happy
Chance should reveal such discoveries that shed light on
can bring this darkness. 5)

This much is certain: at the time of Ezra, towards the end
of the 5th century BC, the Torah was already generally known among the Jews
been known to me and a divine authority
It is also highly likely that her
Text was already fixed at that time.

The Torah first wants to shed light on the original
history of humanity in general and of the Hebrews
in particular. Then their laws, regulations
writings and teachings the entire religious, public
and regulate the nation's private life.

The Torah probably already wanted to fulfill this task in its
origin only to a limited extent.
The expressions of life can never be completely
Written statutes are drawn up and regulated.
The duration had to be in constant flux
and never-before-calculated life phenomena
transcend the narrow confines of written statutes
and form side currents that, in the course of the diverse
simple, often very stormy shaping of Jewish life
bens the Pentateuchal statutes in extent,
meaning and importance far exceeded. Should the
Torah nevertheless retains its measure and direction for all time
To maintain its influence, one had to
Torah-related currents, all traditions, sit¬
customs and traditions,

which already existed among the people at the time of the Torah's writing
which, but not taken into account by the Torah, or
caused by the development of living conditions in
Over time, with the Torah in ir¬
any connection. This task was solved by the
Interpretation.

Its interpretation is probably as old as the Torah itself.
oldest professional Torah interpreters known to us
a message has come, the Soferim (scribes)
taught), who found in Ezra the most famous master
They were chosen by the men of the great Synod
the Persian period, the Sekenim or Gerontes of the Greek
Chisto-Syrian period, the Synhedrine of the Roman period,
In the last period of the Synhedrin, since the
practically minded Sadducees were completely suppressed and the
Pharisees living exclusively in religion, the Al¬
had seized power in the Synhedrin,
The interpretation of the Torah took on a new character.
they used to be just a means to an end, just to make life easier
To keep the script in harmony, it was now
Main purpose. According to the principle "Research and you will
receive reward" (Sota 44) were now in the Synhedrin
Questions from the Torah or into the Torah inter¬
presented, which life has never produced, which practically never
This desire for interpretation for the sake of
Interpretation grew enormously since the
Temple destroyed and the Jews were denied anything of their former
glory than the Torah, "with which God presented
the

Creation of the world filled his leisure hours
has". 6) In the past, the interpretation of the Torah was a matter for a single
institute, which at least appears to be a unit
represented, 7) so after the destruction of the
Temple this task the Tanaim, the teachers who are in the
University of Jabne and finally in Tiberias under the
Nasi united, but not for the long term, as
it was aimed at, were able to hold together. Inconsequence of the fragmentation and the disappearance
the political-national shackles are increasing
The research addiction grew over time, the material that
has been attributed to countless authorities, such
that a single person can hardly control it anymore.
This material, which, in contrast to the
written called the Oral Torah,
For a long time, one could escape an insurmountable
Don't be afraid to make a decision. 8)

The restructuring of the situation meant that
but forced to do so.

After the unfortunate revolt under Hadrian
the pressure of the Romans against the Palestinian
Jews so that they had no choice but to
to emigrate from their homeland.
wind directions, an uncertain future
One could not expect the crowd to
the tremendous material that even the professional scholars in
quiet times and under orderly conditions
to control more in its entirety
wanted to remember for the duration. Ande¬

rer-

On the one hand, oral teaching was the soul of Judaism become.

So, towards the end of the 2nd century, it was decided derts n. Chr. under the Nasi R. Jehuda the entire To collect, sift through, and interpret oral teaching material organize and write down. 9)

Nasi R. Jehuda, who was responsible for editing this work was incumbent upon, seems to be a man of education and taste This comes from classical Hebrew in which the Mishnah is written, and the very pleasantly away from the Aramaic gibberish which was the colloquial and written language of the Jews. This contrasts no less favorably with Work of the later monumental work of the Jews, the Talmud, through a serious pursuit of systematic ical order.

The material of the Mishnah is divided into 6 orders:

1. Agriculture is about what, where and when may be sown, planted and harvested,

2. the festivals,

3. Marriage and inheritance law,

4. Civil law,

5. Victims,

6. Purity laws.

After the completion of the Mishnah, the Tanaim, the Amoraeans, the explainers. They stood at the Head of the Babylonian and Palestinian Academy While Palestinian universities are of the pressure on the Jews there, and the increasing emigration over time sank lower and lost their reputation

and lost importance, the academies reached Babyionia to the highest splendor and prestige.

The Amoraeans have the same attitude to the Mishnah relationships, like the Tanaim to the Torah; they seek the mixed to explain na, to demonstrate their relationship to the Torah, Contradictions between the individual Mishnas or with the sayings not included in the Mishnah of the Tanaim and to create a correct Mishnah text. Then the Halachas are the regulations for religious and public life, examined for their validity and fixed.

Approximately two to three hundred years after its writing The Mishnah faced the necessity to the results of the Mishna, which has been orally transmitted to date, To write down hermeneutics and hermeneutics criticism. In Palestine This work was done in the 4th century, in Babylonia in the 5th. century under the name Talmud or Gemara.

Both names mean "what has been learned" or the Conclusion drawn from the teaching (Mishnah).

If one compares the two monumental works, the Mishnah and the Talmud, together, so the un¬ the great degeneration which the Jewish spirit has undergone during the which has been in decay for three centuries. Already in the Mishnah There are numerous signs of mental confusion. It often contains absurd speculations. But the Jews still cling to their native soil, who supplies the people with those juices that will nourish their spirit preserved fresh and naturally. The root of the young dian spirit

healthy. With the separation from the homeland, this root. The Mishnah teachers were already on the unhappy thoughts that ritual enjoyment ability of the egg laid on the holiday to become an object to make an extensive speculation. 10) The valley Mudists have now gone further and have in all Seriously the question was raised as to what it would be like if the egg laid half before and half during the holidays 11) Such offspring of a pathological Hirns do not occur sporadically in the Talmud, but are the rule. In other respects too, we look the Talmud, how much taste and sense of order the Jews suffered. From the correct language of the There is no trace of Mishnah in the Talmud. Language is a lazy, careless, grammatical Aramaic that mocks the rules. The editors have the found material in a clumsy and tastelessly unpolished and without any architectural plan. In the As a rule, entire academic lectures are presented in the exact Wording reproduced, one and the same object is used in various places, in a variety of forms and from the most diverse points of view The discussion is endless, in the In most cases, it is caused arbitrarily. It confuses through its subtle form the clear meaning and makes It is often impossible to find out the factual core.

However, as confusing as the presentation, as confusing the Content mixed up, however absurd the greatest th part of the content, the Talmud remains after two directions an admirable and important Work. It encompasses the entire feeling, thinking and actions of the Jews and leaves no matter how insignificant expression of life of the individual's will. In The sum of all knowledge of that time is stored in it chert, which, properly exploited, can be used for every subject of could be of great value.

After its completion, the Talmud received the same Reputation that the Mishnah and the Torah once enjoyed. And like the Mishnah and the Torah, the Talmud the subject of ongoing research in Educational institutions and among the people. The results of this research sions that continue to be written down extend to the present day. The literature tur, which, unlike the Talmud, is rabbinic literature and has grown to infinity, has a triple task:

1. to comment on the Talmud;

2. which is recorded in the Talmud in a confused jumble
laid halachic material for practical use
to organize and check its validity;

3. the new ones that emerged in the post-Talmudic period
Living conditions and circumstances in halachic norms
to add men.

Rabbinic literature thus breaks down into commentaries
re, codices and responses.

Judaism has a fourth literary genre after
conclusion of the Talmud, which the whole
Middle Ages and modern times, the largest part of the Jewish
has occupied us most vividly: the Kabbalah. But
In this literary genre it has been shown that the Judentum is instinctively averse to any kind of mysticism.
Although it was pursued with great zeal,
but the Kabbalah never became central to the Jews
it was basically seen as a minor matter and
has no lasting influence on religious life
Joseph Karo, the author of the
ten Jews in canonical standing,
Shulchan Aruch, was one of the most ardent Kabbalists.
It is characteristic that in his book there is no trace
the Kabbalah can be found.

The total number of Jews currently living is
amounts to approximately ten million. Around eight million
lions live in the East (Russia, Poland, Türkiye, Balk¬
against two million in the West. 12) The Jews
of the East still live entirely under the rule of the valley
muds; the Jews of the West have for the most part
abandoned the Talmud and the culture of their host peoples
assumed.

These are the sources that I have found useful for orientation about
the Jewish problem.

Chapter 2: Biblical Ideals and the

reality

Let us first consider the most important and decisive
most important source, the Torah.

"And God said to Abraham, Go out from your
a country, your birthplace, your father's house, in
the land I will show you. I will ma¬
to a great nation and bless and make great
your name, and you will be a blessing, and
Through you all the nations of the
Earth." (Genesis 12:1 ff.)

Whatever the actual basis for this
count, whoever wrote it
may be: it certainly shows clearly how the most authoritative
Authority of Judaism the origin and future

fate of his people.

A man steps out of his family, breaks away from
Soil and clan and moves into the distant world to find a
to found a nation. Such heroes are in the nations
This is not without precedent. Cadmus and Aeneas also
to found a nation. While this
Men are only concerned with the founding of a nation,
should

for the forefather of the Jews the founding of the nation
only a means to higher ends: he has a
great religious idea, and he wants to bring a people into being,
that will become the bearer of this idea. This people with this
The idea is to replace the morally corrupted
their atrocities doomed humanity
a warning example, a beacon, a blessing
the.

"I, the Lord, have called you with righteousness
and have made you a light to the Gentiles, that you
open the eyes of the blind..." (Isaiah 42:6-7)

The view that Judaism is responsible for the spread
was created because of a religious idea,
which the peoples, as soon as they have recognized them,
Inspire respect and admiration and to see
can be found throughout the biblical
Literature. "And you shall give me the most excellent of the
nations, and a priestly kingdom and a holy
people," the Pentateuch has Jehovah tell the Israelites
the Exodus from Egypt. (Exodus 19:5)

"That you keep all his commandments and that he may make you
Most High make you above all peoples and you will be praised,
praised and honored ... that you may be a holy people
est." (Deuteron. 26, 18 ff.)

"For this will be your wisdom and your understanding
among all nations, when they hear all these things
messenger, and they will

say, what a wise and understanding people this is. For
Where is a glorious people that has such just customs and
messenger than this Torah." (Deuteron. 4:6 ff.)

But of course, the achievement of this great, glorious
The goal was still far, unforeseeably far away. Until then
Israel had a difficult, thorny path back
It was necessary to fight against the age-old prejudices of a whole
world, and it was to be expected that in the
this struggle Israel for an indefinite period of time,
would be disrespected, ridiculed and mistreated.

"Surely my servant will prosper: he will
rise up and be exalted and be highly lifted
be! Although many have been astonished at you,
His appearance was disfigured and no longer human-like
and his form no longer resembles that of humans
children, he will amaze many peoples with wonder and awe
make them jump up; because of him kings will
Press your mouth shut, because what they never tell
was, they look, and what they have never heard, they take

they are true. Who has proclaimed to us what was believes, and the arm of Jehovah - to whom was it revealed? And so he grew up before him, like a root sprout and like a root out of a dry ground: he had neither form nor beauty that we should look at him like, and no appearance that we should like him He was despised

and abandoned by men, a man of pain zen and familiar with illness, and like one before whom one covers the face, despises him, that we consider him nothing But he has borne our infirmities, and He took our pains upon himself, but we held considered him punished by God, struck by God and plagued, while he wills for our transgressions pierced, torn apart for the sake of our accusations was malmt: punishment, for our salvation, lay upon him, and by his stripes we are healed." (Isaiah 52:13-15, 53, 1-6.)

But the victory should be all the greater, the success become all the more glorious.

"Thus says the Lord: In that day ten men ner from all kinds of Gentile languages a Jewish Man by the tail and say, we want to go with you, for we hear that God is with you." (SaCharia 8:23.)

"And many nations will go and say: Come, let us go up to the mountain of the Lord, to House of the God of Jacob, that he may teach us his ways and we walk in his paths." (Isaiah 2:3)

"And kings shall be your guardians and princesses of your a nursing mother, they will fall down before you to Earth on your face and the dust of your feet cken." (Isaiah 49:23)

The ideal envisaged by the Pentateuch is:

sole worship of Jehovah and observance of his precepts writings.

"And I will give these lands to your children, and through your children will be blessed all Nations of the earth, because he (Abraham) obeyed me and has observed my commandments, laws, and teachings." (Genesis 26:4)

These two cardinal virtues: Worship of Jehovah and the practice of his commandments, Moses continually sharpens in the most eloquent words to the Israelites.

"And you should now know and take to heart, that the Lord is a God in heaven above and in the earth beneath earth and no one else. That you keep his rights and commandments that I command you today, it will be yours and your your children after you will prosper." (Deuteronomy 4:39)

"Observe my laws and statutes and do not these abominations ... for all such abominations have the people of this land, those who were before you and who

Land polluted." (Levit. 18:26.)

As a means to realize this ideal,
The Torah offers proofs, promises, and threats.
Proofs are the unheard-of miracles and benefits that
Jehovah has exercised for and upon Israel.

"For ask about the former times, which were before you
beings, from the day that God raised man up on
Earth created...

whether anything so great has ever happened, or the same has ever been heard
been: that a people had heard God’s voice from
speak to the fire as you have heard, and yet live,
or whether God ever attempted to create a people from a
To take people by temptation, signs, wonders,
Struggle, by a mighty hand and an outstretched
ten arm and terrible deeds, as all this the Lord,
your God did for you in Egypt, before your eyes
(Deuteron. 4. 32.)

But much more eloquent and effective than the evidence
are the promises and threats.

"If you faithfully obey the voice of Jehovah your God
tes, obey and take care to do all his
messengers that I give you today, then Jehova, your God, exalt yourself high above all the nations of the earth.
And all the following blessings will be
come to you and realize itself in you, if you
hear the voice of Jehovah: Blessed are you in the city,
Blessed in the field, blessed is the fruit of your womb
and your crops and the produce of your livestock ...
Blessed is your basket and your baking bowl, blessed
you are blessed when you enter, blessed when you go out
Jehovah will destroy your enemies who rise up against you
ben, strike down before you.

... But if you do not obey Jehovah's requirement
chest ... so all the following

The following curses will come upon you Cursed are you
in the city, cursed in the field, cursed is your
Basket and your baking dish, cursed is the fruit of your
body and the fruit of your field, the produce of your
Cattle and the clothing of your sheep, cursed are you,
when you enter, and cursed are you when you leave
Jehovah will send against you the curse, the
Dismay and cursing in all business,
that takes hold of your hand until you are
The wickedness of your deeds, because you have forsaken me
sen you have, are quickly destroyed and destroyed.
Jehovah will make the plague cling to you until
she has wiped you out of the land ... Jehovah will
you with consumption, fever, inflammation and heat,
with dryness, burning and yellowing ... the
The heavens above your head shall be bronze, and the earth uniron will be with you. Jehovah will strike you with the
Egyptian ulcer, with plague boils, scabies and scabies,
which are incurable. Jehovah will strike you with madness
sense and blindness ... you are always oppressed
and be robbed ... Jehovah will strike you on the knees and
Thighs with incurable, malignant ulcers,

from the sole of the foot to the top of the head ... you will become an object of horror, ridicule and scorn are spread among all the peoples among whom Jehovah

will lead you ... Jehovah will against you ... a people that flies like an eagle ... that has no Shows consideration to the old man and has no mercy with the boy ... in the fear and distress, in the your enemy will put you out, you will lose your womb feed on the flesh of your sons and daughters..." (Deutron. 28, 1 ff.)

According to Jewish tradition, since the days when Abraham went abroad at the command of his master went to found a nation, four thousand years re passed.

Since then, countless peoples have passed through the Schaubühne of life. They have striven, struggled, suffered and, when their time was up, the law of becoming and passing away. Only IsRael has to defy the destructive power of time liked and still wanders among the living. His bones are rotten, his flesh is dried up, he is consumed the marrow. But animated by a mysterious power, the wandering Jew gasps like a ghostly being, mocked, ridiculed, and abused by the mischievous youth follows, on the endless road, still restless towards his goal.

But there are moments when the elderly wanderer, exhausted by the endless toil, for a while pauses in his walk and looks back There, like ghosts, all phases of his life pass by layer passed before his eyes.

A youth, full of radiant strength, indomitable Courage and noble enthusiasm, Abraham came into the world stormed out to accomplish great things, things never imagined. Humanity had strayed from its good, noble origin jumps away, was in the pool of sensuality, Idolatry and the common, low mentality and conduct and doomed to ruin And Israel wanted to save them from the pit, wanted himself to be a good, noble and holy priest and serve as a shining example to the peoples right path. Whether his goal is desirable and was feasible? When has the enthusiastic youth ever possessed of a cold, deliberate mind, their ideal worthless and to find it unfeasible? The value was shaped by the unflexible will; and the tremendous difficulties, which has been with the people of Israel from the very first step challenges were only able to strengthen the youthful strength, to strengthen defiance, increase enthusiasm and Israel in the hope that despite all the travails experiences and cruel disappointments his ideal would finally be realized.

And what cruel disappointments and gloomy This old man has gained experience in his earthly life not experienced!

Already at its first appearance, the tribe

father of the Jews, who, according to the command of his God,
blessing of the peoples, in continuous conflict
te with its surroundings.

These increase with the increase in his
bad and reach their peak in Egypt:

"And the Egyptians were afraid of the children of Israel."
(Exodus 1:12)

The Israelites had finally managed to build a home
But internal disputes and external hostilities
de constantly shook the foundations of their state,
until he finally under the Babylonian king Nebuchadnezzar
came to an end and the largest and most important part of the
population was transplanted to Babylonia.

Shortly thereafter, the Jews came to power through Cyrus' victory
over the Babylonians under the rule of the Persians.

The customer service is sparse and not at all reliable.
which is taught in the Bible in the Book of Esther about the
The Jews came to us under the Persians
But this sparse and unreliable information is
nevertheless extremely characteristic. The Persian minister
Haman appears before his king with the following accusation:
to the Jews: "There is a people scattered and dispersed
among the peoples in all the lands of your kingdom;
their laws are different from those of other peoples and they
do not act according to the king's laws ... please
the king, let him issue an order to kill them."
(Esther 3:8-9.)

As a result of this accusation, the King issues a decree to all countries
who gave his kingdom the order: "To destroy, to
strangle and kill all Jews,

young and old, children and women, in one day." (Esther
3, 13.)

From the context it is clear that this
Order not only to the authorities, but to the
population of the entire empire; that he fer¬
ner would undoubtedly have been carried out if the king
nig had not withdrawn in time.

Whatever the historical basis of this narrative
may always have, the fact that they were written down
has been done so that it can be considered credible
could, the inhabitants of the entire Persian Empire
would have been able, at a royal command,
to act in such a cruel manner against the Jews
hen, establishes a relationship between Jews and Persians
predict that it was not at all friendly
could.

On the fate of the Jews since their return from
the Babylonian-Persian exile up to the Maccabees
(536-169) we have no news of any significance.

With the conquest of the Persian Empire, Palestine
na, which was previously a Persian satrapy, under the Bot¬
moderation of Alexander the Great. Only with

the Syrian king Antiochus Epiphanes (175–163), under whose sovereignty Palestine was, the Jewish History suddenly emerges from the darkness light.

"In those days there went out of Israel wicked men schen; they persuaded many, saying:
Let us, therefore, with the peoples around us, us

brothers. For since we separated ourselves from them, Much misfortune has befallen us. Such a speech pleased them And some of the people declared themselves ready, to go to the king, who gave them authority to sit of the Gentiles. So they built in Jerusalem a gymnasium according to the custom of the heathens, the foreskin was restored and thus removed treacherous from the holy covenant, joined themselves with the Gentiles and sold themselves to do evil ... Then The king sent a letter to his entire kingdom that all may become one people and each one his customs. And all peoples submitted the king's command. Many people from Israel also found fell from his religion, sacrificed to idols and consecrated the Sabbath." (1. Maccabees 1, 12 ff.)

The outcome of this unprecedented struggle between Hellenism and Judaism is well known.
The Jewish worldview has emerged as the victor gone.

The phenomena that this victory has produced are instructive in three ways. Firstly, shown that the Jewish religion is not influenced by any power means can be suppressed. The socially anarchic and politically untenable conditions that have existed since this victory until the complete collapse of the Jewish state in Jerusalem have ruled, prove secondly that the

Jewish religion in its consistent implementation makes the existence of a state impossible; that finally with the representatives of other worldviews cannot live in peace permanently, regardless of whether it remains firmly orthodox or to adapt to the prevailing spirit as much as possible seeks.

The Alexandrian Jews are said to have been Alexander the Great settled in Alexandria From the written monuments of that period it is that the Alexandrian Jews were completely hel- They have Greek names, know The Bible is almost exclusively from a Greek Translation and writing an educated Greek. They also seem to lack male and bourgeois Efficiency not to be inferior to their fellow citizens Since the Alexandrians generally have a higher education education and manners, one could easily assume that in that city between Jews and non-Jews with whom a good relationship existed. But this assumption turns out to be wrong. In the 1st century AD, suddenly in Alexandria for a minor event omission of a persecution of Jews with the most ugly

and most cruel side effects: looting,
Desecration and murder.

From the writings of Josephus against Apion, the then
leader of the anti-Jewish party in Alexandria,
It is clear that the reason for this announcement
tions are not a momentary aberration of the human
ly mind,

but an old hatred that remained ever alive.

If one reads the accusations of the rhetoricians Chaeremon, Lysimachos and Apion, against whom Josephus defended himself
one is astonished that a three-hundred-year-old
Living together and participating in culture
tur of fellow citizens has not been able to create a basis
where understanding and friendly
coexistence could be achieved; that the Jews in
their nature, thoughts and feelings to their fellow citizens
have remained so completely alien and unsympathetic.

It was no different at that time in the rest of the Diaspora around the Jews We hear of exterminations
many Jewish communities. 13)

On the relationship between the Jews and the Romans
We have an abundance of Jewish news.
They leave no doubt that the Romans, since
Pompey's appearance in Jerusalem until his downfall
of the Roman Empire, a true scourge of God for the
Jews were. In moving and shocking words
It describes how cruel and merciless the
Romans acted against the Jewish people. 14)

Among the anti-Jewish statements of Roman
For writers, the most serious aspect is the external
of a historian who always keeps himself well informed
directed and the pursuit of the greatest possible objectivity
vity reveals.

"They harbor hostile hatred against everyone. They separate
from table and bed ... they abstain from mixed marriages
themselves, those who have converted to their religion take these
habits, and first and foremost, they are taught
to reject the gods, to abandon the fatherland, Eltern, children and brothers." (Tacitus, historiae
5, 5.)

Since the final destruction of the Jewish religion
by the Romans, the hatred of Jews has increased in intensity
and extensity increased. Even during the existence
of the Jewish state, a very large part of the Jews
lived in the Diaspora. Numerous and large Jewish
We find Christian communities not only in Asia and Africa
ka, but also in all countries and islands of Europe,
where Greek and Roman culture and power
had expanded. 16) These communities were never
popular with their fellow citizens. But they had,
as long as the state existed, a base in their
Motherland. The Jewish Empire also never had a
great power, but it was the case with the then
political situation, where the possession of the Middle East was fought over
was, after all, a factor that not even

the rival great powers (Ptolemies, Seleucids, and Romans). Therefore, they often found themselves forced to act against the Jews living under their protection to take various considerations into account.

After the fall of the Jewish Empire

The Jews emigrated as a result of the unbearable The expression of Roman rule. This fact has increased the friction between the Jews and their host populations has increased. The elementary violation of the now freed from all considerations of Jew-hatred This prevented the migration of peoples, which began at that time zend, the national bonds of the old world were broken, the most heterogeneous elements of people thrown together and national differences have not been allowed to develop.

Under the flood of peoples, the Roman World domination collapsed. On its ruins two world religions have emerged: the Christian tum in the countries of the Mediterranean basin, Islam in Western Asia and North Africa. Under this constellation Jew-hatred has found a new source of nourishment. The Gentiles' hatred of Jews was always only national and political origin, religious motives were alien to him. With the emergence of the Christian and Islamic religions region came for the first time to the national and political Jewish hatred is joined by religious hatred. This religious hatred is the throughout the Middle Ages and the modern era up to the The present has remained alive, but where the national fragments were not yet united, not But once national unity had emerged, Then, in addition to the national hatred of Jews, there was also the religious gious and caused those cruel phenomena: as Oppression, looting, mass murder and land dismissals that the whole

Jewish history from the Middle Ages to modern times fill out.

Mohammed, who initially sympathized with the Jews ized, as soon as he comes to power, he acts with relentless Hostility towards them. In the Near Eastern Mohammedan countries, which exist to this day day to national unity, has The hatred of Jews found no nourishment. In those Mohammedan countries, however, in which they stand, as in Persia and North Africa, the Jews are always oppressed and persecuted.

The Christian Church, barely having come to power, created under Constantine those hostile edicts which, up to the Modern times made Judaism outlawed.

And not only the Catholic Church remains today in the anti-Semitism, also the Be¬ founder of Protestantism, Martin Luther, expressed a hatred of Jews that surpassed that of the anti-Jewish popes perhaps even exceeds it. But everywhere in the Mohammedan Medan and Christian countries this hatred only operates where national units have been formed In Spain, Portugal, France, England, Germany and Poland kicked the peoples as soon as they

against the Jews, created exceptions
laws, plundered and murdered for the slightest
occasions and drove the survivors out of the country.

These sad conditions have, from

Except for minor interruptions and exceptions,
preserved to this day. In Russia, where more than
half of the entire Jewish population lives,
before our eyes the same scenes of horror that hardly
more cruel in Speyer, Worms and Mainz, in Morocco, Fez
and Tunis, in the Middle Ages and in modern times, in Alexandrien, Antioch, Cyprus in ancient times have shown themselves
ben.

In the Western European countries, until the end of
of the 18th century roughly the same conditions.

In the first three quarters of the 19th century
The Western European peoples are faced with the task of
to achieve political freedom and their national unity
During this difficult, all strength
absorbing battles, they were forced to
the Jews who fought honestly with them,
to make peace and grant them political and civil
to promise and grant equality. But when
Once these battles were over, a change immediately occurred
tion.

In Germany, since the freedom struggles and
the granting of emancipation of Jew-hatred for
suffocated. But hardly has the idea of unity been firmly established
was established, anti-Semitism suddenly emerged and
poured over the Jews like a raging flood, the two
far larger and more dangerous dimensions
would have taken if they had not attended other denominational
Disputes and political divisions
would have broken.

The same phenomena can be observed in Austria
respect. In France, where since the revolution the Jews
hate seemed to have disappeared, a minor
thing to revive this dead man.

In the United States of America there is still no
a unified nation. But those familiar with the situation
ensure that anti-Semitism is latent there. Only
England and Italy are currently an exception.
But these countries have a negligible youth
dian population, which is also in the process of dissolving
is grasped. 16)

This is the course of expectations with which the
Judaism entered history.

Chapter 3: The Jewish Problem

In this historical consideration, two things come to mind:

Questions arise. How did the Jews fight against the all-destroying
the power of time and despite the constant
deceptions and unbearable pressure
And where does the hatred come from that almost
all nations persecute them?

The answer to this question can be either immanent or transcendent. Immanent is the answer,
if the causes in the nature and the life-existence
ments of Judaism. Transcendent is
them, if the causes are sought in factors that
have influenced Judaism from outside,
much whether these factors are metaphysical or natural.

Orthodox Judaism answers this question in
metaphysical-transcendent sense. God has the Jews
chosen as the eternal people and to escape the hatred and the
Persecutions of the peoples to test them,
to purify and become worthy of future world domination
This answer is from the point of view of the believer
completely consistent and satisfactory. For him
is just the

whole world of appearances a complex of wonderful
Divine providence, and humanity has no other
purpose of existence, as the purification process of the Jewish
people.

But the modern man, who in school and life
Who has come to know nature and people, who does not believe
can believe that God has created a people in a miraculous way
for a specific purpose, can
do not find satisfaction in this answer.

Also in the metaphysical-transcendent sense,
but decorated with educated phrases, the
modern Jews the question of the preservation of the Judentums.

Unlike Orthodox Jews, they seek
to overcome hatred of Jews in a naturally transcendent way
clarify, or through an untrue historical construction
to eliminate from the world.

They want to find the reason for hatred of Jews in the lower
rough, not yet tempered by culture and morality
ing instincts of the peoples. Irritated
these feelings through religious fanaticism, social
hatred and envy. But because the hatred of Jews in the
moral and cultural lows of the peoples
det, they expect an increasing culture and
Morality a decrease in anti-Semitism. What now the
As for secondary causes, this explanation is probably
correct. However, the primary reason and the resulting
The conclusions drawn are decidedly wrong. The peoples,
with which the Jews have faced throughout their history

have come into contact with, and whose hatred arouses them
were for the most part educated and well-mannered.
Among them were even some peoples, such as the Greeks and
Romans, whose culture and customs formed the basis of
modern civilization and culture, whose ideas
and cultural achievements also respect modern Jews

and admire and certainly no longer do without can.

But supposing that the hatred of Jews among these peoples an outflow of low, common instincts and barbaric scientific attitude. How can one expect that this always existing, inherent in the nature of the peoples antipathy could suddenly cease? Certainly, Humanity is progressing and has already achieved many Prejudice overcome; but these prejudices have not in the nature of people, but hatred of Jews is as old as Judaism itself. It accompanies it like a Shadow is therefore rooted in human nature. And one has never heard of people changing their natur would have ever denied.

Others deny the fact that hatred of Jews has always been and is present everywhere. They claim, the peoples had always been friendly to the Jews, the Contrary phenomena are an exception to the rule gel and were only brought about by chance, the Hatred must therefore disappear over time. These people may know Jewish history and literature not; but if they know them, then their claim tung a deliberate distortion of the truth.

Anyone who is familiar with the Bible, the Talmud, the rabbinic literature culture, especially with which the Jewish soul is most clearly liturgy is found that Judaism in antiquity, in the Middle Ages and in modern times it has always been taken for granted that the nations, until the time when they Jehovah as the only God, hostile to him will be minded to do so, where they can, express this attitude in the most ruthless manner But the peoples were a tool in the Hand of God, and as long as God protected the Jews, They could do nothing against them. But nevertheless, it was a sign that God had because of sins he had turned away from them. And there were no outbursts of anger against the torture but asked God repentantly and humbly for forgiveness.

"If Jehovah were not with us, says Israel, people rise up against us, they will devour us alive when their anger was kindled against us ... Praise be to Jehovah, that he does not give us as prey into their teeth," says the ancient Psalmist. And in every a genuine folk book, the Pesach Hagada, which Spirit of the Jews in the Middle Ages and in modern times In its purest form, it is said: "At all times, They will destroy us, but God will protect us from them."

But one should not believe that only the Orthodox Judentum had this view. Josephus and

Philo, the most outstanding representatives of the enlightened Jews of the Roman-Hellenistic Period, Maimonides and Abravanel, the most outstanding representatives of the clarified Jews of the Spanish-Arab period, think on this point no different from those Jews who do not participate in the culture of their surroundings.

Only the modern Jews of the 19th century
It is reserved to a complete misunderstanding or
Distortion of historical facts the Jewish
To deny martyrdom or to abdicate it for false reasons
and thereby confuse people's minds and create an un¬
to create a sustainable condition. 17)

They draw on the endless suffering of the Jewish
history and present them as
the characteristic and lasting. Such light
points actually offers the location of the Ju¬
on the Pyrenean Peninsula. There the Jews took
active part in the culture and fortunes of the Holy
matlandes, lived in perfect harmony with their
fellow citizens and achieved respected and high
positions. But that was at a time when the local
Peoples lived in national divisions and continued
to maintain their independence with the Islamic peoples
But as soon as they had overcome the foreign elements
wounded and displaced, the situation of the local
against Jews is untenable. And it is instructive and character¬
ristic that shortly after the fall of Granada the Jews,
with

who had apparently gotten along so well until now,
were expelled.

Then the followers of that false doctrine
the favorable shaping of the situation of the Western European
Jews in the first three quarters of the 19th century
But this favorable design is due to the
the same causes as on the Pyrenean peninsula
And we have seen that here too, as soon as
these causes have disappeared, in the situation of the youth
which an unfavorable change has occurred.

The transcendent explanatory reason is thus
in both the metaphysical and natural sense untenable
bear.

But not only Orthodoxy, which is the faith
blinds, but also the modern-thinking Jews
to this untenable explanation with indestructible
clinging on with tenacity is purely human
understandable. We often have the opportunity in everyday life
life to observe the same thing. We often see people
who make themselves unpopular wherever they go
and suffer from neglect, disregard and
But instead of either
to go and in their own actions to reflect the
to look for the reason for dislike, or consciously
to bear the consequences of their actions,
They always blame society for their misfortunes
society, the conditions and the circumstances. It is
It is human nature to avoid any unpleasant
sensation from

to go the way. And it is unpleasant to
that one has made mistakes or has been inconsistent
But as understandable as this self-deception is,
it is undoubtedly of a higher ethical standard
points from reprehensible and even according to the principles
of low ethics, of utility, foolish and harmful

Anyone who attributes their misfortune to false causes,
will never recover from misfortune in his entire life
Only when the true causes have been identified,
Through energetic self-discipline one can
change and improve the situation.

For thousands of years, the Jewish problem has been solved by the transspectant point of view. And there is no doubt felt that the Philo, Josephus, Judah Halevi, Menashe Ben Israel, Mendelssohn, Geiger, Grätz etc. from the best intentions, as they represented Judaism in presented in an extremely favorable but false light Nevertheless, their procedure remains as reprehensible as it is foolish and harmful. Words like a lot, but only for a short time. In the long run it depends on whether they correspond to the facts If this is not the case, then the words fadete, and people are guided by the facts. Despite all the apologies, hatred of Jews has never disappeared the.

But this procedure has nothing to do with the outside world benefited, it has definitely caused damage internally. Whether Jews are persuaded that their suffering is caused by

God created them for some higher purpose; whether they are told that the source of their martyrdom is the wickedness of people: the effect is the same. They do not look within themselves and do nothing to eliminate ence of evil, but wait until God redeems them or humanity will improve. But that means remain for all eternity in a state in which one can neither live nor die.

Chapter 4: The Essence of Judaism

The immanent answer to the question of the norms preservation and unpopularity of Judaism leads to another question, which, because so far exclusively the transcendent explanation was popular, very was neglected.

What is the basic idea or essence of the Jewtums?

The requirements that the Torah places on the Jews are: sole worship of Jehovah and the obedience of his regulations. Among these commandments there is an number, for the observance of which the Torah expressly requires reward, such as: long life, well-being and persistence ben in the Holy Land. For the greatest But part of the commandments sets them apart from those already mentioned general promises no special reward For the violation of some prohibitions, In addition to the general threats mentioned above, penalties announced, such as: physical and financial punishment and the extermination of the soul from the community of Israels. Otherwise, the Torah will never contain any precedent writing of the preferred to others or even one as the first most important and important.

In the prophets and hagiographers and also in Some Talmudists show the desire to understand the most important ten points of the Jewish religion.

The Talmud comments on this as follows:

"R. Shimlai recited: 613 prescriptions are Moses handed down: 365 prohibitions, according to the number of days of the solar year, and 248 commandments, corresponding to the number of human limbs..."

"Then David tried to reduce the number of commandments to 11 bring: 'Whoever acts blamelessly and does righteousness and He speaks truth in his heart, and does not slander on his tongue tains no evil to another and does not shame on his neighbor, to whom (from God) rejected as contemptible, while he considers those who Jehovah fear, honor, who, when he comes to (his) own) harm, not to change it who does not lend his money at interest and does not against the innocent: whoever acts in this way will never be shaken'." (Psalm 15:1-5.) 18)

"Isaiah brought them to six: 'He who is righteous walks in righteousness and speaks the truth, whoever has profit by Blackmail is spurned by anyone who refuses to accept orders He who blocks his ear to avoid murder plans to hear and closes his eyes in order not to see the evil look'." (Isaiah 33:15)

"Mika brought it to three: 'He told you, o Man, what is pious! And what does Jehovah require of you, except to do right, to strive for love and bedepart to walk before your God." (Micah 6:6)

"Elsewhere, Isaiah brought them to two: 'So says the Lord: Keep what is right, do justice.'" (Isaiah 56:1)

"Then Arnos came and brought them to one conclusion: 'Thus says the Lord to the kingdom of Israel: Seek me, that you may stay alive." (Arnos 5, 4.)

"R. Nahman Ben Yitzhak objected: Perhaps he: search for the whole doctrine of the law? Rather Then Habakkuk came and brought them to one conclusion: 'The pious me will live by his faith'." (Habakkuk 2:4)

Hillel’s saying (Sabbath 31) is well known: “What what is not dear to you, do not do to your neighbor either; that is the whole Torah, everything else is explanation."

R. Akiba and B. Asai express themselves similarly: "'Love your your neighbor as yourself' (Levit. 19, 18) is the supreme th maxim of the Torah. B. Asai says: 'This is the book about the origin of mankind' (Genesis 5:1), that is the highest maxim of the Torah." (Sifra, ed. Weiss, 89.)

These efforts to extract from the Torah one or more to highlight key points

However, in the Mishnah and the Talmud not only no
not only found favour, but they were even
fights. "Observe a lesser commandment just as
like an important one, because you know the rewards
not those who are based on the commandments," warns R. Jehuda,
the author of the Mishnah. (Abot 2, 1.) And in the Midrash
is it [called:

"God gave the Israelites the Torah, which 613
contains minor and major provisions;
But people do not pay attention to them (the less important
regulations), but ignore them because they
seem easy. Therefore, David said before the day of
judgment and said: Lord, I am afraid
me not because of the important regulations, which is why
I am afraid that these are the less important regulations
how easily I could have overlooked them;
But you have commanded: observe the less important
Commandments as precise as the important ones." (Tanchuma, Deuteron 7, 12.) 14)

During the Spanish-Arab period, the Jewish
ian scholars, probably under the influence of
Greco-Arabic philosophy and Christian
and Islamic dogmatics, attempts to identify the most important
To fix the dogmas of the Jewish religion. The results
Maimonides (1135-1205) has described these attempts in the following
summarized in the following 13 articles of faith:

1. I believe with unwavering loyalty that God
Creator and ruler of all beings, that

He alone brought everything into being, everything happened and
will leave it standing;

2. that he is unique, that there is no unity in any
Conditions of his same, that exclusively he un¬
who God was, is and will be;

3. that he is not a body, that he is not a human
grasp it and no visual image can describe it
can draw;

4. that he was the first and would be the last;

5. that he alone should be worshipped and no other
whose being is worthy of worship;

6. that all the proclamations of the prophets are true
and are undeniable.

7. I believe in the reliability of prophecy
of our teacher Moses, and that he is the most excellent
of all previous and later prophets;

8. that the entire Torah in its present state
which was handed down to our teacher Moses;

9. that the Creator leaves this teaching unchanged
nor will any other teaching be given in its place
de;

10. that the Creator controls all actions and thoughts

of all people;

11. reward the observance of his commandments and the
punish violations of the same;

12. that the Messiah would come;

13. that the dead will rise again."

Moses Mendelssohn wants in his book "Jerusalem"
the essential difference between

Judaism and Christianity find that the Christian
tentum believe, while Judaism acts. 19) Now
However, it is an exaggeration when he claims that
Judaism is exclusively a religion of law and
have no dogmas. Biblical Judaism may
This claim is probably largely correct.
Biblical regulations were state laws, to whose
Exercising the Jews through state power
It didn’t matter whether you
believed in the laws or not; the main thing was,
that they were exercised. Where state resources are not
were sufficient, the evidence, promises and
Threats have been used, but these are not yet strictly dogmatic
matic character, as nowhere was it said and for¬ mulated
that one believes in these proofs, promises
and threats.

After the fall of the Jewish state,
Judaism no longer has sufficient means of power to
to compel individuals to exercise the laws. Now
anymore, their observance was exclusively a matter of conscience;
But conscience had to be grasped and controlled by dogmas.
be directed.

The basis for these dogmas was provided by the biblical
Evidence, promises and threats that are being used by the newly
shaped conditions a new form and partly
also had to be given new content. Since the youth
who no longer had any land, had the promises,
that they may remain long in their land and sow good seed
and harvest, and the threats that the
Heaven

over their heads iron and the earth bronze, that
finally the Holy Land would spit out the Jews, no
no more sense.

So the threats and promises were transferred
into a distant future, into the time of the Messiah, to the
Last Day and the Hereafter. 20) In this way
was that eschatological dogmatics which was expressed in the 13
expressed in Maimonides' articles of life.

However important the dogmas are for post-biblical Judaism,
dentum, they are not ultimately
main purpose, but means to express conscience
exercise of the laws. From this point of view
points out, Mendelssohn is mainly right,
if he thinks that Judaism is exclusively a
religion of law.

But he could have gone further and said,
that not only the Jewish, but all religions, so¬
far as they influence their followers, religions of law
To understand this, one must understand the origin
of religions and their historical development
regard.

Primitive man finds himself at the mercy of the forces of nature
protection and helpless against elements, illness and
Death destroys his possessions, snatches away his most precious things,
break his courage, paralyze his work and hope
In this feeling of uncertainty
and helplessness he turns to the invisible powers
the same remedy as against the visible
overpowering enemy. He seeks them through subservience,
through

Requests, gifts and a favor pleasing to these powers
to make a lifestyle favorable for themselves.

The forces of nature do not only cause harm, but
but also blessings. They have a fertilizing, encouraging,
Man feels the need for the
to be grateful for the good things received.

Unable to find the authors of his misfortune and blessing
to think abstractly, he gives them body and shape
and places them in specific spaces: in temples, forests,
into the desert, into rivers and seas, into the air. Because these
Powers never or only in particularly solemn and
extraordinary moments to the human eye
are visible, the feelings of fear, gratitude
Ability and love for reverence, worship and idolization
Since the gods always deviate from human feelings
jump and take shape through human imagination
The principle applies: as the people, so the
Gods; and vice versa: as the gods, so men.
The God of the Shepherd is the essence, the form and the
According to his way of life, he was a shepherd. And so the gods
of all professional classes and social classes.

When primitive man emerges from his isolation into
the clan, so do the gods. Expands
the clan to the tribe, the tribe to the nation, so united
The gods unite to form a pantheon.
individual to the ruler of the tribe or nation
on, a divine being emerges from the Pantheon
to whom the other deities submit. And

depending on the tribe or nation next to the
Ruler an aristocracy exists or not, remain
besides the Theos Hypsistos the subordinate gods
exist, sink into demons or disappear.

If human customs become more refined,
The gods also become nobler. At the lowest level,
people are free from all sensual desires. They are
len, rob, murder, indulge in all kinds of debauchery
and fornication. They impose the same way of life on themselves
other gods, elevating their obedience to one that
Work pleasing to the gods, for worship and ceremony
al.

As culture progresses, the
human customs, take measure, order and harmony
never and strive for beauty and sublimity.

The thirst for knowledge awakens and demands truth
ity. Then the gods of art and science arise.
The luminous figure of the beauty-loving
Apollo, the wise Mercury, the wisdom-giving
Athena, the art-experienced Hephaestus, and the
relief-bringing Aesculapius. Above them sits the
beautiful, sublime, almighty, wise,
fearsome and blessing Zeus.

The human being also strives for a higher happiness.
Man. He finds nothing permanent in the world of the senses, in
physical pleasure does not provide true satisfaction. Then
He turns his mind to spiritual goods. His
God appears to him

just, good and holy; and purity of morals, just
tes, good and pious actions are his cult and
his ceremony.

Thus, religion is rooted in customs, traditions
and views of men, rises above them,
like the plant over the topsoil, without being
What a person can learn from his
God believes that how he imagines him depends exclusively
depends on the way of life and thinking of the person,
which finds its distinctive expression in cult and ceremony
print. Give the savages the most perfect dogmatics, brings them the most sublime concepts of God
tells them that God is a single, unimaginable,
infinite being, the dogma for them soon sinks
down to an incomprehensible formula, the height
The deity becomes a fetish; there is nothing in its essence
Only when you give them good, noble and reasonable
rules and to exercise these rules
ten, can, over time, become a
change can be achieved.

Are the dogmas for the we¬
If the beliefs of a religion are not decisive, the 13 beliefs
Maimonides' article of life is the least suitable,
to represent the core of the Jewish religion. First
one is presented in a strikingly unsystematic manner
articles of faith in vain for a unified
Seek an idea to which all articles of faith can be traced
can be.

If we take the most important point that was made in the first
God's five articles of faith expressed
understanding, one will find that this God is not
not Jewish, but the "first mover" of Aristotle
Of Jehovah it is said (Exod. 33:20): "For
Man cannot see me and remain alive
ben." It is also often and explicitly warned against
to make a picture of him. But so abstract and completely unpersonally, as Maimonides presents him, he is nowhere
and never included in the Bible. Such a
incomprehensible, unthinkable being could not possibly be
enter into a personal relationship with a people, Moses and
the prophets revealed themselves, down to Mount Sinai

rise and give his people a Torah. The fact is, that throughout the Bible God is described as invisible, but was perceived as personally and spatially existing, that this view of the Talmudists is completely was divided and that Maimonides was concerned about this new, Aristotle's concept of God strongly differs from his was attacked by his contemporaries. In this sense Abraham Ben David, a contemporary of Maimonides, which is held in much higher esteem by Orthodox Jewry higher reputation than Maimonides, the corresponding utterance of the same. Maimonides says (Mishne Torah, Hilkot Teshuba 3, 8): "Whoever says that God has body and form is a heretic." Abraham then replies Ben David: "Why does he call him a heretic?

more important and better men than he (Maimonides), thought so (did God physically presented)." (Ibid.) 21)

The relationship between dogmatics and the speculation about God to the law by the following Saying marked:

'"And they have forsaken me, and my commandments not observed' (Jeremiah 16:11). I wish she had left me out of the game and only kept my commandments observed" (Midrash Eka, Introduction, 1).

From this consideration it emerges that the essence of Judaism primarily in cult, ceremonial and is to be found in the way of life of the Jews; that the dogmen have only a secondary meaning and only in sofar from being taken into consideration for the determination of Jewish nature come when they draw conclusions about the sources from which from which they flowed, on the way of life and thinking of the people, to give.

I now proceeded to use the resources at my disposal available material, from the Bible, the Talmudic and rabbinic literature and the practical life of the currently existing Jews, the essence of the Jewtums to determine.

But before that, there was still one difficulty to be overcome gene.

If we believe the Jewish tradition want - and there is no reason to participate in this tradition to doubt - the origins

beginnings of Judaism in the time of Abraham. We have So we are dealing with a 4000 year old religion. During this period, the Jews were only approximately They lived in their country for 1200 years. The rest of the time They live abroad among the most diverse peoples Although they always strove to distance themselves separate and keep away any foreign influence to keep, it could under such circumstances It is inevitable that over time they will Cult, their ceremony and their way of life, the manifold absorbed the simplest foreign elements. the Jews from Moses to the destruction of the first Temple pels, i.e. about 800 years, devoted to idolatry

The prophets testify so eloquently that they were. Even the Jehovah’s Witnesses’ sacrificial cult is highly true probably not of Jewish religious origin, otherwise the prophet could not say (Jeremiah 7:22): "For I told your fathers the day I brought them out of Egypt led, neither said nor commanded of burnt offerings and other victims." About Jewish angelology, the Talmud: "The Jews took the names of the angels from BaBylonia" 22) The Persian origin of the talMudish demonology is obvious. Talmudic dic theology, jurisprudence and other sciences Sens areas are largely influenced by Persian, Babylonian African, Greek and Roman elements On the influence of the West on the Jews

of the Middle Ages and the modern era, the abolition polygamy and levirate marriage, the negligent observation or even the invalidation of the ceremony monial laws by the modern and reformed ten Jews.

On the difficulty of understanding what is in the Jewish religion Distinguishing the essential from the unessential helped I now use the following method.

Has anyone, I said to myself, through the influence of the Conditions assumed properties that were are foreign or opposed, he will be revealed lose these qualities when subjected to new circumstances that are different from those before or are opposed to them. But does he retain any which properties under the most diverse circumstances these properties are obviously essential, or – since everything essential is contained in some Time must have become – the result of circumstances, which must have had a more intense and longer effect than the conditions known to us.

Now I looked for the features in Judaism that entire biblical and Talmudic-rabbinic literature and are still found among the Jews. These undoubtedly essential features of Judaism I traced it back to a unit and received the following de result:

One can view the world from three points of view from the ethical, aesthetic and logical. The Ethics asks "why" and answers with "useful" ous" or "harmful", "fair"

or "unjust", "good" or "bad", "holy" or "horrible"; aesthetics asks about the "how" and antwords with "pleasant" or "unpleasant", "beautiful" or "ugly", "sublime" or "mean"; logic asks the "what" and answers with "right" or "wrong", "true" or "false".

Aesthetics and ethics arise from the mind, the unconsciously called sensation, consciously called feeling. Your The focal point is the subject, its criterion pleasure and un desire.

Logic originates from the intellect, which perceives

to capture the sensations and feelings temporally, spatially and causally
sen is looking for.

The lowest level of aesthetics and ethics is the Sensation: here their lines touch. Their relationship nis to each other is that of the present to the future. What is pleasant in the future is considered useful in the present But their only point of contact is the useful and useful. From there they go to the higher developmental stages forever apart. "Beautiful" and "good", "sublime" and "holy" are in their essence are different and have no points of contact.

These three perspectives essentially contain what philosophers from Aristotle to Kant wanted to express through their categories. They form the only way to capture the objects. But only: to grasp. As soon as we decide about what we have recorded, evi–

dent want to communicate, let us know this reasons in the lurch.

The aesthetician will be indifferent whether a phenoun has this or that purpose, whether it should be explained can or not. The only thing that matters to him is the fact whether it is beautiful or not. Did he find it beautiful found, it is valuable to him. The ethicist only asks according to its harmfulness or usefulness, the logician However, only on the basis of recognizability. But all three their point of view is the only valid But even if they had agreed to consider one or all three approaches as a benchmark for evaluating the phenomenon leave: the possibility of an understanding would still be always extremely low. Because just as different as the Taste is the concept of good and evil, true and wrong. Neither authorities nor majorities, which one can rely on, could invoke are decisive because can always find others who have good and think differently about evil, true and false, beautiful and ugly.

Nevertheless, the reasons for an agreement exclude, low in people who are affected by the influence of the same climate and a uniform inheritance Education and upbringing have approximately the same life needs beliefs, views and aspirations. They will usually about equally affected by things ziert, receive from them almost the same ideas and

In most cases, they use the same criteria for their evaluation These people are, for example, the loss of certain items for inappropriate take, the murder for selfish motives is bad and the claim: Berlin is in England, Friedrich the Great lived in ancient times, people died because they are not on four, but on two legs nen go, consider untrue.

But if they still have a difference of opinion about something decisively, it is because they neither know it at all nor know it only poorly.

In this case, an agreement can be reached under the law of Identity of will can be achieved with absolute certainty.

By identity of will I mean the law where after no one wants something at the same time and not can want.

In this way we can take action against a course of action that displeases, as long as they violate the laws we want, does not violate customs and institutions, with reason reasons, if they have a clear intention happens. Only when someone tells us their will, that he wants to go to the right and do good, and the still goes to the left and acts badly, we can dissuade him from his path by reasoning, we look at the contrast between his will and his indicate action.

In this case, however, we only have one seemingly complicated plot in a

simpler form and thereby showed him the comparison chung between the action and the intended Just like we would the beginner who Five, easily convinced of his error. We show him the two groups of numbers in their simplest form, so that he recognizes the four units in them. Then we make him realize how foolish it is to Units to which he assigns the number four by an act of will to give the number five. Such a The procedure is called analytical.

According to this law of identity of will, the question is, what influence we have on ethics, aesthetics and logic to grant our lives, is synonymous with the Question in what relationship our will or, what is the same is to adapt our nature to these three perspectives point out.

Anyone who wants to answer this question must not only individual phenomena and expressions of will but must cover the entire course of human history. And it becomes clear that these three Worldviews essential, ineradicable functions of the intellect, and that therefore humanity in all times and at all levels of culture from the in¬ instinctive striving to continue on a line proceed, which results from all these three views ted. That is what they call civilization. But as often as they talk about this Line, it was treated like the diseased organ mus of feverish twitches and tremors seized.

The relationship between these functions of the intellect in human life appears similar to that of a family, where the father has logic, the mother has ethics and the children that represent aesthetics. The inclinations and interests The diets of these three family members are basically and often diverge widely.
but coexistence is to be prosperous, they must learn to understand and respect their inclinations and desires The father must provide the children with the toys and satisfy the woman’s heart’s desires,

even though he feels neither sense nor inclination for either. The other members must respect these considerations, repay in kind and finally, since they themselves are unable to manage, leave the management to the landlord sen.

The logic that, with the greatest possible consideration I call reason what guides ethics and aesthetics.

The basic idea or essence of Judaism is is striving to establish the sole dominance of ethics and the logic and aesthetics, insofar as they serve non-ethical purposes, to be recklessly battle.

Chapter 5: Development of the idea of Judaism

Following the example of the oriental family, the Jews saw their God as a wise, good, pious Patriarch, who with loving devotion, but unrestricted, rules and governs his own people and with unrelenting jealousy of his autocracy He is a hero, invincible in battle and relentless when it comes to avenging his own. And as outwardly, so he also understands the Sa¬ He knows no other purpose than to raise his children to be good, pious and capable citizens. He leads them to this goal with his towards a safe hand, on a straight path, over all sins temptations and intellectual ruminations. Never asks he does not know whether something is beautiful or true, but only whether it useful, good and holy. What does not serve this purpose speaks is reprehensible, no matter how beautiful and be true.

"Honor your father and mother, so that you may live long in the Land that your God is giving you." (Exodus 20:12)

"I have set before you life and death-

laid, the blessing and the curse, you shall experience life choose." (Deuteron. 30, 19.)

"You shall be holy, for I, the Lord, am holy, your God" (Levit. 19, 1.)

These principles, which run through the entire scale of ethics, Principles dominate the entire literature of the Jewtums and their most striking features are still present today in the life of this people.

Anyone who has a sense and understanding of moral will and moral greatness, must look with astonished reverence to the look up to the moral heights that Judaism has reached climbed throughout its history. What no one cares about the people have even come close to succeeding in highest rating of the individual the best possible and happiest common good, that is what the Judaism to a certain extent achieved by that for the sake of his heavenly Father, his goods and life was always willing to sacrifice for the common good.

But only to a certain extent. Despite the
unparalleled energy that the Jews mustered to achieve their goal
achieve, they had to face the one-sidedness of their
striving reach limits where all human
Will shatters.

Since only ethics should prevail, they had the
Fight against the aesthetic and logical views
ways of behaving that are peculiar to humans.
In the fight against nature they had to lose.

The Bible repeatedly appears again and again

Apostasy of the Jews from their God and the almost all
Prophets rebuked with passionate bitterness
The crimes of this people were essentially nothing other than
res as the elementary emergence of the suppressed
aesthetic and logical needs. It was
tired, to a constantly questioning purpose, the meaning
sacred, hostile to pleasures
and unapproachable God. Always anew
The irresistible desire for gods broke out
who lived and let live according to common human manners
who did not despise the flesh and admired the beautiful
satisfied the cravings of their worshippers.

So we see throughout the biblical era
ters the two opponents in gigantic wrestling with each other
the. Clumsy one, but of invincible and unbreakable
disruptable force; less strong the other, but clever and
nimbly with inexhaustible energy the impact of the
opponent's evasive action, or, where it is no longer possible
is, ducking in front of him and then attacking him from behind
Thus, ethics and aesthetics stood in opposition to each other.

In the early beginnings of Jewish history
The fight against aesthetics was still moving in narrow
borders. They were content with fighting the
idols sprung from the natural sense of man
But when the flesh was found wanting and
repeatedly broke through the barriers set for him,
the battle increased in intensity and extent and

finally degenerated into an all-boundary-possible
They tried to find the source
from which the invincible inclination to idols
service flowed. Since they could not get to grips with it,
their influence was sought through distance and isolation
Anything that does not meet ethical requirements
served: the people around, the pulsating leak
ben, the whole of nature was declared impure; to be
To stir, to enjoy, was only permitted when it was unavoidable
became necessary, and even then only under countless
Restrictions. The monstrous state in which
Judaism before the collapse of its state
lived, draws the bitter mocking phrase: they want the
Clean the sun ball!

With the same fanaticism, but since the enemy has no

such harsh resistance, in something
milder form, the fight against logic was
If Jehovah chooses Israel as his favorite son
had koren, so this tiny people had to
The delusion that all nations, as after
the planets revolve around the Earth, around Israel
Whether they achieved power and victory or
were exposed to shame and destruction:
all this depended on the interest of Israel and on the
respective relationship in which it is to its God
For Jehovah was not only a good man, but
also a strict father who rules relentlessly over his
Darling, when he had transgressed, swung the rod of discipline.
He led

nations as a scourge and gave them power to
to chastise his unruly darling until he repentant
returned to his father.

This view could persist among the Jews for so long
preserved undisturbed when they were still with some nomadic
gangs of robbers roaming the borders
Then they invited their Jehovah, after they had
in a good mood, onto a cart and
with him, under the sound of drums and trumpets, fresh
and cheerful against the enemy. 28) And when they are victorious
rich, they sang a hymn of praise to
the heroic deeds of Jehovah, who again reveals himself as the
most powerful among the gods. But
the war ended in disgrace and defeat, so was
Jehovah had just angered them because of their sins and had
So they only had to be punished with their
God again: then they could go to the
oppressors take bloody revenge.

But this idyllic time was not to last long.
Due to its location at the crossroads of the entire old
world representing three continents, Palestine could be
Do not escape fate, into the hustle and bustle of
nations struggling for world domination
to be conquered. Conquerors came and went, crushed
the fields of Israel, its inhabitants made tribute
obliged or dragged them into captivity.

Now the fiction of the invincible Jehovah
no longer so easy to obtain, because the facts
showed unequivocally that Rah, Bei,

Ashur, and how else the gods of the respective great
powers were more powerful than the God of Israel. And
while every other people in this case always from the
Facts knew how to draw the consequences and
to whom God had converted, to whom victory had fallen
was, Jehovah remained for Israel the leader and leader
of the battles fought between the greats of the earth
He caused the nations to rise and fall
- for Israel's sake.

But the common man could not understand the advice of Jehovas cannot be fathomed. Only a few experts could
chosen to whom Jehovah from time to time revealed his purposes
They knew exactly why the
Assyrians the Egyptians, the Babylonians the Assyrians, the Persians

who defeated the Babylonians. All this was for and through Israel. They also knew how the Jews were had behaved to avoid the impending danger and to put the approaching enemy to flight. One only had to turn to Jehovah with confidence to ask him repentantly for forgiveness of sins and to serve him faithfully and obediently from now on: and everything suddenly turned for the better.

But Israel was a faithless, ungrateful people. Jehovah has already given him many proofs of his omnipotence give and with so many benefits he had showered it; This people has always been inclined to betray Jehovah, his To despise commandments and to court foreign gods. And if they

humbly approached their God and offered him repentance and obedience, they carried hypocrisy in their hearts and Lies on their lips. They never stopped secretly To serve idols, to deviate from the commandments of their God give way.

When warnings and threats did not help, Jehova nations to chastise and humiliate Israel And when that didn't help either, he showed no mercy. men anymore. He let Israel's men, women and infants slaughter and take the survivors into captivity But when the anger had subsided, he God took pity on his beloved and led him back into his country.

Now Israel was rid of its defiance and recklessness heals. It had experienced how unforgiving and strict Jehova could be when he was angry. And they took never to anger him again. Soon he disappeared without a trace Idolatry was removed from Jewish life. with a tireless, no-sacrifice Zeal for the study of the Holy Scriptures in order to to search for and faithfully fulfill Jehovah’s messenger can.

But a tragic fate befell Israel. No matter how meticulously one observed Jehovah’s laws, no matter how much you mortify your body and wear sackcloth and ashes Repent: it was never possible to restore the relationship with Jehova as intimately as in the days of old He seemed to neglect his children more and more casual.

He made them sigh under the yoke of the Gentiles, languish and collapse. As the measure of suffering the full, the pressure of the Greeks and Romans unbearable people began to lose faith in Jehovah. Job natures arose and hurled Jehovah doubted accusations in the face. Faithless and unjust You are, they shouted to him. We have done everything for you, what was in our power, we have served you with Property, with heart and soul. We have our possessions sacrificed to sanctify Your name. But You You have sold your loyal followers, betrayed them, mercilessly exposed to murderous heathens. AndeThey cried out to him with bitter mockery: Wake up, O Lord! Why are you sleeping? Don't you hear the heathens crying

and mock: where is the God in whom you trust
have? Your almighty, invincible Jehovah?

But such outbursts of despair were
The reason for self-flagellation. Jehovah was deeply involved in the
heart of the Jews: he was their breath, their
Life. If they wanted to break away from him, they had to
they bleed to death, die.

Thus, the leaders of the Jews were in a position
People who, in order to speculate, give the wealth of their
Initially, small sums were stolen from the ward, in the gu¬
intention to increase their wealth, but since his
If his ventures fail, he takes them in despair
of daring, ever larger sums, until he
and brought his wards to ruin.

With a harmless, under the prevailing circumstances
This useful lie had begun when
persuaded the Jews that the Almighty Jehovah had called them
his favorite and protégé. To
To prevent the bankruptcy of the first lie, one had to
bigger lies.

When there was finally no way out, they dared
a step that for Judaism is the cause of thousands of years
a source of long, agonizing suffering.
annoying, mercilessly destroy any web of lies
To avoid the criticism of reality, one referred
people expect you in the distant future
the Messiah, to a last day when Jehovah General¬
settle accounts, bring Israel to splendor and glory
long, to inflict shame and pain on his opponents
would inflict.

But they did not stop there.
the individual Jew for his sufferings here on earth sufficiency
promise and reward and gave him the hope
to the grave, to be awakened on the last day,
to participate bodily in the glory of his people
Since it is not everyone's cup of tea to respond to such general
ne, distant promises his life
to sacrifice happiness, a temporally closer
lying and satisfy individual demands more
sufficient reward. Jehovah wrote
nau the deeds and sufferings of every Jew. And Jehovah
was a good and accurate payer - in the afterlife after the
Death.

Under such desperate efforts, the Al¬
domination of ethics at the expense of aesthetics and morality
gik, the Jewish state building collapsed in al¬
len joints and finally collapsed under Titus.

It is the law of all organic structures that they
adapt to the neighbouring structures, integrate with them
connect and after their functional power has ceased in
other, stronger structures dissolve. In the usual
In life we speak of development and death;
but the Greek says: Everything flows.

If a structure eludes itself for any reason
this river, it gets into a state that can be

Rot, and this rot also affects the
neighboring structures and causes them to
phenomenon called illness.

This law of becoming and passing away applies generally
mine. Plant, animal, human and state: they flourish, develop
and when their time comes, go into
other structures. And not only the structures of the
world of appearances, but also all ideas, whether
be opinions of individual people or truths,
which all humanity has recognized as eternally valid:
all must, when their flowering and development time is
is disappearing and new opinions and other
make way for "eternal truths".

So we see in the course of human history
Peoples emerge who, in the powerful, unstoppable
Victorious run through the world and at the end in other
other peoples and with their gods, heroes,
Ideas and truths disappear. The Egyptians are dead.
ter, dead the Assyrians, Babylonians, Persians, Greeks and Romans
mer; everything they worshipped and conceived is dead. And
It will never be possible to rescue the mummies from the mold
and characters of these peoples come alive for us again
close.

Only the Jews were allowed to oppose this
to rebel against the law of becoming and passing away and
to stop the dissolution process for thousands of years.

Driven out of their own country, powerless and
scattered defenselessly in all directions, every
other people to the unchangeable circumstances
and from the peoples among whom it had fallen,
let it be absorbed.

Not so the Jews. For them there was no unalterable
chen relationships, no generally valid causal law.
For them, everything that happened had to have a purpose,
be the result of a moral order. And that
The highest principle of morality was Jehovah. Jehovah had
they were chosen as an eternal people; through his prophets
He had announced to them that heaven and earth were
pass away than they would ever cease to be a people
And Jehovah’s Word had to be true for all eternity
remain.

From this point of view,
the collapse of their state may be only an episode.
They were not defeated by the superior power of the Romans
but Jehovah had condemned them for their sins
expelled from their land for a while. And it was
close, that one should not deal with the Romans, but
to come to terms with Jehovah. All that was needed was
by strictly obeying his commandments
men; and he was ready to send the Messiah and his
to redeem a darling.

But the laws of nature are like the flooding of the sea
res, and people are like children who are now
the low tide on the seashore their castles and palaces
build. They look back with satisfaction on the painstakingly constructed
established work, as it, resting on solid ground, proudly in

the height rises, and in their inexperience believe
that their structures will stand unshaken for all eternity
But before you know it,
the flood approaches these structures and gnaws with tireless
toughness at its foundations until it finally
a house of cards collapses.

From such a fate, faith would also have
to a purposefulness inherent in everything that happens,
whose ultimate goal was the salvation of Israel, must be overtaken.
He would be shocked by the contact with reality
and would have protected the Jewish people who had
could not free him, dragged into the abyss
if not the Pharisees – or, as they later

were called, the Talmudists – would have come
and gave things a new twist.

One may admire the performance of these men from the standpoint
point of culture and humanity no matter how much we regret
and condemn: Her brilliant view deserves admiration
and the unprecedented energy with which she pursued her work in Antaken hold and accomplished.

Until the complete dissolution of his empire, the
Judaism has always suffered from the contradiction that it
Hova regarded him as the master of his destiny and
nevertheless, to shape his own destiny, like others
re peoples went to war against the enemy.

In the beginnings of Jewish history, where
Jehovah thought of himself as a general who would give his people
went into war, this contradiction was even more
not so much to consciousness. But since the ethical
The idea of Judaism became more prominent and Jehovah
the sole, absolute controller of all events
had made, the contradiction became stronger and stronger
So we finally see prophets with the serious
Demand arise, in case of war, for any self-help,
which, in their opinion, shows a mistrust of the All-Jehovah's power meant renouncing and trusting
to fully place their fate in God's hands. And since they
to support this demand, numerous facts
in biblical history to point out
ten, where

Jehovah has brought down mighty armies without a sword
found their demand, however absurd it was,
sounded, more and more applause.

As long as the Jews were still in their land,
But they could not escape the temptation to
Jehovah turned away from them because of their sins
and had given them up to the enemy to seek their own salvation
Only after the terrible end of the last
Uprising under Hadrian, self-help for the
mer abandoned and the party of trust in God the ala ruling party. This party was formed by the Talmudists.

They were faced with a variety of tasks.
attached to the Palestinian soil and to the
Dualism between trust in God and self-help
institutions and historical traditions

of the Bible were no longer suitable for a people who persecuted, was despised, wandering abroad and against all attacks only by bending, ducking and could defend itself by temporarily going into hiding. And so The Talmudists made the Bible with strot¬ youthful strength, with armor and sword against the Jehovah, who is moving towards the enemy, a pious, hypochondriac ish old man who gets up from his bed at night and laments that he drove his children out of their land have, 23) who in the morning according to the manner of the pious Ju¬ the one who puts on the phylacteries and performs the prayers, 24) who provides for the needs of his family and oversees the Behavior of everyone exactly book

leads 25) and after completing the day's work to recovery deals with marriage brokerage. 26)

And like Jehovah, all biblical heroes suffered. David, who had grown gray in raids and wars, became de a man who sat in his cell day and night and brooded over Talmudic problems. 27)

The same fate befell the biblical festivals. The original festival of ears of corn was already in an earlier period or transformed into a Passover and Redemption Festival 28) Now the feast of the firstfruits also became a Revelation Day, 29) from the Feast of Trumpets a day of Court. 30) Esther Day, this genuine festival of the Er¬ remembering the salvation brought about by fasting and prayer of the Jews, was celebrated as the greatest of all festivals, while the memory of the Jewish people history unprecedented heroic deeds of the Makkah bear to the soundless and songless festival of a wonderful her oil lamp sank down.

All facilities and memories that no longer could be preserved, such as the sacrificial service and the le– vitic and priestly functions and offices, simply abolished it, or – as they claimed – until Arrival of the Messiah postponed.

But this was only the legacy of the past ballast removed or replaced by modern modes fication has been made usable. The main task was now, in scattered groups and among the diverse peoples living

Equip Jews so that they are not could be absorbed.

In the correct foresight that the Jews would be under such abnormal living conditions of a very bleak future The Talmudists were above all lem concerned to emphasize the value of this worldly life ter to the lowest level. Life Here below was only a forecourt for the life beyond ben 31) and all the doing and suffering in this world had only then value and meaning, if it is for the otherworldly was beneficial to healing.

The rich were not conducive to salvation beyond power and enjoyment of life, but a pious, penitential lifestyle, charity and studying because of the Holy Scripture. 32) And because the life hereafter an absolute, the earthly one only a relative Value, one could where the need for a election approached the individual, not a moment's hesitation gladly to give up this world for the Hereafter. 33)

Was any attempt to exterminate the Jews by force ways to turn away from their God, so the most complete isolation possible was ensured that the imitation and the drive to adapt brings about what coercion cannot The biblical ban on food, the prohibition of Mixing with foreign peoples was so strictly that any contact with was impossible for those of other faiths.

Everything that was sacred to the Goyim, their customs and Customs, the products of their minds and their hands, was declared impure and damnable. 34) One finally issued the slogan that the Jew must always act and think differently than the Goyim. 35)

To protect the Jews under these abnormal living conditions mentally and physically, they were given the study of the Talmud as the most important task in life made.

Then they were among the most difficult and had to live in the saddest conditions, with a people ge of good, sensible rules for life.

Starting from the view that a pure, virtuous family life is the basic condition of life strength and viability, the Talmudists have the Regulations on marriage, cohabitation The spouses' lives and the upbringing of children are the greatest Dedicated to care. Not money and beauty, but Efficiency and virtue should be considered when entering into a Marriage can be decisive. 36) The man had to respect the woman than respect each other; 37) Peace had to reign in the house, to allow God to stay in the house. 38)

The vice was fought particularly strictly. The age of twenty was the last date for the Bachelors: anyone who had not married by then was extinct the curse of God. 39) Self-pollution was an un¬ this crime, 40) and

Even an immoral thought is a crime. 41) It was forbidden to look at a strange woman or to talk to her to stay alone in the room. 42) Social life was accompanied by a pure, healthy and good tone strengthened, lifted and clarified. Pride and arrogance were 43) The lie was considered the most abhorrent vices. 44) Friendly and loving polite behavior towards everyone was urgently recommended. 45) Hospitality was one of the most beautiful Virtues 46) and charity was the world's support. 47) Who was not shy, merciful and grateful, was allowed do not consider themselves to be of the Jewish tribe. 48)

Health maintenance was also Anyone who could not take a bath every day had to do it at least every week. 49) Voluntary fasting, the Abstinence from meat and wine is a sin. 50) But the boundaries of Moderation and modesty are exceeded. The memory of the destruction of Jerusalem must be some deprivations in food and drink, in clothing ing and domestic furnishings are expressed men. 51) Singing and dancing and carousing, which are not among the ritual festivities are prohibited. 52) Hazard players have lost their credibility and are will not be admitted to a certificate. 53)

This is the history of the development of the idea of the Ju¬ This idea of the sole dominance of ethics stabilize and aesthetics and logic, unless they are for ethical purposes were needed, to be considered without reservation fight, has broken all state and national shackles blows up, separates the Jews from nature and then surrounded by a crust that protects them from the outside against any made insensitive to stimuli and from within with so much life strength as was necessary to enable them to live thargic state until the time when their Ideal could become reality.

This was the development of Judaism until at the end of the Talmud.

Since that time, Judaism has not developed When I speak of Judaism, I mean not the modern Jews who consciously or unconsciously broken and from which any development inhibiting crust have been released, but the large masses of Eastern European Jews who were still strictly live under the rule of the Talmud. People who like shadows scurrying through life, making this world as a waiting room and always wait for when they are the Messiah to the promised land or death in the realms of the blessed. These people, whose eyes have forgotten how to enjoy the beauty of nature and art that have no sense of a harmonious, well-ordered and systematic have a development of gratitude that, despite all sensations, Thinking and acting always according to

purposes, even if it is not always mean are not merely utilitarian purposes, but very often good, noble and sacred purposes; these people live or vegetate exactly as they were about one and a half millennia ago They are not a foot wide apart made progress.

Chapter 6: The predominance of ethics in the Jewish literature

Let us now summarize the results of this study together.

The essence of Judaism is the endeavor

to establish the sole rule of ethics and the logics and aesthetics, unless they serve ethical purposes to fight ruthlessly.

It should be emphasized again that my formulation derogation from the generally accepted definitions of this handles differ in many essential points.

The Torah consists of regulations and historical Stories. The rules have as their subject the cult, the ceremony and the way of life of the Jews The cult and the ceremony bring the relationship nis of the Jews to Jehovah and the character of Jehovah to Expression.

The Torah says of his character:

"Jehovah is merciful and gracious, slow to anger, steadfast in his full and faithful, preserves grace to the thousandth generation, forgives iniquity, transgression

transgression and sin, seeking forgiveness for the iniquities of the fathers Children and grandchildren home, up to the third and fourth member.” (Exodus 34:6-7)

"For Jehovah your God is God of all gods, and Lord of all lords, a great God, mighty and terrible, who respects no person and no best He gives justice to the orphans and widows and loves the stranger, giving him food and clothing gives." (Deuteron. 10, 17.)

"You shall be holy, for I, your Lord, am holy." (Levit. 20, 26.)

Have the same exclusively ethical character all regulations that affect the way of life of the individual and his behavior as a whole. The Reason for their observance: usefulness, justice, Charity and holiness.

Usefulness. "Behold, I have set before you today the Life and good, death and evil. I command you today that you love Jehovah your God and in his ways and keep his commandments, laws and rights, so that you may live and multiply and Jehovah bless you in the land where you go to possess it take." (Deuteron. 30 , 15-16.)

Justice. "You shall appoint for yourself judges and officers. zen in all your gates ..., to judge the people with righteous judgment. You shall not pervert the law, you you shall not look at any person, nor accept any gift;

because the gifts make the masters blind and return the things of the righteous. What is right, you shall pursue." (Deuteron. 17, 18-20.)

Charity. "You shall not hate your brother in your heart ... you shall not be vindictive, nor be angry with the children of your people. You shall Love your neighbor as yourself." (Levit. 19:17-18.)

"If a stranger sojourns with you in your land you shall not abuse him ... you shall love him as yourself." (Levit. 19:33–34.)

Holiness. "You are children of Jehovah your God, you You shall not pierce yourselves with marks, nor shave your heads the eyes because of a dead man. For a holy people you are Jehovah your God, and Jehovah has given you chooses you to be his own, from among all peoples, who are on earth." (Deuteron. 14:1–3.)

The historical narratives of the Torah are also purely ethical in nature. The basis on which they rise. With the creation of the universe and the The history of all humanity begins. But When we reach Abraham, human history breaks abruptly, and from now on, only the fate of the Hebrews. So we are dealing here with a to do historiography, which is not an end in itself, but but a certain tendency, an ethical purpose because of which the case is brought.

"The Torah should have begun with the verse (Exod. 12:2): 'This month shall be the first month for you', for this is the first commandment given to the Israelites Why does the Torah begin with the creation history? So that when the Gentiles confront the Israelites should throw: you are robbers, for you have the land of the seven nations (Palestine) taken by force, they could answer them: the whole world belongs to Jehova, he created them and distributed them as he pleased." (Rashi on Genesis, 1:1.)

The prevailing ethic in the Torah is the ästhetical point of view and official Otherwise, aesthetics will be fought in vain. 54)

"You shall not do according to the works of the land Egypt, in which you lived, nor according to the works of the land of Canaan, where I will bring you. And you shall not walk in their ways." (Levit 18, 3.)

According to the description of the Torah, the Jews were so strictly forbidden worship and lifestyle of those Countries purely aesthetic. People were inspired exclusively by guided by sensuality. And everything was permissible and moral, what was liked.

Like the aesthetic, the logical view was possibly fought against in the Torah.

Logic seeks truth. What is true for us is what we have recognized as correct with regard to

of time, space and causality. And truth The miracles that the Torah explicitly mentions are with the purpose of making the people submissive.

In the other biblical books, ethics is if predominant, only the lowest and the highest level. What is missing is what is so prominent in the Torah

principle of utility, and the requirements
of the cult and ceremonies leading to holiness
as. But the middle levels: righteousness
honesty, justice, charity and piety
moderation is emphasized all the more sharply, the more passionately
required.

The fight against aesthetics is coming to a head
Fight against idolatry and will be all the more
more bitter and destructive than he sometimes expresses in scorn and
turns into mockery.

"The makers of idols are all vain, and their food
Cash is worthless... Who are they who make a God
chen, and cast idols that are worthless? ... It
One strikes the iron in the tongs, works in the
Embers and prepares it with hammers and works on it with
with all the strength of his arm; he also suffers hunger until he
can never; neither does he drink water until he becomes faint.
The other carpenter wood and measures it with the string
and draws it with redstone and hews it and circles it
it off and makes it like a man, like a beautiful
a person who lives in the house...

He makes a god of it and worships it;
He makes an idol out of it and kneels before it.
He burns half in the fire, over the other half
he eats meat, roasts a roast and satisfies himself, warms
himself and says: Oh, I have become warm, I
I see my desire for fire. But he makes the rest
God, that it is his idol before which he kneels and falls down
and prays, saying, Save me, for you are my
God. They know nothing and understand nothing; for they
are blinded so that their eyes do not see and their
Hearts cannot notice. And do not enter into her
Heart, no reason or wit is there that they think
ten: I burned half of it with fire and put it on the
Coal bread baked and meat roasted and eaten
and should make the rest an abomination, and should
kneel before a log?" (Isaiah 44:9)

The Psalmist mocks in a similar way.

"But their idols are silver and gold, made by men
They have mouths and talk
not, eyes and do not see, ears and do not hear,
Noses and do not smell, feet and do not walk, hands
and do not grasp, they do not speak through their throats. The
they make, may they be like them, and all who look upon them
hear." (Psalm 115:4-8)

With the increasing political powerlessness and
the inevitable collision with the

harsh, ruthless reality, the fight degenerates
the logic to one that transcends all limits of possibility
The already established in the Torah
te belief that in war victory and defeat are only
brought about by Jehovah, attacks with all his
monstrous consequences in practical life
and robs the Jews of any sense of reality
of things.

In the second book of Kings it is said that in the days of Hezekiah, king of Judah, a mighty Assyrian army besieged Jerusalem.

"Then Rabshakeh (the messenger of the Assyrian King) to the walls of Jerusalem and cried with a loud Voice in Jewish and said: Hear the word of the great king, the king of Assyria. Thus says the King: Do not let Hezekiah deceive you, for he may not deliver you from my hand. And let let not Hezekiah make you trust in Jehovah, saying, Jehovah will save us and this city will not be be given into the hands of the king of Assyria. Do not listen to Hezekiah, for thus says the king of Assyria rien: Receive my grace and come out to me; so shall every man give his vine and his fig tree eat of the tree and drink of its well ... obey Hezekiah, for he deceives you, saying, Jehova will save us. Have the gods of the heathen

each one saves his land from the hand of the king of Assyria? ... When King Hezekiah heard this, he tore his clothes and put on sackcloth ... and sent ... to the prophet Isaiah. And they said to him, Hezekiah says, “This is a day of trouble and rebuke, and blasphemy; the children are come into the birth, and There is no strength to give birth. Perhaps Jehovah, your God, wanted to hear all the words of Rabshakeh ... Then Isaiah sent to Hezekiah, saying, Thus saith Jehova: What you prayed to me about Sennacherib, the king I heard that about Assyria. That is what Jehova spoke against him: ... because you rage against me and your arrogance has come up to my ears, I will put a ring on your nose and a Bit in your mouth and lead you back the way where where you came from... And that same night went out the angel of Jehovah and struck in the camp of the Assyrians 185,000 men. And as they rose early in the morning made, all were dead corpses." (2nd Book of the Kings 18-19.)

This story reveals the worldview of late biblical and all later Judaism most clearly. The Psalmist summarizes them in the words men:

"A king is not helped by his great power, a giant She will not be saved by his great power; horses help neither do they, and

Their great strength will not save them. Behold, the eye of Jehovah looks on those who fear him, who hope in his mercy." (Psalms 33:16-18).

It is this worldview from which the biblical chronicler colored the story in such a clumsy way by adding the profound remark to all events adds: "and this happened because he or she was from Jehovah apostatized or was or were attached to him"; these Worldview, the small group of Maccabees in the unequal fight against the mighty Syrian army, has inspired tiny Judah to the daring struggle with the world-dominating Romans, has encouraged the late

Jews the courage and strength to fight against the eternal prevailing laws of becoming and passing away to rebel.

During the existence of their state, the Jews were at least by caring for the native soil still forced to stay in touch with nature, to preserve the aesthetic sense and to guide of the state to take into account the real circumstances. Since the fall of the Jewish Empire and the expulsion But with the departure from the country those shackles have been lifted those with which the Jews believed in aesthetics and logic were chained.

In the Talmud, the ideal of the Torah is realized. Jew has only one purpose: the protection writings of the Torah and with their

Teaching day and night to be busy. The occupation Any contact with secular literature is strictly frowned upon.

"And these are the ones who have no share in the Hereafter ben ... Rabbi Akiba says: also the one who is with the profan literature" (Mishna Synhedrin 11).

Otherwise, all actions and events must be in the good holy purposes.

"Why are human fingers as sharp as the Pegs? So that if a person does something indecent heard it, put my fingers in my ears. Why is that whole ear hard and the cartilage soft? So that the Man, when he hears something indecent, with the Cartilage blocks the ear." (Ketubot 5.)

The fight against idolatry was about decline of paganism has become irrelevant. As before, people had been idolatrous, now they were Sharpen the excesses in sexual intercourse return towards.

"And they cried to Jehovah their God with a loud Voice" (Nehemiah 9). What did they shout? R. Judah, after another R. Jonathan, said: Woe, woe! It is he who has Sanctuary destroyed, the temple burned, the pious killed and drove Israel out of its land. And He is still jumping around among us. You only therefore granted to us, so that through him we might receive a reward We don't want him or the reward

Then they fasted for three days and begged for mercy men ... Then he came out of the Holy of Holies like a fiery lion. Then the prophet said to the Israelites ten: that is the genius of idolatry. When they discovered him grabbed, a hair came loose; then he pushed a scream that could be heard 400 parasangs away. They said, "What shall we do now? Perhaps one remembers him in heaven. Then the Prophet said to them nen: Lock him in a lead cauldron and close the Opening with lead, because the lead muffles the voice ... Then they said: Since now is an hour of grace,

We also want to ensure the extradition of the genius of the
So they asked, and he was given to them
extradited. After being imprisoned for three days, they searched
a freshly laid egg for a sick person, and they found
none. Then they said, "What shall we do now? Shall we
Ask for half? Half is granted from heaven
not. Then they blinded his eyes; thereby
de has achieved that he no longer forces people to blood
shame tempts." (Synhedrin 64.)

That this exclusively ethical worldview
not only the Jews who were averse to secular education,
but the entire Judaism in all times, cultures and
and educational epochs, the results prove
statements of the most important representatives of the
clarified Jews of the Roman

Hellenic, Spanish-Arabic and German eras.

Josephus (Against Apion, B. 2. Chapter 6) says: "Our
Legislators, however, have... the production of images
forbidden because they do not belong to God or man
bring benefit, and are therefore worthless." Ibid. Chapter 20: "Dar¬
This also explains how some of the
throw could be made, we would have neither on the
neither practical nor theoretical
rian minds. Other peoples see a
Advantage in that one does not stick to the old ways
hen remains, and who is most eager to progress
strives to achieve a particularly high degree
of wisdom. We, on the other hand, consider only the one who is wise
and virtuous, who in his actions and thoughts is in harmony with the
original legal provisions at all
comes into contradiction."

On the saying of Rabbi Akiba (Mishna Synhedrin
11), that whoever deals with secular literature,
a share in the afterlife, Maimonides notes in his
a comment on this passage: "Profane literature, the
are those books that are found among the Arabs, such as:
E.g. history books, chronicles, genealogies, books
about music and similar things that neither have a
neither mental nor physical benefit, but
but only cause a waste of time." 55) That
in such a constantly questioning of purposes

Worldview genuine art and science not on
that such a way of thinking
a Homer, a Phidias, a Euclid and Archimedes and
It is immediately clear how this could have happened.
Renan, who always spoke with great enthusiasm about the Jewish
ian idea, must admit (Histoire du
peuple d'Israel, III, p. 426): "Inutile de dire que nulle culture d'esprit, null art, null science, null philosophy,
aucune de ces flowers exquisses que la Grece a fait eclore,
ne can sortir d'un tel regime."

Although we find literary monuments in the Bible,
which is characterized by a touchingly naive point of view and
a fine sense of purposeless beauty. They are
the books of Ruth and the Song of Songs. But these
Writings only prove the cultural historian himself
understandable fact that there was a time when

the Jews, like all other people, are naturally lives and perceived purely aesthetically.

Those times are gone forever. and conditions that are largely unknown to us known, have with unusual power and intensity ity has worked on the Jewish spirit for so long, until he sees the world only from the point of view of expediency The Jew is certainly able to see, as as can be seen in the Psalms, to the most moving nature admiration to rise. But she is no longer naive. It always ends in the chorus: How wonderful are your works,

O Lord! How beautifully you have made them! "Whoever is in the days of Nisan and sees the trees in bloom, says the Talmud (Berakot 43), "say: Blessed be He, who lacked nothing in his world and in the selfhas created beautiful creatures, beautiful trees, with which people delight in them." On the other hand but: "Whoever walks the way and studies the law and interrupts his studies and says: How beautiful is this tree, how beautiful is this field, which counts it looks at the writing as if he had forfeited his life." (Abot 3, 9.)

Chapter 7: Origin and implementation of the Jewish idea

When did the Jewish idea emerge? Persons, to which circumstances does it owe its existence origin?

Answering these questions is just as difficult how to answer the question about the origins of Hebrews themselves. The Bible, which alone provides information on this could be, lets us discuss the most important points in the unclear up.

The origins of Jewish history as we know them encountered in these books are in dark, unshrouded in penetrating fog. Here and there we believe to have solid outlines, real figures before us. But when we grab hold of them, they dissolve into an empty Mist, into nothingness.

But the little that emerges from this dark, floating mass stands out clearly, is like a Lightning in the dark night, whose light only illuminates the shows penetrating darkness; a leaf, torn out from the ancient history of unfathomable times, the can stimulate our curiosity but not satisfy it.

Who are the Hebrews, where do they come from, in which In what environment did they live, think and write?

The historical background has no actual
Stories of the Bible? These are questions that the
Human wit has been trying in vain for thousands of years
has blunted. It was a vicious circle in which the Bi¬
Bible researchers have moved so far, since they have studied the Bible
wanted to explain and control through the Bible.
Documents are needed that are temporally, spatially and historically
are close to the Bible and yet independent of it
A key seems to have been found in the last century
by deciphering the Assyrian-Babylonian
cuneiform writing. Among the Semitic
In terms of idioms, this language is closest to Hebrew
ten; their literature reaches back to the very beginning of the Bible and
even further and comes from a people in
the origins of the Hebrews are undoubtedly to be found
are. As young as the knowledge of Assyrian is,
theirs have been slumbering in darkness for thousands of years
mernden and as if by magic now so
suddenly brought to light literary treasures of the Bible
researchers have already provided a rich and valuable yield
Through them, people, places and events have been
units that even in the Bible already in one
a legendary veil. But this
Science is too young to use its results for Bible research
are too small to penetrate the impenetrable
to illuminate the darkness of the Hebrews' origins.

We are still forced to follow the biblical
Information to help us find our way.

The Bible places the
Homeland of Abraham, the forefather of the Hebrews.
Assyrian-Babylonian treasures now unearthed
have many clues about the probability of
Mesopotamian origin of the Hebrews.
more important than those given to the Babylonians and Hebrews
common legends and institutions is for the truth
probability of their Mesopotamian origin the fact
that among all the Assyrian-Ba¬
Bylonian sculptures not a single erotic depiction
tion as it is in the Greek and Roman
ical excavations, and in general in all
peoples with a pronounced erotic cult, such as
among the Phoenicians and Canaanites.
This sexually ethical trait, which is so prevalent among the Hebrews
pronouncedly present, but also in the Ara¬
bern is verifiable, confirms the recently discovered
hypothesized that not only the Hebrews, but
the Arabs also came from the Euphrates countries. Whether
the Hebrews also the Jehovah worship and the seeds for the
ethical worldview that later became so prominent
brought from Mesopotamia, is in the opposite
current state of Assyriology cannot yet be determined.

What influence the Egyptian stay had on the
We do not know what practice the Hebrews had.

After their settlement in Canaan,

The Hebrews were not particularly distinguished by their cult, customs
and customs from their surroundings
In the book of Judges (chapter 17) it is said,
like a man in the hill country of Ephraim, named Mika,

prepared a temple of Jehovah by placing in it a
idol cast from two hundred pieces of silver
That one had no interest in this idol
shock, the further story proves that
an entire Israelite tribe when it was before this Jeho¬
temple, kidnapped the idol to make it
to use at home in his temple. In the book of Ruth,
which probably dates back to that time and is a quite
naive aesthetic point of view, will still
quite harmlessly tells how men from Judah to Moab
emigrated and took wives there.
From the account given in the books of Judges, Samuel and
Ruth from the circumstances of that time,
one gets the impression that Jehovah at that time was
the Hebrews occupied approximately the same position
like Chemosh among the Moabites or Dagon among
the Philistines. They served Jehovah, the people's God, in
the same way as other peoples worship their gods
In addition to the Jehovah worship, attempts were made
and fortunately also with the other gods, who often
more powerful than Jehovah had shown himself. From a
Fight against the aesthetic way of life and from a
Observance of the laws as they are stated in the Torah
There is no trace yet of where prints are coming from.

The creation of the Song of Songs dates back to this time.
Only in such a time, when the sense of nature is
was not yet afflicted by ethical musings,
could such pure natural sounds, such intimate, wildly beautiful and
intoxicating love tones are produced.
later generations knew with this pearl of their love
temperature nothing more to do. In the time before the ceremonies
disturbance of the Second Temple was already considered a
It has always been a well-established fact that in this poem
not human love, but in an allegorical way
the relations between Jehovah and the Jews
be. 56)

With the appearance of the prophets, Jewish
Idea to shine out of the twilight. The first
Prophet mentioned in the Bible was called Elijah (around
900 BC). He approached the Israelites with the following
knowledge question:

"How long will you limp on both sides? Is Jehova God, so walk after him; but if it is Baal, then
walk after him." (2 Kings 18)

Since the people had no answer to this,
Elijah used the following means of violence. He said to the people:

"I alone am left as a prophet of Jehovah,
But the prophets of Baal are 450 men. So give us
two bulls and let them choose one bull and him
cut it up and put it on the wood and do not light a fire
I also want to take a bull

and place it on the wood and do not put fire on it. You call
Now therefore remember the name of your God, and I will remember the name
Call on Jehovah. Which God will now answer with fire
is God. And the people answered: This is
right ... And they (the prophets of Baal) took the Far-
ren ... and prepared and called on the name of Baal

from morning until noon, saying, Baal, hear
us! But there was no voice nor answer ... And Elijah
prepared the wood and cut up the bull and laid
him on the tree ... and said: Jehovah, God of Abraham,
Isaac and Israel, let it be known today that you are God
in Israel! ... Then the fire of Jehovah fell and devoured
Burnt offerings, wood, stones and earth ... Since the people
saw, it fell on its face and said, Jehovah is
God! Jehovah is God! And Elijah said to them, Take hold
the prophets of Baal, so that none of them escaped. And they
And Elijah led them down to the brook Kishon
and slaughtered them there." (2 Kings 18)

Since then, the question of whether Jehovah or the
foreign gods should be worshipped in Israel and Judah
constantly influence public and private life. In
Names and in the interest of Jehovah the Nach¬
followers of Elijah, stirred up the people, sparked revolutions
and overthrew dynasties.

A decisive victory for the cause of Jehovah
Prophets completely leads to the downfall of the

Israelite Empire (720 BC). For the
miraculously escaped from the same fate
Judah, which had been spared, was now undoubtedly
Jehovah punished Israel so severely because of their apostasy from him
and they resolved to be faithful to Jehovah
and to serve completely. The Baal altars are destroyed under Hezekiah
(723-694) torn down, the temple was cleared of idols
On this occasion, a
copper serpent, which came from Moses, from the
Temple taken and destroyed (2 Kings 18:4).

Two generations later, one
more thorough cleaning and renovation of the temple
under Josiah (638-608) the book of the Torah was found.
The incident unfolded as follows: "And Hilkiah,
the high priest said to Shaphan the scribe:
I have found the Torah in the house of Jehovah. And he
gave the book to Safan to read. And Safan broke
told the king and said: Hilkiah gave me a book,
And Shaphan read it before the king. But when the king heard
the words of the Torah, he tore his clothes ... and
said, Go and inquire of the Lord for me, for
the people and for all Judah for the words of this book,
that is found, for there is great wrath of the
Lord, who is angry with us because our fathers
who have not obeyed the words of this book and
did not do what was written in it. Then Hilkiah went...
and Shaphan ... to the prophetess

Huldah and spoke with her. But she said to them,
saith Jehovah, Behold, I will bring calamity upon these
City and its inhabitants bring ... so that they
have abandoned me and burned incense to other gods...
and the king went up to the house of Jehovah, and all
Men of Judah and all the inhabitants of Jerusalem with
them, priests and prophets and all the people ... and one
read in their ears all the words of the Book of the Covenant,
which was found in the house of Jehovah. And the king came
to a pillar and made a covenant before Jehovah that
they should walk according to Jehovah and keep his commandments

messenger, testimonies and rights with all my heart and with all their soul; that they might uphold the words of this covenant which were written in this book. And all People entered into the alliance. And the king commanded the high priest priest Hilkiah and the subordinate priests that she should remove all the stuff from the temple of the Lord that is to Baal, Astarte and all the host of Heaven mels was made ... and he also had the Tofet in the valley Ben Hinom, so that no one can defile his son or let his daughter go through the fire of Moloch ... and the king commanded the people: Prepare Jehovah, ye Lord, the Passover, as it is written in the Book of this covenant. For no Passover was kept so than this, from the time of the judges on..." (2 Kings 22–23.)

Here we see for the first time clearly three factors work together to bring Judaism under the yoke of the law. Priests, prophets and Scribes. The tool they used to carry out of their plan was the king.

The further implementation of this goal is only Two more prophets had a decisive influence: Jeremiah and HeSekiel.

Jeremiah foretold the collapse of the Jewish state tes and the bankruptcy of the hopes that were placed on the observance of the Torah had set regulations. After a hard, desperate struggle has finally found in him the confidence in Jehovah and the trust in the Jewish future has triumphed. He proclaims:

"Thus says Jehovah, who sets the sun for the day light and the moon and the stars of the night to Light ... If these orders cease before me, the seed of Israel shall cease from being a people before me forever." (Jeremiah 31:35 ff.)

What was not thought possible was so Become reality: the country, so far the only bond between Jehovah and the Jews, was lost to them ren. This meant that they had to exist as a nation stopped. In view of these extraordinary circumstances nesses therefore had to be taken extraordinary measures be affected.

Until now, religion was only a means to an end,

In order to preserve the Jews in the country, it was now It was intended to strengthen the bond between Jehovah and the Jews, torn apart by the loss of the land was, restore. Now everything had to be called upon to make Judaism inseparable from the Torah Jeremiah set himself this task.

"The days are coming, says Jehovah, when I will House of Israel and with the House of Judah a new covenant Not like the covenant that I made with them their fathers, when I took them by the hand and from the land of Egypt, which covenant they did not make have kept ... but this shall be the covenant that I with the house of Israel after this time,

says Jehovah: I will put my law into their hearts
and write in their minds. And no one will
teach him more and say to him: Know Jehovah; but
but they shall all know me, great and small, says
Jehovah." (Jeremiah 31:30 ff.)

Admittedly, this task was not easy. The Jews
still lived too much in the view of their pagan
environment, were still too attached to nature to
they would have been able to integrate themselves into the new order of things so quickly
can.

In response to a sermon delivered by Jeremiah to the
emigrated Jews, they answer:

"According to the word which you have spoken in the name of Jehovah

said to us, we will not obey you; but we
want to do as we have said and the Queen of
Burn incense and offer drink offerings to heaven, as we
and our fathers, our kings and princes have done
in the cities of Judah and in the streets of Jerusalem
lem. We had enough bread and we were well
and we saw no harm. But since we stopped
have to burn incense to the Queen of Heaven and offer her
To offer libations, we have all suffered lack
and perished by the sword and by famine
men." (Jeremiah 44:16 ff.)

The Jews deported to Babylonia seem
the founders of the new order also fierce
resistance. The one in Babylon
exiled prophet Ezekiel, who was very energetic
and consistently implement the Jehovah's laws
ren, exclaims bitterly:

"What you are striving for and saying: We want to be like the Holy
and worship wood and stone will never be
be, as I live, says Jehovah. I will over
rule over you with a mighty hand, with an outstretched
Poor and with wrath poured out." (Ezekiel 37:11
ff.)

With Jeremiah and Ezekiel the prophecy disappears
tentum, which since the days of Elijah has been with passion and
Energy the cause of Jehovah and his

Laws, forever. The few epigos
like Haggai, Zechariah and Malachai, win in the
Judaism no longer has any significant influence.

Now it was the priests and scribes who
who took over the development of the Jewish religion
and led. Their work is described in the book of Ezra.

In 538, Cyrus had granted the Jews permission
to return to Palestine. This permission
Only a small part of the exiles - one
estimates the number of returnees at 42,000 - and
although all members of the lower and poorer
Class, have made use of.

Eight decades had passed since this return

The news about the fate of these
Colony to the Jews who remained in Babylonia
were not favorable. Particularly dissatisfied
were the Babylonian Jews, who had a high degree
of piety seem to have reached, with the religious conditions of their Palestinian brothers. In
In 458, the priest and scribe Esra prepared
Babylonia an expedition consisting of a
select group of priests and lay people, and moves to
Jerusalem. Once there, he comes into contact with the
heads of the Jews and takes a series of measures
men.

Then the Scripture tells us:

"When all this was arranged, the heads of
me and said: The people of Israel

and the priests and Levites are not separated from
the indigenous people, namely the Canaanites, Hittites...
for they have taken their daughters and their
sons, and have made the holy seed common
with the natives ... And when I heard that,
I my robe ... tore out my hair and beard
and sat sorrowful. And all gathered around me,
who feared the word of the God of Israel, because of
because of great iniquity ... and I spread my hands
out to Jehovah my God, and said: My God, I
I am ashamed to lift up my eyes to you ... for
Our iniquity has risen above our heads, and un¬
Our guilt is great, even to heaven.

"From the time of our fathers we are in great debt
been to this day, and for our iniquity
sake we and our kings and priests are in the
hand of the heathen kings, the sword,
subjected to captivity, plunder and shame
been given ... now we have a little grace from Jehova, our God, that something still remains for us
has remained that he has given us a nail in his holy
against place ... and a fence in Judah and Jerusalem
has given...

"What shall we say now, O Lord, after we have
have abandoned the commandments which you gave through your servants,
the prophets, commanded

and said, The land which you are going to inherit is a
impure land, which the natives through their abominations
You shall therefore give your daughters to their
You shall not give their daughters to your sons, and you shall give their daughters to your sons
not take, and never seek their peace and
you good things, so that you may become strong and eat the good things
in the land and leave it to your children as an inheritance.

"...and Ezra wept and prayed and confessed before
the house of God, gathered to him a very large
Crowd of men and women and children, for
The people wept bitterly. And Zakania, the son of Jehiel,
answered and said to Ezra ...: Let us make a covenant
conclude with our God that we all women and
who are born of them, according to the Council
God and those who fear the commandments of our God,

that one should act according to the law..." (Ezra 9.)

The last attempt to throw off the yoke of the Torah,
was built during the reign of the Syrian king Antiochus Ephiphanes
(175–163) made.

In those days, Jews arose who had recognized
what misfortune lies in isolation. They built a
Gymnasium in Jerusalem, were apostates from the
holy covenant and joined themselves with the Gentiles. (Cf.
above p. 34.)

This attempt at rebellion was motivated by the religious zeal of the
Maccabees suffocated.

Since then, the Torah and the associated
religious tradition unrestricted in Judaism.

Josephus, who lived in the 1st century AD, testifies: "At
We, on the other hand, like to be told by the first person who comes along about the law
ze, and he will consult all the provisions of the same
ben easier to say than his own name ... About
As a result, violations are rare." (Against
Apion, Book 2, Chapter 18).

"Haven't one often seen prisoners of war,
which in the performance of plays involves torture and
endured all kinds of agony just to
not a word against the laws and the associated
Scriptures. What Greek would
de endure this for his law or even just the ge¬
tolerate the slightest damage, even if he
through the entire literature of his fatherland from the Un¬
could save the future?" (Ibid B. 6 Chapter 8.)

Let us now consider Judaism with its exclusive
ethical worldview towards the peoples,
with which it has come into contact.

The countries of Asia and Africa are being considered
the Mediterranean coast and Europe. All people living there
Peoples have many in their cult and way of life
characteristic features in common. They could be described as medium
domestic breed. The most characteristic trait
this

Race is the predominantly aesthetic point of view.
We can best see this move in the typical and
most distinguished representatives of this race, the Hellenes,
observe and see him most clearly in the Homeric
chan songs. There is everything that people say,
act, strive and worship, naive, not afflicted
from the eternal question of "why", the usefulness
ity, goodness and holiness. One lives, enjoys in the
Present. One does what pleases and what the senses
If the sensory stimulus is harmful, then
You don't want to live forever, neither as an
dividuum, nor as a people. One draws a pleasantly
lived moment a life full of hardship.
Sexual intercourse is perceived as natural,

respected and even become objects of worship
Bravery is sought after, heroism is revered,
Beauty admired and grandeur worshipped.

The concept of purpose is also there, but it is
regarded as an unavoidable evil; one submits
him, but only out of compulsion. If the compulsion is lifted, then
one returns to aesthetics. In any case, ethics could
never be elevated to the highest principle.

Zeus's most distinguished qualities are: Brave
ity, masculinity, beauty, majesty. Justice
and wisdom are subordinate to them. Goodness, holiness
and love of truth are not given to them at all-
lays.

In its higher development, Hellenism produces
mus men like Parmenides, Heraclitus, Democritus, Archi-
Medes, Euclid and Ptolemy, which led to a purely logical
way of thinking. Even ethical thinkers like So¬
Krates exhibits Greekness, but its basic essence
remains aesthetic.

Since the beginning of the Middle Ages, the
Christianity, rooted in Christian ethics, the fight against
the aesthetic outlook and way of life of the
Telland race and initially successfully.
The old gods disappeared; new endeavors, new
Ideals took hold of people, a revaluation
of goods seemed to be preparing. No more after Be¬
satisfaction of sensual desires, strived for earthly goods
but rather for a higher, purely spiritual happiness
ity, according to the kingdom of heaven. "You shall not
Lay up treasures on earth, because moth and
Rust eats. Seek first the kingdom of God.
tes." (Matthew 6:19, 33.)

But what about the Jews, who are inherently committed to ethics
tended, after thousands of years of desperate struggle
and using the most monstrous means
had hardly succeeded, that could not be said of the Mediterranean
Peoples whose essence is aesthetic and who, if
they first begin to reflect, first to the logic and
finally turn to ethics, impossible of lasting
be.

If you want to know what influence the already changed
half a millennium old influence of Christianity on
the Mediterranean race has exercised, so observe
one can see exactly their current life and activities.
go to the theaters, the circus, the arenas,
the gymnasiums and dance halls, the racecourses and sports fields,
visit the museums and public statues,
one observes the doings and activities, the striving and
Traditional costumes on the street and in private life, one follows
modern literature, art and science.
see how little it is for Christians despite the commandment of
Charity has succeeded in overcoming selfish interests
You can see how they envy each other, slander,
feud; how they wage war against each other and
expect their God to give them against their Christian

give victory to the enemy. Observe the worship
worship and idolization of Madonnas and saints and
the ancient pagan festivals celebrated under Christian guise
Festivals. One will then find that the present Christians
from the pagan Phoenicians, Phrygians, the
Greeks and Romans, Germanic tribes, Celts and Thracians
only externally, through the progress of culture and the
Christian names, but essentially the
have remained the same.

What feelings must a people have had when faced with such a
Mediterranean race, to whom the customs of the
Non-Jews were an abomination, their customs an abomination
ren, which is strictly forbidden

was to eat, drink or even to meet with the Gentiles
A people who were taught:

"Destroy all the places where the nations whom you have conquered
will have served their gods ... and tear down
their altars, break their pillars, burn their hane, cut down the images of their gods and destroy their
Names from the same place." (Deuteron. 12.)

Could now already at the time when the Jews were still in their
were in this country, with such religious regulations
a friendly relationship with other peoples and
possible, the situation had to be unbearable
since the Jews were expelled from their country,
were dependent on and living with these peoples
while maintaining the same religious rules
and still preserve it to this day. That these
Regulations are still considered binding,
unambiguously from the Talmud and Shulchan Aruch
This is proven by the fact that the Jews, insofar as they
live religiously, nor now with the host peoples
in-laws and not allowed to eat or drink with them
The highly educated and orthodox
Maimonides, who was condemned as a heretic, writes in
his Mishnah commentary (Aboda Zara, I, Ed. Pr.).

"And know that every city of Christians in which a
Church, which is a house of idols, is located that one
not travel through this city, let alone in it
may live.

But unfortunately, because of our sins, we are under them
their hands and are forced to live in their own country."

Kayserling says of Moses Mendelssohn: "It is beknows that Mendelssohn himself did not drink the wine,
which his bosom friend Lessing handed him." 57)

In a metropolis of the Jewish intelligentsia,
Even now, one occasionally has an argument about whether one
whether the synagogue should or should not introduce an organ,
the Bible verse: "And you shall not follow their customs
imitate." 58)

Finally, it should be noted that as a Jew, I find it unI found it difficult to write down the last sentences.
But it was my job to do things without any
whitewashing. Is speaking the truth

ity in and of itself is justified and necessary, then
if one can certainly benefit from the truth
ben wants, this open discussion will be far more useful
than those childish representations that distort the truth
tions of Zunz, Abraham Geiger, Graetz and others
more, which sees the reason for Jewish martyrdom solely in
the brutality and barbarism of the host peoples
The purpose they may have achieved through this false
layer construction has not been achieved
could not be achieved because the
People care more about facts than words.
against these untruths have caused Judaism
det; they have confused the minds and made them think about the true
The causes of their suffering were concealed.

The reason for the Jewish
Jewish martyrdom, but among the Jews themselves.

This is the immanent explanation of the question, where
the eternal hatred of Jews will come.

Chapter 8: How did the Jews survive?

To exist means to stand out from the environment,
Bodies without self-consciousness exist only
spatial or material and for our perception
also formally. The stone exists because it comes from the ground,
on which he lies and the objects that surround him
ben, stands out spatially and for our perception
has a specific shape. If you break the stone,
then it has to exist materially and formally as such
stopped.

In bodies with self-consciousness, matter and
Form only subordinate moments of their existence, the
The most important moment of their existence is time. The child
develops and becomes a mature human being.
This developmental path includes the child's body and shape
of the disappeared and in its place the body and the
The figure of a mature human being has entered. And yet the
Man is aware that yesterday and the day before yesterday
and since the time he became conscious, the same
be was, as now. This continuous self-consciousness
is a temporal existence.

The content of the continuous self-consciousness or
of temporal existence are formed by experiences and
tions.

A nation of the past exists in the present
was, if their offspring are aware of their
historical connection with the past,
the memory of their historical experiences and
experiences have been preserved. The Romans of antiquity
no longer exist. The current Roman population
has brought a lot of foreign blood into
But the same fate has two
fellos also the English since William the Conqueror, the

Magyars since Stephen I, as indeed
no currently existing people has remained unmixed
Otherwise, the current Roman population has
perform and form, language, customs and traditions in
a development that complies with the laws of development
And yet these people have
nothing in common with the ancient Romans, because the
layered thread is torn because it no longer
with an Aeneas, Remus and Romulus because
them for what the ancient Romans experienced and learned
ben, feel nothing anymore.

Of the currently existing 10 million Ju¬
Approximately 8 million people live under the rule of the
Talmuds. They have all the characteristics of a historical
Nation. Customs, traditions, cult and ceremonial
have remained essentially the same as they were two thousand years ago.
were sent. The Hebrew

Language is no longer colloquial, but
the language of prayer, scientific and
fine literature. More important than these moments
te are the vivid memories of the
historical experiences of the nation, the clear
awareness of descent from the biblical patriarchs
and finally the hope that the
Return to the former homeland.

Of the 2 million modern Jews who have read the Talmudic
ic way of life, the Jewish-Na¬
national customs and traditions are largely
disappeared, but in cult and ceremonial they are
remained Jewish-national.

The prayers emphasize the continued existence of the nation
exposed. "You have chosen us from among all nations."
(Festive prayer.)

The return to the former homeland is also
prayed:

"Blow the great trumpet for our deliverance; let
fly the banner high, free us from captivity
and lead us from the four corners of the
Earth together." (Eighteen Prayer.)

Circumcision and the holidays are Jewish
national character. The historical memories
have faded. But there will hardly be a German
There would be no Jew who would be in doubt about whether he
Teut or Abraham.

How did the Jews defend themselves against the all-destructive
Power of time and despite the constant disappointment
experiences and unbearable pressure as a nation
can hold?

By focusing on present enjoyment, the ethicist
and expects everything from the future, he is the ban
de free, which binds people to transience.
He knows the goal he is striving for, the path that will take him there
sees the obstacles and dangers of this
path and carefully avoid them. Is an ID

chen is no longer possible, then he understands how to Wisdom and flexibility, through bending and to escape the danger.

"When he bows before the wave," say the Talmudian sages, these greatest teachers of ethics, "so the wave passes and he remains; whoever follows the wave opposes, he will be swept away" (Midrash Rabba Genesis, 1, chapter 44).

"Those who allow themselves to be insulted and do not reply, allow themselves to be insulted and remain silent, the Bible applies to them verse: (Judges 5): "and the friends of God will shine like the sun"" (Yoma 23). At the end of the eighth The ten prayers say: "And my soul shall be as dust for all" (that one steps on).

Countless such ethical maxims and an un¬ a vast army of regulations that govern the entire Sensing, thinking and acting and no even the slightest expression of life is subject to the arbitrary will of the dividuums, form that crust with which the the Torah

past Talmud surrounded Judaism. It made the Jews insensitive to any external stimulus, equip but from within with as much vitality as necessary was necessary to keep them in their lethargic state until to preserve the time when their ideal becomes reality should.

Is such a life worth living and striving for?

Modern man answers: no. He recognizes Although ethics is an ineradicable function of human intellect; but he finds that the Aesthetics and logic ineradicable functions of human intellect and therefore just like the Ethics must be considered and maintained. He strives to achieve one of these three points of view the resulting line, which he calls civilization, However, if a conflict arises between the Ethics and aesthetics or logic, then it is not in Ethics always remains the winner. This is proven by the great flowering of those arts and sciences, of which Maimonides would say that they "neither have a spiritual still provide physical benefits".

Modern man cannot imagine the civilization he strives, even without a monotheism, without an absolute principle of justice and holiness, without happiness blessedness and the Kingdom of Heaven. At least, he that the purpose for which the Jews have been suffer, but never

can be achieved - because the aesthetics and logic cannot be subjugated by ethics in the long run. Martyrdom for a purely ethical worldview is for him as absurd as it was regrettable.

But since "good" and "bad", "true" and "false" are mere ways of looking at things have only a relative have value, then you can take action against the person who

Ethics is higher than civilization and the former
Victory of ethics believes that rational reasons cannot be
What one can demand of him, however, is that
he talks about what he wants and does, and what comes out of his
Will and action must follow, be clear.

Until the end of the eighteenth century
all of Judaism at all times, in all countries
and at all cultural levels of his will and action
and the necessary consequences of this will
lens and actions. The Torah and the
The Talmudic regulations that flowed through her were valid in her
in its entirety as inviolable. Never
The Jews doubted that staying among the
host peoples would only be temporary that the Messiah
would one day bring them back to their country. So that they
are not absorbed by the environment,
They have taken the strictest isolation measures.
They are related by marriage, do not eat or drink with the
host peoples, do not take part in their joys and sorrows
share, do not demand from them offices and honors
the,

but live modestly, contemplatively withdrawn in
their Talmudic world, which their intelligence, speculation
on-, vanity, fame, pleasure and amusement addiction
completely absorbs and satisfies. You know
that because of their special existence they are subjected to hostility,
Persecution, shame and torment are to be expected.
But they endure everything in the comforting knowledge that
their Father in heaven who has forgiven them all these sufferings
to test them, to purify them and to bring them into the messianic
realms or in the afterlife, after death, the
To share in bliss.

There were certainly times when some peripheral young
dian elements, influenced by the culture of the surrounding area
stripped off the Talmudic crust. But always
in them the saying of the Talmudic sages is
lasts: "As fish die outside of water,
so the Jews also disappear as soon as they forget the Torah
have left." (Aboda Zara 3.)

These elements have been lost to Judaism
without leaving any trace. Those men
but, those like Saadia Gaon, Salomon Ibn Gabirol, Moses
Ibn Ezra, Abraham Ibn Ezra, Yehuda Halevi, Moses Ben
Maimon Isaak Abravanel, Manasseh Ben Israel, at the Kulture of their environment have participated in this
only on the side. Her main occupation was the
Bible and the Talmud. They were law-abiding Jews,
have done everything "that is written", have

to the extent that business allowed them to do so, from the
Non-Jews were kept away, were prepared for martyrdom
and awaited the Messiah.

How little the profane science with which these
Men have been busy on the side, from the Jews
was taken seriously, is proven by the fact that the
profane poems of Moses Ibn Ezra, Salomon Ibn
Gabirol, Jehuda Halevi and others to the Jews and
known and only recently by bibliographers

phen have been discovered and published; that a
Series of other secular writings of those educated Jews
still awaiting release or disappeared
are.

The religious text written by Maimonides (1135–1205)
philosophical book "More Nebukim" was written after the
Death of the author by Orthodox Jewry as
declared heretical. Following a denunciation by the
Jewish Orthodoxy, the French Inquisition had
13th century the Maimonides' writings in Mont¬
Pelle and Paris were publicly burned. In 1306
spoke Salomon Ben Aderet, a recognized authority
of the Jewry of that time, a solemn ban
against anyone who has a scientific
scientific writing. Only pharmacology
was excluded.

Chapter 9: Modern Judaism

In 1671, the Great Elector had granted a number of
Jews expelled from Vienna were given permission to settle in
Prussia, where since the last expulsion un¬
ter Joachim II (1614) Jews were no longer allowed to live there.
In Berlin, 70 families were registered as regular shelters
Jews settled down. The state granted them protection and the
Right of permanent residence; for this they had certain
to pay taxes.

In addition to the regular ones, there were also extraordinary
regular protected Jews. They lived there as servants
were not allowed to marry and could not be married at any time
Since the number of ordinary
Protected Jews should not increase, only one son
marry from the family.

From time immemorial, Jewish communities have had a three-
simple aristocracy exists: the intellectual, noble and
The intellectual aristocrats were the tal-
Mudic scholars. Had the Talmudic scholarship
in a family several generations have been passed on
planted, thus the nobility (Jichus) arose.

The Jews who immigrated to Berlin had neither
intellectuals and aristocrats.
The money aristocracy was only modestly represented among them
In general, they were what we now call
in the ghetto called "Prostakes", simple, plain people
from the common people. Only the business sense was
They developed excellently. Already at the beginning of the 18th century
Century they have become quite rich
The rich houses Bernhard, Veitei,
Rieß, who opposed the Great Elector’s introduction
silk and porcelain industries.

With prosperity came the need
for a respected political and social position.
But here they encountered insurmountable obstacles.
The citizens of Berlin looked with undisguised
Envy of the strangers who have become one in such a short time
had brought prosperity, and sought it from every
the opportunity to use contempt and humiliation
The government was given the increased prosperity

the Berlin Jews reason to raise the Jewish taxes
heights, without the undignified and very oppressive
The situation of the Jews improved. The body tax, which the Jews
to cattle, remained. As before,
They donated to the Royal Porcelain Manufactory for a
large sum of money to buy porcelain that is rarely
good quality and therefore without significant losses
could not be resold. The restriction
the

Marriage permits were a problem due to the sharp increase
of the community members to a calamity. From the Re¬
government as well as by the bourgeoisie, the Jews were treated so
like in the feudal era the peasants were
Landlords: as a low, lawless class of people.

The Berlin Jews had a fortunate coincidence
Help.

Towards the middle of the eighteenth century
on Prussia's throne a man of philosophical and
He drew a circle
equally educated men in order to develop his philosophical
to exchange philosophical and aesthetic thoughts with them
The court followed the king's example and - what
could not be avoided - even the middle class.
It was now considered good form to talk about philosophy and
to speak of literary fiction. Families who
gave up on their reputation, got teachers and let
their children a style that reflects the prevailing taste
appropriate education. The adults
gathered as often as business allowed,
in circles and conventicles and talked about
Leibniz, Wolff, on Shaftesbury, Locke and Hume, on
Moliere, Corneille and Racine. In Prussia,
only one nobility, the hereditary aristocracy, so
now through the example and protection of the King a
new nobility, the intellectual aristocracy. This nobility could
everyone, without distinction of birth, status,
denomination and

nationality, through talent and diligence,
swing.

It is easy to understand that the Berlin Jews
this favorable opportunity to rise from their low position
to get out of the situation, with lively zeal
have. The study of philosophy and beauty
intellectual literature was against the religious tradition
on. Since the days of Abraham Ben Aderet, the Bil¬
hostility towards Jews has progressed so far,
that everyone, regardless of age, is considered a heretic
which was held other than Talmudic studies
But Talmudic scholarship was
never felt at home among the Berlin Jews; the
strict measures of the Prussian government against
the influx of Jewish elements from Poland, the center
of Talmudic scholarship and genuine, unadulterated
Jewish tradition, had prevented the Berlin Jews from receiving
fresh religious juices, cutting them off from the Jewish
Whole body separated and so in matters of religion
made casual and indifferent.

Moses Mendels tore the hesitant and wavering
son into the movement.

As a 13-year-old boy he moved from Dessau to Berlin
At home he was, as usual, strictly religious
educated religiously and encouraged to study the Talmud
Poverty and a not yet clearly conscious
His desire for education led the boy
his teacher, the Dessau rabbi, who went to Berlin
be-

He was called to follow. Here he was suitable as an
todidact a literary and philosophical education
was introduced to the educated world by Lessing
and acquired through some popular-philosophical
Christian scholars from all over
World entered into written correspondence with him and
did not miss the opportunity to visit the Jewish sage in
to visit Berlin.

This is how Klosterstraße, the former Zen¬
trum of the Berlin Ghetto, a second Sanssouci, a
Gathering point of the select and leading minds.

The example of the poor Jewish boy whom the Bil¬
rise from a low, despised position to fame and
had brought glory, had to face his Jewish surroundings
exercise will make an overwhelming impression. What
Wealth, pomp and servility were not able to
had completed the education She had the hitherto for un¬
surmountable barriers between servant
and Lord, the disregarded protected Jews and the
take society, torn down. The educated Jew
could count on the best Christian
society as equals and respected
become.

The favorable economic situation was exploited with zeal.
A true educational frenzy took hold of the Berlin
Judaism. On the religious concerns of those in the pious
Those who remained in the tradition were helped by the fact
that Mendelssohn, despite his education, was a law-abiding
had remained a Jew.

The example of the Berliners was later followed by the German
Jewish and Western European Jewry. This is how the
modern Judaism.

But as understandable as the decision to enter the culture of
Host peoples, from a purely human standpoint
points, the way in which this decision was
was carried out, ignorance of history and man¬
lack of logical thinking.

Since his entry into history, the Jew has
the odd one out among the other children of men
plays. Under the cheerful, carefree and frivolous le¬
In his youth he always went about with a frown on his face,
testified by word and deed his contempt and his
a disgust for their actions and activities, stayed in the
Conscious of his superiority, he proudly stood away from her and
only came into contact with her when he needed her.
It was natural that the peoples treated in this way

Eccentric mocked, disrespected and mistreated
and finally drove him out of their midst. But he
despised their disrespect, the abuse was
only God's punishment, only a test that will purify him
and should make one worthy of future happiness. Because
but he himself was the author of his martyrdom, so
He could free himself from it at any time. He needed
only his hurtful nature and his strange an¬
views, and he was able to use his
Intelligence, energy and moral purity a highly respected
achieve a good position.

Examples of this can be found in history innumerable
find.

But those who are looking for such earthly,
common honors and dignities, knew what
price that could be achieved: by complete abandonment
of the Jewish religion or, what is the same, the Jewish
ian nationality. To accept half-measures,
They were too honest and too clever. They were reluctant to
They also considered it impracticable to have a lifelong
To play comedy in a narrow circle of Jewish religious
to represent foreign and national interests, but outside
to portray the cultured people and patriots.

Only one of low, rootless and degenerate
elements emerged from the genus, the
knowledge of the mind, history and literature
of Judaism, the proud and dignified consciousness
his ancestors were lost, it was precedent
keep playing this comedy for generations,
a torment to herself, a mockery to her fellow human beings.

In the head of Mendelssohn, the model of the mo¬
Jews, Jewish history is depicted roughly
as follows:

Due to the intolerance of the priests and other bad
Jews were disrespected by many people in the Middle Ages,
mistreated and persecuted and as a result of this bad
Treatment of participation in the culture of
Host populations have been excluded and neglected.
Need and

In desperation they have turned to the Talmud and other
Scharteken created, in and after which they made their thorn
spend their life in a rose garden until the morals are softened
and a tolerant, generous attitude
Host peoples awaken them from their Talmudic slumber
and bring them into cultural life.

Mendelssohn saw these expectations in his time
arrived. Protestantism had taken over the power of the fa¬
weakened and broken by the orthodox, intolerant church.
In the empire of Frederick the Great, religions
merely a means to a higher end, to make people
According to men, happiness was achieved
delssohn's view all revealed religions: the Jewish
no less than the Christian and Mohammedan
sche.

For him, the Jewish religion consists exclusively

It has no laws or dogmas. Many of these laws
He considers them to be outdated and uncomfortable. But they are
once all given by God through undeniable signs
remain binding until God has given
will fall, they will be marked with such undeniable signs
to lift.

On the meaning of the Talmudic and rabbinic
He is not entirely sure about Jewish literature
clear. He often suggests that these works are spawns
idle, obscure minds. On the other hand, he holds in
in practice the Talmudic regulations for equally bin¬
as the Torah. He daily lays out the
dentum unbe–

Tefilin (phylacteries) known to the Jews, performs the Talmudic
prayers, keeps the Sabbath, observes the dietary
according to Talmudic precepts. He drinks with his
a bosom friend Lessing no wine, because, as the
Talmud fears that the heathen will give wine to his idol
could sacrifice; but the enjoyment of idol sacrifice is in
forbidden by the Torah as an abomination.

Moreover, he has the naive conviction that
faithfully practice the Jewish ceremonial laws and
cultivating the culture of the host peoples and interacting with them
could live in eternal peace. 59)

If one were not convinced of the opposite,
one could easily believe that Lessing with his name
than the wise man, this strange Jew who was between
Berlin in the 18th and Jerusalem in the 13th century
unable to distinguish between Mendelssohn and the
wanted to parody modern Judaism.

Soon after Mendelssohn’s death, the hollowness and
The untenability of Mendelssohn's Judaism becomes apparent.
Growing up in contact with educated Christians,
Jewish youth perceived the ceremonial laws as
unbearable and absurd. In the long run, it was considered
impossible to have friendly relations with a companion
to cultivate a community with whom one cannot dine or even
Nor did they understand why
these laws had to be observed. The undeniable
signs with which God, according to the opinion of men,
delssohn's were for this enlightened
Gender is no longer undeniable, therefore

not binding. But what remained after the abandonment of the Ze–
What remonial laws remain of Judaism? The dogmas?
But Mendelssohn had clearly demonstrated that
Jews have no dogmas. But why then in a
continue to adhere to a religion that one does not believe in, and
that offer nothing but rejection and persecution
can?

Mendelssohn's children and with them a large number
The enlightened Jews drew the consequences of this
insight and converted to Christianity. More honest
Natures, however, could not decide to take this step
close because Christianity is a confession of dogma
men who did not believe them.

In 1799, David Friedländer, who was
most talented and important pupil of Mendelssohn, with a
an open letter to the Berlin provost Teller. In
In this anonymously published text, Friedländer describes
on behalf of several Jewish heads of households in Berlin,
The futility of remaining in Judaism is
on the other hand, to the impossibility of conscientious
human being to confess to dogmas that one
doesn't believe. He finds a single way out. The protests
tantic church to which those Jewish heads of households
wanted to take this step, they should be given the dog
Teller also rejected the
publicly published document rejects this imposition.

A few years later, the Prussian Jews
granted citizenship. This meant that the
Jews clarified the main reason for the

Exiting Judaism eliminated. The Wars of Liberation
finally took full advantage of the minds and
There was neither time nor leisure to deal with
religious questions.

However, these events were only temporary
Inhibitions to the unstoppable dissolution process
of modern Judaism.

The Wars of Liberation and their happy outcome
in the German people the slumbering national
consciousness awakened. With this awakening, the
The reaction against the Jews was all the more violent as a result
of equal rights, the Jews deeper into the organization
mus of the German people without
but to give up their individuality. A flood of hate and
Insulting writings were poured out against German Jews.
The provocative words were followed by brutal riots
gene.

This sudden outbreak of anti-Semitism had
numbing and confusing to those affected. It has
In recent decades, they have become so completely enthralled by the illusion
that they are distinguished from their fellow citizens by
They believed that the Jewish
Religion, to which they only clung superficially, for their
Christian citizens no longer existed because they
themselves neglected. Now it suddenly became apparent that
this religion, which was no longer held in high esteem, an unbridgeable gap between them and their fellow citizens
liked to educate.

At the same time Schleiermacher caused a stir with

his sermons and lectures attracted the widest attention
ness. He taught a Christianity that was connected with reason
in full harmony, while, like no other religion, to fully satisfy the religious feeling
was able to.

Under these circumstances, the already since that of¬
Friedländer's letter, the movement for
to no longer delay the exit from Judaism.
About half of Berlin’s Jewish population is said to be against
At the end of the 2nd decade of the 19th century,

These almost entirely come from the
Renegades from the upper classes
undoubtedly the fluctuating lower classes with them
torn, if not by a powerful countermovement
A dam has been built to counteract the waste
were.

In 1821, some young Jewish people in Berlin
People came together and founded an association for culture
and science of Judaism.

Like Ezra twenty-three hundred years ago,
These contemporaries of David Friedländer also decided to
task of saving modern Judaism from destruction
But while that Babylonian regeneration
tor a Jewish nation is assumed and the possibility
The only way to preserve them is through strict observation
of the ceremonial laws, they denied
enlightened, German-feeling Jewish young
Men despise the continued existence of the Jewish nation
the ceremonial laws, believed neither in

Moses and the Prophets still remember the Talmud and its
successors. And yet they considered it necessary to
to continue to adhere to the religion of their fathers. Two moments
of the Jewish past seemed suitable to them,
the new, unbelieving generation with the old, unbreakable
They found that Judaism
had not always been fanatical and afraid of education,
that it has always had highly educated men,
which the young man, who boasts of his education,
bad because of their loyalty to Judaism as a model
Then, in the course of their
history has suffered immensely. It was therefore a
Commandment of piety, the banner under which the fathers
fought and bled not to be unfaithful.

In the excitement of the great discovery,
which they believed they had made, the Ver¬
members a kind of Rütli oath, faithful in Judaism
to persevere and to work for its preservation and
However, this youthful intoxication was soon
People realized the senselessness of a religion that
has always been a national, ceremonial and dogmatic
had as its basis a mere knowledge. The uncertainty
The majority of the members
shortly after the founding of the association, despite the achievements
oath, converted to Christianity. As a result of these flags
The club dissolved.

Among its most outstanding members are

heard Heinrich Heine, Eduard Gans, Moses Moser and
Leopold Zunz. The first three deserted
Only Leopold Zunz remained behind. Tirelessly he searched
he will continue to propagate the idea of the dissolved association
through research into intellectual heroes and the
Martyrdom of Judaism.

The lonely man was soon joined by a group of young
theologians.

Education, food worries, sometimes also a artificial idealism had these young people to the young dic-theological profession. Like the entire then well-educated Jewish youth were also these theologians are internally alienated from Judaism. A solution of the conflict between profession and conviction to find them in the direction indicated by Zunz.

They rummaged through the archives, searched through yellowed Manuscripts based on secular achievements of the Jews. And whenever they have any philosophical or grammatical treatise, a drinking or love song or any other had discovered a beautiful, intellectual expression of a Jew, they shouted triumphantly with the naivety of the parvenu the world: Look, we Jews have not always old trousers and spent the leisure hours with wasted away on bizarre speculations. We have men like Saadia Gaon, Salomon Him Gabirol, Yehuda Halevi, Moses and Abraham Him Ezra, Moses Ben Maimon, Judah Al-Charizi and Immanuel. They have argued with Aristotle about the bet

philosophized and the troubadours and minstrels in their art. So respect, dear fellow citizens ger! And you Jewish educational braggarts, take a Example of those highly educated Jews!

But they concealed the fact that those outstanding young the occupation with profane things only incidentally that their secular works, insofar as they were in the public, from the official Judentum firmly rejected, but otherwise, in contrast to their theological works, remained unnoticed and would have fallen into decay if they had not been modern theologians have discovered. They concealed also the even more important fact that those formed ten men of the past law and faith remained faithful Jews and, if they lived now, the modern Jewish shepherds along with the sheep we¬ against their apostasy from faith and law and ban.

With the same love of truth and the same fine psychological sense and tact these historians felt the Jewish suffering. With painstaking detail every drop of blood shed is registered, the endured The tortures are shown in the most vivid colors, Peoples that represent approximately the entire civilized humanity portrayed, branded as executioners and murderers.

One can understand Treitschke’s desire to Reading the ten-volume Grätz

historical work he wrote the sentence: "It is It is unthinkable that a two-thousand-year-old struggle on on the one hand only cruelty, domination, greed, on the other hand, should only show tolerant innocence. The question cannot be dismissed: why have so many noble, highly gifted nations the common – yes I Do not shy away from the word – the diabolical forces that are in slumbered in the depths of their souls, just at the young dian people, and only on him?" (One word about our Judaism p. 11).

Anyone who knows Judaism from within must The methods of this "historian" are not merely nonsensical nig, but also disgusting.

Certainly, the Jews have, throughout their history, suffered unspeakably. And the memory of all these cruel events must be felt by every national cause the most vivid pain among the Jews. But Judaism never thought of protecting itself from to present the peoples and condemn them for their cruelty People were convinced that the tormentors were only a rod of discipline in the hand of God; people complained that his sufferings not to man, but to God. The sense of justice and truth was never present among the Jews sunk so low to demand from the peoples a better action than the one they themselves, since they who had the power to bestow on the peoples. In They were sent to the foreign land of Canaan with the slogan: "You shall not leave a soul alive." The foreign denrecht

in the post-Ezraic Jewish kingdom was very humane. But it set as a conditio sine qua non the participation of the foreigners in the Jewish cult and their gradual Dissolving into the Jewish tribe. If it were one foreign colony ever invaded, in a city of Jewish Empire to erect a temple to Astarte or Jupiter then they would undoubtedly have done far worse lives than the Jews among the host peoples.

Otherwise, the same unchangeable Law as in the whole natural kingdom: the weak will absorbed by the strong or, if he resists, condemned to a painful existence. When Charlemagne force the Saxons to accept Christianity wanted, they fought like a male people, for religion, for customs and needs of their fathers until they are unable to fight. their strength was exhausted, they submitted to the unchanging terrible fate. Had they done it like the Jews, if they had confidence in the God of their fathers and in emigrated in the hope of a better future, and they had surrounded themselves with a Talmudic crust by bending, ducking and temporarily obscuring the view tried to continue living as heathens: of what unhis suffering and cruelty would not have happened now, after a thousand years, the Saxon Zunz and Grätz to And now the consequences that from the suffering of the ancestors for modern Judaism to pull!

"Blood has flowed. And because blood has flowed, one should not be unfaithful to the religion of one's fathers."

But the fathers who gave their blood for the preservation of the Judentum were real Jews. They believed ten to a personally almighty, the Jews with fathers Jehovah, who protects with his love for God. They believed in Moses and the Prophets and the Talmud, practiced faithfully ly the prescribed statutes, did not rush to the Goyim, did not want to take part in their amusement participate in entertainment, did not demand of them offices, honors and dignities, did not interfere in

their public and national affairs: son¬
They lived modestly, contemplatively, withdrawn in their own world, did not make noise or complain against their oppressors and harassers, do not call them Barba¬ and monsters. But they complained to their God about their suffering, asked him for forgiveness of their sins, for their for his sake he allowed them to be harassed and oppressed.

These were real Jews. They knew what they were shed blood.

But what right do you want to demand from people who no longer believe in all these things, the other idea le, have other aspirations, demand that they be in the religion of their fathers, simply because blood was shed, should wait?

The modern rabbis also seem to have to have seen that these historical pillars al¬ lein is not enough to understand religion

They now turned to their main activity: the reconciliation of religion with modern life.

If one wants to distinguish Judaism from supernaturalistic or naturalistic standpoints: in any case one will have to admit that for a people like the Judentum, which has been abroad for almost two millennia to survive under the most adverse circumstances liked, there is no analogue in history is.

The traditional Jew simply says: God and his Torah performed this miracle. Under the Torah he imagines the whole complex of the Pentateuchal Regulations as described by the Talmud and its successors designed and further developed.

Subjectively speaking, this explanation is correct tig: Judaism has always been aware that it lives with and through God and the Torah. But objectively The naturalist will probably not accept divine intervention as a reason for preservation. Then only the Torah regulations in their Talmudic form development as a reason for preservation. And truly! Whoever has ever Once you have learned these regulations from the inside, have found that we are dealing with a finely differentiated ted organic structure whose branches development and molting, as is the case with the superficial observer may appear accidental, but necessary and therefore not without damage to the The whole thing can be eliminated.

He will finally find that these regulations, strictly carried out to preserve a people to infinity assets.

But our reformers considered this organic form a pile of rubble that was created by the fanaticism and the persecutions of the centuries arose, and under which the core of the Jewish religion is hidden So these men came without psychological and historical sense with the spades and rested

and did not rest until they had seen all creations and
Institutions of post-biblical Judaism removed
If they were consistent, they would now have
must say openly: With the Talmud we have
nothing more to do. This is the confession they have
but cannot decide. On the contrary: they
mock and ridicule even the Karaites, who do the same
did as the reformers did, but openly and honestly.
They accuse these biblical Jews of being
Renunciation of the Talmud any possibility of development
cut themselves off and therefore faced destruction
would be exposed.

So they mocked themselves and did not know how.

But these spade men also made before the Bi¬
bel, which otherwise constitutes the stable element of Jewish religion
on, no support. That is also easy to
The two and a half millennia ago
given to the agricultural people living in the Orient
could not possibly have existed in 19th century Germany
derts

should be applied completely. Should the isolation
maintain the laws of the Torah?

The obvious question was: is the Torah a divine
work or not? If so, then every word is binding
and unchangeable. So put away your spades! If the
But Torah is a human creation, then I can never
mand to do something that any human being -
and no matter how important he was -
has arranged.

In the synods that the modern rabbis held in the
1850s
ben, as well as in the religious writings of these men
As often as these questions are raised, one finds such a
confused and endless torrent of words that makes you feel
It's like a mill wheel is turning in your head.
you recover from the anesthesia, then you are so wise
as before. After the convoluted speeches and general
The phrases of these men can be reminiscent of the Revelations
believe it or not. The Bible is stable,
but also liquid. The food and segregation laws
are still binding, but also not binding, depending
depending on how you look at it. The Talmud is also
not to be despised entirely. It contains many precious
your treasure.

For about half a century, the modern
a rabbi reformed Judaism.
the endless flood of phrases with which they describe the essence
of the Jewish religion have tried to portray, ra¬
three fixed points

monotheism, ethics and mission.

If you ask them about the value of monotheistic
Thought, they answer superiorly: The monotheism
mus is the eternal truth. They then refer to the
sensually incomprehensible divine being, which, as we have seen
hen, Maimonides took from Aristotle.

But if one objects that such a being
cannot be expected to deal with the fate
of humanity or even with that of a specific people
to deal with and respond to the prayers, then give
They admit that their monotheism actually has a personal
living God as its object. Now
Such a being is necessary for any religion
agile and is completely dominated by an exclusive
ethical religion such as the Jewish one absolutely
But the eternal truth does not care whether
one has a personal monotheism or polytheism
mus accepts. She rejects both.

Ethics as a subordinate or subordinate to aesthetics and logic
We find an equally ordered factor in every higher developed
kelt pagan religion. Judaism has the ethics
superior to other perspectives. To achieve this
to achieve an unnatural goal and to realize oneself
keep, it had to create the ceremonial laws.
If you reject these laws, you get the Urchris¬
But as a person of culture, does one want to be more concerned with ethics
also aesthetics and logic as

If we accept equivalent factors, then we can
hig close the synagogues and the Society for
ethical culture. There you will find what you are striving for
in a much purer and modern view
more appropriate form than in the Bible.

That Judaism was originally a world-enhancing
We have seen what the mission was striving for. We have
but also saw that in the course of its history
necessarily with nature and humanity in
insoluble conflicts and in the constant struggle for
his existence could never come to the
humanity. Some prophets try to
to rise to universalism. But this
Attempts are becoming increasingly sad due to the
the poor situation of the Jews.

The Christian religion has Judaism against its
produced a will.

Then in the Middle Ages the Jews had the Western
ian peoples a forgotten idea
treasure. But this treasure was not Jewish
scher, not a Semitic, but an Aryan: they were
the writings of Aristotle. Since that time, however,
As Jews they have done nothing for humanity and
tried to do nothing.

Or is the purpose of the Jewish mission fulfilled,
if modern Jews every newly emerged movement
through their participation and their involvement,
ten?

Liberalism was in the middle of the 19th century
It is a strong sapling that may produce some good
had borne fruit. Then came the modern Jews
with their need, their longing for emancipation,
clung to him until he collapsed under her weight. And
it will be the Social Democrats, the stock exchange and newspaper
beings fare better with their cooperation?

With Leopold Zunz, Zacharias Frankel, Abraham Geiger, Samuel Holdheim and Heinrich Graetz are the hermost outstanding creators and designers of modern German Jewry has passed away. They have an unfortunate misunderstanding of the essence, the development development and the conditions of existence of Judaism, Minds confused and for an indefinite period of time an unsustainable condition. But they must be allowed to will stand: they wanted good, an unequal They have striven for a charitable ideal. no effort, no struggle to achieve their aspirations They also did everything in their power tan to understand Judaism.

But how completely different are their epigones.

"Does the shoemaker have to believe in his boot?" one of these gentlemen once replied to me when I saw him on the contradiction between his sermon and his drew attention to the views expressed. This answer is typical for the vast majority this theologen who see their profession as a craft, an industry It is possible, even likely, that the The grievances raised also affect the theologians of other denominations prevail. But that is why the evil not excused, and the one who has the evils in his camp well, is not relieved of the duty to to be discussed publicly.

The study of Jewish theology does not require no or very little material resources and speaks, with relatively low work performance, a safe, pleasant and in most cases very good and respected existence. For this reason, and because Jewish youth are already involved in the choice of academic limited to theological professions, are pushing for the theology elements, the majority of which are for their future have neither inclination nor conviction for this profession, have even the slightest prior knowledge.

In the first beginnings, you are rebelling against the mostraight, healthy people brought from their schools ian understanding against the Talmudic subtleties, against the world incompatible with modern thinking view that is presented in Jewish source literature as expression comes.

Now the different directions, the orthodoxe, the historical, the liberal, the reform movement, and whatever else they may be called, in action. They attack the mind until it is flattened oppressed, dazed, numb and against no matter how absurd imposition more to react. This flattened mind A lot of phrases are then instilled. And when the man has learned to use some of these phrases in to make a speech at every opportunity chen, he is a fully qualified rabbi. He then moves into his Office with incredibly little knowledge of Jewish

Source literature, with the most confusing, crooked
views on Judaism, and, what is worst,
without an ideal striving, without an honest conviction
without a worldview. He is a more or less
less well-functioning machine. If you throw a
Coin in, a speech comes out. A dull,
a lively one, a sad one, a cheerful one, an orthodox, a radical one: depending on the situation and the
Size of the coin. These are the typical Schiller
ian bread-scholars. In the big cities they are always
on the way between a wedding, a funeral, a
a festival or club meeting, a commission
meeting or something else. In their relentless pursuit of money
and popular favor, they never find and seek the leisure to
the meager knowledge brought from the school
to refresh, to expand. In the small towns, sleepy
They spend their free time. These people will always, regardless of whether
whether they call themselves orthodox or liberal, every new
movement in the religious field mock, envy, unsuppress, because otherwise they would be forced to give up their little
To revise and expand knowledge. 60)

Chapter 10: Zionism

In the seventh and eighth decades of the 19th century
In the 19th century, a ray of light shone into the Russian ghettos
Alexander II made it his task
makes his Jewish subjects into modern culture
to introduce relief in military service and all sorts of
social and economic benefits should be considered
Russian Jewry considered this
Procedure for inducing apostasy from religion
of their fathers and sought through the most stubborn passive resistance
stood outwardly and fanatically, sparing no means
terrorism internally the intentions of the government
Meanwhile, there were quite a few young
People who had the courage and strength to leave the ghetto
and acquire a modern education.
Most of these "apostates" now set themselves the
Task to save their brothers "languishing in darkness" through
Enlightenment writings that they wrote in Hebrew and Jewish
written in German.

Despite the strictest measures by which the

Orthodoxy this heretical literature away from the ghetto
tried to stop it, it could not be prevented,
that some curious Bachurim (Talmud disciples)
secretly read these strange books and from the
were infected with new ideas.

Thus, inside and outside the ghetto, a
Group of young men who openly or secretly practice religion
of their fathers, and only through the millennium
old instinct for togetherness, through education
hunger and existential considerations remained in Judaism.
They worshipped civilization as their new god and
dreamed of fraternization with humanity
through civilization.

Due to the sudden outbreak of anti-Semitism
After the death of Alexander II, they were expelled from these
Dreams awakened in the most cruel way. Unforgettable

will be the flight to all who witnessed those events
newspaper that appeared shortly after the horrific Jewish crises
wallen and bore the inscription: "Lomer
gein in Schul aran!" (Back to the synagogue!) It moves
from one of the most influential apostles of enlightenment,
who for years has been acting in a manner bordering on cynicism
what was sacred to Judaism, mocked and ridiculed
and now, after the sudden collapse
his ideals, his hopes, like a man who has emerged from the hurdle
escaped animal, which in the exuberant enjoyment of the
Freedom is surprised by a thunderstorm, shy and
returned without will.

Some energetic, indomitable natures were
driven to the extreme by desperation. She went
into the camp of the Nihilists and sought with the Dyna¬
with a bomb in his hand to take revenge on society
chen.

The majority of the enlightened, however, withdrew
returned to the ghetto and tried to get the Alther¬
But when the anesthesia
was over, it became clear that human
knowledge cannot be forcibly suppressed. Whoever
Once he had lost his faith, he could not, despite all
Without faith, however, I felt
The martyrdom became unbearable. People longed for a
a new faith, a new ideal.

At the beginning of the 90s, like lightning,
dull, sultry night a slogan arises and ignites
dete blaze the minds of the enlightened: the Zionismus.

The longing for Zion is as old as the Jewish exile.
Three times a day the Jew prays to his God: "May
but our eyes will return you to Zion with mercy
But this pious longing has nothing
in common with political Zionism.

Apart from the grotesquely fantastic legends that
woven around the arrival and reign of the Messiah
have, there are still two fixed points,
that no pious Jew can overcome: The
by a divine miracle and not by human
addition be-

arrival of the Messiah and the return to the status
quo ante. 61)

"I adjure you, O daughters of Jerusalem, by the
roe deer and hinds of the field, that you may
friend does not wake up or stir until she
himself pleases." (Song of Solomon 2:7)

Regarding this verse, the Midrash notes:

"Four times God has admonished the Jews because of
four generations who bring about salvation by force
wanted to, and perished in the process ... They
have banded together and gone to war
They were destroyed because they did not believe in God
believes and did not trust in his help." (Mi¬

drasch Rabba, Song of Songs Chapter 2.)

This view is also completely consistent.
If Judaism were a people like any other, then
it would have perished long ago. Only an unshaky belief in miracles could, despite the destructive
the power of time and adverse circumstances,
And only a belief in miracles can keep the hope
to nourish that the winds scattered in all directions
blew themselves up and as a nation into obscurity
finite will be preserved.

But because the believing Jew sees exile as a pre-
If we look at the current national sleep state, then
He expects that after the national awakening
will pick up where we left off 1800 years ago
remained.

"Because of our sins we are banished from our land
been displaced ... and cannot move to
to appear before you ... and to do our duty in the hot
temple ... Gather us from all corners of the
Earth ... and bring us ... to your city Zion ... there
we want to prepare sacrifices according to our duty" (Festival
daily prayer) .

But the Zionism of the enlightened Jews wanted
neither linked to religion nor to history.

For them, Zion was a defiant rejection of the Christian
society that is striving for rapprochement
shamefully rejected. But Zion meant
also for them a rebellion against the yoke of the Jewish
ian tradition, against the belief in providence.
They wanted to shape their own destiny.

These Zionists, however, were too few in number,
had too little influence and practical sense to
Ideally to be able to give some tangible form.
The masses were indifferent to this movement or
hostile towards.

At about the same time as in Russia, the
Hatred of Jews also arose in Germany and Austria.
Anti-Semitism in these countries is probably not so
brutally expressed as in the uncivilized East,
It had a profound impact on modern Jews
which is more like the ghetto.

For the ghetto Jew, anti-Semitism was an old

Acquaintance, against whom he was always prepared by the Talmud
and was largely insensitive. And if he
like a wild animal, hunted, chased and killed,
so he left with the comforting awareness,
for everything he suffered here on earth, in the hereafter
to be rewarded.

But what satisfaction could the modern
"Citizens of the Mosaic faith" who neither believe in a
Jewish future nor a reward in the afterlife
believed, for the shame and rejection they
now suffered daily, find?

In their stupor they acted like the ostrich: they
did not want to see the cruel reality, did not want
If one is personally affected by anti-Semitism
been spared, this movement was only against some
usury and haggling Jews, who already
rightly happened; if one was personally hit, then it was
Coincidence, a mix-up. But if this coincidence
repeated and very sensitively, so
were temporary phenomena that caused the anti-Semitism. In the Catholic Ös¬
Austria it was the clergy, in Germany it was
For some of the nerds, it was envy of bread and competition.
this "shame of the century" as soon as possible from the
To create a world, defensive clubs were founded.

Meanwhile, the movement became bigger and bigger and
stronger; and before you knew it, the

modern Jews into a ghetto invisible only to the blind
to urged.

As a savior from this shameful, unbearable
Theodor Herzl now took over.

He was a man of great talent, but a journalist. As such, he believed that every problem,
much, whether it was far or near to him, in a few hours
or days and, if it came to a very high, in a few months
to be able to solve problems.

And he devoted a whole
this year.

As a modern and religiously indifferent person
He had previously known about as much about Judaism,
such as the average educated European from Chinesentum. From the textbooks and history books of the mon¬
of their Judaism, he now quickly sought out
to inform the subject of his problem.

However murky his sources were, he still found
intuitively correct that hatred of Jews is as old as Judaism
dentum itself and for an immanent reason
Herzl saw the reason in the persistence of the
Jews by their nationality. As an indigestible foreign
body, the Jewish people had to be in the organism of
Host populations always elicit a reaction. In the Middle Ages
and in the uncivilized states of the present
The reaction took brutal forms. In the civilized
States that no longer tolerate such brutal statements
are able, low levels of social
Instincts and poison

the noblest juices of the people. The states are in the
uniform implementation and exercise of their laws
hindered and are forced to make exceptions
laws or tacitly about the best
existing laws. In both cases,
the state organism is paralyzed in its functions.

Despite the confusing situation, Herzl was able to
sights that he has in his textbooks and history books

to see clearly what he had found.

When asked: what is Judaism actually
was, wanted and should? Could Herzl separate himself from his sources
which he believed he could master, but not
free.

The beliefs and teachings of Judaism, as they
who met him was common property of the entire civil
mankind, therefore, could not possibly be the reason
of Jew-hatred. Ceremonial laws had the Jews
At least he never read or
hear preaching that one should put on phylacteries, on the Sabbath
asked not to work and not to eat pork
and the like.

He then drew from these premises, which he considered to be true
held, the only possible consequence: if the Jew
neither dogmas nor ceremonial laws
is obliged, then what binds him to Judaism can
only be the national moment.

Thus he constructed a Judaism analogous to the
Austrians striving for national independence
ian peoples fragments or the

19th century to new life awakened ancient peoples
core. Herzl now said to himself: What these peoples can do,
Judaism also likes it. The host peoples show us the
Door. That is their right. Let us now establish a
home. Thus, Herzl, independent of the Russian
Zionism, the idea of a Jewish state.

The realization of this idea was certainly
within the realm of possibility. He had once read,
that in America people who are dissatisfied with their situation
are joining together to form cooperatives and
Night colonies and cities form and thrive there
bring prosperity. Why should the Jews
couldn't do something similar? The world was big
enough to give them a free spot.
Money was essential, as the rich
Jewish bankers were there. Intelligence was also in abundance
present. But the farmers and craftsmen - these were
in the age of highly developed technology and information
industry is an outdated standpoint.

This is the solution to the Jewish question that Herzl proposed in a
years and published in a book entitled: "The Jews¬
state".

In trying to realize this ingenious idea
Herzl encountered a difficulty. The bankers,
who were supposed to give up the money did not want to participate.
The majority of the intelligentsia stayed away. The few
but those who followed him could certainly make spirited speeches
keep and spiritual

write rich articles, but they did not think in the ent¬
far from leaving their homeland. This should be
others. The broad masses of modern Jews
and their leaders behaved in accordance with the Heartfelt Idea
opposite as in a similar case, but from opposite

reasons, their Russian co-religionists - indifferent or hostile.

But Herzl was not the man to stop halfway to stay. He finally realized that the The focus of Judaism and human matter al for his state not in the West, but in the East There lived enormous masses of Jews in need and misery and had to joyfully accept the heartfelt message of salvation welcome the community.

He had heard that those unfortunate Jewish masses for thousands of years longed for Zion, that there there were already a number of men who to satisfy this pious longing through worldly means Herzl would have preferred any other place been that center of a backward religious ous worldview. But he recognized that material interests without an ideal a group of people for the unable to hold together in the long run. He brought now a victim of the intellect and moved his Jewstate to Zion.

But that was the only concession he made to his pious brothers was willing to make. For the Wiethe restoration of the old temple with the sacrificial cult and the other fanatical customs he was not He wanted to have

Opposite Zion to a haven of modern culture and Zivilisation, a model for all European States that, in Herzl’s view, are far from being on the The height of culture and civilization. With the Jewish ian zealots, who perhaps bring about the status quo ante Herzl believed that the people were already finished to be able to become.

Herzl had just as little luck with Zionism as before with the purely political and philanthropic thought Jewish state.

The Sultan was not at all willing to surrender Zion The great masses of the East and their official nal representatives found that the "Chaser-eating" Herzl could not possibly be the Messiah sent by God. They said: If we have waited 18 centuries have, we can wait a little longer.

Only the enlightened Jews who had already heard of the Zionist idea, and a number of people, where the need was stronger than the trust in God, joined Herzl.

Also in Western Europe, especially in Austria and Germany, Heartfelt Zionism has an appendage, consisting largely of children and fools, found.

The children are the students.

These young people were raised in the belief grow that they become entirely a nation of their Christian meraden. The Mosaic confession, through which only they differed from those, they were equal to valid; and with contempt

and contempt they looked at history, literature
and tradition of the fathers.

Then came the catastrophe.

Suddenly the Christian comrades withdrew from
The corps and fraternities pushed
them. In college, in the military, in public careers
They were mocked in the family and on the street
mocked, ridiculed, rejected, abused. Initially
they sought to take satisfaction with their fists and sabers
to make amends for the humiliation they suffered.
But when they realized the futility of this rebellion
they did the same thing that their enlightened
Russian co-religionists in the same situation
tan. They resignedly turned to Judaism.

But far fewer than those returning ghetto
children, Judaism could express this in the aesthetic
Modern young people who grew up with this
Satisfy people. They were addicted to intoxicating blows
words, glittering pomp and frivolous life
But they found this in the brooding, always searching
Purposes questioning Jewish religion not.

This is how they discovered Zionism.

He offered them a Jewish state with Maccabees and
other heroes, a Jewish soul and a Jewish
Art and other intoxicating buzzwords, colorful hats
zen, a flag with the Magen David (Jewish coat of arms
pen), a Jewish national anthem and drinking songs.

That satisfied her.

The fools are those few writers who, although
Talmud, but on the basis of atavistic
Ways the spirit of the Talmudic "Tomer perverted" (much
(slightly reversed). With this spirit
They turn all cultural values and works upside down
When they had finished their reversal work
and no longer have any surprises to offer the world
liked - they became Zionists.

I know some Zionists from the time when they
knew nothing about Zion or Herzl. They
had preferred to visit Christian circles and
correct language and acceptable manners are used there
accustomed.

After a few years I found them again as Zionists
and was amazed at how these people have become
were untruthful. In the unashamedness of their exclusive
chen traffic "among us" these have in German¬
people born and raised in the country a mouth
lazy jargon, flippant manners and a sloppy
Even her once healthy
istic understanding has suffered greatly. They babble and dream
of Jewish culture, Renaissance and art.
They want to destroy the Jewish heart and soul
But the language of their fathers and their
future state to at least learn to read, they still have
always found no time.

Ending

The task I set myself in this book
was the doctor's.

For thousands of years, Judaism has been in a
a state in which it can neither live nor die.
I have now undertaken to investigate the causes of this
normal condition and am at the following
result.

In the religion of Judaism, only
ethics, and logic and aesthetics, unless they
serve ethical purposes are ruthlessly
fights.

The fight against aesthetics is evident:

1. in the suppression of all aesthetic
natural religions arising from the needs of humans;

2. in the post-biblical Judaism increasingly sharp
prominent purity and separation laws,
which is a pointless, unethical contact with nature
ture and the neighboring peoples almost impossible;

3. in the absence of any non-religious art, especially
especially in post-biblical Judaism.

The fight against logic is evident:

1. in the narrative of miracles that the Bible tells us
forcefully to make the people submissive;

2. in the belief that the elements of nature are
people's relationship to God is influenced;

3. believing that wars are not caused by the
human superiority, but solely through the divine
chen will guided by a moral principle
be decided;

4. that a people, which as an organic entity
once created in time, can exist forever.

All these concepts are spatial, temporal or
causally incorrect and therefore untrue or illogical.

The basic idea of Judaism is unnatural and un¬
executable.

The unnaturalness and impracticability of the
The idea of the Jewish people has been preserved during the existence of the
ian state:

1. in the ever-reappearing waste
of the Jews from their God and in the proclamations of almost all
The crimes of this people, which were criticized by the Jews,
de nothing other than the elementary emergence of the
suppressed aesthetic and logical needs
were;

2. in the socially anarchic and politically unsustainable
conditions that have existed in Judaism since the Maccabean period

ten, that is, since we have had a somewhat controlled
liable Jewish history

possess, until the dissolution of the state continuously
have prevailed.

After the Jews were expelled from their country and
powerless and defenseless in all directions
have been blown up, has the difficulty of finding the Jewish
to maintain the culture has increased even further.

Since "good", "beautiful" and "true" are mere concepts of perception
can only have a relative value for us,
so the only relevant norm for our actions remains
and thinking the law of will identity.

The ghetto Jew, who strictly adheres to the Talmudic spirit
lives, acts according to the law of identity of will. He
considers his current stay among the
Nations as a temporary solution from which the Messiah will emerge
will solve.

May his Judaism be from the point of view of civilization
and humanity may be reprehensible, it is at least consequential, logically justified and because of its tragical heroism is admirable.

The modern Jew does not live according to the law of
Identity of will. He wants the Jewish idea and himself as a Jew
received. As a result, he is like the ghetto Jew Anhostilities, persecutions, shame and torments
sets.

The ghetto Jew is prepared for these sufferings. His life
lifestyle and worldview offer him comfort, Lindeand insensitivity and prevent the formation of
solution that he doesn't want.

The modern Jew has the Talmudic life

way and worldview, is in the cultural
life of the host peoples, takes part in their friethe and suffering share and claims social
and political equality. He is not
has no consolation, no relief for this suffering
and is against the dissolution, which he does not want, by
nothing protected.

This Judaism is inconsistent without
He is aware of the literary sources that
thetic information about the nature, development
and the living conditions of the Jewish people
ben able, inaccessible.

The teachers and leaders of modern Judaism, the
are called to bring instruction and clarification, deceive
consciously or unconsciously through a tendentious
colored historical construction about their situation and suartificially in the unsustainable state
to maintain.

The effort to implement the Jewish idea has
the martyrdom and the unprecedented long preservation of the

Judaism caused.

With the abandonment of the Jewish idea, the Jewish Martyrdom will disappear, but with it the Jewish tum itself.

The Jewish idea is abandoned when one insulating, preserving and insensitive the crust created by Ezra or his predecessors and was further educated by the Talmudists, and adopts the culture of the host peoples.

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If a moving body is given the driving force If power is suddenly withdrawn, he can still recover through the accumulated energy continues to move for a while.

After the abandonment of the Jewish idea, the Jewish tum and his martyrdom will continue for a while remain.

A complete dissolution of Judaism can only through physical assimilation with the host peoples The physical must be preceded by the spiritual go, that is: the appropriation of the secular and religious customs, traditions and beliefs of the host people ker.

The consumption capacity of nations is also limited like that of all organisms.

In the countries where large numbers of Jews have accumulated are, therefore, a physical assimilation for the foreseeable Time impossible.

It is an immutable historical law that a people without a land must dissolve. Since the Jews eighteen hundred years ago against this law have created a situation from which their descendants may never fully can free.

Due to the host populations’ reluctance to physical mixing will be the Jews who already have the have abandoned the Jewish idea, returned to Judaism urges.

The Jews are in the same situation as the Earth. Eclipse remains because it has nowhere to fall.

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As far as Judaism as a whole is concerned, Therefore, the Jewish question remains insoluble for the foreseeable future.

But the modern Jews, who in relation to the form a small part of the entire Jewish community, if they do not want to or cannot return to the ghetto nothing will remain but to stand on the path once entered to progress towards complete assimilation. And if they only reach the goal after many generations and on the way there many unpleasantnesses have to suffer.

It is necessary to atone for the guilt of our fathers! The path must be covered once!

The host peoples also have a fathers' debt to pay
gene.

Since their fathers welcomed the Jews and
have kept, they have a duty to their descendants
to take care of the fate of their charges
take care of attracting them, and if it is
no matter how much effort and sacrifice it might take.

This requires justice, but also utility
possibility.

The situation in which the Jews now find themselves is
shameful and harmful to the host populations.
It is important that the states continue to treat the Jews
while existing laws must be violated.

The current situation is harmful because the
necessarily resulting anti-Semitism with

his raw, low instincts the noblest juices of
Host populations poisoned.

A solution to the Jewish question, if it can be
possible, can only be achieved by purely logical
knowledge.

Without hate and love the forces must be traced
which promote the abnormal preservation of Judaism and
which have caused the continued hatred against it.

Only when these forces have been recognized will
show whether and how the Jewish question can be solved
can.

Until then, however, every attempt at a solution is a quagmire.
mess.

Notes

1) "Zukunft", June 18, 1904. Year 12 No. 38.

2) Baba Batra 15.

3) Isaiah 1:11; Jeremiah 7:22; Psalms 40:7.

4) Yebamot 102. Megillah 3.

5) See pp. 105-106.

6) Midrash Rabba, Genesis 1.

7) Synhedrin 88; Yerush. Synhedrin I, 4.

8) Gitin 60.

9) Maimonides, Mishneh Torah, Introduction; J. Brüll, Mebo ha-Mishnah II, I ff.

10) Beza I.

11) " 7.

12) The total number of Jews currently in existence is
cannot be determined precisely, since in the countries where the majority of
Jews live, a census has either not been introduced at all
or very poorly. The American immigrants
I count the non-assimilated Jews among the Jews of the East.
See Statistics of the Jews, ed. by A. Nossig.

13) Josephus, antique. XX, 8, 7; de bell. Indian II, 17, 2-4; II, 18,
1; VII, 3, 3-4.

14) Notes 14-18 (pp. 37-52) are incorrectly typed.

14) (p. 54.) Yerush. Pea I, 1.

19) Mendelssohn, Jerusalem (Berlin 1783), section 2, p. 31.

20) Midrash Rabba, Exod. 52, 3.

21) See Spinoza, Tractatus theologico-politicus (Hamburg
1660), p. 5: "... also the law revealed to Moses ... has no
prescribed to believe that God is incorporeal, even

that he has no visible form or shape." Cf. Reggio,
The Torah and Philosophy, p. 67, where it is demonstrated that
The most important men of Jewish culture in the time of Maimonides
thodoxie God imagined physically.

22) Yerush. Rosh Hashanah I, 2 ; Midrash Rabbah, Genes. 48,
9.

23) p. 740 1. B. Samuel 4, 3 ff.; Numbers 10:35-36; 1. B. Samuel
7:8-9.

23a) (p. 83.) Berakot 3.

24) Berakot 6, 7.

25-26) Abbot 3, 20; Targum Yerushalmi, Deuteron. 32; Midrash
Rabba, Genes. 68, 4.

27) Berakot 3.

28) Exod. 34, 18; Levite. 23:10-11; Deuteron. 16, 1 and 9.

29) Sabbath 86.

30) Mishnah Rosh Hashanah I, 2.

31) Abot 4, 21.

32) " 1, 2.

33) Synhedrin 74.

34) Sifra (ed. Weifs) p. 86; Shulchan Aruch Yore Dea 178.

35) Yalkut to Torah 190.

36) Kiddushin 70.

37) Yebamot 62.

38) Sota 17.

39) Kiddushin 29.

40) Nidda 13.

41) Joma 29.

42) Ketubot 13; Synhedrin 21.

43) Midrash Rabba, Levite. 87, 6; Berakot 28.

44) Synhedrin 103; Chullin 94.

45) Abot 1, 15.

46) " 5.

47) " 2.

48) Yebamot 79.

49) Sabbath 25

50) Taanit II; Nazir 19.

51) Baba Batra 60.

52) Gitin 7.

53) Synhedrin 24.

54) See also Numbers 15:39.

55) "... But Mendelssohn also allows himself to be influenced in his investigations
ments of moral purposes and draws the moral doctrine
into the fine arts." Kayserling, M. Mendelssohn. 1862.
p. 104.

Mendelssohn speaks about his relationship to philosophy
(Collected Writings V, p. 447): "Philosophy should make me happier
than I would be without it; and this determination must
She will remain loyal to me. As long as she is a good companion and
in a pleasant way, I will stay with her; as soon as she
makes noble, frosty or sour faces and is in a bad mood
comes, I leave her alone and play with my children."

Those Jews who have succeeded in making a significant contribution to
the areas of logic and aesthetics, one would first have to
Jewish spirit as much as possible. And it is characteristic
that Spinoza, who from his youth onwards worked with tenacious energy on the
the Jewish spirit, his book, in which
chem the sole rule of logic is proclaimed, but the title
"Ethics" is added.

56) Yedaim 3:5; Synhedrin 101.

57) Kayserling, M. Mendelssohn p. 143, note 4.

58) Levit. 18, 3.

59) On Mendelssohn's attitude to Judaism, see Jerusa¬
Section 2, pp. 31, 93 ff., 127, 128 ff.; Ges. Schriften V, p. 494,
503, 669, VI, 5 ff.; Kayserling, M. Mendelssohn, pp. 352 ff., 385 ff.,
492, 532, 536.

60) Recently, a modern rabbi has written about the
of Judaism. Once you have read these 160 pages
If you have finished reading your work, you still don't know
what Judaism is, wants and should be. For this one has the pleasure
gen, the whole army of phrases that have been in the
Textbooks and history books and on the pulpits of modern Ju¬
who were almost hunted to death, in line and file again

to see marching.

With solemn pathos it is said here that Judaism
exclusive, but also inclusive; that the Bible "is the element

of persistence", but also of progress; that the ceremonial
laws are binding, but also non-binding, depending on the case.
They're all there, the good old friends.

You get the feeling that these phrases are grinning at you and
said: we cannot be killed, for we flow from a
A source that never runs dry - from human stupidity.

And now an example of how history is made. S.
144 of this book states: "The Messianic Mission of the Christian
religion and also Islam is always accepted in Judaism without hesitation
known ... The two most outstanding thinkers of the Middle Ages
ters, Jehuda Halevi and M. Maimonides, may instead of all other
speak. As self-confident as their convictions are, and as
They declared their belief in the future of their religion as un¬
explain it as irreversible and irreducible, but they do not emphasize it
less that Islam and Christianity are the peoples of the earth for the mes¬
prepare and lead to the sian period, so that they 'the holy
have a calling to prepare the coming of the Kingdom of God."

The passage in Maimonides to which the author refers has
following wording:

"Even the one who claimed to be a Messiah and
was condemned to death, about him Daniel prophesied: 'and some
Apostates will rise up to fulfill the prophecy,
and they will cause harm' (actually: fall). Is there a
greater damage? All the prophets have prophesied that the Messiah
that the Jews would be redeemed, gathered, and their commandments confirmed.
But he caused the Jews to be persecuted, scattered and
were humiliated, that the Torah was changed, that people were misled
to serve anyone other than Jehovah. But we can do God’s
Thoughts cannot be fathomed. This and his successor (Mo¬
hammed) was sent by God to pave the way for the Messiah
... The whole world is already concerned with the Messiah and the
Torah ... They say these commandments were valid, but are now
abolished ... When the true Messiah comes, all
to realize that they had made false statements." (Mishne
Torah, Hilkot Melakim 11, 4th Amsterdam [censorship-free] edition.)

61) See Maimonides 1. c.: "And if a king from the

House of David, who, like David, deals with the Torah
and will follow the biblical and Talmudic commandments that
Jews to obey them and for the cause of God
will argue, he can be considered the Messiah.
assumes that he will succeed, conquer the nations, and build the temple on his
original place and bring the Jews to Palestine
will be returned."

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THE PRESENT

edited by LEO BERG

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Ambr. Opitz printing house, Vienna.

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©: It was foreseeable that the one by Dr. Theodor Herzl in The world-hunted proposal that the Jews might be involved in a thorough Solution to the Jewish question: voluntarily emigrate from all countries and to establish a separate state for themselves, enthusiastic approval from I will find all Zionist-minded Jews; but also from Decisive opponents of this idea were found in the center of the Jewish community, which not only considers the establishment of such a Jewish state impossible not only to hold, but even to consider the very idea of it as one for Judaism describe as extremely dangerous.

The writer of these lines has in a special brochure: “Jews out?”, Vienna, 1896, this “Jewish state” of Herzl’s It was subjected to quite thorough criticism; all the more interesting for to learn about a refutation of the "Jewish state" that is a Jewish Dr. Ludwig Ernst, under the title: “No Jewish state, but freedom of conscience” (Leipzig and Vienna, 1896), he wrote. A plan for saving Judaism is presented there, which includes—It seems to have a prospect of realization. However, this could mean that Anti-Semitism and with it Christianity from the world to be created. The founding of a special Jewish state. would be superfluous in this case, because the whole world would then being Jewish.

It's a clever plan, but transparent enough for everyone to see through. who only has a basic understanding of the situation.

One thing is immediately apparent, even upon a cursory reading. the brochure by the Jew Ernst states that he [is] anti-Semitism not judged with the same calm objectivity as his opponent Fellow countryman and fellow believer Herzl. — Both are Jewish freethinker, but Men ijt is less prejudiced in the Jewish question than his Opponent. In the small, only 20-page pamphlet of the The latter contains a whole rat's tail of the long-disproven Historical falsifications, distorted views, monstrous prejudices, snobbish phrases, combined with a downright disgusting—Respect to the anti-Semitic opponents, who almost spoil the pleasure of the calm reader.

Publisher of the "Messenger of St. Joseph", Weinhaus, 18th century.

Mission with Heinrich Kirsch.

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behaves, fic) to continue dealing with such writing; only the
clever plan, the implementation of which is ultimately insisted upon,
This makes it necessary to take a closer look at this brochure. Before
However, since I am discussing this plan, it might be advisable to consider the aforementi
to dissolve rat's tail a little, in order to understand the Jewish point of view
to identify the author more precisely.

1. “The Jews,” chases Dr. Ernit (p. 7), “have been around for 2000 years.”
in Europe; no part of this part of the world that is not of their blood
"Saturated ijt ... since 2000 years they have been involved in art and knowledge"
company, culture and everything that the states in which they live have,
possess material and intellectual assets, have worked with and with⸗
"Created." I ask, are these perhaps the results of modern
Historical research, or isn't that just a lot of historical falsification?
It may be that even before Christ's birth a few Jewish merchants were in the
were based in trading posts of the Roman Empire; the majority
the Jews whom Europe is currently hosting, the dubious
But they have only been lucky since the destruction of Jerusalem and since
They immigrated during Hadrian's time, or rather, through captivity as prisoners of war.
scattered among various peoples; of the 2000 years are missing
So probably several centuries. And perhaps one acquires it simply by...
Does immigration already grant a right to own a country?
From the martyr's blood with which Jews shed the soil of Europe—
"They should have been soaked," said a failed Jewish member of parliament.
in the Austrian Imperial Council, to the delight of all historians;
Because almost every child knows that the medieval Jews⸗
Persecutions were mostly just consequences of the unbearable usury practiced by Jews.
The Jews were thus often martyrs of their usury, but
not martyrs of their faith. Unless they are martyred by their own actions.
Religious fanaticism, the lynching of the Christian people, or the
fell under the regulated justice system of the state. One might compare this to modern law
One can express regret about certain viewpoints; but one cannot call it "martyr's blood".
to name them, and through this blood the Jews truly have no right.
acquired through ownership in European countries. The other euro—
In contrast, the Prussian peoples have either the homeland they possess
conquered, or defended with their blood; thereby they have, according to our
At least a glimpse, a right to their homeland.

And through 2000 years, the Jews, who have only been here for 100 years, would have
crawled out of their partly voluntary, partly forced ghettos
are and formerly carefully separated themselves from all Christian culture,
to have participated and contributed to — this very culture?
That's truly bordering on outrageous. Even those who went into the euro—
Jews who have joined the Spanish cultural community are not allowed to do so by the others

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As we can see, they owe everything they have in terms of education to the
Christian civilization, not their Talmud. One may have their fellow...
The labor movement has admitted this for 100 years; however, many people doubt it.
in the true value of the same and are not badly inclined to the same
to describe it as exploitation. Herder, for example, views the Jews
They are known to be a parasitic people.

2. When the Jews in Austria, Romania and Russia rarely
who have received a government office or are completely excluded from it, he says.
Dr. Ernst continues (p. 7), so this withholding of the right
However, this is an injustice, because the Jews gave the state their property and blood.
make themselves available in the same way as all other citizens of the country.

This is based on the well-known and continuously practiced for 100 years.
exploited confusion between people, right and
Civil rights. Human rights may be protected according to the principles of
Reason and the Christian faith are not forbidden even to strangers-
defend oneself; it is quite different with civil rights; these
Foreigners have no claim, even if they were born in the country.
are. This was the case, and even stricter, with the Jews when they
...still formed a state community. Strangers were even excluded by the
Land ownership in Palestine was excluded; at least, they were excluded in this regard.
very limited; their testimony was not valid in court, let alone that
They were allowed to become judges or hold other state offices. Even if
If someone became a proselyte, he was not considered a full citizen and only after
For several generations, the descendants of the same were considered full-
Rightful Jews were considered. If a new Jewish state were to be established nowadays...
founded and the Shulchan Aruch, the current law book of the
Jews, if any non-Jew were considered the determining factor, would be from the state.
Community, at least from the perspective of full citizenship rights in the Jewish state≠
closed. So can the Jews in Romania and Russia...
complaining that they cannot access government offices?
But if they are in other states where they have the same civic rights
Rights that were constitutionally granted, difficult to obtain for state offices.
Should they succeed, the reason for this is that they...
“Right” against the conviction of the majority of the local population
population would be granted and because the modern idea of the “Jews-
emancipation”, the achievement of the French Revolution, quite
It is not yet recognized by Christian society. It is considered
the Jews, despite having lived among the European peoples for so long
and outwardly some customs and traditions of civilized peoples
have been accepted, yet as strangers, whose religious and moral
Their worldviews on life are completely different from those of Christian peoples.
are those who separate themselves from them and do not resemble them.
can. The Jews are natives of the country, insofar as they are native to the country-
are born; but foreign nationals, insofar as they are of a foreign origin

People, belonging to a different race. Since they, as natives, belong to the
To participate in the benefits of the state community, they must probably

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and bear their burdens. As strangers, they do indeed have a
The right to be tolerated and treated humanely; on civil grounds
They actually have no right to such rights, and where they are denied them...
misjudging the situation or in the misguided hope of
their complete assimilation was granted prematurely, they can,
if it is in the best interests of the state and the will of the Majo≠
The public should demand it, based on constitutional principles.
Paths will be taken. That is surely just as logical as...
Correct assumption. That's certainly how one would treat other foreign peoples.
Zeck, if they demand civil rights from us, with

Chinese, for example, or with Negroes; why should it be the same with the Jews?
To be different?

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Therefore, the comparison of Jews with Germans is also
and Poles in Russia, the Ruthenians in Poland, the Irish in
England (one could also include the Romanians in Hungary),
That's out of place. However, this applies to oppressed minorities;
But they stand by their oppressors, their tribe, and their religious beliefs.
Viewed much closer than the Jews to the Christian peoples,
among whom they live.

3. A similar one based on ignorance or lack of understanding (or should I
(saying based on deliberate deception?) claim, which, however, is considered
It is presented as a matter of course (p. 9): that religion
who teaches the Jews the same moral laws as the
Christian, indeed, that the Christian religion of the Jewish
is taken.

The decalog, the natural moral law, however, belongs to the
According to the wording, the same applies in Christianity as in Judaism; but
The interpretation of the same in the Talmud is completely different from that in the
Gospel. Surely Dr. Ernst wouldn't deny that.
Interpretation especially of the 5th, 6th and 7th commandments (according to Christian tea
Counting) is, from a Jewish perspective, characterized by the eccentric concept of "neighb
downright misanthropic and a danger to society. Just read this.
Book by Professor Pranaitis: "Christianity in the Talmud"
of the Jews.“") But to whom does this compilation of the anti-Christian
If certain parts of the Talmud do not suit him, he should read the Shulchan.
A ruch, the extract from the Talmud, in Löwe's translation),

especially the book "Choschen hamischpat" in this context. Who
and then to speak of the same moral code of Jews and Christians
Anyone who can, is not legally responsible.

*) Translated by Dr. Joſ. Deckert. Vienna, 1895. Published by the Messenger.
of St. Joseph. Weinhaus, 18th district, Commission at H. Kirsch.

) 2nd edition: Vienna, 1896. Published by the Mechitarists' Printing House.

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4. It is equally unhistorical and incorrect to say that

Christianity was taken from the Jewish religion and
as a reason given that Christ and the apostles were indeed the
Jewish people originated here. The latter is certainly true; but it is also true that
that they were most deadly hated and persecuted by the Jews and
that Christianity, in the most important questions, to the Talmudic
Judaism, at least, stands in complete contrast.
This will again be done in the familiar pocket-game style.
Mosaic Judaism with Talmudic-rabbinic
confused. However, the times are over when Christians could be confused by this.
still be deceived.

5. When Dr. Ernst says that “the Jews, even if not
better, so certainly no worse people are than others,

So he no longer actually stands on correct Jewish viewpoints.

According to Jewish belief, the Jews are the chosen people.
Therefore, better than others and destined to rule over all. One
Look, it is not the Orthodox Talmudic Jew who speaks like this, but the
freethinking Reform Jew; although from other passages of his
The writing reveals traditional Jewish pride when he
3. B. looks down on anti-Semites with unspeakable contempt or
attributes the claim of Mary Stuart to the Jews: “You can’t tell me
"Treat them badly, but don't make them mean." — The Jew is, of course,
Above all meanness!

6. That anti-Semitism in our time, in the time

of enlightenment and humanity, where religious fanaticism...

is no longer commonplace, making such huge strides,
This seems to be a psychological enigma to the Jew Ernst.
that he can only explain it by the fact that the Jews have so far
limited themselves to defense.

Really? Has the Jewish press never acted aggressively?
Have the Blochs and their ilk really only focused on defense?
restricted, too. Even if they dragged their opponents into the courtroom.
and practiced their talent for denunciation in all directions? Is the
liberal party, which was led by Jews, the Freemasons' party, whose
secret leaders turned out to be Jews, the Social Democrats, whose
Were the leaders, who also seized power from Jews, never aggressive?
The fable of the wolf and the lamb appears to be repeating itself.

But such claims should finally be addressed nowadays
They should be avoided. They border on the ridiculous. No, Judaism
has fought hard enough for his position; it is from the liberal
party and the Jewish protection force with all possible means
hold, from the pro-Jewish press, from parliament, from the
The government has long been protected; it is now in Vienna, and only there.
partially inferior – not because the opponents failed to-
grabbed and did not defend himself vigorously, but because it was the

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had not grown with the anti-Semitic popular movement. It would have been the
It would have been more truthful if Dr. Ernst had sincerely agreed with this.
would have stood up instead of heaping shame on their opponents.

7. In his eyes, anti-Semites are just "overachievers",
"Bigmouths" who insult and mock Jews with impunity
allowed, “who only have selfish goals in mind,” Desperado’s,
who want to make a career or acquire money; he speaks of “drinking”
eager students,” from a “troop” of Catiline existences,
from a "clever", insignificant lawyer who has worked his way to the top
knew how to swing the movement, who “put himself” in the service of a
knew how to "place" the incompetent (!) mentally challenged (11) prince in order to
to get money, to shower his gang with alcohol; from
a “crude, wild, work-shy Viennese population,” from

a “rabble that is ready for any shameful deed!”

He is therefore entirely in the jargon of Bloch, Scharf and Szeps.
fallen into disrepair; the style of his Jewish antagonist Herzl, on the other hand, is
To call it truly noble. With such suspicions and insults.
of the Christian people and their leaders, one will probably call the anti-
They would not kill Semitism, but only revive it. That should be the case.
But finally, even a Jew should understand, especially if he is so clever.
like this Dr. Ernst.

However, we are not satisfied with the obvious misrepresentations in the brochure.
Not over yet.

8. "If any degenerate man} dh fine career
could do, the Jew continues, “or jeopardize such a thing.”
Having had this, he tried to create a name for himself and earn a living through it,
that he attacked the Jews; often it was mere whim and fighting⸗
The desire that drove him to persecute the Jews.

Without being far from the truth, one could say precisely that
Claim the opposite: namely, that the open persecution of the Jew⸗
that even today it is a very dangerous thing and that only
those who can dare to do so who are in an independent position; that
Many thousands do not openly enter the fight simply because they
to know the damaging power and the irreconcilable vindictiveness of the Jews,
who seek to ruthlessly destroy anyone who disrupts their circles.
Anti-Semites are currently not tolerated in either the state or the church.
promoted; however, there are also degenerate, dishonorable individuals.
Enough of those who are pushed by Jews to make their careers. Whether
Certainly not later, when anti-Semitism has become sufficiently strong.
a certain degree of discrimination will also occur on the anti-Semitic side,
That's a different question. Now, however, antisemitism has its place.
Confessors still pose dangers.

9. “That the Jews love and hate just as much as the
Others” (p. 17) may be granted to the new Shylok;

especially the act of "hating". But whether they also love and hate the same thing,
Like the others, that is the question. "That they are in the same schools,
"To be raised by the same teachers, in the same way" is unfortunately
Also true, and incidentally, pedagogically nonsensical; it only serves to...
to corrupt Christian youth or to sharpen the
Antisemitism is present. But that the Jews' sense of honor is in

It develops in the same way as that of the Christians; that will continue as long as
It cannot be true until the latter also profess the principle:
"Money is my honor!" Regarding her bravery and her
As far as the sense of duty as a soldier is concerned, we want the verdict
This was confidently left to the officers, who, as is well known, have so far been respons
Jews are generally not favored.

10. And what is supposed to follow from all this alleged equality?
That the Jews are true Germans, not a foreign people?
And because one supposedly “with the sharpest microscope between the
No difference can be found in the body cells of Jews and Christians.
“can” (p. 22), therefore there is no difference between Jew and Christ
And does this even eliminate racial differences? Because the
Jews for such long centuries under the same physical conditions
Living conditions of the country, the climate and the diet (?)
The fact that they live among Christian peoples implies that they also live among the same
Do they have feelings and ways of thinking? Unfortunately, experience teaches us otherwise
On the contrary. If this were truly the case, then there would be no anti-Semitism.
No way. It is simply wrong to say that Christians and Jews
under the same spiritual and moral influences≠
have been thrown; unless one would have to – and that is sheer unreason –
to equate the Gospel with the Talmud. That only has consequences for the un--
Believers and freethinkers have a meaning; the unbelieving Jew and the
However, unbelieving Christians, united in the Freemasons' lodge, are
the same moral, or rather, the same immoral
Subject to external influences.

11. That there are finally countries where assimilation is taking place
the Jews, with the nations among whom they live
The claim that it plays out smoothly is simply made up. Overall, it is
This is not the case anywhere, not in France, not even in Hungary,
where the Mongolian Magyars have so much sympathy for the Jews
have and they, in order to gain an increase in power in this way,
received. The Magyars will sooner become Jews than the Jews to Jews.
Magyars will become Magyars. This can be predicted, without being too sentimental a prophe
to see, based on the experience of history.

12. But the final tirade sounds almost blasphemous: The Jews
have the imperishable merit of emerging from their midst
They have given the world the Redeemer! – Yes, they have given him!
Crucify them: that is their justification! And an "imperishable" justification.
That's what the Jew calls it! Instead of a terrible sacrilege, for which
That unfortunate people has been atoneing for 1800 years!

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And now, according to Dr. Ernst, the Jews are supposed to take the initiative-
to take action, in accordance with the teachings of Christ, to eradicate hatred from the v

create; yes, they will become the saviors of mankind for the second time.
To be alive! That is a truly horrifying thought for a Christian.
The Jews first redeemed humanity by bringing Christ.
crucified them. They were not satisfied with this first redemption: they
They want to redeem humanity a second time — how? — We will
hear it soon.

These are therefore the most blatant untruths perpetrated against the Christian
What catches the eye of readers when reading this Jewish pamphlet
must; untruths that are blatant, that have been refuted a thousand times,
and by Jews and Jewish comrades, yet again and again with fresh
They are cheerfully dismantled as infallible truths. That
are stereotypical phrases among Semites and philosemites, and only a few
Jews, like Dr. Theodor Herzl, distanced themselves from these prejudices.
At least it's been cleared somewhat.

Now let's hear what these people still have in so many prejudices.
biased Jew, Dr. Ludwig Ernst, against the “Jewish state”
to his fellow believer and tribal comrade Dr. Theodor Herzl—
has turned.

II.

He's not really sure whether he's on board with the plan.
Whether Herzel's smile was a crush or whether he was simply smiling about the whole thing
He should be annoyed. He acknowledges his opponent as a noble character.
a peaceful nature, all too peaceful and all too sensitive, a
A man deeply offended by anti-Semitism and concerned about it⸗
fills and because he believes the anti-Semitic movement is not at all
To stifle and stop more, he thought of emigration.
all Jews and the establishment of a Jewish state in Palestine
or in Syria or in Argentina or anywhere. The Jews should
to establish a new home there and a self-reliant, sovereign
form a state. He was therefore convinced that the various governments,
which Jews are now fortunate enough to own, and will help to do so,
to provide such a land for the Jews who wished to emigrate, and that
the Jews themselves will readily decide to oppose their own-
to improve their current residences and move to a new home!
He is even already drafting the statutes of the Jewish joint-stock company,
which is supposed to bring about emigration and settlement; itself
the form of government and other state institutions of the future
Jewish state is being identified!

Dr. Ernst calls this plan, and not entirely without justification, a
Adventure, which one would only discuss if not from Dr. Herzl—

who would have gone on to make a name for himself in journalism knew, and if not the Reclam drum for him from a certain side Had the situation been so disturbed, the matter would have simply been resolved. Dr. Herzl, on the other hand, complains that he is being targeted precisely by the most ir No support for money-grubbing Jews or in Jewish-liberal journalism. I think. Which of the two might be right?

Herzl's plan offers neither comfort nor encouragement to the Jews, says Dr. Ernst, but rather defeat and disenchantment. Courage.

May he, in certain circles of Jews; the Zionists there≈ against cheering and rejoicing in the imminent deliverance. Herzl himself has his most confident hopes; he has already spoken to the Sultan. and found him inclined towards his plans. Yes, he claims, if the Journals report that the Jews have spread across the entire earth. no better, more loyal, more reliable friend than His Majesty the Sultan! Isn't that actually an insult to others? Crowned heads? Nevertheless, Dr. Ernst believes it is the worst. The advice that could be given to the Jews to emigrate means, to be cowardly and throw in the towel in the face of danger.

There is a valid point behind this accusation. So far Jews in all countries have proven themselves to be the best patriots. placed there, her fatherland with every fiber of her heart, to love ardently; they have their most loyal attachment to the princes. various countries often and solemnly emphasized, not just their hot Prayers for the well-being of the monarchs were sent to heaven; they rested. not even until one or the other has visited their own synagogues appeared and, amid the jubilation of Israel's finely anointed head, was placed beneath the He bowed to the rabbi's blessing hands. So much, so effusively. much patriotism – and now they are supposed to simply abandon this beloved Turning their backs on their fatherlands and founding a new one? Is it so easy to give up a beloved homeland? Especially when you... as Dr. Ernst believes, helped to establish the soil of this homeland with his blood, not with ordinary blood, but with mare≈ Martyr's blood; doubly precious, since it is Jewish martyr's blood. If the Jews so easily leave the countries they previously considered their “father–countries”; what should a reasonable person make of their Should we maintain our previous, so often proclaimed, fervent patriotism? Would that be pc Then the anti-Semites are wrong when they criticize this Jewish patriotism. as a charade, as mere hypocrisy? If the Herzl's plan so quickly and in such wide Jewish circles was met with enthusiasm Having found agreement, isn't that even for some philosophers a sure proof "that in the eyes of these Jews at least their–her “heriges” fatherland was only a “provisional” one and that they despite their contrary assurance in the innermost depths of their hearts, nevertheless only feel like strangers among the Christian peoples; that therefore ts 99 are right to regard them as such and to be–

trade? |

The clever Jew E. thinks of this; he therefore wants to tell the Jew⸗
Founder Herzl was almost considered the most dangerous enemy of his country.
Fellow believers would support him, if he were not convinced that
that his advice was given with the best intentions. Yes, the ab-
The view is good, yet the success is a bad one; for cowardice and
Fear lies behind it; courage means seriousness is the only thing that has happened so far
Friend and foe alike have acknowledged the Jews without contradiction!
Without contradiction? I must disagree. Even the old ones
According to the testimony of the Holy Scriptures, Israelites were often...
banished by shameful cowardice; one thinks of the lamenting cries of the
Israelites, when they encountered Pharaoh's army during their exodus from Egypt
looked behind them; at the cowardice of the people under the leadership
Joshua and at the time of the Judges, when they feared their enemies
often led a troglodyte life and endured other miserable conditions.
bordering on the ridiculous. However, they also showed courage at times.
shown. The courage of despair, which even the persecuted
Hirsch proves, and the courage of fanaticism – but otherwise the
Courage, however, is not that quality which is unanimously attributed to the Jews and
granted without any contradiction; I would like to say that with all due respect to
the personal bravery of Dr. Louis Ernst, but only one
Call it a phrase. I, at least, can imagine a courageous Polish one.
or Russian Jewish merchants not easily imagined.

The courageous doctor is not afraid of anti-Semitism;
He almost wants to talk about this feeling of fear, which is also felt by some
Jews show laughter – almost; not quite; so merely “smiling”.

The Jews, he says, should actually be used to persecution.
Haven't they been persecuted since time immemorial? For 2000 years? But with
With every persecution, their intelligence and strength grow. What lies
So, what about that? They should be persecuted, vilified, and ridiculed. Therefore...
They don't need to turn their backs on their "fatherland".
If they've managed to endure it for so long, it will probably continue in the future.
It's still possible. Of those few "Viennese braggarts," we don't need to mention the Jews
to be afraid; the Jews have outlived quite different heroes, they
These Catone will also survive.

There is a spark of truth in these courageous words.
Jews, even Dr. Herzl admits, are far too refined these days–
have become sensitive and delicate; at least those who are too
They have come with money and prestige. They believe that their moneybag will pay the pric
Everyone must bow down, like the Swiss once before the hat

Gessler's and someone's compliment to them is not deep enough, They feel their dignity has been violated; but if they are allowed to do so... If they feel that they are merely strangers, they cry out in protest. They have lost the position they previously held in society. They forget all too quickly and already consider themselves masters. This A sense of power is understandable; but sensitivity about alleged

age

Violating their honor and rights is not entirely appropriate; they They should finally realize that the equality they were granted by modern state, based on the revolutionary ideas of 1791 admitted that it still contradicts the spirit of the people and that despite empty phrases about liberty, equality and fraternity, But every Aryan is inwardly anti-Semitic. actual equality of Jews, however, through state prosecutors and jury trials cannot be held as long as the people still has a spark of Christianity and self-respect in his heart.

That is why the advice that the courageous Dr. Ernst gave to the Jews is There is, not too sensitive, too delicate, very reasonable. The Jews should He believes they should continue fighting for their denied rights. to further profess their patriotism (as sincerely as before?); But they mustn't abandon their "fatherland," even if it's only temporary. For many Jews. One must fight for one's fatherland, even to To know how to die! – Dulce est pro patria mori. Whether the brave Ernst there Does he preach to deaf ears? And does he really wish death upon himself? longing for his “fatherland”?

Incidentally, he considers Herzl's entire state foundation to be flawed, with everything t everything that goes with it, the acquisition of the land, the construction large cities, all the planned cultural institutions, schools, Railways ꝛc. for a fantasy with which one cannot even imagine need to keep busy.

However, in doing so he does his fellow believer and tribesman a disservice. Herzl was wrong. Even if the execution of a fine plan is difficult-keiten s�ößen s�ölte – (Herzl verheht sich dieseʿich ja seʿt selbst) – It is not entirely outside the realm of possibility. The origin The creation of the new Jewish state shouldn't happen so quickly. to go, although with the modern aids that the Jews have to The proposals are quite promising for an "American" state formation. eyes can have and a relatively short period of time for that would be sufficient.

Nevertheless, Dr. Ernst expressed a good idea with that.

when he says, “a state must develop organically and "Cannot be artificially created." – One believes that To hear a Christian-social statesman speak. Certainly, sir. Seriously, that's how it is. The state must develop organically; it is a type of natural organism. – But that's a sentence that goes beyond… Our modern states are being condemned; for these They were artificially created, under foreign, alien, indeed, un-national conditions. hostile influences. Moreover, in this artificial organism, so miserably, it is ordered with him, and moreover, a part that is devoted to the who does not want to integrate the others organically under any circumstances. Understand. You, what do I mean? I mean, the incomparable Judaism. It is a happy thought that you have expressed here, that you

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of course, only read somewhere, but you don't understand its implications. They likely existed. Such artificial state formations have no long duration and certainly contribute nothing to the well-being of the people. If the people fail to overcome this artificial and inorganic element, to separate from its midst or to render it harmless in some way, like the bees in the beehive, which are fed by a honey≠ If a lustful mouse is tormented, it will perish.

N organism, that was the right word. But Dr. Ernst feels It also emerged that the organization of the newly founded Jewish state It will be difficult, but not ideal. A conglomerate of people would arrive. together, he says, belonging to the different nations – (that (Not so, because the Jews only constitute "one" nation) – but probably “speaking different languages”, different customs and Habits adopted and also the basic idea of the “out-except for the election, which includes different religious views; Consider the Polish Hasidim, alongside our giggling Jewish ones. Neologs, to the proud Spanish Jews, next to the Russian kaftan; the Algerian and Oriental Jews accustomed to polygamy and ours, who are as strict about monogamy as they are about monotheism Viennese Jews 2c. To create an organism from these colorful materials That will be difficult, however, even if the richest financial resources are available. Available. I myself addressed this difficulty in "Jews out". pointed out; nevertheless, entirely outside the realm of possibility stands The matter is not settled, provided that Jehovah gives the Jews a new one. Mo ses sends, who puts the new plan into action. Dr. Herzl mt selfless enough not to impose himself as such. Incidentally, is he? No, that's someone else.

Dr. Ernst's actions against Dr. Herzl's plan are of no further use to him. before; and yet there would actually be much against it from the Jewish perspective-points to object to, especially from the standpoint of an orthodox Jews, and there are still many of them; yes, I

I hardly believe that one-tenth of the eight million Jews are freethinkers. Neologs are (Reform Jews or Epicorsi, as they are called in the Talmud) (They are called [names]). However, the Orthodox have not yet been mentioned. They have come; they too have the right to comment on this plan. Whether Whether they will agree with it is the question. I doubt it.

But the most interesting thing about Ernst's brochure is not his Refutation of the “Jewish state”, but rather the exposition of his own Plans, how in his opinion Judaism could be saved and the Anti-Semitism could be eradicated.

III.

The origins of antisemitism, which he also believes he can derive a universally valid “Vienna paradigm”

He asked

and which he simply attributes to stupidity, malice, and selfishness That explanation is probably just as naive as the explanation of anti-Semitism, which we received from the modern geologist Süß; the latter finds the sufficient origin of antisemitism in the Crooked noses and bow legs of the otherwise so favored race of Jews. The flattering words with which Dr. Louis Ernst the Viennese anti- We have already learned about the fact that he is a member of the Semites; but he also kno to give the most certain reason why the anti-Semitic The movement in Vienna has taken on such enormous dimensions and for Israel has become so dangerous. The Jews have brought their own fate upon themselves. "Indebted," he says, "because they always only focused on the..." Their defense was limited; they only defended themselves, never sought revenge. practiced. Her weakness is her misfortune. "The blow is the best." Parade.” This beautiful word, so very much to the brave Jew appropriate, has the author of the brochure under discussion, so good I was pleased that he chose it as the motto for the entire booklet.

"The best parry is a good one!" – Against malice there is no other defense than: striking.

Would an anti-Semite dare to utter such a bold word; would one 3. B. only hunt metaphorically: “Jews and Thristes can only hunt like To be hammer and anvil; we Christians have long been the anvil. "had been:" so the public prosecutor would without further ado his strict to perform official duties and apply Section 302 of our penal code to bring. The daredevil would either be brought before a jury. citers or confiscates his writings; for he had apparently acted against the “an old and venerable Jewish religious community” actually to Hostilities were provoked, thus disturbing public peace and order! But a Jew, especially if he is a real doctor, can un–

to punish and urge people to beat the anti-Semites; beating is
The best parade! – What does that matter? – 8' is just a picture of the
Fencing ground. And are the anti-Semites also an old, venerable group?
Religious communities? Are they perhaps even under the protection of the
Laws? Those disgraceful things of the 19th century? So far, then, they should
That the Jews merely limited themselves to a defensive stance. How true that is.
We have already indicated that this is the case. If the previous attacks on

Anti-Semitism should not be considered merely a defensive tactic, as

What will the offensive of the future look like?

The Jews have shown weakness so far, now they will show weakness.
show their full strength. And they can do that, says Dr. Ernst.
If they only want to. For they are numerous—truly, in Vienna.
They alone number 120,000, more than in all of France with all its
overseas possessions –; they are widespread – again
True, throughout the world, wherever business is to be done, in all
They are promoted to positions, all the way up to high offices and positions of power;
Some classes, like the lawyers' and doctors' guilds, are entirely Jewish.
contaminated; they are intelligent – clever, shrewd, admittedly; – they

They are industrious; we must also grant them this quality.
They undoubtedly surpass the German national character in this respect; their acquisitiver
It is extraordinarily developed, as most peoples experience, under
in whose homes they live, to their detriment; they possess property,
– true again – and indeed more wealth than for the common good.
It is beneficial, and the origin of this wealth is often very doubtful.
Art, but they possess wealth, indeed they control, to put it better,
Capital. That's what the Jew tells us with proud self-confidence.
So, if they want, they can be so strong that no power
The world can harm them. That is a big one.
The word, and Dr. Ernst, speaks it calmly, seriously, and solemnly. Is
But is it true? It is true insofar as the financial power of the Jews
has indeed become oversized, and because our modern world
is ruled by money; and yet this looming Jewish rule,
who this time brought us a genuine Jew and not one obsessed with monomania
an infected anti-Semite keeps in mind two major conditions
linked: to the complete unity of the Jews and to the
ongoing disunity among those threatened with harsh slavery
Christians. Assuming the latter, the dawn of the new Jewish
Messianic richness is inevitable – it will, of course, be under the powerful
The blows of social democracy will soon collapse, and the Jewish
Leaders at the top of the Social Democrats will bear the brunt of the blows from
They can hardly stop the stock market kings in the long run. If that⸗
against the anti-Semitic movement continues and is spreading in ever wider circles.
urges, when the so openly announced danger finally reaches all Christian
If people's eyes were opened, then the great financial power would also be affected.
to subdue the Jews; the Viennese movement has shown that.
The Jewish-dominated liberal party certainly didn't lack money.

Nevertheless, it is the enthusiasm of the united Christian people. inferior.

This latter eventuality of the growth of anti–Semitic sentiment Ernst disregards movement; he probably considers it to be impossible; for him, anti–Semitism is only a temporary–Appearance; a mental illness that cannot last long. In contrast He sharply criticizes the strict organization of Judaism. into the eye and hopes not only for the salvation of his tribe⸗ enjoyed, but also the destruction of the “odious” anti–Semitic movement.

Despite the fine motto, he maintains that "a blow is the best parade." against the interpretation that he intended to use material force⸗ advise using means – oh no, the whole struggle should be based on “purely spiritual” means Territory to be fought over – money isn't one of the material things. Means. – One would therefore think that the Jewish moneylenders in this intellectual battle they would be entirely superfluous – however, they are Not quite. Dr. Ernst initially conceives of this intellectual battle as... effective defense of the rights which the Jews

must strive persistently. That sounds somewhat unclear. One Otherwise, defend things you have, not something you might only acquire later. must strive. But perhaps a goy's intelligence is too low to to truly grasp the profound meaning of these dark words.

The effective defense of Jewish rights is therefore the first The task of the newly sought–after Jewish association. There was indeed There have already been such Jewish associations that pursued this goal; one thinks of the Alliance Israelite, the Bnai Berith the many Freemason lodges which were under the influence of the Judaism's "work" on the temple of mankind – but all This work was still not sufficiently “effective” – the rights of the Jews They must be defended more effectively.

Then every slander against Judaism must also be punished, from whichever side it may come – and as is well known, every attack is at the same time a frivolous slander against Judaism directed at a Jew, a raid against the honor of the flawless and improper chosen one The people – to be rejected, and indeed united, i.e., in the name of of the entire Jewish people through special, designated bodies. These must immediately bring the brazen robber of Jewish honor before the judge's seat. to tow and expose his “ruthless endeavor.” Some exemplary Chastisements of such black anti–Semitic fellows will silence all tongues, Those who want to rise up against Israel will be silenced. That is how it will be The Jews have an "enlightening and morally refining" effect on both

their own fellow believers, because they are enlightened enough anyway.
and none lack high moral nobility, but especially in
the unenlightened and morally depraved non-Jews. Thus, the
Misunderstandings between Jews and non-Jews from the outset
The ground will be taken away, and the word will come true:
As far as Israel dwells, “not a dog will bark” – eternal peace will prevail.
rule. Believe it or not, especially if the courts are set up accordingly.
are, provision is made for Jewish judges and jurors – and the
Gojim should just let all of this happen to them.

Otherwise, this plan could prove to be an even worse utopia.
as the Herzlian Jewish state.

That would therefore be the goal of the "new Jewish Alliance", which
to be founded: joint defense against slander” and
effective defense of “Jewish rights” – allegedly through
“Intellectual” weapons; they are stronger, says Ernst, than the “material” ones.
"Equipment" which the Jews fully possess, and he hopes that the
Jews through the use of these “spiritual” weapons, including judicial ones
Condemnation and imprisonment of all who have received the blessings of the
not wanting to know anything about Judaism, not only its rights and its
defend social equality, but even respect
conquer all fellow citizens regardless of their religious affiliation and
will be preserved.

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Indeed, this is a magnificent conquest, which
It was devised from the Jewish side. The Jews want respect for their fellow–
to conquer citizens; therein lies, first and foremost, the admission that they possess the
Attention: Do not yet possess it, otherwise you would not need to have it in the first pla
conquer. And no conquest without violence; will they achieve this?
Can respect be enforced? Is that even possible in these matters?
A compulsion? And if they are subject to this intellectual conquest...
to truly bring home the respect of their fellow citizens as spoils of war,
How will they secure this loot? Doesn't the whole thing sound rather suspicious?
Something adventurous?

IV.

Dr. Herzl wants to achieve his plan with two companions–
to form groups; one to propagate his idea, another
for the execution of the same; the latter shall be a joint-stock company.
and work with many millions. He gives out keywords: "on
to Palestine!” and “seven-hour workday!”

Dr. Ernst also works in keywords. His keywords:
The words are: “Association and Organisation of Judaism.”

The first slogan was “Association of all Jews of
"The whole world!" seems to be facing an obstacle: it is the
Jo Hart allegedly developed local patriotism among the Jews, their example
Unbridled enthusiasm for their various homelands. How can such a
ardent patriotism exists within an international association
All Jews into a world federation? Doesn't that mean prioritizing national interests?
betrayed? Don't the Jews belong "body and soul" to the
German people, if they live under the same, the Russian in
Russia, the Magyar in Hungary? Can it besides the "religion-confessions” another material interest with Jews other
Connecting countries?

However, this is quite a dilemma for Mr. Ernst, because
He previously claimed that the Jews do not constitute a separate nation,
but rather merge into the individual nations among which they live,
Except for their dear religion. And now he is supposed to be different.
To represent the religious interests of Jews in various countries;
Furthermore, the Jews are not united in their faith, and
he cannot bring about any unity in faith; nevertheless, he wants
Unite all Jews of the world!

But all this is only a minor obstacle for Ernst; his
Tribal members and fellow believers therefore do not need to
frighten them. Ernst knows how to comfort them soothingly, by referring to
a great, exemplary role model that the great, international

Workers' association, social democracy, offers the world.
The workers from different countries have joined forces with each other.
to protect their interests; although they are poor devils, they are already
It has become a power that must be reckoned with. Has its patriotism
Did they suffer from it? Not in the slightest! Aren't the Germans raving about it?
Social Democrats nevertheless for the German fatherland and the French
for the French Republic? Do they know even the slightest thing about it?
a “general workers’ republic”, which they envision as a future state=
strive? If even these poor little things, through their international
Associations have become so powerful without losing their patriotism
To lose even the slightest thing, what power will the rich have?
Jews will benefit if it is internationally organized! The individual
Jews therefore do not need to stop looking into their respective fathers.
to rhapsodize patriotically about countries, as before. On the contrary, they
can be achieved without harm to Judaism, the more intimately they are connected to one

World League united, their local patriotism, if it still exists
It would be possible to increase it even further from the ears of the stupid goyim.

While some governments have taken action against anti-Semitism
proved weak in their opposition; they let the anti-Semites have their way and
They watched passively. Not everyone developed the energy of a Tisza.
Weckerle and Banffy; but, once the new union of
If the situation involving Jews of the whole world has come about, it will be different.
will be. What great vitality, by the way, Judaism possesses!
Even if it is so inherent, one can still see seriousness in the fact that in
Austria for more than 18 years, in churches and inns, in
the press and in meetings in an unprecedented manner against the Jews
There is a lot of hate speech. Even in parliament, fiery speeches are being made.
And yet all this cannot harm the Jews; they stand un-
They broke down there. They are somewhat offended, their honor wounded, in
They are damaged, but they still stand unbroken! – Why?
Then, one might ask, is such lamenting about anti-Semitic
Persecutions? Incidentally, the attacks by anti-Semites against the
It may be true that Jews are "outrageous"; for the Jews have...
never expected it. But those who witnessed the attacks of the Jewish press and
some parliamentary speakers referred to the Catholic Church at the time of
Anyone who thinks back to Giskra's Jewish-liberal rule, for example, will probably come to
to suggest that these attacks are probably unprecedented and much more
less justified than the attacks by anti-Semites on the Jews.

We encounter a curious word in these explanations.
of Dr. Ernst (p. 17 bottom): Would such provocations (like
against the Jews) against the "most powerful" person ever to have happened, the same
would have been dealt with long ago.

Who does the Jew here understand to be among the most powerful; true?

Probably the most powerful person in the state: that would likely be the emperor.
Jews are therefore more powerful than the most powerful! For he would be such

They were defeated by attacks; the Jews were not. This sounds like a fayt.
Threat; but we would prefer to pay for it, as is well known.
writing about the highly developed self-esteem of the Jews, who are above everything
to believe they "stand out," even above the most powerful; their sincere
Patriotism without a trace!

V.

We now come to the most important part of the short text, the SH of the organization of the envisioned new Jewish Alliance acts

This Jewish World Federation forms a single main association, no further details about its location have been released; it will probably be It would be Rome, for reasons that should become clear later.

However, each country forms its own special association, whose Its purpose is to have an "enlightening and refining" effect on the masses. and to spread propaganda for "freedom of conscience". Therefore Its name will also be "Association for Enlightenment and Conscience". It's called "freedom". That's very Masonic style; whoever speaks of freedom... Anyone with even the faintest understanding of masonry will admit this. Even In the lodges, phrases of enlightenment and freedom of conscience are being bandied about. The improvement of humanity only in this way. But what does that mean? As is probably already common knowledge, "Enlightenment" means "enlightenment". The denial of positive revelation; “freedom of conscience” Is the justification of disbelief linked to fanatical persecution? of faith; “ennoblement of mankind” is probably the same as Emancipation of the flesh, that is, the animalization of man. Dr. Ernst He explicitly states: "The thought of Freemasonry is compelling." here of their own accord; the Freemasons have the same "Tendencies." He just means that the Freemasons have indeed had some influence in the Much "good" has been done in the past — (especially emancipation) the Jews, the various revolutions, the deposition of so many Princes, civil marriage, the non-denominational school, the cultural struggle (etc.) — have also prevented many "evil" things — (3. e.g. the activity the Catholic Church, the religious orders, the Christian society≈ Order, domestic discipline and good manners) — nevertheless, the reform Jews also found this activity of Freemasonry insufficient. They... It no longer serves its purpose nowadays. He therefore wants to reform it. He presents himself as a reformer of Freemasonry! — The biggest mistake He sees Freemasonry in its secrecy; it was in his eyes were in the place in the “dark times of the Middle Ages”, where every enlightened man is condemned as a heretic and burned at the stake was burned; but today, in our age of enlightenment, this Secrecy is unnecessary, indeed actually detrimental; the Freemasons They should now have fun and openly announce their teachings.

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Bravo! Agreed; because an open opponent is always better. and Honorable as a hidden one, anonymous and from the rear— This criticism of the Freemasons is too apt, if it Even Doctor Ernst's peculiar knowledge of history shows that He placed Freemasonry in the "dark ages". Free≈ Masonic historical sources cite the origin of this secret association.

to the year 1717; back then the “dark ages” were pretty much over.
long gone; the dark men therefore needed for the sake of fear⸗
Heresy courts did not shroud themselves in secrecy. The reason
Was it someone else? Or is Dr. Ernst perhaps trying to tell us something?
In all seriousness, the old Jewish fable, even one told by Freemasons.
to claim that Freemasonry originated from the Knights Templar,
or from Solomon's Temple or from the construction of the Ark of Nos, or
Even from the construction of the world? That would be far too childish to—
To still try to pull the wool over the eyes of people in this enlightened world today.

However, he is absolutely right about that: in the modern state
Actually, the "enlightened" man has nothing to fear. This "up"
"Clarification" is expressed in thousands and thousands of voices around the world every c
praised, from the lectern with a learned expression by the state, or
rather from the tax guilder of the “to be enlightened” people plenty
dated professors announced and by this very state to all
possibly promoted. There are indeed people who see this light of
modern Enlightenment, which is based on the denial of God, of freedom
and aims at the immortality of the human soul, which defines man as
a descendant of the monkey explains the difference between good and
It abolishes evil and glorifies evil, calling it an Egyptian darkness.
a dumbing down and animalization of mankind — but the freedom-
Bricklayers once called this "enlightenment," and that's what it remains.
However, the modern state also has every reason to prevent the spread of this.
to eagerly promote new light and to support its disseminators with the
to honor the tax money of the still unenlightened people; for it
This apparently contributes to consolidating the throne and ensuring the well-being of the
to promote the people! — That's it. — So why further the—
Secrecy? Especially here in Austria, where secret societies...
...are still legally prohibited and one has not yet decided to
What heights of civilization has flourished in Hungary? There are the
Freemason lodges, who are so ardently enthusiastic about throne and altar, from
The government formally recognized both the blue and the red parties. That has
He has now apparently contributed an immense amount to the well-being of the country.
The dynasty was thereby greatly strengthened, and if not faith, then
However, the "Enlightenment" was promoted in an unexpected way, so that Hungary
now, in the days of the millennium, without contradiction at the forefront of the
Civilization is progressing! | |

So no more secrets; the investigation must be open and
It can be operated freely! If the Freemasons decide to do so — good!
If not, if they risk everything on their untimely secret⸗

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frame, especially at the high grades, which, however, like the Ge—
Class sources of Freemasonry teach that one is brought into the cradle by Jews.
was laid down, to be established, — yes, the Jews would have to establish a new free-
to establish a Masonic organization based on ancient,
but without secrets.

I believe the Jew Dr. Ernst could imagine this threat and
all the trouble of creating a new organization of this kind; for he will
know that Freemasonry has long been under
the influence of the Jews; that the Jews are almost in all
Lodges played the dominant role, for example in Austria-Hungary
almost */, all Freemasons Jews find; that the Jews also a
A completely kosher Freemason fraternity in B'nai Berith
possess, according to de la Rive, 500,000 men strong with an annual
An income of 18 million francs; he probably won't either.
It may be unknown that most of the higher ranks are held by Jews.
are and that the main leader of the entire dark society, who
in Rome at the Palazzo Borghese, the Jewish renegade Adrian
Lemmi is, who has another Jew at his side, E. Nathan,
Has. Isn't that enough for him? Even the so-called secrets.
of the Freemasons' Order have already been revealed; the .. brothers are joining
already their shyness in public and in the public eye of their
Its effectiveness is not lacking even in countries where Freemasonry is practiced.
which is legally forbidden, and not under the protection of princely go-gos
It stands. Apron, hammer and trowel, knight's cloak and the like, all velvet.
He should be giving these “men of children” the high-sounding titles-
Don't begrudge them their "room"; these childish antics are pretty much harmless,
if there wasn't something else that made them dangerous — and that
This is precisely the "enlightenment" in the sense of Freemasonry, and the gedangerous plans lurking beneath the surface.

But since the Freemasons were concerned about the beautiful eyes of Dr. Ernst
will hardly let go of their secrets, and such a Jew
Since he can be so stubborn, there will be no other option but to
that the Jews added a new one to the old Freemason lodges
Founding a Freemason association: the "Association for Enlightenment and
Freedom of conscience.” — It will be a new foundation, approximately
like the “progressive party” as opposed to the outdated “liberal party.”

In the new association, which, as mentioned, is structured according to countries
and are to be organized, according to Dr. Ernst's plan, two each will be
Groups were formed: The first should be the instructing group, the second...
the fighting one.

The task of the former would be to disseminate information through journals and lectures.
and connections with humanitarian organizations on a large scale of the
to have an "enlightening and ennobling" effect on the people. — That is apparently
Nothing new; this is already happening through the Jewish press ingenerously; monthly journals and reviews also contribute to this;

Popular lectures are diligently given, which are extraordinarily “on–
clarifying” and having a particularly “refining” effect; this can already be seen at any t
half perceive; humanitarian associations that operate within Freemasonry
The senses are at work and are guided by Freemasons; there are many of them.
and abundance, even in anti-Semitic Vienna; I mention only so as not to
to be accused of ignorance, the association: Humanitas, the
in connection with the Humaritas Lodge in Neudörfel; the non–
political association Eintracht an der Donau, in connection with the
Eintracht in Neudörfel; the social clubs – “Einigkeit” – “Freund⸗
"Schaff" – "Circle of Friends" – "Education" ꝛc. those with the corresponding
Lodges in Pressburg are connected and in the Masonic sense
to work extremely "commendably". This "instructive, enlightening and
"Refining" activity would of course have to, if it were to meet the wishes of the
Jews should correspond to Ernst to some extent, significantly increased and
be enlarged; and also affect the anti-Semitic “contaminated”
Masses of people stretch out. Probably, this “ver–” may be accompanied by
“Ennobling” club activities, besides Jews, also, as before, Jewish-
be allowed to enjoy it. Or am I mistaken? Should this be...
Must be taught completely kosher? – The second group is the
fighting; this is probably the main issue; they should
namely, through them those individuals or associations are fought,
who oppose the freedom of conscience (i.e., against the
Judaism) sin through words, writings, or actions.
Thoughts – are still duty-free for the time being. But if any
“Individual”, e.g., a priest or an anti-Semitic chieftain, would dare to do so.
should speak out against the modern Enlightenment, if he
e.g., speaking of reversing the emancipation of the Jews
or of the errors of the chosen people, if he has any dogma
Anyone who would deny or even question the "Enlightenment"—woe betide them!
Twice woe!! If he should dare to put such thoughts down–
to attribute to him; but woe betide him thrice!!! if he were to think of turning against t
Freedom of conscience in actions to transgress, and even if he saw only
If someone without any vices looks at you askance, then they must be fought! More
more, of course, if a "cooperative" should dare to oppose
the freedom of conscience to sin, e.g. the Catholic Church.
However, the fighters of this new club are initially Jews.
"Considered," Dr. Ernst explicitly states, "because they are..."
yes, those mostly drawn into the plight of sympathy, in order to defend themselves
It is almost exclusively about that; but in gp one will:
Inhabitant of goodness, also other confessions for participation in
to allow this fight, Christians and Muslims, even Hindus;
However, the club makes sworn promises, for example, if a
Christ is oppressed in the Orient, or a Muslim or a Hindu
at any point in the wide world, that he might with all his might for
he will enter into, as is well known the Jewish press in its
who has already acted so generously out of pure love for humanity.

See Me

The headquarters of the state association would naturally be the capital city;

There are branch lodges or branch associations in all cities of the country. thought.

VI.

The policy of conflict now consists of:

If in any country there is a confession, understand: the Jewish one, or if an individual is attacked because of their confession (!), yeah, that makes The local branch should immediately inform the state association; the latter should then s a suitable person at the scene of the offense, who will first mediate; if this is unsuccessful, the government's protection will be... one calls out; if that is unsuccessful, one falls down before the steps. of the throne. — But, my God, that's nothing new; that That's how the Jews have always done it. Did that change anything? Has the triumph of anti-Semitism been halted?

However, Ernst quite seriously believes that any movement would be impossible. against free conscience in its infancy. One could quite well say the It is of the opinion that this process affects every free movement of the body. knowledge would be stifled, and that this would be even worse than the ancient heretical courts that arouse such great horror in the Jew — only with opposing effects.

The agitators from the people and the fanatics from the clergy Stands (and these are probably the ones he mainly has in mind) would be based on This way can be successfully fought, because against these villains The new Jewish association will proceed very energetically. So far (and (Now Mr. Ernst will become tragic), so far individuals in Vienna have lower clergy made a pact with the tavern heroes and incited hatred against the Jews. The upper church authorities They remained silent about it, not because they condoned these "wicked" excesses. who approved the so-called Hebcaplans; oh no, on the other hand, they take the Jude eagerly defends. They have only been bad about secondary events so far. The new Jewish association will inform you better and One can therefore certainly rely on the cooperation of the religious authorities for Suppression of these wicked hate-mongering plotters is expected!

"And now he's stroking the beard of the church authorities (figuratively)" (spoken), and begins in the manner of the Viennese Jewish press the garlic⸗ to swing the fragrant censer. He knows that at the highest A man of the highest nobility sits at a certain level of the church hierarchy. of the heart and love of justice is granted on all sides, and thereby Is he really that clever? He will probably remember that in earlier times... Times when the popes were protectors of the Jews. In the Catholic Church, which owes its origin to the Jews, was

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Always tolerant of Jews. Why not now too? If
so this Freemasonic Jewish association at the papal see with
When better information is obtained, it will be decided by the highest ecclesiastical auth
Finally, put a stop to the ugly activities of these hate-mongers.
It will be offered. Israel will be able to feel safe.

I suppose I may indulge in the modest hope that
These Jewish wishes will not be fulfilled; not merely,
because a similar step, which was taken last year by high church⸗
Despite all efforts, the efforts of both the political and state authorities in Rome were
The pressures remained ineffective, but because these hopes were dashed from the front⸗
built on sand. Apart from the nonsense that is in
The words state that the Catholic Church owes its origin to the Jews
I owe it to him, whom I had already touched upon earlier (the Catholic Church had from
From the beginning, although it was initially formed from Jewish Christians, no
greater enemy than Talmudic Judaism and may still be today—
to light without going astray, modern Freemasonic Judaism as
(to look upon his most vicious enemy) — the Catholic Church has the
Jews, however, were always tolerated and their human rights were protected against discrim
She has always protected her power; she would do so today too, if it
would be necessary; but she also spoke out against the equality of
Jews have always protested against the Christians; against emancipation
She wants to know nothing about Jews in the modern sense of the word. And
all flattery or threats against the Roman See will
This situation cannot be changed.

But it sounds like a pointless threat when the Jew says seriously,
a church leader who would take pleasure in the crude incitement... or who...
To deliberately allow it would dishonor his high office; a folder
Inhuman beings reveling in excess and extravagance...
He would have to attribute it to himself if the persecuted granted him their
great power, which they had indisputably gained through their organization,
made them feel it. Followed by three dashes — — —.

That means selling the bear's skin before you can even see it.
killed and put the dagger to the Pope's breast, as a
a subhuman who revels in excess and extravagance and dares to
to resist the great power of the Jews!

Incidentally, what threatens the Jew Ernst, that the Jew-ized
The Freemasons have already partially carried out the deposition.
the Pope's close confinement in the Vatican, the horrors of the Italian
Government against the Catholic Church, its precarious situation in this

States like France and Hungary probably initially granted freedom⸗
The bricklayers are indebted and they openly boast of these deeds.
They have established their headquarters opposite the Vatican in order to...
The Pope and the Catholic Church, in which they see the main obstacle to
To see the achievement of their infernal plans, better and more sustainably
to be able to fight. This threat by the Jew Ernst is therefore very ver-

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understandable, although only readable between the lines; but it will be based on
the Roman chair hardly made a lasting impression; they
This only exposes the plans of the Jews and their affiliates even more.

All national clubs should be part of an international main team.
Associations are subject to the authority of delegates from all countries.
uniting (of course, Jews) is formed and for all major actions
the World Jewish Federation issues the password. The headquarters of the
The club isn't named, but it will probably be Roma.
to be; the main enemy is there; although already somewhat cornered:
Yet still to be feared. – But, is such a main club really...
of the World Jewish Federation? Certainly, because apart from
the directive, which must be based on the same principle for all branch associations,
It might become necessary for the main association to take over the activity
I strongly support individual state associations. – It
It could happen, for example, that certain governments would give a slap on the wrist to t
Judaism lacks the necessary energy to confront the anti-Semites.
develop. Let's assume a hate-mongering chaplain is preaching in church.
and joins forces with the tavern heroes against the
poor persecuted Jews; the government is now giving in to the pressure.
of the state association and brings the priest before the jury⸗
The court; the prosecutor and judge are well-informed and of the best.
Willen bejeelt; but chance wills that not all Jewish Ge-
The sworn will be drawn by lot and the inculpat will be acquitted, perhaps.
even unanimously condemned the general scandal of Israel.
The government has now done everything possible; martial law can be abolished.
Therefore, they should not proclam and call for jury trials-
lift, or even suspend all constitutional laws except for the "Eman⸗
"Civation of the Jews." Perhaps she even wants to use such a thing to...
Their apparent weakness conceals their other policies. Who knows?
The state association therefore cannot exert any further pressure on the government.
exercise; now the main club intervenes with its full power
And which government could resist if the Ju den der
Have they made their will known to the whole world? In a top he⸗
In such a case, extraordinary measures would have to be taken; it
So the hidden letters would have to be reintroduced and new bastions built.
be built if a shorter process is not pursued and
among those already practiced during the French Revolution, so no longer
wants to attack a completely new fusiform.

This is how our Louis Ernst envisions the organization of the Jewish World League and its effectiveness against anti-Semitism Salvation of the Jewish people.

VII.

Of course, this is not a new idea either. The already existing Alliance israèlite with its headquarters in Paris, yes, such a thing

EE

Association of Jews, formed for the protection of their fellow believers in the was founded all over the world and it undoubtedly has a great extensive effectiveness. "tele Wirkungssein" however to the Jew (God) not great enough; although it is connected to the Bnai Berith and with the heads of Freemasonry and has considerable Funds are available; she supports some Jewish scoundrels who voluntarily appoints himself as defender of Judaism, if he enters Crowds are coming; this has also been the case in some monstrous trials, e.g. in Tisza≈Eszlar, Cleve, Wien ꝛc. averted great disaster from Israel. Nevertheless, our Louis is not satisfied with this; the Alliance israélite It cannot replace its planned global club. Why?

The Alliance israélite works only for Jews; the new association On the other hand, at least outwardly, it should be for everyone to practice faith. to advocate for the will of oppressed children; especially for those under≈ Jews were pressed.

Then there are the men who were at the top of the old Alliance. The Israelites are indeed worthy of all honor, and of course also rich; Of course, they are only private individuals without a mandate; so it is an arrogant power that they have exercised so far. In contrast, the Representatives of the new association, representatives of all Jews of the Being in the world – one also speculates on hopeful simpletons. other denominations that will support the club, they have but actually not to grant a mandate, but only to the Jews and Indeed, all Jews of the world; thus they will relinquish their ancient right of rule in to assert in a democratic manner; that is the "intellectual nobility of the "World" in which other human children can probably also participate. in the manner of proselytes, but only to the extent that they true intellectual nobility of Judaism (fic) assimilate. This representation-The senants of Judaism will thus represent the world and – (Louis now rises in prophetic enthusiasm) These are the times to come. come, he says, where even large, powerful states rely on sympathy are dependent on "this" world.

They're coming? — oh, they're actually already here and some great powers that had shown a stiff back against Rome, against this “spiritual” authority, which, of course, is based on very material grounds— Because of the situation, she has bowed down.

And how noble this new Jewish association is for the happiness of the Humanity will be! It will be, although it will not rely on bayonets. and supports firearms (he prefers to leave these things to other hands, (if they don't become dangerous to him) — a hundred times, say to be a hundred times stronger than papal power — that He will certainly have much to say; despite this power increased a hundredfold, he will not seeking any political advantages; no, that is the It is unacceptable to expect anything of Jews; whether materially, that remains questionab The question is posed, or rather, it is not actually in question for Jews; his struggle is

a noble cause: it is the struggle for the freedom of Certainty, which is so fiercely attacked by the terrible anti-Semites will be! That is why the enthusiastic Jew Dr. Ludwig Ernst dedicates himself to the Hope that every honorable person, therefore in the first line Every Jew who will join this association. Guests from among the Goyim are welcome if they are "honorable" according to Jewish standards. 15 bk SE find ausgekhloffen: denn diese ſind bekanntlich All dishonorable!

Certain annual fees are not required, but… so that more bullfinches can be caught; but voluntary contributions are welcome. Even gifts and legacies are accepted; and according to ancient custom Even the collection plate “for the poor widow” is not used in the lodge. They are missing. Only the lower-ranking club officials are paid, everyone else is missing Higher positions are unpaid honorary posts. Trowel and hammer, Apron fur, knight's cloak, and similar childish items are replaced. through decorations; since they are intended for "outstanding" persons are, but all Jews are known to be excellent, so one will require a large number of decorations; of course, no crosses. or stars; perhaps the "golden" is accepted as a club award. Fleece — not from "lambskin" but from "rabbit fur". That is Incidentally, this is just my humble suggestion, which I made to the new Jewish World League, should it be founded, with all due respect⸗ fear submit.

Dr. Ernst calls Herzl's "Jewish state" a utopia; the The Jewish state now only has historical significance for Israel. Remembrance; whether for all Jews? That remains to be seen; for the Jewish Freethinkers, perhaps; and not for the entirety of the same.

Dr. Herzl is proof of that.

But if Herzl's plan proved impractical, then the
Ernst developed a plan for a general Jewish
Is a world alliance feasible? Feasible indeed, all the more so as it is just beginning.
of which already existed in the Alliance israélite and the Freemasons' Association⸗
are available. However, the execution of this plan also has its challenges.
Difficulties that have already been hinted at, so cleverly designed he
It seems so. I consider the execution of the same, indeed only the attempt at it, to be...
extremely dangerous for Jews. Antisemitic
One could consider attempting such an organization of the
Wishing Judaism only happiness on a modern Freemasonic basis;
because that would finally awaken those Christians who are still asleep⸗
awaken, bring the wavering to a decision, and those who
still hypnotized by Jewish-Masonic phrases, the Jew
to unconsciously follow, to separate from the Jews, and thus the
Unity among Christian peoples as if by a magic wand
produce. Then the Jews would have neither great financial power, nor
their much-praised intelligence would be of some use; they would undoubtedly return⸗
forced into their rightful place, just like in the "dark" Middle Ages

They would no longer be the head, but the tail fine, to
to speak biblically. We hope that this pushback to
It is legally possible, but we do not want to guarantee it.
take over.

But every anti-Semite can thank Dr. Ludwig Ernst for
the openness with which he revealed his plan. That gives everyone
To think rationally and would likely be well used, a new powerful one.
Weapon for anti-Semitism against the Freemasons
allied Judaism will be; the first international anti-Freemason⸗
Congress, however, may this be a sign of how he organizes his organization.
must act to thwart the dangerous plans of the Jewish-infested Freemasonry
to effectively counteract it.

Dr. Deckert.

Catholic anti-Semitic writings
of Pastor Dr. Joſ. Deckert.

Published by the author: Vienna – Weinhaus, 18th century – (Commission:
H. Kirſch, I., Singerstrasse 7.)

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Published by the Mechitarist printing house, Vienna, VII.:
Shulchan Aruch: Four Jewish Law Books (Löwe Deckert), 2 volumes, about 1000 pages. 9 fl.
In commission at Mayer & Co. Vienna:

The “Sendhote of St. Joseph”. Monthly publication, 19th year 1896: 95 kr. = 2 M. = 3 Fr.

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Dr. Fr. Wichtl

World Freemasonry
World Revolution
World Republic

11th edition

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World Freemasonry
World Revolution World Republic

An investigation into the origin
and the goals of the World War

by Dr. Friedrich Wichtl
Former member of the Imperial Council
and member of the provisional national collection

Newly published by

| Ernst Berg

Eleventh edition (50th—54th Baptismal)

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Editor's Preface.

It is a historically remarkable fact that since the

French Revolution of 1789 in the course of all catastrophes
The problem of Freemasonry is particularly relevant in the lives of nations.
It was passionately discussed. Then the argument subsided, and they fell asleep.
Furthermore, almost entirely in order to be prepared for new, shocking events.
to flare up again immediately. The reasons for this flare-up
The differences were objective and subjective in nature. Factual in nature.
insofar as we see in the leaders of the revolutions since 1789
almost always outstanding members of the Freemasons again
to recognize what the unraveling of the question of Freemasonry entails in
The connection with the upheaval practically demanded it. This for
A perfectly self-evident fact for any calm researcher.
did not reach the general consciousness of the population-
layers who have a keen interest in the work of the Freemasons
should have had. And this didn't happen solely thanks to the in
Freemasonic hands united watchdogs, but also
– that's the personal side – thanks to which it's very often too one-sided
and uncritical counter-propaganda.

In the fight against the political and ideological-
The aspirations of the Freemasons were not sufficiently clearly defined between
separated from them and other forces moving society;
They were credited with things that were perhaps occasionally true.
The events that occurred did not allow for any generalizations; they were
Statements and other documents were used, which are not uncommon as
apocryphal, thus proving itself ineffective in Masonic defense.
deliberately supplied weapons.

This is certainly to be excused. For the things that happen
Playing out behind the scenes is only moderately appealing to contemporaries.
It is difficult to prove with cash, but rarely to demonstrate with mere evidence. Only
Posterity is able to distinguish between truth and error.
One should bear in mind that there are already 40,000 publications today.
There are those who deal with the problem of Freemasonry,
Thus, the difficulty arises of finding one's position in the middle of history.
To describe it correctly, it has been explained clearly enough.

These words apply to both the past and the present-
present. The World War and the consequences arising in its wake
Revolutions put Freemasonry back at the center of politics.
fcher Betrachtungen. Dr. Friedrich Wichtl's lasting merit
Is it the voices of the times gathered, ordered, and placed in one
to have presented closed works to the public. He has
probably even considered the possibility that one or the other might

other errors could creep in – given the complexity
With this material, it's easily possible – but what about the opposing side?
The fact that it has provided critical corrections already shows that
one can confidently say that the Wichtlsche Werk has stood the test of time.

Almost simultaneously with his book, the writing by Karl was published.
Heises, “Entente Freemasonry and the World War”. This work
contains an almost overwhelming amount of water on the political
The activities of Freemasons in the Entente states, so that it was for everyone,
who wishes to pursue their activities is absolutely indispensable.
Unfortunately, all fundamental considerations about this are flawed.
Freemasonry is characterized by questionable vagueness and superiority.
superficiality. Alfred's work helped to address this palpable deficiency.
Rosenberg's "The Crime of Freemasonry", which the
political activity of Freemasonry as an effect of
worldview that we call the philosophy of the 18th year⸗
call them hundreds. Rofenberg further showed how these spirits⸗
tung among different peoples – their different nature
moderately – took on other shades; how Judaism transformed itself
mixed into the stream; in what context did the social demo⸗
kratie stand. This historical and psychological consideration
It therefore not only lists facts, but also allows them to be
understand.

In 1922, another work by Dr. Josef was published.
Hofer, “Freemasonry, Neo-Paganism and Revolution”, which
especially with the literary expressions of the Masonic world»
inspection concerned and – apart from a few perhaps not
entirely justified generalizations – an interesting addition⸗
tongue forms.

The Masonic defense has largely focused on how⸗
Repetitions are limited; some corrections are readily available.
to admit; but what is remarkable is the admission
so many an honest bricklayer that he was struck blind
had been.

We now know the pros and cons. So Wanches from the
The current situation will undoubtedly make the indictment material immensely more difficu
Furthermore, the accusation leveled against Freemasonry...
became: one of the main culprits in the instigation of the world⸗
war and the low exploitation of the Entente victory
The accusation that Germany is [unclear] has become a certainty today.
become.

Dr. Wichtl died in 1921. In view of the necessity of a
The publisher has provided me with a new edition of the work.

taking into account the recent statements of the opponents-
voices, which are transferred to the new deeds of the Freemasonic leaders.
I have carefully implemented the necessary changes.
Since no cause existed, the basic character of the work remains intact.
to change. Some less important things could easily be omitted.
will be a series of new insertions of Masonic voices
They make the leading personalities stand out more sharply. But
Jewish world politics had to add various things, the last
Chapters will be rewritten to clarify the connections based on
to prove completely indisputable facts.

Dr. Wichtl wanted an exclusively political work.
He wrote. That's probably why he addressed the questions of ethnopsychology.
not receiving the attention that might have been desired
would be in view of, in particular, the attitude of the Freemasons≠
rerei in Germany. That's why this side of the work is also
has been completed.

I therefore hope that this important book will be successfully republished.
will go beyond this, in order to do his bit for the clarification of the
To fulfill the nature of world political forces. The German people
In particular, there would be every reason to settle accounts with a worldview—
ung, which survived and rotten, no organic roots ge:
has struck and will only be a hindrance in the fight in the future
for German freedom.

Munich, November 1922. Ernst Berg.

Preface to the 11th edition.

Once again, a new edition of Wichtl's work is needed—
has become more agile. The events of recent years in particular have led to this.
large number of new pieces of evidence for the correctness of the findings in
The Freemason question has been addressed, since all major international—
Annual meetings under the banner of a conscious lodge policy. Furthermore
The anti—Masonic struggle of fascism has a stronger prominence—
The entry into Freemasonry was practically forced upon them. Therefore, a large number of
Number of additions necessary, which in turn — in order to the
not to expand the scope of the text — several deletions (3. B.
required the “Meyerling Tragedy”).

These additions will stand up to any criticism and hopefully≠
to do their part to advance knowledge about the enemy of the people≠
to expand the literal impact of Freemasonry, but at the same time also to—
deep. ,

Munich, September 1927. Ernst Berg.

From the preface to the fifth edition:
My reply to the Grand Lodge of Vienna!

What is Freemasonry? — "Its content is spirit. Its

Essence is freedom. Its action is love. Its striving.
It is light. Its symbolism reveals the full depth of morality.
World order. Its exercise in strength is moral building, quiet,
serious building from the inside out, encompassing all spiritual and moral aspects
awakens forces and in each individual and in the whole a
seeks to build a temple in which faith and loyalty, love and
Sense of sacrifice, justice and truthfulness, and every German
"Virtue dwells and acts."

Beautiful, proud words, I think, the Br... Oskar Leschhorn!)
speaks; had I heard her two or three years ago — who knows,
whether I, as a "light seeker", should not be admitted to a "building
hut would have been sought

Today, for me, the situation is significantly different; today
I have formed my own conviction based on a⸗
ongoing studies, such as how the average Freemason lives.
not operating for a long time and usually cannot operate at all.

How I came to be involved with the “royal art”⸗
"to occupy" is already indicated in the concluding remarks to the first edition.
In the trial against the traitor Kramarsch, Diet:
specialized fine connections with secret and mysterious (Ge:
companies whose nature and activities are unknown
I was able to learn more. Where, according to the circumstances of the case, a whole
Just when a special revelation seemed imminent, the thread suddenly broke.
But... This much was already clear to me back then: That Kra⸗
march had to belong to a secret organization,
whose activities extended across all of Europe.

And then there was something else: the murder of our
The heir to the throne seemed to me too refined for just the accidental one.
The reason for the outbreak of the World War.

“Freemasonic External Work” by Br... Oskar Leschhorn, Leipzig
Association of the Frmr. 1919.

— —

The nationalistic ambition and arrogance of the Czechs and South Slavs had taken on forms among us at that time such as never before; in countless cities and factories of Austria Week after week, large-scale removals and gatherings instead, whose provocative, state-threatening nature is not even more was denied by the authorities. But the authorities were powerless because of a weak-willed Winterthur president, Count Stürgkh, who steered the frail state carriage and a tired, old emperor, who was virtually cut off from the outside world, "ruled".

One day in particular was when, in all regions, Oftere empire, in the south as in the north, in Slovenian, Czech and Slavic mass migrations and gatherings in German towns open sky and all-Slavic festivities took place like never before Previously: It was June 28, 1914, on which, as one might say whispered that something very special was about to happen. A ride⸗ Master, who was in Brno at the time, told me a little⸗ a subtle detail, which is nevertheless so significant that it points to him which made an indelible impression on me: Names⸗ "Right in front of the telegraph office," he said, "the crowd was backed up." Wan seemed impatient and eagerly awaiting something to wait, for shouts and questions could be heard constantly: Njeni Is there a telegram yet? Then?) And the telegram arrived and reported – the assassination of the heir to the throne and his fine wife... The festivities were nevertheless continued; in Brno, later The state government, acting on higher instructions, in other locations However, the revelry and outbursts of joy lasted until the into the dawning morning.

This becomes understandable when one considers that The heir to the throne had countless enemies among the Slavs, who from him, the best friend of the German Emperor, feared a reorganization of things that would turn against the Slavs would fix.

Who were these people? Mentally and morally immature. Boys, members of the Serbian "Narodna odbrana" (People's) (wehr), partly also members of the Sokol ([Turn⸗) clubs. Later But other things also came out. From the book of the pros. fessors Pharos!) clearly shows that the assassination of the heir to the throne planned, decided upon and carried out by Freemasons⸗

---

1) “The Trial of the Assassins of Sarajevo”, presented in the official records by Professor Pharos, Deckers Publishing House, Berlin 1918.

was conducted. The main figures were Freemasons: Major Tankofic, Dr. Kazimirovic, Ciganovic and the murderer Ca≠ brinovic. I have covered the essentials in section XIV of this. highlighted in the book; whoever witnessed the incredibly clever recruitment of the wants to get to know the perpetrators and the way they gradually and were imperceptibly led to turn the verbal idea into action. to be made, he should refer to that book by Professor Pharos expressly referred to, to which the Privy Councillor of Justice Prof. Dr. Kohler has written a worthwhile introduction.

So the Freemasons were supposedly behind it!? I had I had never seriously dealt with Freemasonry before; the Leo Taxil's tale of deception was probably still vaguely familiar to me. Remembering the names of the infamous Miss Diana Vaughan, her sister Sophie Walder, the devil Bitru, and many others Others revived before me: reason enough to address the concerns≠ To approach this with suspicion. But the statements were... so unambiguous that I resolved to get to the bottom of the matter. to leave. In addition, shortly before, in November 1917, I had... from a very well-informed and reliable source It had been announced that Dr. Karl Kramarsch was a Freemason. and belong to the "Grand Orient de France". So I started, to engage with Masonic literature, firstly for no other reason than to avoid myself in this situation≠ To clarify the important question: A seeker of light, diligently strives to get to the bottom of the truth. After that, what I now learn from the writings of the German Freemasons about When she herself learned that they were a most innocent, honorable and a decent society. I got a completely different impression. However, from French Freemasonry, as Brother ... Dr. ... told me. Wilhelm Ohr's book on the "spirit of French freedom" "Masonry" fell into my hands. Now I collected books and Writings by Freemasons, but also by their opponents, and I made detailed extracts from everything. When I finally dared to view the collected Waterial and essence≠ The real from the inessential, the true from the seemingly false. After parting ways, I was left with about 5000 notes, which explained the reason≠ stock for my later treatises. Hardly will There are many Freemasons who are just as concerned about their “Royal art” troubles me, the “profane” one, to whom it only possible with far greater difficulties, into the mysterious labyrinths of the Temple of Mankind to penetrate.

A From the preface to the fifth edition.

But look: Even before the publication of my book A storm of resentment swept through the Freemasons.

Leafy Forest. The "Building Blocks", monthly publication of the Provincial Insurance Compa
The Grand Lodge of Hamburg in Berlin even managed to
to insult me before she writes a single line of my
had seen the book itself! A "botched job" will be
it was called, and again a "botched job" and a "botched job"
For the third time! This can be read in the "Building Blocks", Issues 1–2.
January – February 1919; my book was not published until March 8th.
1919. This pointless fuss was caused by the mere announcement
caused by my publisher; as particularly "provocative"
The title of the 8th edition, as shown in the table of contents, was changed.
felt the sentence, the “The Role of Jews in Freemasonry”
should be addressed. In issue 6/7, the "building blocks" of new topics will be presented.
They're referring back to my book. They call it a "defamatory pamphlet".
a "pamphlet". They are extremely embarrassed by my revelation that
at the top of German Freemasonry at the time of the end⸗
The break of the World War saw Grand Master Kohn stand. But
my proof that under the honorable Brother Kohn the
highly political Serbian Freemasonry from the apolitical⸗
Having been recognized by the German Grand Lodge Association, they glide with
Silence gone. The fact that four weeks later
our heir to the throne was murdered by Serbian Freemasons,
She remains unmoved. My objection that the recognition of the Serbian
The "Supreme Council" actually provided a kind of backing for the
Serbian Freemasons and Wörder ran out, will be alongside ger
pushed. That the man who was then at the head of the entire
German Freemasonry, whose name was Kohn, they cannot do well.
to deny it. But that this Mr. Kohn was a Jew
Being supposed to be, that makes them nervous, they see that as one of their
All the insults heaped upon him. And so the attempt must be made.
will turn the supposed Jew Kohn into a believer⸗
to make zealous Christians. Br.. Schwabe brings this to:
without any progress. "What now happened in 1837 in Warienburg in West?"
Prussian-born director of the Frankfurt Gas Company,
Johann Gottlieb Karl Kohn, when it came to this, he was not at all
Not a Jew, but a devout Christian who had long
in the church council of the St. Peter's parish in Frank
He lived in Frankfurt am Main. His father, the merchant Johann Karl, also lived there.
Gottlieb Kohn was Protestant; as was his grandfather, the countryman–
Heinrich Karl Wilhelm Kohn, who was born in Warienburg in 1840
"Died." – Good, good; international Jewry can therefore rest easy.
Relief: Mr. Kohn was not a Jew as far as I'm concerned!

My reply to the Grand Lodge of Vienna. XI

Incidentally, the Kohn case is by no means closed. Something
That's not correct. I received [something] in this matter.
a number of letters, all in a very excited tone and almost
all of Jewish descent; and all assured me that the
Mr. Kohn was not Jewish! One even went so far as to say so.
the somewhat bold claim that the name Kohn originates from doubt-
derivable from Kuon = Kuno and not from the Hebrew Cohen; said

Mr. Kohn was a native German, etc. Another
He proved once again that Mr. Kohn came from Thorn in
Posen, where his father had been a merchant. Yet another one,
who claimed to have known Mr. Kohn personally very well, assured
I told you that Grand Master Kohn was the son of a Catholic merchant.
Mannes from Königsberg i. O. and later became a Protestant!
This industriousness, this constant activity, gives one pause for thought; it seems to me,
The Freemasons are proving a bit too much in the Kohn case.
All that was missing was the claim that Grandmaster Kohn was a be⸗
kennter Alldeutšcher und Dutzfreund des Großadmiral von Tirpitz
have been! My esteemed readers will therefore probably form their own opinion.
They must educate themselves; the Jews among them will be based on
The opinion of the following remains unchanged based on the available "evidence":
can appear, Mr. Kohn was a "Christian" and the Christians
Mr. Kohn is at least considered a man of strongly eastern European descent.
Origin may be named: Ex oriente Kohn! To a way⸗
Leaving the relevant passages of my book is, for me,
There is currently no compelling reason.

A massive hailstorm lashed me in Vienna.
down. The castles were of such size that I almost
already under the mysterious carpet of some lodge, protection
I wanted to search until the storm had passed. But since I was Christian
am and don't think about cutting myself and my convictions⸗
To let him go, I probably wouldn't have been considered a light in any Viennese lodge.
found a more receptive audience. Because in the Viennese lodges there
it — according to a well-known saying of the deceased country⸗
Court President Holzinger — among a hundred Freemasons hun⸗
Two Jews. But that's impossible! That's impossible!
An exorcism?! Not at all; here is the evidence: The
Grand Master Dr. Richard Schlesinger ijt — Jew; the deputy
Grand Master Dr. Karl Ornstein is a Jew; the Deputy Grand Master
Dr. Adolf Kapralik is Jewish; the great orator Dr. Emil Frankl is
— Jew; the great orator Dr. Gustav Spieler is — Jew; the
Grand orator Eduard Zinner (Jewish); the Grand Archivist Hein-
Rich Glücksmann is Jewish. Is this sufficient, or will there be more?

Further “proof” is required? — Of course I will, as in
Kohn received a multitude of corrections, but what for?
It should be noted beforehand that the baptismal water alone does not
to attach too much importance to it, especially since it is about Sfreis
mason acts; and the Freemason is, as an Englishman tells us
The writer instructs an artificial Jew (if he doesn't).
Won by nature (TI, Because I now have such truths to say)
The public brings it, the Viennese Grand Lodge showers me with information.
with insults of the lowest kind.") The "brother of the Great—
"loge", the bravely fine name under the mysterious Tep⸗
The lodge's secret is that my book is a "printed cesspool",

despite all the "blatant sensationalism" of
"Yawn-inducing boredom." What I
I write to him, “utter nonsense”, “brutal absurdity”,
"Inquisition-like bloodthirstiness", "mendacious
“Wise-monger”; my book is a “filthy writing” to him.
worse than a "five-cent novel". This nobleman calls himself
Supporters of "royal art" call him a "people's deceiver," a
“reactionary⸗clerical⸗monarchical, counter-revolutionary rice louse⸗
“fer”, a “traitor” and a “hypocrite”, and all because I
I take the liberty of describing Freemasonry as follows:
I see them as an unprejudiced and unbiased person. On
Conclusion of this unique and unparalleled torrent of abuse
This pleasant fellow even starts to threaten: If I
one should dare to say a word in response to this dismissal.
Set... . And if so, what then? What fate awaits me?
thought? – That was hinted at earlier: I am to be ostracized,
I am to be declared an outlaw; the slanderer from the
The Grand Lodge puts it in the following form: "It's a monkey!"
It's a disgrace that a man is allowed to debase himself so deeply (like me!),
without being brought down by general respect
"will be." So I'm supposed to be "stretched down"! Isn't that...?
Szamuely da?

The Freemasons are of course also aware of the
The motive that led me to issue it was fully clear.
my book was motivated. "Dr. Wichtl simply wanted to make money."
If my goal had been to "make money," I would have...
I quickly adapted during the time of the upheaval and learned the new ways.
adapted to circumstances; roughly as the Freemasons did.
to do things that accomplish the “royal feat”,

1) Vienna Freemasons⸗Newspaper issue 1/3 p. 56.

as “imperial councillors” and “firmest pillars of the throne” sleep
to leave and wake up as die-hard Republicans.

With a book for Freemasonry, published by
that time, when she had just thrown off the mask and “be⸗
With heartfelt emotion, the blood-red flags of the (revolutionary) proletariat⸗
tariats welcomed”, 1) with such a book, however, one would have had
They made a lot of money! What a shame; I would have been there today.
probably the most famous "bricklayer without an apron" that the
The Viennese Grand Lodge was certainly honored and celebrated beyond measure.
would have. And—it's unthinkable—maybe she would have... me
even appointed her – honorary goy!

That one can also do something for its own sake

can drive oneself, simply to fathom the truth, unconcerned
about hatred and mortal enmity, that is what the supposedly "finer Ge⸗
“brain” 2) of a Jew never understand.

Would they remember their beautiful sayings and life—
If they were to follow the rules, they would naturally have to act very differently:
“Be patient and respect each other’s honest look and trust.”
This is stated, for example, in issue 6/7 of the "Vienna Freemasons' Newspaper"
(Page 30). Gottfried Keller's beautiful words are also often quoted:

"Consider your opponent's weaknesses"

And you should learn how to take revenge.

"To dig out your own weeds!"
and the Most Reverend Grand Master Brother Schlesinger himself
Is it to remind the fine brothers of this saying—
calls. “See in everyone with whom you share life⸗
“He leads the man, the brother,” chases the very honorable,
assigned Grand Master Rapralif;*) and yet another to—
Divided Grand Master, Hans Neeser, wants to end the general hatred
dismantle.") If they now have such fine principles, if
Enlightenment and instruction are their watchwords when they search for
to strive for truth and preach justice and tolerance,
Why are they stalking me then? Why do they hate me? Why
Do you insult and abuse me in the lowest way?
Perhaps because I witnessed the warmongering activities of the Romani
Have I uncovered Iden and Anglo-American Freemasonry?
Certainly not; they do that themselves, though never systematically.

) “Vienna Freemasons' Newspaper” Issue 6/7 © 14.

) Val “Wiener Freimaurer-Zeitung” Issue 1/3 p. 18.
) “Wiener Freimaurer⸗Zeitung” issue 1/3 p. 25.

) Ibid., p. 14.

but only occasionally and only for the ears of the Brothers.
Even the "Vienna Freemasons' Newspaper" speaks out from time to time.
from the hateful warmongering of the Italian and French
French Freemasonry, by the "wildest warmonger Br..
Roosevelt, who has now entered the eternal Orient, etc.

The fact that I had revealed her "secrets" is also possible.
that is not the reason for that bottomless hatred, because firstly, they have
They have no "secrets" at all — as they themselves say — secondly
Others before me have done the same, without being so...
to be insulted and persecuted, and thirdly, one can be very
probably talk about all these things when it comes to scientific matters.

or otherwise for serious purposes — says Br.. Dr. Otto Henne on the Rhyn.

The reason lies elsewhere. The hatred of the Jewish "Grand Lodge of Vienna" and similarly composed Grand Lodges In the German Reich, this is explained by the fact that I played the role of Judaism in the world⸗ Freemasonry of a more in-depth examination⸗ subjected to investigation and their ultimate goals — introduction of the World Republic under Jewish leadership — ruthlessly exposed I have. No Freemason is allowed to do that; he can, however, have any Freemason he likes. belong to a political party, but he is — especially in the The Jewish question — to “noble restraint” (read: keeping quiet)⸗ forced. All the less, of course, may a non-Freemason, a "Profane" people touching this sore spot. Anyone who nevertheless opposes it the predominance of the Jews takes a position, the search fie moras to destroy it physically and economically. Br... JG Findel knew to sing a song about it.

The preface to the fifth edition of the Wines series is almost exclusively about wine. It has become a defense against the attacks directed against me. I I had to deal with it in such detail because what is happening today What happens to me will happen to any one of my readers tomorrow. can, if he dares, do anything to the nine times hallowed To expose Judaism, whether within or outside of Freemasonry. Immediately. He has the whole pack on the halfway line and can watch as he She'll get rid of it again. Anyone who doesn't believe me only needs one... To try.

But did the Freemasons really understand my serious illness? Did they offer no objective counterarguments at all? — Nothing, we Less than nothing. They curse and slander, suspect and twist. However: Br.. Popper also once dealt with with the 14th essay of my book, which deals with the Freemason murder of Sarajevo as the subject. He does this in the shallow,

in the joking manner of a lawyer from Leopoldstadt, yes, he is so brazen as to raise the question of whether the Freemason Ciga—Novic — the same one who conducted the shooting exercises in the Topcider forest of the WMordbuben led them and later gave them bombs, pistols and Cyanide has been handed to him — ever lived, Babel! That These are, Brother Popper, to put it mildly, pocket-skills, with with whom you won't have any luck with serious men. You They would have done better to start with the book mentioned several times. If you were to read Professor Pharos's work, then your defensive essay would be not quite so superficial, because you would certainly have been too who arrives at the same conviction as me, assuming of course, that you want to be convinced!

The murder of our heir to the throne is not, incidentally, the
first murder instigated by Freemasons; he will also not be the
last. There in front of me is a newspaper report stating that the por⸗
Tugiesian Grand Master and Senator Br... Gebaftiäo
de Magalies Lima for involvement in the murder
President Sidonio Paes was arrested
fei! — Where does it say this? Surely in the "Reichspost"? — Only
No need to get worked up, dear brothers! It's written—it's written—in
the — “Vienna Freemasons’ Newspaper” D) At the same time we learn,
that the entire Roman Freemasonry was abolished-
is demanded to act in favor of the unlawfully (1?) Bere
stuck to use. Such sliders In a later
The first announcement will already be published in the same newspaper.
"correctly positioned" that not the Grand Master himself, but one
his two brothers in the assassination of President Paes
involved. It goes on to say verbatim: “In Italy there is
a movement in favor of the arrested Grand Master⸗
have been led.” There you have them at work, the brothers,
The sliders. Is that perhaps the great secret of...
“Royal art”? — The further course of the Ange⸗
You can roughly imagine the occasion: In the next number⸗
We will probably learn soon that the arrested Grand Master
has already been released, and subsequently —
What's the bet? — to be informed that it has meanwhile
It turned out that the accusation was completely unfounded
and is based on empty gossip; the proceedings against the Grand⸗
Master and fine brother has already been hired ... 2)

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1) Issue 1— 3 p. 56.

That's exactly what happened; the proceedings against the innocent man
The Grand Master has already been appointed! ("Vienna Freemasons' Newspaper", February 19

XVI From the preface to the fifth edition.

The Hungarian Freemasons, who often live in the same region, know the brother."
Magalhäe Lima is very good and of course of fine innocence.
Completely "convinced". The local brothers... entertained us about...
Mainly quite active relations with the western Freemasons, well⸗
personally with the “Grand Orient de France”, with which they a
possess a certain affinity of nature, and indeed in a far stronger way⸗
more so than with the German Freemasons of the Reich.

From my own experience, I have only used the Viennese Frei= so far
I met a bricklayer, but he did a thorough job. Would I care about my
If asked for my opinion on the "Grand Lodge of Vienna", I would have to say something lik
summarize in the following sentences:

Their essence is not freedom, but the allure of slavery; their "we-"
They know not love, but hate; their striving not for light, but

Darkness. Their exercise in strength consists of cursing and
Slander, suspicion, and distortion.

My judgment is based on facts and experiences that
I personally with the "Grand Lodge of Vienna" and its newspaper
I did it. Is it my fault if it's less affordable?
is different from that of Br... Leschhorn? —

Vienna, October 1919.
Dr. Friedrich Wichtl.

"Freemasonry is not limited in any way."
and not to anyone the right of
free research into truth!
Declaration of the Ukrainian Grand Lodge of April 1, 1919.

L
Introduction and overview.

m Trials against the murderers of the Austrian heir to the throne⸗

It was convincingly demonstrated that not only the plan of
Assassination by the French Grand Lodge of Freemasons
that it originated in Paris, but that also a part
The murderers themselves were Freemasons. It was further established that...
that the funds, of which the murderers, of course, only had the smallest share
They received part of it, which came from a Masonic source. The an⸗
It is unacceptable that Freemasons commit such outrageous crimes.
Taking part, however, is not the first time and through⸗
not raised lightly; moreover, it is of such immense
The implications are such that it seems necessary to consider the essence, the essence.
to discuss in more detail the directions and ultimate goals of the Freemasons.

The Freemasons⸗ associations were originally guilds of the
Masons, stonemasons and master builders, guilds like any other,
in which the masters passed on the secrets of architecture to journeymen
and passed it on to apprentices. This old artisan masonry, whose
Statutes dating back to the 13th and 14th centuries, flourished
not only in Germany, but also in England and Scotland.
With the decline of the art of building, shipyard masonry also fell into disuse.

Four old stonemasons' lodges closed in 1717.
in London and Westminster to form a Grand Lodge and
elected a Grand Champion; at the same time, a new
design in worship and constitution, with some scholars also involved,
theologians, etc., participated; the name Freemasons, the coat of arms
of the ancient Masons, the seal of the secret
The symbol, word, and handle were retained, as was the mythical one.

Argeschirchte, which in essence is a history of architecture
is. The statutes were drafted and put into the new form.
Printed in 1723.

The first of the “Old Duties” sharpens the members’ Ge⸗
obedient to the moral law and tolerant; but they shall
the members – in contrast to earlier times – only
bound to that religion in which all people agree-
voices, that is, they should be good and faithful men,

Men of honor and integrity, may they distinguish themselves through
Nationality and religious affiliation also vary greatly.
to differ from one another. This makes "masonry the means"
Point of unity and the means to maintain loyal friendship among
to appoint persons who would otherwise be at a constant distance from⸗
each other should have stayed together.”

By including persons who are involved in masonry-
Since the guild had nothing to do with it, Freemasonry experienced a significant revival.
same change; it was spiritualized, replacing the old one.
Industrial masonry was replaced by intellectual masonry (“speculative freemasonry”).
masonry). But also the “duties” that originally came with
which were clearly defined in a few words, suffered a ber
change and, as a result of a deliberately unclear wording, the
various interpretations and explanations. For example, one can
It can be quite clearly read from the new statutes that the Freemason
under certain conditions has the right to express outrage and
to instigate revolutions; only it must serve the cause of Freemasonry.
not even to their disadvantage. Some went out on this trip⸗
laying down far, under circumstances even downright by a
"Duty" to speak out in outrage; so wrote the Free
maurer's organ “The Freemason's Chronicle” (London 1875, I.,
(Page 81) literally the following: “If we were to claim.
that Freemasons under no circumstances oppose a bad
If the government were allowed to resort to arms, we would see them in
in certain cases to condemn their highest and most sacred citizens⸗
to violate one's personal duty. The outrage is in certain
Felling is a sacred duty! This view persists through⸗
Not just a few isolated cases, yes, there could be dozens of similar ones.
Voices from the most respected Freemason newspapers on the Bee
wise ones are used.

With the entry of circles outside the guild, the free trade now began.
Freemasonry experienced an unprecedentedly rapid upswing and found its widest
Spread. Immediately after the establishment of the Grand Lodge of England, the-
The introduction of Freemasonry throughout Europe followed; in all

Grand Lodges were founded in principalities. The rapid spread—
tung of these secret societies, which, as we shall see, are often enough by
They made use of their “right to outrage”, which led to
for reasons of national security, they will soon be subjugated.
oppression. Hardly founded, they were accused of being a threat to the state.
It was forbidden, for example in Naples (1731), Poland (1734), Holland (1735),
France (1737), as well as Spain, etc. In Austria it is

The founding of Syreimaus lodges has been prohibited since 1794 and is
punished as a secret society. This, however, did not prevent them from also
We have a not insignificant number of lodges, for example in Vienna.
at present no fewer than 14; however, they had to
to carry out the actual lodge activities in Bratislava, because the
To the police, they existed merely as "humanitarian associations" that
allegedly did not concern themselves with politics.

What becomes of one who “seeks the light”, who is therefore free⸗
What is required of someone who wants to become a bricklayer? — “Noble character and self-
conscious, towards the fulfillment of human destiny—
"He was supposed to actively participate in the "fifth—mentioned,
social structure, towards the completion of humanity" ..

How these aesthetic demands are actually met by»
The details of the tour will be shown later.

Freemasons are divided into cosmopolitan communities.
or lodges. These communities are called societies or grand lodges.
lodges united and spread across the entire earth. The question,
Whether Freemasonry is a secret society or not is very much a matter of debate.
denied it. The Freemasons themselves claim they are not gods.
homes, but merely a closed society: to be secret
Only the symbols of recognition and the ritual. The Freemason
They swore an oath of secrecy; the principal Freemason symbols
constantly remind the brother of the severe punishments he
will suffer if he breaks his vow. These signs
meaning: cutting off throats, tearing out hearts, slitting open stomachs; whether
whether they currently have merely symbolic meaning or not,
It is factually irrelevant.

The members of the lodges are usually divided into three groups.
Grades: Apprentices, Journeymen and Masters; this classification of
The term "brothers" dates back to the time of operative masonry. Wanche
Grand Lodges, however, possess high degrees of 11 and 25 degrees and
about it; thus, the widespread so—called Scottish
System of 33 degrees. However, there are also Grand Lodges with
95 degrees, which grant themselves the most magnificent titles and the most powerful power
who knew how to settle matters with higher authorities. In German Freemasons⸗
"Circles," one says apologetically, "they are simply dizzying."

Facilities that originate solely from fraudsters; however, the fact is, The fact that these high-level systems exist and operate is that They are largely recognized by the German lodges as well. are and enjoy extraordinary prestige.

Freemasons recognize each other by certain signs, in certain words and in a peculiar e eee

|

("Grip"). Each grade has its own distinctive markings. If a Freemason is in mortal danger or otherwise in the highest danger In an emergency, he is allowed to give the "distress signal": every brother is then obligated to provide assistance. That such distress signals, in particular also played a major role during the World War, it says Beyond doubt. Many a brother, whose head was already in the noose was, was thus created by intervening of another brother, who had the ear of the highest authorities in the land possessed, rescued, and returned to life; e.g., Br... Kramar fd.)

Naturally, there are also lodges and grand lodges. countless disputes, which relate in particular to the Bors to refer to power. Attempts were made to settle these disputes at congresses. and not without success. World congresses were also held to initiate these discussions. a union of all Freemasons in the world were abheld; they led to the creation of an all-state office, the basis of the aspired-to world Grand Lodge, of which there is still The speech will be given.

It would be appropriate to take a brief look back at the To give the number of active Freemason lodges worldwide: in There are currently 9 Grand Lodges with 628 members working in the German Reich. Johannis Lodges and 5 independent Lodges. (Cf. Bt. Gpans cken: The German Freemasons). The number of German Freemasons The current figure is approximately 80,550. In Great Britain, there is... the “United Grand Lodge of England” in London, the 5536 They are affiliated with lodges. The number of members is now... approximately 351,320 brothers, including the "Scottish" high-degree members with= They are calculated. The Duke still stands as Grand Master. von Connaught at the head, the brother of Edward VII. (This The Duke of Connaught was, incidentally, part of a the English and American Czechs were chosen to be (to wear the crown of the future Czechoslovak state.) The Growth of English Freemasonry during the target period, The number of soldiers in the war is estimated at 150,000. In Scotland The Scottish Grand Lodge is located in Edinburgh. It is considered to be among the largest

Currently 830 lodges with approximately 50,000 Freemasons. The Irish Grand—
The lodge in Dublin unites 510 lodges with approximately 18,000 brothers.)
In France, the "Grand Orient de France" has 583 lodges.
affiliated. The membership in 1917 was 33,000;
fie hat Déi in the last ten years before the outbreak of the world

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5 According to oral communications from several Freemasons to the author.
2) See C. v. Dahlen's "Calendar for Freemasons" 1922 for this information.

The war has almost doubled. In addition, there is also the "Grand Lodge of
France” in Paris with a Supreme Council (Supreme Council),
which, however, is not recognized by the German Grand Lodge Federation.
It currently has 153 lodges. A new Grand Lodge was founded in 1913.
a lodge was founded in France, which had a significantly warmongering effect.
The one that was dissolved by fascism today deserves special attention.
The "Grand Orient of Italy" in Rome has approximately 500 lodges, whose
Warmongering activities are no longer even tolerated by the German Syrians.
that the masons could be denied and their murderous
Treiben fi noch 1927 in Wordanschschlägen revealed (see the
Chapter on Freemasonry in Italy). Furthermore, there are Grand—
lodges in Holland, Belgium, Denmark, Sweden and Norway;
The lodges of the latter two states expressly demand
Christian confession of the lodge brothers; the same is the case with
a number of German lodges. In Switzerland, the
Grand Lodge “Alpina”, whose former Grand Master Vr.—. Quarter la
Vente 33 played a leading role in world Freemasonry. In
Portugal was at the head of the Grand Lodge there, Br. Magalhäes Lima 33 .—., who is considered one of the main culprits in the Portuguese—
The Gieſisch Revolution of 1910 is referred to as the Grand Lodge.
They also exist in Spain, Russia, Poland, and most Vals.
kanſtaaten, fo auch in Serbia, whose “Supreme Conseil” (Oberst)
Council) only recognized the
received from the German Grand Lodge Federation. The lodges are particularly strong.
being developed in the United States of North America, where
17,008 members work under approximately 100 Grand Lodges. The number of Freemasons
The United States is listed differently depending on the source.
only the “just and perfect lodges” that are from the German
The fact that Freemasons are recognized as such is the only consideration.
or includes all others who consider themselves freemasons≠
Expense various connections. Therefore, the estimates vary.
between half a million and two million. (While
of the World War, America, as can be seen from the Freemasons there≠
ſchen Zeitſheften erſsichtlich ijt, eine Zuwachs von rund 500000
Brothers received. There were approximately [number] on the French front.
250,000 American Freemasons, four times as many as in all of Germany!
(Count of the number of Freemasons in the country!) Dahlen's Freemasons—
The calendar for 1926 gives the number as 3,091,000 Br..!

It should be emphasized now that in the United States
almost everything that has a name, rank and prestige belongs to the Free≠
belonged to a Masonic guild. Since the introduction of Freemasonry
In America (1733 in Boston) almost all presidents of the

"United States" Freemasons, e.g., George Washington,
Mac Kinley, Taft, Roofvelt, and Wilson. Regarding the last one...
Doubts were raised regarding the aforementioned, 1) but this does not change anything
the fact that his immediate surroundings and his
The most trusted advisor among Freemasons is the Bizeprefident Br..
Marshall, who is a Scottish high-ranking mason,") likewise
Br.. Lanſing, Br.. Oberſt Houſe,) Br... General Per-
ſshing,) then the leader of the American who died in 1925
Workers' League Samuel Gompers and countless others. But
There are also countless Grand Lodges in the rest of America.
and lodges, so in Brazil, in Chile, in Uruguay, in the central≠
American republics such as Kostarika, Guatemala, San Salvador, etc.
Even Haiti has its Grand Orient with 64 lodges and 4000 brothers!
And the Negro Republic of Liberia in Africa, which declared war on us,
It has a colored Grand Lodge that has been operating since 1867. A similar one
The image shows Australia, where there are 5 Grand Lodges with 739 lodges.
with around 50,000 members. Even in Japan, that's
Freemasonry is widespread, no less so in China, where Br..
Sunyatsen (died 12 March 1925) a pillar of world Freemasonry
was. The total number of Freemason lodges worldwide will be
Listed by Freemasons as 27065; they belong to
a total of 3,855,880 brothers.") Considering that the lodges≠
Brothers are mostly ambitious, worldly people, Jour≠
Nazis and merchants, bankers, lawyers and industrialists, to
to whom many scholars, but especially countless parliaments≠
If we consider the people of all countries of the world, we can roughly estimate...
To grasp the immense influence of these firmly established organs≠
fierte associations on those belonging to them or closely associated with them≠
to exercise standing circles. Then one can also understand,
what significance must be attributed to Freemasons. Not
"Without reason, the English Freemason already declared in 1902..."
sheet "The Freemason's Chronicle" (p. 319): "The size of Bri-
"Tanniens is the work of Freemasonry!" Or so one might think.
to the close mutual relations of the Freemasons, fo Dams
One automatically suspects that these men might
probably even a significant part in the outbreak of the world»
war.

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1) See Chapter XXVI. —) See "Wr. Freimaurer≠Zeitung, May 1919, p. 48. —
) Ibid., p. 40. —) Ibid., p. 54. —)) According to C. v. Dahlens, "Freemasons≠
Calendar for 1926." The German Brother. Spancken gives the following figure for 1927: 27,8

4398 150 brothers; cf.: “The German Freemasons”.

To know whether this suspicion is justified, it is necessary to
the political goals of the Freemasons, illustrated by
To subject the facts to a brief review. First of all, let's...
admittedly, that the German Freemasons, the majority of whom
The majority believe they have nothing to do with politics, which is also why they...
countless times, they credibly asserted this. Quite different.
The Romance and Anglo-American Freemasons. Note≠
Value is, for example, an utterance of Quartier la Tente's, one
the most important leaders of Freemasons ever. He gave
at the second international Freemasons' Congress in Paris
(31 August to 2 September 1900) quite unequivocally admit that
the main purpose of the “International Free” he founded
Masonic offices” (Neuchâtel, Switzerland) which is a Ver≠
Unification of the Masonic forces of the entire world
to bring about; and for what purpose? So that "the Freemasons
a base from which they could explore the world
could lift them off their hinges.” Also the end»
He set a goal for the Freemasons present, who came from all over the world.
areas that had gathered, with short, strong words
apart; it is the "establishment of the world republic".
One might object that this is just an opinion.
of an individual, may this individual also be a Grand Champion and
Brother ... of the 33rd degree, at least an excellent position.
in Freemasonry. However, this objection is not
Valid, because a large majority thinks the same way as Quartier la Tente.
of the leading lodge members, namely in France, Eng≠
land, in Switzerland, in Italy and in the United States.
Probably elsewhere too. Already on the first
International Masonic Congress in Paris (July 16 and 17)
1889), which, as a centenary celebration, commemorates the memory of the “glorious”
dedicated to the French Revolution of 1789, was exactly
The same thought was expressed: The goal to be achieved
The goal is an atheist world republic. Br.. Frankolin,
the keynote speaker appointed by the Grand Orient de France
war, he said it bluntly: “The day will come when
among the peoples who have neither an 18th century nor a 1789
had the monarchies and the religions together≠
To fall. This day is not far off. This is the day,
which we expect... "This day will be the general
Freemasonic peoples and world brotherhood bring about.” .. “That
This is the ideal future we envision. It's our business.
Is it the dawn of this day of universal world brotherhood?

“To speed up the process.” (Cf. Congrés maconnique international
(d. Centenaire 1789—1889, Paris, pp. 147—149.) For unbelievers
For the reader, a third example is given for the time being, which consists of
dates from the period immediately before the outbreak of the World War; this
Therefore, so that one can recognize how the same basic idea relates to:
from different times up to the very present day, the spirits
is controlled and expressed everywhere. From the 25th to
The “International Masonic Conference” took place on May 27, 1912 in
Luxembourg instead, where the main goal is once again the Union≠
was designated as the union of all Freemasons in the world; this was un≠
indispensable prerequisite for the Freemasonic world republic,
which would then lead to truly secure world peace
will have. (Official report on the Luxembourg Conference,
Neuenburg i. Schw. 1912, p. 12.) Subject of the deliberations
Initially, the focus was on the design of the "International Freemasons".
"Fair offices" in Neuenburg to a central committee, in which
the Grand Lodges of the various countries send their delegates
They should send it. Why? For what purpose? Brother tells us.
Hevesi, a Hungarian Freemason who was in the Symbolic Grand Lodge
The lodge of Hungary plays a significant role; Br.. Hevesi
desires a unified world federation of Freemasons,
so that he can be in the decisive, world-changing SF race
to put the entire immense power of the Freemasons on the line
cast, uniformly, throughout the whole world, so that
such a thing as the most important issues of the day in a Masonic sense,
That means they would be resolved in favor of the republican form of government!
Brother Hevesi's application was approved in principle. But the
Freemasons are cautious people. Therefore, no decision was reached.
conditions, as "utmost caution" is required here... It was also
emphasizes that Freemasons are already everywhere Extraordinary≠
They accomplished great things; many endeavors originated from them, without
that the general public has a vague idea
would have gained from that. (This becomes understandable when one knows that in
Parliaments around the world have a large number of freedoms≠
(mason has a seat and a vote.)

Only the Freemasonic World Federation actually came into being.
Two of the most active Freemasons, the repeatedly mentioned Brother .:.
Quartier la Vente, 33 .., and the Portuguese revolutionary Br..
Magalhaes Lima, 33 .., took the foundation into their own hands; they
It happened without causing much of a stir, especially since it was seemingly
an extremely harmless gathering was used for this purpose: The
Esperanto Congress, which will take place in Bern (Switzerland) from the 25th to

The meeting took place on August 31, 1913; during which they discussed Zamenhof's (seeds≠)
The world language was discussed at the same time, namely on August 30th.
In 1913, the Freemasonic "World Federation" was founded, and the

Esperanto was declared to be its world language.

At the same time, the VI International Free Conference was meeting in The Hague.
Masonic Conference (August 23-25, 1913). Even the entry…
The invitation to this is so remarkable that it is in its essential
Part of it is to be reproduced here; it says therein
literally: “Over the past few years, our ideal of a
Initially a connection between the Freemasonic peoples (Alliance of the
(peuples d'abord maconniques) ... more and more the hearts
conquered" ... "We have recently been emphasizing our indomitable
Willen, the Masonic world chain (la chaine maconnique universelle), which until now has only been a symbol, finally in
"To create reality." ... "The victorious movement has
already many obstacles removed.” . .. “A whole legion of
Active agitators are stirring up support for this...

These examples, which could be multiplied at will,
This is probably the next goal of the Freemasons, namely the creation
an influential, globally spanning “world”
"Association of Freemasons" has been sufficiently clarified. But
including the ultimate goal, the creation of a world republic,
This should no longer be in doubt for any reader. It was even...
understandably necessary, the masses of the people, especially the
German people, against the previous "authorities", against
to incite the “rulers” against the “tyrants” and to≤
to incite hatred. The monarchies should disappear, the peoples should unite.
to liberate spiritually, to emancipate, and the power itself
tear. The only question was, who should then be called upon to act in the name of...
the fate of the countries and the whole of the “sovereign” people
to take humanity into our own hands. However, this question has the
It never caused Freemasons much concern. Who then?
Who else but the Freemasons themselves? Was that possible in France?
It had only recently, namely in 1910, been
Portugal did a brilliant job, why shouldn't it also work in Germany?
Is that possible in the country and in Austria? Then it would come to...
“holy alliance of bourgeois democracy”, and the hot≤
The longed-for, lasting "world peace" would be secured for all time!

On this occasion, it should not be overlooked that the
Pacifists, the world peace activists, are most closely associated with the "Grand

Samenhof was a Jew born in Libau.

~

—

to

Orient de France” together; it is one of the memorable ones⸗
first appearances from the time before the outbreak of the World War,
that the Freemason congresses are almost identical to the pacifist conferences
inextricably linked, e.g., the “Hague Peace Conference”.
"ferenz" and the Freemasons' Congress of 1913. The main⸗
The makers largely find the same ones; for example, Br.... AH
Fried (pacifist and Freemason) he was one of the ge⸗
the most hateful opponents of the German emperor. In contrast, the be⸗
Pacifists, Professor Dr. Lammasch and Professor Foerster, knew each other.
No lodge brothers agree, but were supported by Freemasons.
Strongly influenced without knowing it. The trustingness that
Prof. Lammasch meets with President Woodrow Wilson⸗
brought, does full justice to his good heart; the Germans
He served as an advisor to the Crown – like all poorly educated people.
Politicians – have suffered immense damage.

Even more striking, even stranger, is the following act⸗
The matter: While the pacifists in the critical period of 1911
until 1914 with particular zeal and extremely noisy for the
Those working to maintain threatened world peace were different-
since the lodge members who are influential in political life, such as
Br. . Delcaffé, Br.. Poincaré, Br. . Vriand, Br. Willerand
etc., busily at work to connect with like-minded English and
Russian statesmen directly leading up to the World War⸗
work! The impartial observer, who with dispassionate
Perseverance to unravel the threads of this fine fabric
The searcher finds only one explanation: It's a game with
distributed roles, a double game, whereby some good
a devout pacifist may not have suspected whose business dealings he

Basically worried. They're pursuing the same policy with a hidden agenda.

the one who, with us (Br.. Kramarſch?), possesses extraordinary skill and

has achieved its greatest success: seemingly loyal, in reality
the worst warmonger against the monarchy imaginable
can. Pacifism was only introduced to us gullible Germans.
preached; we should renounce militarism, our
Overthrow authorities, dethrone our rulers, and the republic
introduce. Russian imperialism was then in Frankish times.
rich and in England just as little talk as of the British-
fchen world domination ambitions.

1) Lodge Socrates ⸗Vienna.
) Br.. Dr. Kramarſch is a foreign member of the “Grand Orient de France”.

II.
Entry into the Freemasons' Order (Federation).

The question: What is Freemasonry? is answered by the bee knew Belgian Freemason Goblet d'Alviella from the 33rd Hoc)» The following answer was given: “Freemasonry is a secret society.” agreement which is about free and honorable men, a brotherhood A bond intertwines that is stronger and higher than all difference. of profession, party, nationality or religion.” And the Grand Orient of France cites the purpose of freedom as… Freemasonry: the search for truth, the study of the world and the practice of solidarity. Freemasonry, it is said, works on the refinement and perfection of mangender. She is tolerant by nature, rejecting all dogma. ab and takes the standpoint of absolute freedom of conscience. Their motto is liberty, equality, fraternity (Article 1). (the constitution). The statutes of the other states express themselves similarly. Grand Orient out. (A later essay will examine more the, whether and to what extent this noble and humane ground» (Statements correspond to the facts.)

The origins of Freemasonry are shrouded in legendary obscurity. shrouded. There was no shortage of attempts to trace its origin to as hidden a place as po to push back to earlier times; they were associated with the Withrascult, with the profound Pythagorean number theory, yes even in connection with Euclid, the father of mathematics. Others again saw in the Roman building structures (collegia fabrorum) their predecessors, others wanted to go to Hiram, the alleged builder of Solomon's Temple, the founder of Freemasonry. Also the Knights Templar, which in The fact that it had been abolished in the 14th century was often viewed as the starting point of Freemasonry and the "Great State-Lodge of Sweden” and those associated with it Grand Lodges derive their existence directly from the Knights Templar. ab, even if they have not yet provided proof of this. could.

But how is the name "Freemason" to be explained? Today it stands There is no doubt that the Freemasons originated from the old operative masonry.

12. Entry into the Freemasons' Order (-League).

These guilds of stonemasons and sculptors emerged from this. and bricklayers traveled throughout Europe with their master builders and remained stuck for a longer time in those places where they were

They found work. They had their own customs and meaning.
Images, certain identifying marks, and artistic secrets. Free
Bricklayers were, in contrast to the less educated, sess⸗
called masons, who are merely ordinary heapers, one-
Simple village churches built by free masons, called He in Wittel⸗
also because they had to be free, perhaps
also because, in recognition of their artistic achievements, they received many
Freedoms and privileges of kings and popes are preserved
had. The first such guild or builders' lodge (English: lodge)
is mentioned in France as early as 1258 in Paris,
Yes, in England the first Grand Lodge was even founded as early as 936.
in Dork together. It was English kings who developed the art of building.
promoted in the most effective way. Thus it came about that very soon the
Freemasonry was described as the "Royal Art", a
Expression that modern Freemasons still use today with pre-⸗
To apply love in a habit. Numerous fortified castles, stone ones.
Bridges and enormous church buildings have survived from those times.
as works of the Freemasons of that time.

With the decline of architecture, initially they disappear.
of the 17th century also the cooperatives of the free works⸗
bricklayers in Europe, for which the countless wars essentially beige⸗
They have to wear them. Only in England did they survive, and through the
The addition of distinguished laymen brought new blood into the English
Lodges. “Citizens, noblemen, and scholars participated in the all-…”
The monthly Freemasons' festivals attract a lively participation,
They also apparently requested to be admitted to the cooperative and were
"Admitted." "But since they were neither stonemasons, nor bricklayers, nor
Sculptors were, if one merely accepted them, one made them into
Fictional bricklayers. Hence the name "angenommene Mau" (a play on words meaning "to take
rer“, which today, where no knowledge of the craft is required
“All Freemasons will wear it.” Brother Limousin assures us,
the 1908 in the French magazine "Acacia" under the
Code name Hiram: A brief history of Freemasonry
appeared.

The number of accepted bricklayers grew steadily;
Much was contributed to this by the fact that the recording took place on the occasion of
The "seekers" had to pay for the organized festivities;
They were just paying for their inaugural feast, as is customary in many guilds.
was common and also had other not insignificant contributions, On⸗

to pay registration fees and the like. That may be a reason for the lodges.
enough to recruit numerous new members who
partly through the lavish banquets, partly probably also through the
They were drawn to the mysterious world of "royal art". Close⸗
There were more "presumed" than actual members in the lodges.
Bricklayer.

In the year 1717, that memorable reunification took place.
transformation through which the original work masonry became
Spiritual Freemasonry (speculative Freemasonry) was established. Four close≈
The various lodges joined together to form a Grand Lodge, and gave
They adopted a new constitution and regulated customs. The Press
Diger Jakob Anderson created the "Constitution Book of the Free
and accepted masons", which was put into print in 1723.
and still today one of the most important sources of Freemasonry
educates.

No further historical developments will be discussed for the time being.
will be discussed in more detail; it should only be noted that the narrow
Freemasonry as the mother of present-day Freemasonry
masonry must be viewed.

Those who "seek the light", those who want to become Freemasons,
must be legally competent and possess a certain level of higher education.
have. The minimum age is generally considered to be completed [year of birth].
24, year of age; Luftons, d. s. sons of Weistermasonry, royal-
However, they can be admitted at the age of 18. Male≈
The same sex is not permitted in all "just and perfect lodges"
Prerequisite. Currently, however, there is a powerful
Movement in favor of the inclusion of women. The
The "Grand Lodge of Vienna" has, for the time being, opposed it.
spoken, but the Grand Master himself, Brother Schlesinger, gives
(already the possibility that he will change his fine opinion)
In Hungary, many lodges are open to women. Also
The "Eclectic League" (Frankfurt am Main) deals with this
Question, and in Holland there are already eight "mixed" lodges,
e.g. in Amsterdam, Rotterdam, Utrecht, Hilversum and in
Hague.?) In Belgium, the wife of the socialist and minister Br.
Vandervelde, chairman of a ladies' lodge. Earlier – in
18th century – there were numerous ladies' lodges, particularly in
France, but also Germany. Wealth and prosperity≈
Although it is not explicitly required, it is expected of the indigent.
already due to the not inconsiderable registration fees and annual fees
The fees make entry very difficult.

5 "Wr. Fr. 8." May 1919, p. 20. Y "Wr. Fr. Z.", June 1919, p. 24.

14. Entry into the Freemasons' Order ("League").

The "seeker of light" first needs the intercession of two.
"Masters" who vouch for him. Will the subtle intention of the
Lodge known, so detailed inquiries are made about him≈
pulled; if these preliminary surveys turn out favorably, then the
Applicants submit their application for admission, which includes a statement of their...
must be included in the curriculum vitae.

But the application for admission is rejected by balloting (ballotage).
decided. Among the lodges subordinate to the "Grand Lodge of Vienna".

(loan), 1–2 black balls tribe ballotage, no black
Sphere “brightly shining ballotage”.

Lodge life – says Br... Schauberg – is a true
Light Service, every lodge is a temple of light. The highest
The lodge's rite of passage is therefore the admission of a seeker of enlightenment; the
The main thing here is "giving light". Before that,
However, when the seeker comes, he must face a whole series of frights⸗
to overcome nits. He is led into a black chamber,
which is only dimly lit; in one corner stands a skeleton.
The dark chamber is a symbol of the womb and
at the same time of the grave, thus an allusion to that darkness,
which surrounds us before birth and after death.
The “preparing brother” appears and speaks to the seeker.
friendly to him and explains that the light-seeker to the new⸗
like a child born naked, poor and (mentally) blind in
The world enters. The seeker must therefore shed his clothes.
Disenfranchise and hand over all valuables. This bore was formerly
The letter was followed literally; today, one is content with the
Removal of outer garments; the left foot is placed in a kind of
Slipper inserted, which is also no longer common practice.
The way of the times is moving in that direction; everything theatrical, with which
to gradually eliminate the order (league) that surrounded itself.
However, as was the case relatively recently during the recording
Br... Berillon reports on this in a fine "story".
of the Lodge Le Phenix”: “The seeker was connected with
eyes and bound hands in the top floor of the lodge⸗
led to the building, where he first had to dictate his will.
Then his feet were tied. In this helpless
He was then lowered into a deep waterway by a rope.
down the well, from which he was only pulled out when his
Courage was tested in various ways.
was." Even today, admission is permitted in French lodges⸗
The ceremonies were quite strange, to say the least. Br.. Romeiffen, the

had repeated opportunities to attend such recordings,
It was reported in the Masonic newspaper "Herold" (1908)
the following: “...The preparers and brothers were in black
They were dressed in robes and walked, as it seemed to me, with their faces veiled.
to the seeker. Blindfolded, he entered,
sat down on a chair facing the Orient (East),
And now a long examination began, in which the chair-
meifter about fine political and religious views⸗
wanted to teach him and subject him to countless questions and

to corner cross-questions; because except for full»
Constant resentment is still demanded of every brother.
— at least in France — that he is a good republican
and freethinkers... After this examination came the
Hikes (the so-called "journeys"). During these, the
All sorts of obstacles were placed in the way of those seeking light,
so that he bumped into things and stumbled at every turn. Then
He had to climb up a plank supported in the Witte; when
When he crossed the middle, the board tipped over, so that he fell
was brought closer. Meanwhile, the chairman had become acquainted with Wittler.
new questions prepared, so that the exam can continue.
could, which showed much wit and eloquence among the light⸗
presupposed the seeker. If he was found worthy, he performed
He swore the oath of allegiance, the blindfold fell from his eyes and everyone
Brothers raised their swords at him, not to hurt him.
not to threaten, but as a sign of acceptance into their league
and to the counter-oath that they would protect him until
last moment.

But even in German Freemason circles, according to
According to consistent reports, customs that are hardly known to the federal government.
can be advantageous; they are also used by many free people.
Masons openly disapproved of and reprimanded. Br.. Milim (openly⸗
(Bar, a pseudonym), who was a Freemason for 25 years, recently
to publish a small book ("Experiences and Discoveries")
Baptisms of an old lodge brother", Leipzig 1913, 4th edition,
Commission publisher H. Keßler), which presents the "horrors" of its publication.
The incident is described in a sarcastic manner. He too learned the black
He knew the chamber with the skeleton; he had already heard about it.
I had heard of it before, but kept it along with all the creepy things that
that should be related, always only for a bad reason
Joke, because he couldn't quite imagine that serious men
would play such a masquerade. He too was told…
Next, their eyes were blindfolded; these blindfolds were tied with two straps into the

Provide the eye sockets with suitable small cushions so that it can be worn through"
from it was impossible to even see the slightest glimmer of light
See. Mr. Wilim now describes the long [unclear] quite vividly.
hike, during which he, arm in arm with a second
Light-seekers, led by the hand by the serving brothers
was, while the preparing brother continually issued warnings⸗
shouted things like: "Bend down really low, there's something here!"
A beam across the middle, under which you have to crawl; make
You take quite a large step; here flows a water that you
"They must cross over!" This was apparently intended to put them in a rather...
A creepy atmosphere was created. Then suddenly, someone said: "Stop!"
— We are standing in front of a door, please knock! — In the
The moment they obeyed this instruction, a roar echoed through them.
a powerful blow from within: this time the purpose was
The abung is fully achieved, for Brother Wilim, how fine!

The comrades were quite startled and recoiled.

Then there was a question and answer game led by Brother Milim. described as downright childish. After this examination, the following then occurred: The "seekers of light" were admitted to the temple, where they were given the melodious tones of a harmonium and beautiful male singing deeply affected the heart. But this was followed once again by... “Travel” of the most unpleasant kind. “We were led around,” says Br. Milim – “through fire and water, that is, suddenly hissing Flashes of light flashed before us, scorching my beard hairs, or one He splashed cold water in our faces, and so suddenly, that we, the blinded, bounced back every time. That seemed to give the sighted brothers much joy, because every time It seemed to me as if I could hear faint giggling here and there. would. Finally, we were brought before the throne of the Most Reverend–The first master was removed from his chair. This was made clear to us by this. We were informed that Br... P. said to us: “Bow here "The one who leads this venerable lodge has his seat there." Then They had to take a vow, everything they still heard and would see it as a secret to keep or even back nowenter.

What does this masquerade prank actually mean? Br.. Henne am Rhyn, a highly respected, Freemason Writer who occasionally used rather harsh words about the The excesses and aberrations of Freemasonry that were permitted give us The following explanation applies: Entry into the "temple" (lodge) It signifies entry into life. Life is manifold. A complex maturity, on which one can often get lost. Like the

Since a person is tested many times on life's journey, so too must... The seeker of light must prove his steadfastness. This happens. now through the three journeys, which are under safe conditions at every level Leadership is undertaken. At the apprentice level, it is the Elements that the seeker must touch: fire, water, and Earth. But the deeper meaning is: The one being received has the He sought light and fell into a consuming fire. Often Striving people from the wild fire of passions They are scorched and perish in it. However, through wise caution... to tame the fire and turn it into a benevolent source of warmth to transform. In water the unrestrained flame is extinguished; but The water of cold self-interest also stifles the sacred embers. Passion for human well-being. Wise prudence. However, the cold waves of indifference are pushing against the Ideally, they returned and allowed the floods only their beneficial effect. For the best of health and purity, also in the spiritual life. Wealth, splendor, and beauty sink into the dust of the earth. heit; but the fruitful womb of Mother Earth brings forth the

The seed, which is sunk into it, leads to magnificent flowering and
delicious fruit.

As you can see, Freemasonry is at work, and especially...
the German one, with many images and parables.

That the Freemasons do not share their customs with the public
The desire to know that the keit is being pulled is understandable after the shared one.
“No human being – says Brother Wilhelm Ohr,) an excellent
Freemasonic writer, well-disposed towards Germans and of noble character
Nefchlichkeit fulfilled – no human being would be harmed by this Bers
Publicly learn what this custom actually means
is able to offer. It is, by its very nature, incommunicable.
because it can only be experienced, not described or told.
can." However, if a non-Freemason,
an “ordinary person” who is being targeted for entry into the secret—
If one were to penetrate that closed world, this would happen.
neither out of curiosity, nor to ridicule Freemasonry
do it, and certainly not for the reason of perhaps increasing the risk of rebuilding.
to arouse sight. The purpose of this writing can rather be understood as...
also justifiable from a Freemasonic point of view, because
the desire for truth, for light and enlightenment, that
The pursuit of complete knowledge aligns perfectly with the former
clarified the ultimate goals of Freemasonry itself; that this striving

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) Dr. Wilhelm Ohr, Privatdozent, killed in action on August 23, 1916.

18. Entry into the Freemasons' Order (Federation).

This time, it seems to be directed against Freemasonry, which is in itself
indifferent. Incidentally, the customs of the lodge – says Dr.
Otto Henne am Rhyn – to be kept secret only insofar as
These are willful, pointless, or even malicious statements.
It concerns "scientific and other serious
Their purposes may and should be discussed; what, how
This, which is part of human culture, cannot and must not be denied.
It will remain a secret. Science knows this.
"Not a concept."

That sounds quite different from that terrible one.
Oath taken by the candidate in the "Grand Lodge of the Land of
Sweden” to take – that weighty oath which fo
What is tedious is that it is only reproduced here in excerpts.
can. In this oath, the light commits itself.
Seekers are bound to absolute secrecy. He must
swear on the holy gospel, never from the Free⸗—
to speak of Freemasonry or to profess to be a Freemason, except
before true brethren of a right and lawful lodge; he must

swear never to join another secret society⸗
He may not appear, except with the permission of his superiors; he must swear to all
He obediently followed the commands and orders of his superiors and
To obey, vim, but in the end it means death,
lich: “But in the slightest degree I am of this
Should I break my vow, then I will that my
Throat cut off, my heart, my tongue and
They ripped out my intestines and threw everything into
be thrown into the abyss of the sea; that my
Body burned and fine ash into the air around
be scattered so that nothing of me and my
Remembrance among the people and free members»
brothers remain.” (Printed in the Masonic
(Newspaper “Latomia”, 1869, p. 46 ff.) The enormous difference
The differences between the two opinions are crystal clear; and one wonders...
in vain, what purpose such a terrible oath could serve–
This follows if it is a company that allegedly only
the search for truth and the improvement of man⸗
It should serve the sexes! Even the Masonic newspaper "La–
“Tomia” disregards this oath and all the statutes of the “Great
“Swedish National Lodge” almost speaks, indeed it demands around
out of the eradication of a society that constitutes a state in
wants to form states! But let us linger for a moment longer at
this oath itself and let us hear what the Grand Lodge of the Land says

of Sweden in Article 7 of its Basic Constitution concerning the
elaborates on the Masonic crime of perjury. "Breaks
a brother” – it says – “the oath of secrecy that he
rendered the Order upon his first entry by either
something from strangers, unfounded people, or brothers of lower degrees
to him what has been entrusted to him in the order, on
Whatever the nature of it, he will be guilty and liable under the law.
to suffer judgment to which he himself vowed by taking that oath
subjected, and he will be the unknown and secret full⸗
handed over to the stretchers of that judgment; he was uncertain before their
avenging hands in all those places on the globe, even where
upright and genuine free and accepted brothers:
find and carry out their work"

This also answers the frequently asked question,
whether the Freemason takes an oath upon his initiation, or a
to take a mere oath: This is determined by the
the relevant Masonic teaching method; according to the Swedish
System, which is also the "Grand Lodge of Freemasons in
Germany” has introduced an oath, in the lodges an oath is required.
In other systems, a sworn oath or vow is sufficient.

In the “Explain” edited by Brother Robert Fischer–

“Rung der Katechismen der Joh.≠Freimaunder” we read (31. Auf≠
(lage, p. 26): “According to the English and the Old French ritual
A rope was placed around the neck of the newly consecrated priest.
laid with the meaning "to be of the light-seeker—"
powerful, if he had regretted it and he had turned to the
"Would have run down the street!" After the reasons for the old—
English catechism given out, the rope is a sign≠
within the jurisdiction of the free .. Mr."

The taking of the oath or vow is then followed by
the formal induction with fraternal kiss or handshake, whereupon
The granting of light takes place: The full light illuminates the
Lodge hall, the initiate sees himself with the other brothers
connected, whose singing with musical accompaniment described him as a brother
He is greeted; he is told the names and meanings of the three pillars.
the lodge (wisdom, strength and beauty), likewise its lights,
Ornaments and tools, signs, words, and handles are given to him.
of the first degree, he learns the manner of knocking.

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1) "The horrific oaths now also exist in German high-degree lodges."
No longer. They are simple vows there, even in the 30th degree (From the
Letters from a German high-ranking mason to the author).

know and receives the Masonic clothing (the apron), Ab≠
Signs and gloves; with these, the solemn act begins.
The end. The one who was taken in is now free in outward form.
mason, while the deeper meaning and the actual teachings eluded him
the lodge is still unfamiliar to them for the time being, and the ultimate goals, such as
It should be noticed immediately, the average bricklayer also needs time≠
life remains alien to him, even if he has been known for years as a "master of
The chair is a lodge. There have been crowned heads, after all.
who have never experienced the high degrees in their lifetime,
And we know of many royal masons that they
never able to penetrate the true “secret” of the order≠
ten. Thus it also happens that countless Masonic writers,
Masters of their own lodges, in our best faith
repeatedly assure that, apart from the deeper meaning of the free≠
There is no secret to Masonic symbols. This seems
However, this is completely unbelievable when we consider the terrible oaths.
to consider how they are exemplified in the “Great Land≠
lodge of Sweden” must be laid down; such a Bers
Moreover, this security contradicts the proven facts, such as...
will be shown later.

The root of all this secrecy, by the way, lies in

the so-called "Old Duties" of Freemasons,
as they are in the English Book of Constitutions of 1723
are contained; namely, in the fourth point of the VI. Ab⸗ it says there
The text literally states: “You should in speech and behavior
Be careful, so that even the most astute stranger
(Non-Freemasons) are unable to discover anything, which
He must not be informed. Occasionally
Do you also have to distract a conversation and...
sent to the honor of the venerable brotherhood
"Lead." The Freemason must not even lead his friends, yes
not even to his family members, announcements about the
Freemasonry. Even the iff already in the “Old Compulsoryten“ !) stipulated: “You should ... your family, your
Friends and neighbors will not discover anything that the
Lodge concerns." ... The Free Brothers have been even more cautious.
mason to probe a stranger's "brother": "Your
You should examine it carefully, in the way that is best for you.
the wisdom that enters, so that you are not affected by a Une
Knowing people were deceived by false pre-mirroring.

1) Point 5 of Section VI.

will be. With contempt and scorn you must treat a fol»
Reject him and beware of him
"Admit the slightest hint of your knowledge."

In the German Catechism (Br. Fischer, 1902) it says from⸗
emphatically, he must emphasize this in every conversation with a Br.
to be careful not to be overheard, “so that he may fulfill his vows.”
"Remain loyal to the one who is bound by secrecy."

Based on these findings, the question is probably justified:
Is Freemasonry really just one of these?
closed society,” as the German Freemasons always called it
claim (and probably have to claim), or is she
Or rather a secret society?

) “Old Duties”, Section VI, Point 6.

III.
Masonic institutions, customs and symbols.

the institutions, customs and symbols of

Learning more about Freemasonry offers opportunities for those who Since it doesn't belong to the order, it serves little purpose. Therefore, it should only everything that needs to be discussed can be covered in very short sentences. There exists an incredibly rich body of Masonic secret literature. and provides insights.

The meeting place of the brothers is called a lodge, also a lodge or building lodge. Workshop or temple. Unauthorized entry should be prevented. to be avoided, the lodge must therefore be properly protected, that is to say to be safe. This is ensured by a brother on watch or "brick". decker", who checks the entering persons for their right to do so and only admits, if everything is in order. The lodge, or rather the lodges-The hall has no windows, or they are covered. The rooms are Therefore, it must be dark so that the light, which brings about spiritual enlightenment, This should mean overcoming natural darkness at the same time.

Freemasons all over the world call themselves brothers. In Brothers recognize each other in written communication through the use of three points (...), which are the initial letters of Freemasonic They tend to fill in expressions. Therefore, they are used by their opponents. mockingly called the "Three-Point Brothers". The number three plays a role. also plays a certain role in other aspects of Masonic life, such as in... Greetings, especially when clapping hands, but also when using symbols.

The lodge activity of the brothers is called "work". The work-Lodges serve, for example, the admission and promotion of brothers; The Freemasons themselves describe the process as extremely unusual. Captivating and uplifting descriptions.

In memory of a brother who "went to the eternal Orient" "Having arrived," the mourners' lodge is in place. This begins – according to Br.. Schauberg – with a judgment over the dead and only when he was deemed worthy of the honor of a funeral lodge, follows the actual funeral ceremony, consisting of three parts, the mourning-speech, the lighting of the lamp before the symbolic sarcophage of the deceased and the adornment with flowers by all the brothers present, taking three turns in three moves and

Walk around the coffin. At the end of the ceremony. The chain of brothers is formed and the brotherly kiss is exchanged. (The The chain of brotherhood consists in the fact that every mason places his right hand on lays the shoulder of his foreman; after Henne am Rhyn they are at the chain of brotherhood, the hands of all present brothers... unites, thereby symbolizing the unity of all. becomes.)

There are symbols or emblems in Freemasonry. an exceedingly large number; they are the binding agent of all those, who subscribe to this intellectual orientation. The large and eternal truths that govern Wenschism, wants Freemasonry cannot be put into words and communicated, its The aim is rather to initially attract receptive individuals. To educate mothers. The symbols, especially those of the apprentice? Grades therefore serve the purpose of purification and clarification. The symbols, says Brother JL Beyer of the Grand Lodge In Saxony, the brothers are to teach how to properly understand humanity. to grasp, undeterred by all, the fundamentals of existence to become aware of inherited and learned prejudices and to learn from them to derive the corresponding duties. This also applies to Freemasons. Freemasonry itself thus appears as a veiled image. The brothers should experience and feel; the German Freemasonry therefore turns, at least in the lower three Degrees, exclusively to the mind, not to the intellect. Accordingly, everything has symbolic meaning, their "lights" both (Deity, conscience, humanity), like the celestial bodies (sun, moon) and earth), then the ideas (wisdom, strength, beauty) and Naturally, the tools (hammer, square and) are also included. Circle). From the lights, this means above us – after Henne on the Rhyn – the deity, the light within us, the certainty, the Light surrounds us, humanity. The hammer is their meaning. The image of power, the set square symbolizes conscience. and the circle the thinking environment.

The sentence "that the Masters find their way between set square and compass." But whoever enters the The symbolic essence of Freemasonry has penetrated it, will not can deny that this word has a beautiful meaning, even if the corresponding question in the master catechism refers to the at first glance it may seem downright foolish.")

1) "What is found above and below the coffin? WI – "A set square and a compass." – "Why?" – "To create a memorial for "The master." – "If a master were lost, where would he be found again?" –

The three pillars also have symbolic meaning: Carpet, the flaming star, often depicted as a pentagram, often also as the Star of David appears. In the flaming star again has the letter G has its special and multiple meanings; it It is supposed to point to God, then again it means "Gnosis" (Greek). knowledge) and finally he should learn geometry, the foundation of the kinglichen Kunst, versinnbilden. In English, the letter G indicates referring to "Grand Geometrician", the great world architect, over- This also contains an allusion to Generatio = procreation.

Symbolic meaning also resides in the auxiliary tools.

the bricklayer inside, the plumb line, the spirit level, the trowel, the Ruler and the Weigel. If, however, Freemasonry the (the Bible counts among the great lights,) while it sun and Moon next to the "Master of the Chair" among the small lights If one counts, then this is probably a symbolism that is not unjustly considered Mockery from many a brother who places his feet at a right angle has posed, challenged.

In the Meiftergrade, the ideal figure of Hiram plays the main role. According to legend, Hiram or Adonhiram was the builder of the Solomon's Temple. Anderson calls it the "most perfect". Maurer” and his work, the most sublime and precious building of that time. Hiram was allegedly carried on by three duty-bound men. to kill the forgotten journeyman because he refused to send them into the to reveal secrets reserved for the master. He is considered to the Freemasons as a model of the most faithful fulfillment of duty.

Among the essential symbols of the third degree is... The coffin with the skull and bones. The customs are... However, the individual Grand Lodges differ; to us it seems However, it is not necessary to know that at the lodge "To the Three" “Globes” the wax corpse of an old man in a coffin must lie down, or that the brothers must lie over their own coffin. have progressed, or finally, that at the Grand Lodge of Germany, a coffin on a black carpet with silver tears The fact that the body is laid out leaves us indifferent, even though one of them...

"Between set square and compass." — "What does that mean?" — "That he is always ready" is to voluntarily return to the right path if he has unfortunately gone astray.” The current Master Question Book of the "Grand Lodge of Germany" Contains similar questions and answers.

1) Questions 17 and 18 of the apprentices' catechism read:

17. 110 E the three great lights of Freemasonry?” — “Bible, square and circle."

18. “How do you explain such things?” — “The Bible orders and judges our faith, The angle measures our actions, the compass determines our relationship to all people, especially against our brothers.”

— a ET

Grand Lodge, the square at the foot end (in the east) and the compass are attached at the top (in the west), but not at other times. The reverse order applies, etc.; we simply want to remember this. that the coffin symbol has a significant meaning in all lodges It forms part of Freemasonic teachings and customs. "The FreeMaurer begins his career in the Black Chamber and

"Fisherman completed his studies there as a master." "The master's degree of the Johannis-
The lodge shows the Freemasons the Wenschen in his deepest
Humiliation." He is to teach the undeniable truth that
Ultimately, all human knowledge, striving, and action is futile.
and is obsolete.

The symbol of the apprenticeship rank is the crude or rough one.
Stone. The rough stone must first be worked, hewn, in order to
to be used in the construction. The apprentice himself,
who has entered the Freemasons' Order is for the lodge of the
rough stone; the apprentice must therefore first learn its roughness and
To recognize his flaws, his mistakes and passions, and to see his whole self in a positive
Striving should be directed towards self-knowledge.

The symbol of the journeyman's degree is the cubic stone.
As a hewn or cubic stone, it should then be given to the Wenscheit⸗
Temples will be inserted. Self-control is therefore
the goal that the journeyman must strive for; self-control and
Subordination to the master, he who hews the stones
He has it assembled by his journeymen according to his will.
The journeyman level thus marks the beginning of the training of bricklayers.
work.

"But the wisest man must devise the plan, the outcome of which⸗
"Supervise management and pay the workers their wages."

The secret signs and words should not be mentioned here.
will be touched upon further. For the non-Freemason, it also has
little sense, the 5 P. d. M., the old MW, the new MW
and to learn certain secret expressions. Likewise,
The Hiram legend, which was invented much later anyway, is needed here.
to be explained in more detail.

IV.

Johannismaunerei – Andreasmaunerei.

(Blue and red lodges, lower degrees, higher degrees.)

The three degrees: apprentice, journeyman and master are against⸗
peculiar to all blue or St. John's lodges.
That wasn't always the case. The Constitutions Book of the English
The Grand Lodge of 1723 does not recognize the Master Mason degree at all.
Not yet. It explicitly states: "The most experienced journeyman should
to be appointed master or overseer." At that time, no
Brother, however experienced he was, called Weistermason, until he
He had been elected Master of a lodge. Only in the year 1725
The title of master craftsman came into use; until then, it was simply called Weister⸗
mason only the master of the chair.
The expression "blue" or "Jo–" requires an explanation.

“hannislogen”: Of blue lodges, or degrees,
When speaking of relationships, one refers to the sky-blue color of the ab⸗
Symbol of Freemasons; Johannis Masonry is named after the
Patron saint of the old stonemasons; precisely for this reason it was openly
bar also the founding of the new spiritual masonry at St. Jo-
Hanni Day (June 24, 1717) was carried out. If from symbols⸗
fchen Lodges, or rather Grand Lodges, the discussion is, t) fo find
so that the degrees, lodges and grand lodges of Johannis Freemasonry
meant, namely with regard to the numerous ones used in it⸗
figurative symbols, some of which have been mentioned earlier.
The opposite of this is the red or Andreas.
Freemasonry, which takes its name from the red color of its badges,
or derives from Saint Andrew, who was the first
who is said to have converted from John the Baptist to Jesus.
Red grades are also referred to simply as high grades because
They possess a higher knowledge of freedom unknown to the masters.
They want to offer masonry. They only allow the three old degrees.
They are considered Borfdule, but this depends on the individual system.
differently arranged. "Slowly but steadily, one pressed the

) For example, the "Symbolic Grand Lodge of Hungary", which, however, has been
united with Hungarian high-degree masonry in 1886.

St. John's boxes downwards, so that they only serve as stools for the high-ranking members
“They should serve just,” says the highly esteemed Masonic time.
publication “Latomia” (1869, Volume 28, p. 22). “The Lodges of St. John
"They are there to pay and be silent" — another person might say.
Brother about it. “The lower brothers find the frontri-
"The part that builds, the part that enjoys the upper part" — it was already said
in the 18th century at the Wilhelmsbad Congress (1782).
Where do the high grades come from? The beginning is likely the
Degree of the Royal Arch (degree of the royal vault) made
have, which formed in France after 1740 and developed into a
presumed a certain superiority over the degenerate lower grades.
Then the variegated Scottish grades came into being, but
which demonstrably have nothing to do with Scotland, but rather
of French origin. The creation of "Knight Kadosch"
"Grad", which depicts the Templars' revenge, falls in the year
1743. The expression "Scottish master" (maitre) probably originates from this period.
ecossais) on an unintentional confusion with maître
acassais, which refers to the acacia, the sacred tree of the
Freemasons, would point out. Then, in rapid succession, they arose.
Each new degree until the number 25 was reached. But also
They didn't stop there, and after French-Scottish
System that has found the greatest distribution across the entire Earth
There are currently 33 degrees. Apprentice, journeyman
and Master then ranks as the fourth degree of the "Secret

Master," followed by the "Perfect Master" (5th degree), then,
To highlight just a few, the “Exalted Chosen One”
(11th degree), the “Grand Master Architect” (12th degree), the “Noyal⸗
Arch“ ⸗-Grad (Grade of the Royal Vault, currently the 13th degree),
then the “Grand Scottish Knight” (14th degree), the “Knight of
Often' (15th degree), the "Grand Prince of Jerusalem" (16th degree),
the “Knight of the West” (17th degree), the “Sovereign Prince”
of Jerusalem” (18th degree), the “Great High Priest”
(19th degree), the “Prussian Knight” (21st degree; “he negotiates
only during a full moon without any other light, and specifically over — the Zer⸗
disturbance of Jerusalem), and also the “Prince of Lebanon”
(22nd degree), the “Prince of the Tabernacle” (23rd degree), the
“Knight of the Bronze Serpent” (25th degree), the “Priest of Grace”
(26th degree; he negotiates the covenants of God with the Jews)
and writings!), then the “Sovereign Grand Commander of the Tem-
pels (27th degree), the “Knight of the Sun” (of reflections on
the benevolence of God, 28th degree), furthermore the “St. Andrew⸗
Knight” (29th degree), the “Knight Kadosch” (30th degree; he represents

the revenge of the Knights Templar because of the death of their Grand Master Molay
a carried-out death sentence and is still considered a form of revenge today
the Freemason); finally, the “Grand Inquisitor Commander” follows.
(31st degree), the “Exalted Prince of the Royal Mystery”
(32nd degree) and the “Sovereign Grand Inspector General”
(83rd degree).

These magnificent titles may seem to the uninitiated layman.
to appear ridiculous; well-behaved German Freemasons have often enough...
outraged by this "swindle" and attacked him with the lye of her
Heaped with ridicule — it was no use trying to equal the degrees with the highness⸗
full names exist and are used, like the whole
System that is at the top of the Grand Lodges (or Grand Orients) of
France, Italy, Spain, Portugal and the central and southern regions
American Grand Orient marches, but also in
England, Scotland, Ireland, Belgium, Hungary and in North⸗
America exists alongside the Grand Lodges and Grand Orients.

The Scottish teaching method is, incidentally, complemented by two other greens⸗
surpassed the French-originated terms, which also, except for
to pass today: The Masonic rite of Wis⸗
raim (Hebrew name for Egypt) and the very similar rite
of Memphis. The first-mentioned Oriental order was founded by
the Jewish army supplier Michel Bédarride and his
Founded by two brothers; the legend of its age is laughable⸗
It is necessary to be mentioned. The teachings are presented in 1 series.
17 classes and 90 degrees with extremely high-sounding titles “with⸗
"Shared." Naturally, only for cash; after the price...
One doesn't inquire, of course. But this one possesses...

Order alongside its visible head, the “sovereign Prince≠
"sten", yet another unknown, invisible Grand Master. In the year
In 1898, ten lodges operated according to this teaching method.

The very similar rite of Memphis, which also
Freemasons≠Order and of course also “ancient” Ur≠
The leap is, was actually made by a certain Samuel
Honey, which even Christ would not have found to be fine, from Cairo to
Brought to France. Samuel Honis shared subtle secrets.
in 7 classes with 95 degrees, the highest of which is the "Sovereign Sanctuary"—
It was called "tuarium". The order's teaching is a transformation.
A journey through all the mysteries and secret societies of history. Later
He reduced his grades to 33, subsequently receiving from the French
The Grand Orient of Asia gained recognition and even found acceptance in
Germany entrance and followers.

— —————ᵉ —D—ʃA ë.— —

Now, one could certainly say that this is just a dizzying green color.
They are hired to steal money, therefore they deserve no further support.
Attention. But aren't there other, highly respected Freemasons?
Orders whose historical development is also dark
What number of points does it have? What about, for example?
white with the Swedish system? It was justified
from the Chancery Councillor Karl Friedrich Ekleff, who on the basis of a free≠
a letter of unknown origin, written in Stockholm in 1756, a chapter erestablished, which he led as "Solomon's Vicar". Later sold
he ceded his “rights” to the King of Sweden and since that time
dt the respective King of Sweden Grand Master and the Crown≠
Prince, Grand Master of the State.

The Swedish system was developed by the field doctor Ellenberger,
who took the name von Zinnendorf through adoption, also in
Introduced in Germany (1766) and exists with some variations
in the "Grand Lodge of the Land" founded by Zinnendorf
Germany" even today. The protectorate has been held since
1860 the King of Prussia, later Crown Prince Frederick
Wilhelm (Emperor Frederick III), who however relinquished it when the
Order leadership's desire for a thorough examination of the ge»
responded to class-based demands with dismissive resistance
and rejected all reform proposals with a cold smile. Only the
Templar fable, namely the doctrine that the Freemasons are separated from
The connection to the Knights Templar was dropped (1880), nothing else.

But let us return, without discussing the "Grand Lodge of the Land of..."
to deal more closely with "Germany", to the Swedish system as

such a return. Let's look at it more closely: It's in three abbeys⸗
lungs are segmented, namely:

I. into the working St. John's lodges with the three
Grades: 1. Apprentice, 2. Journeyman and 3. Master;

II. into the shining St. Andrew's, or Scottish lodges
with three grades as well: 4. Andreas⸗Apprentice, 5. Andreas⸗Ge⸗
selle, 6. Andreas⸗Meister; to this follow sih

II. the enlightened and active steward's boxes
with four further degrees: 7. the highly enlightened Steward Brothers,
8. the “Most Luminous Confidant of Solomon”, 9. the “Enlightened One
Confidants of the St. John's Lodge," 10. the "Highly Enlightened Bers
"The St. Andrew's Lodge, Knight of the Purple Ribbon." That
The 11th degree is still in the series with the "Most Enlightened Comet".
Mandeur with the red cross”; he calls himself “Vicarius Salo⸗

monis”, for the wise King Solomon is considered the founder and first
Respected as Grand Master of the Order. With these eleven degrees is
But it wasn't dismissed. At the head of Swedish Freemasonry
Instead, there is one known only to the master of the order.
"Superior." The grandmasterly dignity resides in his lineage.
hereditary. The secular name and residence of the superior is for
all the brothers of the order, with the exception of the masters of the order, one (ee
secret. So it says in the third chapter (§ 3) of the Freemasons⸗
Constitution of the "Grand Lodge of Sweden" verbatim (according to
the replacement of the “Latomia”): “The world, in nine (now ten)
Provinces are divided by a Grand Master or Solomon.
ruled by someone who was chosen from father to son to govern, in order to
to guide the workers along the right path. He is known to the bricklayers.
and unknown! This Solomon leaves every province through a
The vicar governs, whom he appoints or through the brothers of the province.
can be appointed. He governs the province," etc. The "Latomia"
(28th year, 1869, p. 18) then poses the question: “Who is
This Solomon? Where is his seat? If the fundamentals...
A constitution that speaks the truth and doesn't tell fairy tales, that's how it is.
King Solomon was even the founder of the entire covenant and decreed,
that the grand masterly dignity remain in his lineage
The certainly not anti-Semitic “Latomia” links this to the
Fear that not a Christian prince, but a true
hafter Israelite Deler unknown superior fine could..
(However, she herself wears the six-pointed star on the cover page.)
Davids!)

It should be noted that in Freemasonry there is absolutely no
always the visible leader is also the real one
The head is. We know this from the mouths of English and French speakers.
Swiss and American Freemasons. In the constitution of the
The Swedish Grand Lodge finds this claim simply unacceptable.
Impeccable confirmation. If princes join the lodge, then
They either concealed the existence of high grades from them or,
If this is not possible, they are merely given apparent Hod=
straight and invents a special ritual for it, from which everything
Anything that might arouse their suspicion is eradicated. Thus
was 3. B. to Brother Frederick II, King of Prussia, the
The existence of high degrees is anxiously concealed, a fact that
The Freemason historian Louis Blanc tells us.
(Brouwer's L'Action de la Francmaconnerie, 1892, p. 17). And
that princes and kings, if they ever stood at the head of the lodge

They did not necessarily have to be "knowing brothers," goes
as evidenced by countless pieces of evidence.

But let's return to the lower grades. The blue ones.
The degree or the Johannismaarism is perhaps harmless in itself,
Yes, it has a beneficial effect in some respects, at least in
Germany; it maintains a large number of foundations,
generally does not pursue politics and cannot, insofar as it does not
dependent on high degrees, as a non-profit institution-
They are sought after. But the blue grades are found – like Br.. A.
Pike says – “just the forecourt and vestibule of the
Temple. However, some of the symbols there are dedicated to
explained to light-seekers. However, he is deliberately misled by false information.
Interpretations are misleading. It is not intended that he be misleading.
rather, it is intended that he imagines he
I understand. The true interpretation is for the truly initiated.
reserved for the princes of Freemasonry. (Morals and
(Dogma, p. 819.) From this it is probably clear that the
The vast majority of Freemasons have no clue.
possess of which Nolle fie are misused.

From the works of the Masonic workshops of higher grades
In fact, nothing is announced anywhere; not even their membership lists.
They are kept anxiously secret, and not just from each other.
the “profane”, but also towards the brothers of lower classes
Grade. This was even mentioned to Brother Dr. Julius Goldenberg.
colorful and he bitterly complained "about the uncontrollable in≠
flow of the high degrees, which is an invisible, unaccountable power
“Represent.” Goldenberg, a well-known Viennese Freemason, who
Having published several works, he readily admits that the

Effectiveness of the higher degrees beyond the general Masonic purposes
go out and complain that the first three
They are constantly kept in the dark or even deceived,
while blind obedience is demanded of them. Rightly so.
Goldenberg says that such conditions are unworthy of free men.
be. What Br... Goldenberg about the Hungarian high-degree-
Masonry says it's literally true. Apparently, he knew back then.
not yet that it is among the tasks of the higher degrees to focus on
to exert every conceivable influence on the lower ranks and
especially to pursue politics; certainly not merely...
Not local politics, but national politics, indeed, world politics.
A high-ranking Italian mason puts it quite clearly: “The
The Johannis Lodge is necessary as a preliminary stage to the higher degrees... The

The focus of our work lies in the high-altitude regions. There
Let's make progress, politics, and the
World history. .. (“Freemasons' Newspaper” of May 9, 1874.)
The high ranks have always been the soul of every monarchy⸗
hostile endeavors. Not unintentionally, not without purpose.
Therefore, the various high-degree systems have already developed in
18th century saw the most sonorous names such as "Sovereign Masons-
princes" or "Raifers of the East and West" were added,
Titles that were not taken particularly seriously outside of Freemasonry at the time
were taken, but already the actual end goals of the
revealed Freemasonic aspirations for higher degrees clearly enough.
Today the thrones have been overthrown, the monarchs driven out.
and the “Freemason princes” are gradually venturing out of the three⸗
They push the mist that envelops them out into the bright daylight.

V.

Masonic clothing, badges, identifying marks, Auxiliary symbols.

The Freemasons place great emphasis on the "work" within the lodge.
her ordinary suit, the apron, which is difficult to put on⸗
which is called "Mason's clothing". This mason's apron,
which is already documented in 1723, originates from the stonemasons, and
This in itself already constitutes proof of the true origin.
of Freemasonry. It is made of white lambskin — its
The white color, like its fabric, signifies the innocence with which
the person enters life — the blue decoration takes with them
the degrees of scope and should increase loyalty towards
to symbolize the covenant and its fundamental teachings. Color and
However, the border changes; lodge officials wear them after a few days.

masonry system green apron. The color of the white coat is
Blue and gold. Aprons are sometimes worn to jubilant champions.
presented, which are decorated with fibrin ears of corn.")

The Belgian Grand Orient writes a [document/article] for its dignitaries.
sky blue apron with a border made of genuine Wetall.

In the higher grades, the blue border color is replaced by the
red, green or black replaced; in the Rosicrucian tradition, the edge≈
The color is red, green for the Scottish Master, black for the Knight = Radofdh.
Incidentally, in the higher grades, civilian clothing is usually not worn, but rather...
Worn in full dress.

Clothing also includes the straps on which
the metal official badges (bijou) and lodge badges »
will be worn; they are often decorated with gold embroidery and pictures.
adorns; for example, the Belgian Grand Champion wears it on his ribbon.
a sun, the assigned grandmaster a pelican, etc.

It used to be common practice during lodge work and
even at the banquet lodges, one keeps one's hat on. From this
The custom is now gradually beginning to disappear; for example, recently
the Grand Lodge of Prussia, called “To Friendship”, an≈
orders that the brothers, during the “works”, are to be separated from the usual head–

) See “Wr. Fr. Z.”, July 1919, p. 22,

Covering can be foreseen and the Grand Lodge "To the Three Worlds-
“balls” has at least replaced the cylinder since the upheaval.
hates also include a low hat.!) In contrast, also
Even today, white gloves are worn with Masonic attire–
dung. The newly admitted person receives, in addition to their own, also
a few more white women's gloves for his wife or
Bride; this should be a sign that the lodge upholds marriage.

The full equipment of guards of certain grades includes
Furthermore, the rapier (sword) and the hammer. The carrying of a
Degens was originally unknown in the lodges and likely only recently became a member.
through the ‘accepted masons’, insofar as they were noblemen,
It has been introduced.

Those Masonic teaching methods that recognize higher degrees,
like the Scottish system, the Swedish system, of course≈
lich also the “Grand Lodge of Germany”, hold

attached to the sword; likewise some independent lodges.
The rapier plays a certain role there on various occasions.
Role, e.g., at the induction, at the oath, at the journeyman's procession.
("At the head of the journeyman procession marches the brother overseer")
there, supporting the first one and striking him with the tip of his sword
“Pointing to the chest, where the heart beats,” Br. explains to us.
Paul Mensdorf from the “Minerva to the Three Palms” lodge
in Leipzig.)

The hammer as a symbol of watch comes in the district
Masonry is reserved for the presiding masters, the master of
chair and the two supervisors.

When leaving the lodge, the jewel and apron are removed.
laid. Freemasons love outward signs of recognition.
Generally not. A small golden ladle on the watch chain,
A small angle gauge in the buttonhole is used here and there by the ab⸗
The brothers recognized each other in the
Rule by other signs, by the handshake (grip), by certain
words, by the peculiar position of the feet relative to each other and
finally at certain signs (throat, chest, belly signs, large
Emergency and auxiliary signs).

The neck mark is the apprentice's identifying mark,
However, it is generally considered a Masonic symbol of recognition.
The main point. How it is done will not be discussed in detail here.
The “neck mark” also indicates the severe punishment –
“Cutting the throat” – which refers to the bricklayer’s actions when breaking the

) “Wr. Fr. g.”, May 1919, p. 50.

A duty of confidentiality should apply. For the journeyman, this applies.
the “breast mark”, for the master the “stomachal” or
Consider the "belly sign". The chest sign refers to
The tearing out of the heart, the belly sign is meant to indicate,
that the master himself offered his body as a pledge of his brevity
silence sets in.

All these hand movements change to a certain extent.
with the transition to the higher ranks. The handshake is also...
not exactly the same in the different degrees. The first one⸗
However, the nungzeichen is not a distinguishing mark; it is only used in
exercised by the lodge itself, namely by the chain of brothers at the
Dramatic depiction of Master Hiram's death. More details.
This need not be mentioned here. Furthermore, the 5 points...
As regards v. M. Gr., let it only be mentioned that this composite
The grip during the appointment of the master has its significance, which

To understand them, one either has experienced them oneself or has been through them. must have felt and thought through it.

Finally, the identifying words, almost all of which come from the Hebrew origins, either permanent nature or passport—Words with only temporary validity. Such passwords have already been used... Introduced in 1746, they were valid for a full or half year. Semester recognition words are given personally by the Grandmaster. Brotherhood whispered in the ear. But they are not in all teachings. Since the types (systems) were the same, they led to countless variations—Confusion and misunderstandings.

For the profane, who does not have scientific purposes When persecuted, it is completely irrelevant how these identifying words are used. their names and the meaning attributed to them. He needs He also doesn't know either the new or the old MW, he can It is irrelevant what lies behind "MB", or rather... 83 hides.

However, the large distress and aid signal is noteworthy. which is given by Freemasons in a state of mortal danger. It actually belongs to the master craftsman level, but is examined more finely. The importance of the table was already communicated to the apprentices. Occasionally, touching stories are published in Masonic journals. stories told how many a Freemason spent his life only for the sake of the Freemason The use of this emergency and aid signal is thanks to such as, in particular, hostile “brothers” in war, after they had had realized that the opponent was no longer the enemy, but merely nor saw the brother. But such a case is reported in 3. B.

The Masonic newspaper "Globe" (Vol. 2, p. 496) states the following:

“When the combatants saw a sign on the battlefields to give... to throw away their weapons and kiss; from enemies, As soon as they were friends, they instantly became friends and brothers. mindful of the oaths they had sworn.” A particularly clear An example was given at the Masonic Congress in Nancy (May) (1896) put forward: A French ship was built in 1801 heavily shelled by an English ship during the war and was unable to defend itself due to a lack of adequate reinforcement. The French garrison, a half-brigade, was despite the numbers⸗moderate superstition doomed to certain destruction. The French flag was taken down, but the English artillery... He raged on. Then the French officers rushed in, who all that had received the light, onto the front of the ship, openly exposed themselves to fire, gave up the Masonic emergency-

They signaled and called for help. And what humanity did not
Freemasonry was able to achieve this; among the narrow
There were also bricklayers among the officers; the fire
was immediately suspended and the conditions of the Aber⸗
Gift agreed.

Such cases have occurred repeatedly.
"In times of war, neither nation nor uniform distinguishes; fetches
"Just remember your brother and your oaths!" — that is the teaching,
the Brothers Bouilly, in 1841, once again impressed upon the brothers that a
Lessons that were also taught in the war of 1870–71 and also in the World War⸗
The advice was heeded. The “Bau” reports a case of this kind.
hut” (3 April 1915). In Leuven, a troop of Belgian Frank-
The shooters were shot. However, one of them told the detective,
The officer signaled the large distress signal and was taken away along with his pike.
journeymen pardoned. In German, that means: treason on the part of the
German Freemason officer. The "building lodge" had the foresight to still
to add: “May our opponents now say as much as they like about the Un⸗
compatibility of the military and Masonic viewpoints
to talk and continue giving advice to the officers, these
They have long since made their decision, and in favor of Freemasonry.”

But the distress signal (signe de détresse) may also be used in other situations.
to be used in emergencies. Does a Freemason, in his capacity as a...
Distress signal, so all present brothers must
to rush to his aid. However, this extends to non-Freemasons.
brotherly feelings do not extend; their humanity is limited
only those who have “their feet in the right
"Setting angles." Br... Henne am Nhyn rightly criticizes this.
narrow-minded view and expresses his inner outrage

The following words: “The one who relies on the need and aid
If someone intervenes to help, it would therefore be pointless in the same case.
what to do if he were not a bricklayer, i.e., under certain circumstances a
Let people perish peacefully! Is that supposed to mean anything?
What does it have to do with humanity? Does the contemptuously treated
"Profane", who helps without signs or identification as a human being,
"Not much higher?" Henne am Rhyn holds the emergency and aid station
signs of an invention that is truly essential
has nothing to do with it and therefore demands the abolition of these [unclear]
direction.

If a Freemason seeks rapprochement, he introduces himself, just as in the case of...
Auxiliary sign, the feet at right angles and fine master,
and even if he were a crowned head, it would be said⸗
Refuse approach. Many a mysterious incident,
which cannot be explained otherwise, especially in Begnadi⸗
Questions of gungs⸗ and amnesty become understandable through this.

The symbol and emblem are for the Freemasons including the branches of the acacia tree. The acacia, actually the cassia, This is the tree sacred to Freemasons. Small acacia branches. are also worn by the brothers as badges; that was This was the case, for example, when numerous Brothers attended on June 4, 1908. the removal of the body of the novelist Brother Emil Zola participated in the Pantheon.

Bricklayers can also recognize each other by the way they knock. Master craftsmen use a different tapping technique than apprentices and journeymen. the symbolic meaning of the three (nine) strokes, which again The connection to the Hiram legend will not be discussed in detail here. will be. Incidentally, there are also in this respect in the one» There are great differences between individual teaching methods.

The Freemasons also have, at least in part, their own Chronology; since a resolution of the Wilhelmsbad Congress For the year 1782, they add the number 4000 to the year. in addition; currently they are writing the year 5922.

VI.

Freemasonry and Christianity.

The first [unclear] was still based on the statutes of the old stonemasons' guilds. The duty of a Freemason is: "You shall be loyal to..." God and against the holy Church and no error and no Heresy will not be allowed entry.”

In contrast, in the Book of Constitutions by the preacher Anderson (1723) This main duty of the Freemason can be expressed quite differently: The mason is only obligated to that religion in which all Men agree; “and if he the (royal) art If he understands correctly, he will never be a foolish atheist (stupid). to be an atheist) or an irreligious libertine.” This last The sentence is somewhat misleading and actually has many flaws. Misunderstandings have arisen. There are countless Freemasons, which, with regard to that statement, still assume today, that belief in God is the foundation of Freemasonry. Had but even the first article of the French constitution Freemasonry, from which it would be least expected, until The following wording for the year 1877: “Freemasonry. It is based on the existence of God and immortality. of the soul." And Br.. H. Normann, a well-known Freemason⸗ A Russian writer assures us all in all seriousness that a [something] from Spoken "atheist" unsuccessfully sought admission at the doors would ask of the temple. Brother, however, disagrees. Wilhelm Ohr: "This sentence does not imply that one can A man who denies God cannot be accepted. Already Some "atheists" have entered the lodge and embraced art with

He learned zeal, and even if he didn't have faith in one
No one can be a "stupid atheist" who has found a personal God.
to be the one who truly grasps the symbol of the almighty B. a. W.
and recognized it in his manifold allusions.
Fi finds a folder man in a box, on whom the exit⸗
Press "stupid atheist" and "irreligious libertine" application
They should find, yes, this is simply not a man who understands art!
understands." 1)

8 See Dr. Wilhelm Ohr, The French Spirit and Freemasonry. Leipzig 1917

Freemasonry and Writing, 39

So what is the truth about this? Do Freemasons believe...
To God? The question cannot be answered with a clear yes or no.
answer; some things speak for it, many against. To the Ge—
For example, the “flaming star” is shown, in whose
The letter "G" shines brightly; and he is told that this
The mysterious letter means God! But in another case...
He encounters another opportunity; the letter "G" even means...
Not God, but — geometry. And yet another one⸗
Sometimes it is said that this radiant "G" points to Gnosis, to
the realization, and have several symbolic meanings in general.
interpretation.

On the other hand, the French “Grand Orient” opened on the 10th.
September 1877 everything that reminds us of the existence of God, from his
Constitution eradicated; Italian Freemasons did the same.
and repeatedly and quite openly declared that God abdicated as ruler—
Established. And in the Masonic journal "Orient" (Buda⸗
(pelt 1893 No. 10) refers to Christ briefly as the “historical
"The famous Nazarene carpenter". The German
Freemasons now use in their addresses to teaching—
lings and journeymen often use many turns of phrase which point towards God⸗
white things seem, and phrases like: "Without God's favor, all trees
The phrase "for nothing" is often brought up. Nevertheless, the unjustified
Observers concluded that this was merely a matter of
It's about words without content. The term "God" is, incidentally,
avoided as much as possible; they much prefer to speak of the "Highest".
Master Builder of all Worlds”, from the “Triple Master Builder of
Universe" or from the "Almighty Master Builder of the World" (AB
d. W.).

The Freemasons explain it this way: In the earliest times,
Every people, every tribe its own god; only the God of
Christians became the god of humanity in general, who had no
He knows the differences between peoples. But he is merely the god of the earth.

which he prefers above all other celestial bodies, what is in it his
The highest expression of this is that he presents her with his only begotten son as
The Redeemer sends. After the tremendous advances of astronomy...
Since Copernicus, this view has become untenable;
There are millions of suns with probably an unimaginable number of
Planets where organic life has evolved to the point of thought,
It exists, existed, and will exist. Freemasons therefore believe
not to a god of the earth, but to a master builder of the
Space.

What about the second basis of freedom?
Freemasonry, the immortality of the soul?

Br.. Dr. Henne am Rhyn, who always speaks his mind,
and always strives to reduce everything to the shortest formula,
never discussed the details of the belief in immortality
not explicitly stated, but rather the views on this concept that
Released to brothers. (Symbolism of Freemasonry, p. 125, Ver≠
(Franz Wunder, Berlin 1907.) Br.. Hugo von Kupffer
(Three Globes), one of the most witty lodge orators and stewards
from the chair of the lodge “To the Flaming Star”, ijt the Aberzeu≠
The idea that death could not be the absolute end.
(From a lecture in the lodge "To the Flaming Star",
Orient Berlin, January 23, 1912.) "It is a conclusion
of reason, which tells us that the existence of being is with all
its developmental phases and appearances are almost something
It would be pointless if there were no such thing as a puzzle that also puzzles us.
Something tangible beyond the grave... And elsewhere:
"...Imagination, that is the tremendous thought that arises from the
bright rays of the blazing star above the altar of the
"The temple of Weister should shine warmly into our souls."
Mortality — Kupffer argues — is also the essential meaning
the Hiram legend. (This refers to the legend of Hiram, the one who was born on the hill.)
the alleged builder of Solomon's Temple, who was obligated≠
murdered the eaten companion and then brought back to life
will.) , |
Also Brother Ernst Dieftel of the "Grand Lodge of the Land of..."
“Germany” means that the spirit that dwells within us directs us to≠
demands the assumption of a future state after death. But
Br ... Diestel is a court preacher and likes
Therefore, they may not appear to some as fully credible witnesses.
However, others who could be quoted are mostly already in
opposing camp. To Brother Röver (of Royal Pork) “lives
the deceased continues in his deeds, long after his earthly life has ended.
Part rests in the grave,” and Karl Trauner of the “Eclectic League,”
by profession a bank director in Frankfurt am Main, presents himself as
undeniable fact established, “that a large part of the Freemasons,
good, genuine and excellent brothers, not entirely of the faith

"Be filled with faith in God and in immortality." In an address
In his speech regarding a master craftsman promotion, he does, however, leave the question
Immortality is open and the church interpretation is valid, but it brings
Basically, it only presents things that contradict this view.
speak. And Brother Andreas Blank (Grand Lodge Bayreuth) points out

the bricklayers pointed to an immortality that they themselves had promised.
He can serve, but rejects the church's ideas:
"There is no awakening to a new, happier life!"

Some lodge writers therefore also use the term "freedom".
Freemasonry was sharply opposed to Christianity. Thus, it turns
Brother Friedrich Will, private scholar in Erlangen (eclectic) and
Master of the Lodge "To the Three Cedars", against those life⸗
Views that see the earth only as a vale of tears and that
This life is only a prelude to an unknown future.
who would like to consider this. Freemasonic teachings, however, say
Brother Will demands the highest level of education from the individual.
All gifts and strengths. Work should fill life and it
should be provided with a view to a common, large goal
Purpose. Furthermore, Freemasonry teaches the joys of life.
to enjoy with ease and wisdom; and to follow it.
This teaching brings a certain joy of life, a free,
noble enjoyment of life with oneself, which transcends ugliness and pain⸗
It makes it easier to get over full events.

That sounds quite nice so far and is enjoyable to listen to. It's going well,
from this that Freemasonry wants to be a kind of religion,
a religion of humanity, which, like Christianity, seeks to...
It is supposed to spread all over the earth. Naturally, this will lead to conflict.
A statement of position and a declaration of war are thus combined. Aptly observed.
Brother Carlos von Gagern, who at that time was a prominent figure in the lodge.
has assumed a prominent position: “Religion and Freemasonry
"These are contradictory (incompatible) concepts." And at one
Elsewhere: “With every assault against the altar – and
Any doubt about religious dogma is a folder – will
A small stone broke off from it, and finally it had to be completely
to collapse." If, on the other hand, Br. Milim, the five⸗
He was a Freemason for twenty years, he assured us, the Freemasons
wouldn't even remotely consider doing anything against the
To undertake religion, it is indeed in his good faith.
not to doubt, but to state nonetheless, that Br... Wilim is not
belongs to the initiated. He and many thousands of his⸗
They are merely followers, they belong to the misera contri-
buens plebs, wissen zwar manche einheiten einzels und sicherse außer⸗
Possibilities, e.g., how to correctly perform the neck sign, how to
He knocks on how to position your feet at a right angle, but the
The deeper meaning and purpose of weaving remains unclear to them throughout their lives.

remained. Very remarkable, however, is the view of the Br.. Hiram (codename for Br.. Limoufin of L' Acacia),

who simply declared that Freemasonry was the anti-church, and Indeed, since 1723, almost since its founding. (L'Acacia, May 1908, No. 65.)

That Freemasonry is aligned with Christianity, especially with the Being hostile to Catholicism is the most natural thing in the world. of the world. It is a fight for existence or non-existence for Both parts, the hatred is mutual and only the form of the The nature of the fight varies depending on the time, place, and strength of the opponent. “Our Reid is of this world,” calls Brother Alexander. Mint in fine celebratory speech, delivered in the celebratory work of the "Grand Lodge of Vienna" on June 1, 1919. With this, he closed the gap⸗ The difference between the two is more sharply illuminated than any other before it.

In Germany, this struggle is less visible; firstly, there, Freemasonry was freed from almost all constraints, then It possesses a large number of Protestant minds within its ranks. Those who hold leading positions, such as chairmen, etc. Finally, the German is of a calm disposition and his striving After self-determination and spiritual liberation, Det is quite possible: inner light. Freemasonry in Germany certainly has a strong religious influence. Masonic art follows Wilhelm Ohr – “the whole life of the human soul by from cradle to grave with all impulses and drives encompass, in order to find within this scope paths to higher morality to offer and to elevate people, as every noble art does does; therefore, it naturally includes religion... Religion is everywhere in the symbolism, and when it is in World Tree Master Symbol, so to speak, a special emphasis on: travels in a way that is reminiscent of spiritual life, specifically of the The idea of God is touched upon, so this is merely a self-evident matter. for one who truly understands Masonic art.” In contrast This can also be seen in Germany, where the gaping contrast between... Freemasonry and Ultramontanism are beyond doubt exist. So says the Freemasonic "Herald" (December 5th). 1909, No. 45) literally: “The enemy is Ultramontanism, And to break his power, that is a goal achieved through sweat and toil. is worthy of all noble people.”

Such voices are certainly not heard in Germany either. sporadically there, but in the Romance countries the The fight was waged with extreme exertion. All: That's not always the case! In France, for example, it was still around... the mid-18th century the Roman Catholic faith A declaration of faith is indispensable for admission to the "Grand Lodge".

de France”. But that changed very quickly under the leadership.
Clarification work by the encyclopedists; let us only mention Voltaire here.
named, who had already received the light at a young age and
recently joined a lodge at an advanced age.
Voltaire's oft-quoted phrase "Ecrasez l'infame" — destroy
The wicked (Catholic Church) — ignited in wide circles.
The battle broke out on all fronts; it was directed against
Church and Pope, against God and religion. "What destroys
What must be done is the tool itself, which the clergy must use.
Used to beguile the masses... that is religion.
himself . ..“ said 3. B. the Grand Master of the Belgian Grand—
Orients Br.. Cocq at the Freemasons' Congress in the year
1900. "The struggle between the Church and Freemasonry is a
"A fight to the death, without rest or mercy" — explained
“Bulletin de Travaux du Supr&me Conseil de Belgique” (No. 51,
p. 59).

Naturally, the popes sought to defend themselves. Pope Kle—
mens XII was the first to enshrine himself in the memorable constitution
“In eminenti” of 1738 in the strongest terms against the
Freemasonry turned. He calls them societies in which
People of every religion and sect to a strictly closed
The alliances are united; he emphasizes that they are preferably in the Ge⸗
homely action and finally, that they through grave oaths with fear⸗
threats of punishment compel unbreakable silence.
be obligated; these are, incidentally, accusations that can still be made today
which cannot be denied a certain legitimacy. Others
Popes followed. In the 19th century, it was especially...
Pius VII, Leo XII, Pius VIII, Gregory XVI, Pius IX. and
Leo XIII, who in repeated encyclicals spoke out against the secret
Societies turned against them. Specifically against the Freemasons and the
They hurled the Carbonari, related to them, into the great churches⸗
ban. The Italian Freemasons, who participated in the creation of the-
uniting Italy had a very large share — Mazzini, Oort:
soon, indeed almost all political leaders were Freemasons —
responded with mockery and derision, practically demanding the dis-
Burning of the Papacy (Rivista della Massoneria Italiana
1882, p. 89). The lodges of the whole world became a battleground.
against the Pope and the Church for help, and the Great Orient
Italy demanded, in particular, of the German Grand Duchy⸗
They lied about a joint action against the Pope.!) And Mert,

D From a circular SE ln to the German major⸗
logs, printed in the "Bauhütte"

Worthy! While the German lodges always point out⸗ know that their activity has absolutely nothing to do with politics The Italian lodge organ reports that he has created something, that in Fighting against the Pope, a complete unanimity⸗ Agreement had been reached with the German Grand Lodges. (Rivista) della Massoneria Italiana, 1886, p. 159). Of course, they may also the Hungarian brothers, who are always in close association, are not missing. Connections existed with the Grand Orient of Italy; and it is undoubtedly a nice word from the Hungarian Grand Master, which should be noted when he sends a festive greeting to the Italian Brrn .. conveyed the wish, the “great master builder of all May the worlds come to their aid in the fight against darkness. hurry (1895)! This phrase is pretty because it means… recognized the “leader of the dark forces”, the Pope, the treasures of the Vatican archives have long been open to free science⸗ has made itself accessible to scientific research, while the large⸗ The Orient shrouds the whole world in night and silence, and every threaten with death anyone who dares to take even a part of their To bring secrets to light. Have now The Italian Freemasons have long since dethroned God and instead their Garibaldi became a superhuman being, indeed a national god. raised (Rivista Massoneria Italiana, 1889, p. 172) — the same Garibaldi, whom others called a ridiculous braggart, whose military capabilities were zero — so The French Freemasons went a step further, They even dethroned the "Most Highest Master Builder of all the Worlds" Yourself! This happened on September 10th in the Year of Light. 5877 (1877). The formula “A la gloire du Grand Architecte de "Univers", with which all the files of the "Grand-Orient de France" The passages that began were cancelled. This caused great dismay in the Freemasonry of the whole world! The English Grand Lodge broke immediately sever all ties with the "Grand Orient", likewise the from Scotland and Ireland and several American Grand Lodges. (The German Grand Lodges did not need this because they already In 1871, all connections with the Grand Orient were suspended. had, namely during the Franco-Prussian War Ten Parisian lodges possessed the audacity to include Emperor William I and to summon the then Crown Prince to their court and, moreover, She publicly announced a bounty of one million francs on her head. (to be advertised)!

The Swiss Grand Lodge “Alpina” is still represented today by twenty not recognized by American Grand Lodges because they are associated with the one of

The French Grand Orient, not recognized by England and America maintains relationships. And the Grand Lodge "To the Three Goals" The “kugeln” in Berlin declared as recently as May 14, 1905, that they were with the

"Grande Loge de France" will not enter into closer relations
could, because these, just like the “Grand-Orient de France”, are in
their ritual “every hint of the great master builder of all
carefully avoid worlds and, by appealing to reason,
Replace equality, liberty and fraternity.

So, in broad outline, these were the consequences.
of the step of September 10, 1877. It benefited the “Grand-
Orient" little, that he repeatedly asserted that it was only him
to be done therefore, “to completely eradicate the idea of tolerance⸗
to bring about leadership"; against belief in God or faith
He certainly did not oppose the immortality of the soul.
want to do. “French Freemasonry is neither theistic,
still atheist... Her sole principle is the complete...
"Respect for freedom of conscience is coming." Such voices
However, they went unheard.

Wilhelm Ohr is now of the conviction that such
While the statements of the “Grand Orient” were indeed well-intentioned, they nevertheless
which is quite incorrect: French Freemasonry is
"Completely politicized and anti-clerical." The fact is that monarchists
just as few are accepted as people whose religious beliefs... But...
The conception is beyond doubt; hence the countless questions.
on the part of the French chairmen, when it comes to the up-
It concerns the taking of a new seeker of light; they demand precisely that, he says.
Br. .. . Romeißen, that one is “a good republican and free-
Thinkers are free. There are a number of flawless examples of this.
They point out, two of which are listed here: At the
The head of the French Grand Orient is the Council of the Order (Conseil).
de l'Ordre), which consists of thirty-three members and the
who actually holds the leadership. A member of this council of the order may
only he who commits himself so that neither he himself,
nor his children follow the customs of any religion
will be.!) Also the “Acacia” (February 1908, No. 62, pp. 81—99)
admits that since the Third Republic (1871) Freemasonry and
especially the “Grand Orient” officially an anti-clerical
Take a stand. "Freemasonry today stands in open conflict."
A struggle with the church... But what tactic should we use?
Should we kill (), torture (), a Catholic?

) Published in the Masonic newspaper "Orient", Ofenpest 1893.

Block (D. confiscate their goods? We couldn't manage it.
"Heart!" But soon after, the brothers managed to overcome it.
Heart, at least confiscate the church's property. From all
These examples make it clear that the election slogan
of Scottish high-degree masonry “Deus meumque jus” (God and
my right) is today merely a deceptive showpiece.

They want to throw sand in the eyes of the profane world, and
moreover, the break with English and American freedom⸗
Freemasonry, which comprises three quarters of all Freemasons in the world, in order to
avoid at all costs.

Naturally, Freemasons are active in most...
States also have religious policies. A decision by the Hungarian
The Hodgradmaureret of March 16, 1890 reads verbatim: “Task
the high degrees dt: The most effective spread of Freemasonry⸗
Russian principles. The workshops of the highest grades perform
with centralized power the spiritual leadership of the lodges, they strive
to the point that such questions are successfully solved in the secular world.
will be and such ideas will be given validity, which are under
under the given circumstances, the victory of the Freemasonry cause
"promote the most." These ideas include, for example, the one⸗
conduct of civil marriage, which according to the Hungarian Freemasons
years of preparation have actually succeeded; these ideas
This also includes the abolition of religious instruction in the
Schools; it is used by the Hungarian Freemasons in exactly the same way.
demanded, as by their Italian brothers. “No religious
"Education! Freedom of conscience!" exclaimed Br... Uliffe Bacci from
33rd degree off!) and: “No religious instruction! Conscience-free⸗
“Heute!” echoed through all the lodges in Italy.

Then Br.. Ernesto Nathan, 33rd degree, formerly “His Serene Highness⸗
"Tiefster Grand Master" of the Italian Grand Orient, to the astonishment
when he suddenly became mayor of Rome (1908), it was his
First, religious instruction in all municipal educational institutions
to abolish (July 11, 1908).

It has always been surprising that not even the
thanks to the fine diplomat, Pope Leo XIII, a reconciliation was achieved.
to bring about a conflict between the monarchy and the papacy. The blame lay with
neither on the king's side, nor on the pope's; there were
the Freemasons, who strongly oppose such a reconciliation
fought against it and actually prevented it. The ministers, më:
besundere Depretis, who himself was a Freemason of the 33rd degree,

were influenced accordingly, reminded of their oaths, and led to

1) Speech given in December 1906 at the Rienzi Lodge, Orient of Rome.

Obedience is practically enforced. To the uninitiated, it might seem...
This may seem exaggerated; the common view is that,
that a minister is accountable only to the king and, at most, to the legal authorities
Representation of the people, i.e., the parliament, responsible fet.
However, this is not the case in those countries where Freemasonry has a

possesses a significant following and influence. Article 23 of the “All≈
The “common laws of Freemasonry” in Italy explicitly states:
"Every Freemason has a duty ... if he holds public office
"dressed too finely, mindful of the program of Freemasonry."
If he fails to do so, he is committing a serious offense.
This too is not an exorcism, but the stark truth; article
97 of the same laws lists among the “serious offenses”
Thirdly, I would particularly like to mention: the rebellion in actions.
or writings against the orders and decrees of the Grand—
orients or the Grand Master!

But not only the Winister people, the whole nation was affected by
The lodges were manipulated and incited to bring about a reconciliation between the two.
To prevent violence. For what purpose? The purpose is clear.
With utmost clarity from an essay by the often-cited Freemasons≈
Italian magazine “Rivista della Massoneria Italiana” (1886,
(p. 133) highlights: “The people,” it says there, “must prevent today,
that an extraordinary reconciliation (between Pope and King)
to restore the papacy to its former power...“

There will certainly be some readers who are uncomfortable with this type of writing.
is fully agreed to by lodge activities. The intention of the association
Fassers, however, does not go so far as to criticize, but rather to state facts.
to establish and uncover connections; it should be possible for the reader to
to be left to form their own opinion.

VII,

Freemasonry and Judaism.

An expert on Freemasonry says about them succinctly: Their
The origin lies in England; the construction of the high grades took place there.

in France, their intellectual education in Germany, the
However, the outward appearances largely originate from Judaism.

That's correct, but regarding the last point only un≈
complete.

As is well known, spiritual masonry is linked to temple construction.
Solomon's and this wise king plays in Freemasonry
a major role. According to Swedish doctrine, King Solomon
He is practically revered as the founder and first Grand Master of the Order.
(Chapter III, § 3 of the Fundamental Constitution.) The Grand Masters≈

ke

True dignity should remain within the noble sex. But

The whole organism only belongs to the master of the order (Vicarius a

Superior known to the Order Council, who was the Brrn.
all other grades are unknown. At the top of the individual
Provinces (Sweden, Norway, Denmark and Germany)

The wisest Vicar of Solomon stands as supreme ruler, whose

Commands should be carried out with the same obedience as
would have been issued by the living Solomon himself. (Chapter IV)
and V of the Synundamental Constitution; printed in the free»

(Masonic newspaper “Latomia”, 28th year, p. 26.) On individual—

The implications and conclusions cannot be discussed in more detail here.

Solomon's Temple, which is therefore symbolic of the whole
Freemasonic work on the construction of the "Temple of Mankind" was
However, by no means as great as one might expect according to the biblical accounts.
descriptions could be assumed; with the From Cologne, with the
St. Paul's Church in London or even St. Peter's Cathedral in
Rome could not be compared to it in the slightest.
retroactive appointment of King Solomon as the first Grand Master
Freemasonry only began around the year 1730, the old work⸗
Masonry has absolutely nothing to do with it.

Which is somehow related to Solomon's Temple,
was incorporated into Freemasonry. First of all,
the name "temple" itself, which is increasingly replacing the old name

"Lodge", "construction hut", displaced; (Lodge, construction hut or workshop
It is the name given to the meeting place of the brothers for solemn ceremonies;
The most important room is the lodge hall, also called the lodge — in the narrower sense

senses — or temple). There is also the altar,

Before him, he took his vows and consecrated himself while kneeling.

is received — at least according to the ritual of the great state⸗

Lodge of Germany — there are still the two pillars with
the Hebrew names Jachin and Boaz, the ee 7
Candlesticks and even the Ark of the Covenant are found there.

This Ark of the Covenant has a pretty little story behind it,

This is switched on. Emperor Frederick III was crowned king.

Prince Grand Master of the Grand Lodge of Germany and

made every honest effort to get to the bottom of the matter.
to go and remove everything unbelievable from the state box≠
Merzen. As Grand Champion, he naturally considered fic) to be≠

right to be initiated into the secrets and Jo wished

He would one day also see the contents of the Ark of the Covenant,

The Order's council was surprised and resisted accepting so much.
He could; but the Grand Master would not give in, and so they had to
finally the brothers deigned to speak of their venerable
Sanctuary to lift the veils of mystery. Heavy
Thus, in the presence of the princely mason, the heart was
The Ark of the Covenant was opened. And what was found inside? — Nothing! Pure
Absolutely nothing! (“Bauhütte” 1888, p. 158.) There really was nothing.
were they in it, or had the brothers already seen the contents beforehand?
Disposed of? We'll never know.

Besides this Ark of the Covenant, many other things are hanging there.

with Solomon's Temple, or rather with the Jewish Gee
Srauden and furnishings together: So the carpet, which is used as
Apprentice, journeyman and master carpet various changes—
undergoes struggles and searches for the carpets of the mosaic monastery≠
hut (Exodus 26) is explained; then the Muslim paving,
that is, the mosaic paving that covers the forecourt
in Solomon's Temple (1 Kings 6:36); also the
on the carpet — depicted according to the English teaching method≠
The leader points to the Jewish imaginary circle. The narrow one...

The liish teaching system also borrows the spiral staircase from Solomon's.

Temple and the ascent of the seven steps that led the way

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to higher spiritual perfection, to embody, stems

from the same circle of ideas. But the door of the sanctuary, to
which leads up the seven steps is also located
a symbol that is most closely associated with Judaism:
the blazing star. The following should be emphasized: The

The apprentice only shines a five-pointed star, which is done in one go.
drawn, returning to itself REES the jerring `

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50 Freemasonry and Judaism.

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However, fid) shows a different light; for him, the true
The light of Freemasonry shone forth, which from then on guided him throughout his life.
The order escorts the recipient to the very end: the hexagonal one.
Star of David!

The hexagonal star is meant to be "a symbol of" for the Freemason.
The subtle activity of the divine word, of becoming free
divine powers!” This blazing star is located
always above the door in the Often of the Logenjaale2.!)

However, this only establishes a few relationships between 2 2

Freemasonry and Judaism exposed; in fact, they exist.
A vast number. Solomon's throne, for example, appears in the Constitution.
book Andersons as the chair of the Grand Master, Solomon's
Siegel plays a role in the lodges just as much as Solomon's.
Signet ring. But above all, the legend of Hiram. Hiram or Adon≠
Hiram is the legendary builder of Solomon's Temple. He
is taught by the three journeymen who impart to him the knowledge of the masters≠
to wrest possession from them by trickery or violence, to kill them. In the
Freemasonry will be this Hiram, who was already in Anderson's Con≠
Constitution Book (1723) appears and there the most perfect mason
on earth is called, elevated to an ideal form and all maw≠
rern for most faithful fulfillment of duty and strength of character as
A model has been set up. What role does this legend play in the third degree of the
Johannis Freemasonry plays a role and with which customs it revolves around...
Giving is, the masters know. Since this book was not written.
It was created to satisfy mere curiosity, so the secret remains.
preserved. Many other things depend on the Hiramsage.
fämmen, which is also of Jewish origin; so above all.
the great need≠ and 5 which contains the words: “Z. m. .,
ee d.%) where the caller puts his feet in
has to set the right angle.

But most passwords or passwords also originate from
the Hebrew, both the apprentice's password T.......
as well as that of the journeyman Sch... th, which, incidentally, is quite

1) The lodge hall is an elongated, right-angled quadrilateral, whose sides nt

The four sides are named after the cardinal directions. The narrow sides are called Often

and west, the long sides south and north. The east is for the Freemason
the most important region of the sky. The sun rises in the Orient (ex oriente lux).
(All education supposedly comes from the Orient!) Moreover, every city is considered to be
named after the place where a lodge operates, e.g. Orient Kiel.

2) Hiram was the son of a widow from the tribe of Naphtali,
which is why his successors, namely the Freemasons, consider themselves sons or children o
To refer to a widow. According to old French doctrine, fic) the free woman
Hiram's widow after his death and they called themselves her children.

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commonly known as iff and as much as ear of corn (but also land≠ street) means.

The Master of St. John calls himself G.... n; why? Because the most important altar and the Ark of the Covenant before the building of the The temple in G.. . n was kept: So here too, as everywhere else. Connections and allusions to the Old Testament. After Given what has been said in advance, it can hardly surprise us that also the master words must be found, namely both the new

Master word, which is M... B. . ., as well as the old "lost".

"Passed master word"; it is — Yahweh (S Jehovah)! A commonly used password is — Adonai.

Freemasonry has little to do with Christianity, She is so influenced by the Bible and biblical faith. An example This gives us questions 17 and 18 of the apprentice catechism. Question 17: Who are the three great lights of Freemasonry? Answer: Bible, set square, and compass! — Question 18: How Can you explain that? — Answer: The Bible orders and directs our faith, the square, our actions and The circle determines our relationship to all people, ind» especially against our brothers! — — — How does that add up? This is in accordance with the oft-emphasized doctrine that Freemasons only that religion is required in which all people are free from… agree, and that complete freedom from belief and conscience≠ Does it prevail today? — Apparently not at all! That's what reasonable people see. Freemasons also agree and therefore only want to interpret the Bible as Ginns. Let the image of true piety prevail. There are lodges where Therefore, the vow was no longer based on the Bible. will; for the “Grand Lodge of Germany”, however, it is

The Bible is not merely a symbol, but a kind of law book. (Remarkably, the "Grand Lodge of the Land" is taking place here.) of Germany" Wididriften, i.e. Jews, not on – one of the many contradictions that one encounters at every step in Freemasonry and encountered a kick.)

After all this, one could almost come to the conclusion that Freemasonry was founded by Jews. The Jewish Brother Karpeles even proudly declares in fine commemorative writing of the Bne-Briss Order (1902): “The idea of Freemasonry originates from the Yuden emerged . .. This view, however, is historically undurable. The founders of the League were all Christians, who in the English style, a particular fondness for the Old Testament possessed. One of them was the oft-mentioned English preacher.

Dr. Jakob Anderson, who wrote the well-known "Constitution Book of the Free and assumed Warurer”; furthermore, let them be mentioned. the naturalist Theophil Dasaguiliers and George Payne; but the names of the others have also been passed down to posterity, There doesn't appear to be a Jew among them. And yet, Here too, a bridge leads to Judaism: The English-Jewish antiquarian Elias Ashmole, who dealt extensively with secretwho was engaged in sciences, in fact, in 1646 he went into the to take up the then-existing bricklaying and collected a lot. Documents about Freemasonry, which were then used in the establishment of the were used by the Grand Lodge of England in 1717.”

Are the Freemasons aware of all these connections? with Judaism? – They must know; but they let themselves be They don't like to answer such questions and give evasive answers. words; indeed, even some respectable German Freemasons are unaware of them he no longer sees these connections at all: he sees the Can't see the forest for the trees. The Jewish Freemasons on the other hand, who are a nose ahead of their German brothers everywhere Those who are ahead of the curve acknowledge this fact when they believe they are among th to be, quite open and with inner rejoicing; so he writes the Jew Br.. Dr. Gustav Karpeles in the commemorative publication of the B'nai B'rith Order (1902): The idea of Freemasonry is from originated from Judaism; its founder is considered to be King Solomon, who saw Israel's greatest flourishing; an important part Their customs refer to the construction of Solomon's Temple, Words and terms are largely derived from Hebrew. nommen.") – Against this Masonic star witness, who Moreover, since he belongs to the UOBB, it's difficult to do anything. To raise valid objections. It is therefore by no means superstitionbung, yes, that hits the nail on the head when an English

The writer explained unequivocally: "The Freemason is a
"Artificial Jew!"

1) See the short work by Louis Dajte (translated into German by S. Reva): “The og:
"home societies and the Jews", p. 59. Graz 1919, Styria Publishing House.

2) See "The Secrets of the Elders of Zion," page 163. Publisher: Auf
Outpost, Charlottenburg, 1919.

) For further details, see E. Ludendorff: “The Destruction of Freemasonry”
Munich 1927. Ludendorff brings a lot of material about the frmr. ritual, but draws
Conclusions that are not always tenable.

VIII.
The role of Jews in Freemasonry.

No sooner had Freemasonry been founded than others tried to...
Even the Jews had already gained a firm foothold there. That was
However, it wasn't that easy; initially, the Jews
Entry to the lodges was denied. Only around the year 1780
Two Jewish lodges were formed in Frankfurt am Main, but they were...
They were not recognized by the other lodges. In contrast, their numbers increased.
the voices that advocated the admission of Jews; so
In 1786, von Kortum openly advocated for the admission of Jews.
“Eclectic Freemasons' League” in Frankfurt am Main, founded in 1783
It had been founded, initially admitted Jews, then decreed in
In 1811, for reasons unknown to us, all were excluded
“Non-Christians”, however, returned to the original grounds as early as 1844≠
Sentences, i.e., back to the admission of Jews. Today are
the most important and respected passages in the "Eclectic"
Bunde” almost exclusively occupied by Jews; some names may
to demonstrate this: Grand Secretary and merchant Ph. Hertz, as Ver»
We find members of other Grand Lodges, or Masters of the Chair.
3. B. the Brr .. Woritz Löwenhaar, Dr. Willy Levin, Dr. Max
Levy, Kaufmann Horkheimer, E. Rofenberg, Carl Kohn, Max
Wertheimer, Bernhard Seeligmann, Dr. Auerbach, Max Oppene
Heimer, along with many others. No doubt, the "most active and
The most persistent workers for the lodge are the Jewish Freemasons.
and they also went to extraordinary lengths to
to get in; for example, Br... Abraham Elissen from
The Eclectic League already sharply criticized the old Prussian lodges in 1846.
criticizes them for adhering to the "Christian principle" and
Jews were denied entry. Naturally, those...
Lodges that already granted access to Jews, by Brother Abraham
Elissen was mentioned in a particularly complimentary light.

In Hungary, lodges were re-established at the end of the
sixties of the 19th century; already around the time of the Witte of
In the seventies, the Jewish Freemasons held the leadership,

However, Christians left the lodges en masse, and without any...
every struggle. Today, the Jews in the Hungarian Circle are forming
Masonry, the decisive majority, as well as almost entirely excluded⸗
Jews are at their head. This is reported to us by a married man.
former Freemason, who joined the lodge in 1871, Master in 1874
was then lodge secretary and deputy of the Grand Lodge,

but in 1876, after he had decided, based on his own experiences, to be
had formed a verdict, resigned, and received "honorable cover".
This is Karl Koller, the later editor-in-chief of the Viennese
"Fatherland." Once masters of the lodge, the Jews even went
soon to attack those who are subject to their rapid
and wanted to counteract the planned rise. The un⸗
The Garisch Grand Lodge of St. John (blue Freemasonry) marched against the Anti⸗
Semitism loose, with Brother Julius Goldenberg, one of the callers
in the dispute, the most pressing task of Freemasonry in
the defense against — anti-Semitism was also seen! Even the Grand Orient
Hungary, as representative of high-degree Freemasonry, issued a circular⸗
Write against anti-Semitism! (1882). At this time,
The well-known Tisza⸗Eſzlarer⸗ trial also took place; the Hungarian
Freemasonry now considered it expedient and appropriate to appoint the superior⸗
State Attorney Substitute, Eduard Seiffert, a letter of thanks to
send it for his “Defense of the Right” (1883).
No lodge without Yuden! This word of the Freemasons!
French magazine "Acacia" on the conditions in the French
Lodges are considered to be three times stronger than Hungarian lodges.
To avoid misunderstandings, however, in the preceding…
emphasizes that the “Acacia” (1908, No. 62) this word
Not used in a derogatory way; not at all! They
On the contrary, it is seen as an achievement and highlights
a few lines later, praising Judaism, it is pointed out that the
The "Jewish Church" has no dogmas, but only symbols.
"Just like the Freemasons" ... "That's why," he continues.
the “Acacia” continued, “therefore the Israelite Church is ours
natural ally, therefore she supports us, des⸗
Half find a lot of Jews in our ranks... Whether the
mutual support, even if only partially or from other sources,
The underlying reasons for this are left open for the time being. Certainly
However, it is that Judaism in the Hungarian lodges is the leading force.
rung possesses, as a glance at Dalen's Freemason Calendar (1914)
confirmed. We already encounter them among the honorary grandmasters.
Brr . . Friedrich Glück, Dr. Simon Medgyes and Woriz Mezei:
among the representatives of other Grand Lodges, the Brothers ... Heinrich
Glücksmann, Karl Duschnitz, Friedrich Artner, Geza Winter;
Among the Masters of the Chair, the Brothers... Dr. Warcell Glafer
(Loge “Humboldt”), Alex Fleißner (L. “Galilei”), Dr. Illés Pollak
(L. “Könyves Kalmän”), Dr. S. Eisler (L. “Franz Deak”), Dr.
Rudolf Temesvary (L. “Demokratia”), Dr. S. Braun (L. “Wi⸗

nerva"), Dr. Julius Frankl (L. "Progressio"), all in Ofen≈
plague; but similar conditions prevail in the province and the

13 Viennese Freemasons' lodges, which have so far conducted their lodge activities in
had to exercise their rights in Pressburg, since Freemasonry was prohibited in Ofterreid.
The messengers were also almost exclusively Jewish women.
From the chair: Dr. NS Rumpler (L. "Humanitas"), Viktor Wei»
nert (L. "On Secrecy"), Dr. Alexander Holländer (L.
"Future"), Dr. Karl Ornstein (L. "Socrates"), Dr. Emil Frankl
(E. "Socrates", 1916), EV Schick (L. "Eintracht"), Dr. K. Gombrich
L. "Schiller"), Dr. Albert Engel (L. "Friendship"), Dr. A. Heller
(L. "Loyalty"). Richard Teweles (L. "Pioneer"), Alfred Kirsch (L.
"Cosmos"), Friedrich Artner (L. "To Truth"), Bernhard
Schiller (L. "Equality"). These are facts that everyone can see at the
Hand von Dalen's calendar 1914 (or 1916) can be verified.

The situation is similar in Germany with those of the Hamburg metropolitan area—
Lodge subordinate to the Berlin lodges; the lodge "Victoria" in Berlin
has 3. B. as Master of the Chair Mr. Sally Schey, as first
assigned master Dr. Rosenberg, as third assigned master
Dr. Marcuse and at a whole series of lodges of the Hamburg
The situation is not significantly different in the Grand Lodge; is it there
It is surprising that the "Grand Lodge of Hamburg" is not supported by the
Are Jews being given special preferential treatment? To properly understand this fact...
To assess, it is necessary to establish that the three old Prussian
Grand Lodges ("Grand Lodge of Prussia, called to Friendship",
"Grand Lodge of Freemasons of Germany" and "Grand
National Mother Lodge of the Three Globes") the Jews as much as possible
Keep them away; they are only admitted to the three lowest grades at most.
up, but not into the "inner Orient" or into the
Andreas≈ and Scottish Lodges. On the attainment of high degrees
So the Jews saw themselves from the front at the old Prussian lodges≈
excluded, which is all the more significant than 3. B.
at the "Grand Lodge of Germany", the three lower ones
Grades reduced to meaninglessness and the higher
Graden absolutely subject to find. With consideration for their Jewish heritage.
Brothers therefore founded the Hamburg Grand Lodge (1900)
Provincial Lodge in Berlin, which sparked the desperate resistance of the
this provoked Old Prussian lodges; they invoked their
Prerogative dating from 1798, on Prussian soil
to be allowed to practice masonry work alone and exclusively.
Through the efforts of the... Settegast and Katz
However, this prerogative was abolished and in 1900 it went
the desire of the Jews for complete equality with the Aryans
in fulfillment.

The founding of the
Grand Lodge "Emperor Frederick of the Federal Loyalty", which primarily

It was intended to be a gathering place for Jewish seekers of light. Their The founder is Hermann Settegast, who was appointed by Justice Councillor Alexander Katz was significantly supported in his intentions. This new⸗ Founded in 1892, it experienced numerous hostilities and became streamlined. described as the "Jewish Grand Lodge" and left after eight years It was reinstated. Its members and lodges were greatly appreciated. partly taken over from Hamburg and formed the basis of the newly created Provincial Grand Lodge of Hamburg, which above was thought to be.

The Old Prussian lodges, which together comprised around 42,000 Freemasons may have a national ideology. to be dominant; in contrast, the Grand Lodges of Hamburg and Frankfurt am Main (“eclectic”) due to the strong Jewish influence schlages tends to be more internationally minded; this was demonstrated, for example, by at the 34th Grand Lodge Congress in Berlin (1909), where the motion of the Frankfurt Grand Lodge calls for the resumption of friendly relations Relations with the “Grand Orient” in Paris with five votes was adopted against three votes from the Old Prussian lodges. Considering that the Hamburg and Frankfurt Grand Lodges together they currently only have about 9350 members, and the the other three Grand Lodges (“LL of Saxony”, “To the Sun”, “To Eintracht”) also only has over 10,650 Freemasons, so a total of over approximately 20,000 brothers possess, yes, this means the victory of a weak third over the strong two-thirds majority of all German Freemasons; the organization of the Grand Lodge Federation, which every Grand Lodge, even the weakest, regardless of their number of members, each to send one representative⸗ approves, the activism and aggressiveness are of course also to blame⸗ pleasure of that wing of German Freemasonry, which is the most active and includes the most persistent “mason” within itself, namely the Jews.

In recent years, the Freemasons' Association "To the Rising Sun" “Sun” made a lot of a fuss about itself, as it practically presented itself as a branch o performed by the French Grand Orient and accordingly fine folk– issued rhetorical appeals even during the Ruhr conflict. At the The pinnacle of all foreign policy negotiations of this "federation" The Jews Bloch and Goldscheid are standing there.

But not only in Germany, Hungary and Austria, No, all over the world the Jews are found to be active. the most active and established Freemasons and understand how to... to breathe their spirit into the lodge and to serve their own purposes to make it useful. In Poland, they are diving for the first time to... Year 1815; in the lodge list of the lodge "Bouclier du Nord"

Eight Jewish brothers are already registered in Warsaw, all of them
Merchants by profession. Among the high-ranking officials of the Turkish
In the Greater Orient we find the Jews in recent times (1909).
Raphaelo Ricci and David Cohen; the wise man of the chair of the
Italian≠Turkish Lodge “Macedonia” in Salonika, Emanuel Caraffo,
is also Jewish. Carasso was also a member of that delegation.
which informed the defeated Sultan Abdul Hamid of his abdication.
The dethronement of this sultan is the work of the Young Turks.
Party. But this Young Turk party exists, as the free≠
Masonic journal “Acacia” 1) insured, exclusively from
Freemasons. Their headquarters was Thessaloniki. Thessaloniki is, of course,
for conspiracies an "exceptionally favorable place, since there under
"Of 110,000 inhabitants, 70,000 are Jews" — the [source] informs us.
open-hearted “Acacia”, and she is probably right about that.

Let's now take a quick look at Italy and...
we whose most famous Freemason, Ernesto Nathan, from the
A wealth of appearances emerges. Who is Ernesto Nathan? The
The "Frankfurter Zeitung", which was always "well" informed, claims that
Nathan is of English parentage and has not yet...
(I've brought a halfway decent grasp of Italian.?) From eng≠
English parents? Why specifically English parents? The
Jesus taught Hermann Gruber better, whose deep-rooted
Knowledge of Masonic matters also grants real freedom.
maurer anerkennen, zählt uns, Ernesto Nathan sein illegitimate≠
Mazzini's son with a Jewish woman, and refers to this
on the "Kölnische Volkszeitung".")

Finally, any doubt is dispelled by the "General Handbook of..."
Freemasonry”, which reports that Ernesto Nathan is the son
Sarah Nathan from Pisa, with whom Mazzini had long been acquainted.
They had to hide it. The illegitimate fruit of this union is the
Jewish Grand Master Ernesto Nathan."

Ernesto Nathan thus became a Freemason; he rose from rank
to level, until finally — despite being Jewish — he reached the highest
attained Masonic dignity: He became "Most Reverend Grand".
Master of the Grand Orient of Italy (May 31, 1896). Five
Years later, he brought the Grand Orient to the Palazzo Giustiniani.
under, one of Rome's most magnificent architectural monuments, then it was

d Acacia, 1907, No. 57 ©. 148.

) Frankfurter Zeitung, November 28, 1914... The evil word that
as the “Frankfurter Zeitung” would like to say — he whispers — brings
They did not pass over chaste lips.

1) From April 2, 1900, No. 309.

9) General Handbook of Freemasons, Vol. II, p. 77.

To everyone's astonishment, he became mayor of Rome when which he immediately appointed to all municipal religious schools. abolished teaching. At the beginning of the World War, transformed Nathan became one of the most vehement warmongers, who in public Assemblies, the war against Austria and Germany with He preached passion.

It is also very significant that, when Ernesto Nathan at He died on April 3, 1921; the entire Jewish world press considered him a who claimed theirs. The “Peuple Juif” wrote: “In In 1907, this foreign-born Jew was granted citizenship. elected master of the Eternal City, the residence of the Pope and at the center of Catholicism...) The “Tribune Juive” fine He announced his death as follows: “In Rome, at the age of 86 years old Ernesto Nathan (a Jew), former mayor of Rome and Grand Master of the Italian Freemasons, has died.”) And somewhat later, the Jew Peter Ryß wrote in the same period-Scripture: “Freedom fights hypocrisy, tyranny and The prejudices. A Jew as mayor of the Eternal. The city is the symbol of the new era... We will to crush anti-Semitism with fine Wittelpunkt.")

These triumphant confessions should surely convince even the to rouse the biggest sleepyheads from their deep humanitarian slumber wake up.

When one mentions Ernesto Nathan, Br.. rump is allowed. Someone from Trieste would of course be present. He too is Jewish – like Nathan; a political striver – like Nathan; Freemason – like Nathan; indeed, he has already become the great orator of the Grand≠ Brought to the Orient from Italy and will surely one day be the to reach the highest level. Born in 1860, Bürzel was appointed by the accused of high treason by Austrian authorities, according to a But he was acquitted that year and banished from the country. He ts He studied in Padua, then joined the editorial staff of the "Tribuna". and was then "elected" to parliament. Shortly after the outbreak of the war he became Winister for the Ge who were yet to be liberated-offer, which, thanks to the outrageous betrayal in the hinterland, then also were truly "liberated." That Bürzel now prefers Barzilai who can be called, one must never, given the adaptability of these gentlemen≠ One can take wonders; it is also from an Isidor Witkowski. Maximilian Harden has become one!

In short: What has influence in Italy is Freemasonry. Among these, however, the Jews play a prominent role.

) April 15, 1921. D April 22, 1921. 2) May 14, 1921.

"This role has numerous representatives in the Italian Parliament."
— is being pursued by the French Freemason newspaper “Revue Maconnique”
(January 1908 No. 334 p. 1). "Far better than anywhere else has
"The Hebrew spirit achieved its fine purpose in Italy." (Ibid., page 3.)

The thing about the "Hebrew spirit" in Italy may well be true.
That's correct, but it's no different elsewhere.
In France, for example, we repeatedly encounter Jews even as Greens⸗
and diligent representatives of Freemason orders. This belongs here.
3. For example, the Parisian Jew Etienne Morinz; he was the main—
most serious disseminators of the so-called "Scottish (High Degree⸗)
“Systems”, which, of course, has virtually nothing to do with Scotland.
The highest adherents of this doctrine adorned themselves with the most sumptuous robes.
They held titles and called themselves, in all seriousness, "Raifers of the East".
and West". The "Warlord" Worin now received from
to these “emperors of the East and West” a patent, in which he
as "Great Chosen One, perfect and sublime Master,
"Prince of all Orders" etc. is designated and simultaneously commissioned,
to spread Freemasonry in America. Morin did as he had been told
was called, and brought the Scottish teaching method to San Domingo,
Jamaica and Charleston in South Carolina. From Charleston
She was expelled from France after the French Revolution.
brought back, where in 1804 the still existing “Supreme
The “Conseil” (Supreme Council) with its 33 degrees was founded.
How much this high-degree system relates to biblical history—
connected and permeated by Jewish spirit, shows a
A quick glance at the titles provided there: There you will find
we the RNachegrad from the knight Radofc (30th degree), then
a prince of Lebanon, a prince of the Tabernacle, yes
even a Grand Prince of Jerusalem!

And now? The local nobility has been abolished, the princes...
sideways, the emperors dethroned. .. However, it will not be long,
So their places are filled again. The emperors are dead, long live the rulers.
the “Emperors of the East and West!”

Another founder of the order is the Jewish army supplier Michel.
Bédarride, who with his two fine brothers performed the rite of
Misraim (South Egypt) introduced and spread it in France.
The Visrai Order comprises 90 degrees ( ), possessed in France in 1898
10 lodges and was also founded in 1902 by the druggist Reuß
transplanted to Germany, where the order had a less than glorious history in 1907
It ended. —

The very similar rite of Memphis owes its existence to
Originating from a certain Samuel Honis from Cairo, who

brought him to France in 1814; from the French Grand Orient
Recognized in 1862, this order came about through the aforementioned Reuss
also to Germany, without putting down firm roots there
can. Its "secrets" were no less than 95 degrees.
distributed and only available for purchase with heavy money.

But – one might object – these are all
Order foundations that were quite unjustifiably associated with Freemasonry
They can be counted. The "German Grand Lodge Federation" never did.
It has been acknowledged that they are therefore not justified. Admittedly! However
the “Grand Orient de France” has recognized them and that
This is perfectly sufficient, even if these orders are awarded by the German side.
still so often as fraudulent foundations for the purpose of exploitation of
Those seeking enlightenment and the gullible will be branded. Incidentally,
This is not a question of whether it is recognized or not,
but merely to prove that Jews are involved in Freemasonry
everywhere they play a leading role, in France both
as in Italy, in Hungary as well as in Ojterreid) and exactly so
also in Germany. Or do you want to deny that the Jew
Cremieur, one of the leading figures of the Scottish school of thought, in France
Did he ever play a leading role in the Reich? Didn't he belong to the...
February Revolution (1848) along with other Freemasons of the pro»
Visorish government? Or the one-eyed Jew Gambetta?

Let's now see how things stand in England.

England, including the Scottish lodges, has around 300,000
Freemasons. Among them are over 43,000 Jews, that's almost
the fifth part; however, there are lodges that are almost exclusively
composed of Jews, such as the 3rd lodge Shelley, which belonged to
three-quarters of which are made up of Jews, indeed, even purely Jewish lodges,
like the "Hiram's Lodge"; however, the latter caused so many
Scandals involving the Grand Master of the Order, Prince Edward Albert,
later Edward VII had to decide to dissolve it. But≠
The following lodge names are also significant: King Salo–
mon, King David, King Saul, Baron Hirid,
Lord Rotschild, Henry Bernstein, Sir Albert Safsoon
And some very strange things would come out of it,
if the Archbishop-Berith, to whom these lodges are subordinate, is malicious
would be and wanted to speak – so the Frenchman assures us
Author Theo Daedalus (codename) in the fine book L'Angle≠
Jewish land. 1) Especially since the Franco-Prussian War
The Jews invaded the lodges, while here too
the Christian brothers preferred to surrender the Jews without a fight.
To clear the field.

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1) L'Angleterre Juive, Israel chez John Bull, p. 323ff.

At that time, numerous new lodges were established, making it obvious that Founded for purposes that favored the Jews; so said the lodge of Actors from Drury Lane, who are Jewish actors raised high, the lodge of the "Savage Club", which the “yellow press” supports and promotes the young up-and-coming talent of the newspaper indus people (Newspaper Man) promotes. The Jews who in that time the old artisan masonry had nothing to do with the lodge system, then gradually allowed in the 18th century – today They triumph! If it is true that the English Free Freemasonry as the basis for Chamberlain's imperialism This is shown – and this is beyond doubt – and must not be overlooked. that the leadership of Freemasonry is in excellent hands Measures Jewish ijt, That the Duke of Connaught, the Bru⸗ King Edward VII, as Grand Master at the head, changes no more on this fact than that the Grand Master's position⸗ The representative (Pro-Grand-Master) is Lord Ampthill.

Regarding England, the question cannot be answered in such a way. The question should be asked: Who is a Freemason there? The question should be reversed. The question is: Who there isn't a Freemason? Because everything that Names and standing, the members of the royal family, the ministers, the lords, the members of parliament, the Ange⸗ subservient to the press, the major merchants, the bank directors, etc. They almost without exception belong to the Grand Lodge of Freemasons; felbit- The Chief Rabbi understood this, as did the well-known newspaper. "The Times" openly questions the Freemason symbols in mosaic and for Visible to everyone in front of their entrance. Freemasonry and Judaism and Judaism are so intertwined there that a close⸗ A French writer seriously declared: “The Freemason is "Nothing but an artificial Jew." In the English newspaper “Ihe Eye Wittness” is being pursued by an unnamed author, that the against⸗ The current situation of Jews in England is most clearly illustrated by this » characterized by the fact that they have the dominance in the secret Ge— have gained influence in societies, particularly in Freemasonry.)

In the remarkable book by Eduard Demachy (?) about The Rothschilds are found to have been subject to the Free State since 1809. belong to Masonic orders, both German and French— Swiss and English lodges; this is the reason why against nothing at all could be done about this powerful house: Any attack would be met with immediate retaliation by brothers of the same. guesses and crossed out. This remark becomes understandable when One considers that every Freemason is obliged to every

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1) The Eye Witness. “The Jewish Question”, September 1911, various issues -
) Eduard Demachy “Les Rothschild”, Paris 1896, self-published.

to warn my brother of the dangers that threaten him.
This is probably the main value of Freemasonry.
for Judaism, especially since they employ countless non-Jews for their
makes its own, closer organization useful. This actual
The organization of Judaism is known as the "Alliance Is-
“raélite” and Moses Montefiore was once its most important representative.

Brother Moses Montefiore comes from Livorno (Italy), let
But he settled permanently in England; he won the favor of the father.
the queen, was knighted by her and later became
Baronet raised. Montefiore has earned extraordinary merit.
to acquire knowledge of Judaism throughout the world and numerous journeys

undertaken to bring advantages of all kinds to fine members of the breed

to extricate him. His membership in Freemasonry came to his attention.
to take place perfectly. Br... Wontefiore was also with us.
not unknown. When the 1867 constitution was adopted in Hungary
During the meeting, he personally intervened with Franz Deäf, Baron
Josef Eötvös and Br... Count Andräsy — the then Mi⸗
Presidents — to achieve equality for Jews through —
to add. He had already previously spoken with the brothers. Ignaz Hirschler,
and Moriz Wahrmann in Ofenpest put in contact and through
jie, a branch of the "Alliance Israélite" in Hungary
To bring life to him. At the crucial moment, he then...
the aforementioned visits, but could not be expected from these statesmen
No definite commitment received; the question is not yet ready for a
A decision was ripe; but Montefiore insisted on his appearance,
That is to say, he emphatically invoked the "patriotic"
"Deserves" of the Jews, and so it came the very next day of
Minister of Culture Baron Eötvös presented him with the draft of
two paragraphs which the Jews and Christians “into the
equating civil and political rights and all against⸗
partial regulations and customs repealed.“ .”)

From these statements, which are supplemented by countless further examples,
The fact that the games could be substantiated is sufficiently clear, that the
Jews are represented in Freemasonry to such an extent that

their headcount is far from being equal; it is evident from this,

that the Jewish Freemasons are everywhere the most active and persistent⸗
are skilled workers and also understand how to assert themselves
bring; furthermore, it shows that they are present in all countries

to strive for leadership within Freemasonry, they
in many states they have already seized control and are now in

their interests, i.e., primarily in favor of their race, to be expressed–

to use, strives to find; finally, it also emerges from this that it is inde
) Cf. the Masonic journal “Haynnl” 1885, p. 101.

special Jews are those who bring politics into the lodge≠
to wear and influence the other brothers in the same way.
If the circumstances are indeed as they are, then it is probably the
The question is justified whether there is absolutely no one in the entire German Reich.
looks through this game, rebels, and opposes the domineering
Judaism opposes it? The answer is: Many thousands
They see it – and remain silent; many a man keeps himself aloof through his lodge≠
oath or bound by his vow; but whoever earnestly
Anyone who rebels against it will face the wrath of the lodge; they will be expelled from
He is exposed and falsely accused of having base motives.
This is followed by business disrepute and economic ruin–
tung. With a whale he feels the sword tips of all lodges=
brothers on his breast; the symbol of former times becomes
harsh reality. Br... Findel, one of the most selfless and
The noblest Freemason could tell you a thing or two about that. He was a
staunch opponent of the so-called "christian principle" and
He railed against that provision in word and writing, by
which denies Jews entry to the lodge. Br...
JG Findel has thoroughly revised his views over time.
changed. “Freemasonry,” he says, “is turning everywhere
in the same way to people as such, namely under
from the perspective that their disciples, as human beings, were becoming one
Brotherhoods united, while the Jew everywhere Jew
remains, who sees all peoples foreign to him merely as objects of
Exploitation considered.” 1) How ijk now a folder change into the
To explain observations? Brother Findel himself says about this: “.
I used to be warmly... in support of the Jews, because I believed in them.
held the oppressed. Since I realized that they were our
(If oppressors are, I fight them.) He emphasizes that it is up to him
made a tremendous impression that the Jews were more proven≠
They even interfered in the administration of justice through bribery;
He refers to numerous Bible passages that declare the Jews to be the Lord–
God promised to all peoples, and finally comes to the result."
nis, that one must ask Jewish light-seekers before accepting them a
would require a special explanation, which would have to read something like this:
"I reject the teaching that the Jews are the chosen people."
The concept of "people of God" is outdated, foolish, and presumptuous.
"I reject all the books of Moses and all the ancient texts."

Testament and the inhuman and us contained in the Talmud
moral teachings on the domination and exploitation of peoples
by the Jews as not binding for me.
J.G. Findel, Miscellaneous Writings, Vol. II, p. 92, Leipzig 1902. See
namely Findel's work "The Jew as Freemason". –) Ibid., p. 212.

64 The role of Jews in Freemasonry.

"I certainly agree with the educated people of the West."
in the disapproval and persecution of all those Jews who
deception, exploitation, usury and fraudulent
to blame them for exploiting their inhabitants and reject all
I reject any intellectual community with such Jewish perpetrators. I...
I assure you on my honor and conscience that I am not a member of a Jewish community.
ſchen Kampforganisations bin, wie des Verein deutnϖcher Staats⸗
citizens of Jewish faith, of the B'nai B'rith order!) and of the
Association of German Jews.

"After my induction into the Freemasons, I will
not to pursue any special Jewish interests and not to use the lodge for
misuse for commercial purposes.

"I consider myself obliged to uphold the highest principles of
Freemasonry, brotherly love, help and loyalty, to the best of one's ability
to act upon and acknowledge Christian morality, on which the
The relationship between the German state and Freemasonry is binding for me.

"I reject the service of Mammon and the hoarding of wealth."
unproductive wealth as a pernicious plague.

“I will not, directly or indirectly, do anything under the law.”
to base what is based on the domination of the German people and the
Lodges targeting Jews.”

This statement basically only contains self-description⸗
understandable; but despite the high and respected position that
Brother Findel's life as a bricklayer – he was an editor
of the “construction lodge” and honorary member of more than 40 Johannis-
lodges and some Grand Orients –, remained with him in this most important
Success failed to answer all questions.

But what do the Jews themselves think about Br.:. Findels Bors
beat? – Let's hear what a conscious representative of the Jew had to say⸗
to respond to that; Br... Alfred Cohn (from the
Lodge “Zur Worgenröte” in Berlin (FZAS), dentist of
Profession, explained to us briefly and concisely: A decent and right⸗
A devoutly minded Jew who wants to become a Freemason would–
the one who presented him with such a “declaration” for signature⸗

1) The independent order B'nai Brith (UOBB) is purely Jewish and is
It is not recognized as a secret society by the eight German Grand Lodges.

It has well over 75,000 members in all countries, including in Germany alone.
The country has approximately 80 lodges with well over 9,000 Jewish members. He is active
in the United States of North America, where it was founded in 1842, in
England, Germany, Austria, Hungary, Romania, etc. The new "Grand Lodge of
Vienna” has allowed its members, who are mostly Jewish, to also be in the
to join B'nai Brith. — It is also noteworthy that the new Order3-
The house of the “UOBB” in Berlin was personally inaugurated by the German Emperor.

was! The impetus for this probably came from Rathenau the Elder.
who was a member of the UOBB and the "Alliance Israélite universelle".

The role of Jews in Freemasonry. 65

wanted to lay, with a — “punch in the face” ant⸗
(Words...) Well, you dear, harmless German Freemasons,
How are you all doing now? Still not noticing anything??

But perhaps that's just the opinion of a few; much⸗
Things aren't quite so bad in Germany after all.
as elsewhere; perhaps Judaism in the German
Freemasonry in the Netherlands does not really have the same influence as in other countri
Countries like England, France, Italy, or Hungary! Check
We also question the validity of this objection. A single
A recent example should be perfectly sufficient to illustrate the point about blind people
to make one see:

At the top of German Freemasonry stands be⸗
known as the supreme authority of the "German Grand Lodge Federation",
which is formed by the eight Grand Lodges of Germany. Ge⸗
The managing director at the time of the outbreak of war was...
Grand Master of the Eclectic Freemasons' League in Frankfurt
a. M.; but if one asks for the name of this Grand Master,
No information is available. Dalen's Freemasons' Calendar remains silent.
...explains about it and only gives the name of the managing director⸗
Deputy, namely Brother Gotthold, is known. Professor Dr. Chri
Stian Gotthold, however, was now a grand master of the "eclectic".
"Federal" in 1913/14 and it was again for the year
It was 1915/16, but not 1914/15. Who was it?
at the beginning of the war, Grokmeifter the eclectics and
and at the same time also managing director of the "German
Grand Lodge Federation?” That is apparently a secret.
However, this grandmaster died soon after the outbreak of the war⸗
ges into the eternal Orient, but this cannot possibly den
The reason for keeping his name secret is that even in
He does not appear in the "Death View", neither in Dalens
Calendars from 1915, 1916, 1917 and 19181 That
one the passing of a grandmaster, who moreover in the very⸗
most important moments, which led the business of the entire federation,
the participating lodge world simply remained silent, is also in Maurer⸗

Circling was never there. Perhaps the riddle lies
Solution only in the name of the one who has entered the eternal Orient⸗
a brother's? — The Most Reverend Grand Master and Ge
Managing Director of all German Freemasonry at the beginning
The name of the World War was Kohn.)

That speaks volumes; this name truly is
a program!

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1) “The Jews and Freemasonry” by Brother Alfred Cohn, p. 8, Leipzig
Published by Teichmann & Co.; for Freemasons of the FZAS only
) See the preface, pp. VII ff.
Wiert, World Freemasonry. 11th ed. 5

IX.

Freemasonry, charity, and politics.

In Freemasonry, two factions can be clearly distinguished.
parting: One limits her task to herself⸗
refinement of its members, which others consider essential⸗
The primary task of Freemason lodges is to engage in politics in order to...
Such Uri to serve the well-being of the world.

German Freemasonry generally stands on the
the first-mentioned standpoint. According to their view of the “king⸗
"lichen Kunst" is "the goal of the free mason, without help from
“Fear and hope of becoming good and perfect,” he says.
3. B. Br. . FH Geidel of the Gr. L. Lodge of Saxony. They
They therefore work with welfare institutions, combating the
Mammonistic endeavors, the so-called "dollarism", and
emphasize that the core of true social life is the up⸗
Self-sacrifice is free. The lodge offers them a planting and nurturing service.
School of love for the benefit of all humanity. Lodges and
Grand Lodges therefore establish reformatories, orphanages, and educational institutions.
institutions, loan funds, death benefits funds, maternity homes, etc.
Some Grand Lodges have established several hundred charitable foundations.
create those who administer them, such as the "Grand Lodge of the Three
Globes alone 457 (1918), the “Grand Lodge of Germany⸗
"land" AAA, while the "Eclectic Union" received relatively little,
only 74; however, its membership is not particularly large either.
great, because since the veiled story with the "Venerable"
“The last Grand Master” Kohn has almost half a thousand Wit⸗
lost members and now comprises only 3429 Brr .., which are
to be distributed among 25 lodges; recently the “Eclectic Union” suffered
another painful loss: the esteemed Coburg
Lodge: "Seriousness for truth, friendship and justice" with more than
The Grand Lodge “To the Three Worlds—” has 160 brothers
"Balls" connected! But the Eclectic Union is the one for that.
Organization that maintains the most international relations

and has appointed around 30 representatives for this purpose; he stands by the political
The closest direction in Freemasonry is, and it is
It is significant that he advocated for the resumption of the
Relations with the “Grand Orient de France” and the “Grande
"Loge de France" was particularly strongly employed. To the left-hand side
Flügel also includes the Hamburg Grand Lodge, which is at⸗

For example, the recognition of the Supreme Council of Gers
oien requested, a request that was also made shortly before the outbreak of the
World War, namely on May 31, 1914, by the German Grand Lodge⸗
days was accepted!

That the French have no understanding of the ideal pursuit
The fact that German Freemasonry possesses [something] hardly requires proof.
Brother Dr. Wilhelm Ohr presents in his fine and substantial book “The
“French spirit and Freemasonry” evidence on every page
for this purpose and the “Bulletin of the Grand Orient of France”
from the year 1864 even states quite plainly: “The Charitable⸗
"Knowledge does not fall within the purview of Freemasonry." That is German.
Light enough.

In Hungary, the Freemasons initially had some success here and there⸗
Active foundations have been created, thereby gaining tolerance and money.
They gained influence, but at the same time they pushed their way into all influential pos
Positions and sought in particular to be of service to the press
to do. Then they received a large part of the public school system.
teachers and the entire organization of Wittel school teachers into the
Hand. The red lodges (Scottish lodges) were now after fran⸗
The Swiss example aims to also include education for adults.
to take possession of it and the Masonic monthly journal "Kelet",
to whom we owe this information assures us that Jewish
Freemasons provide "moral instruction" in prisons
granted.) But “Kelet” is chasing us around with entirely different things;
He categorically denies that the Freemason lodges are good.
Active clubs are found, like thousands of others. That's actually...
obvious, because to practice charity one needs to
but not to include, to cover with a fur skirt and
to decorate with ribbons. But what else do they intend? “We
"They are building the foundations of a new social order."
says “Kelet”;?) “we need the mysterious because this
"Magic strengthens our unity"; ... "we find conspirators;
We conspire every day with holy faith and with
Bitterness against the current social order.”?)
Charity is therefore just a cover that one discards.
as soon as he is no longer needed. That too is basically
Naturally, because of the vow of secrecy
It wouldn't make any sense if it were just about well-being.
activity associations dealt with the terrible oaths of the sworn⸗

1) Kelet, 1896, Issue 10.

Kelet, September 1911.
Kelet, July 1911. | 5*

not even discussing the system. This open confession
of the “Kelet”, the recognized Freemason magazine of the “Symboli⸗
The Grand Lodge of Hungary” must be noted: the Hungarian Free⸗
Freemasonry represents a new state system, and which one
Nature, this is, said Br. Bela Vas quite bluntly.
of the lodge “Del” (Lugos): “Work towards ensuring that the watch of
"The work-shy rulers should stop." The goal is therefore
Undoubtedly the Republic.!)

Therefore, engaging in politics is the main purpose, indeed the one⸗
The sole purpose of Hungarian Freemasons, and the politicians will
They are practically trained in the lodge. In all elections, the
Freemasons of Hungary were instructed on how to behave,
Freemasons sit in all parliamentary parties; the most important ones are...
Offices up to the ministerial level are filled with Freemasons.
— assures us the excellently informed former brother.
Karl Soller 2) The fact is that, besides countless others, also
Count Andrassuy was a Freemason, as was Baron Banffy, and
Baron Wekerle was especially honored by the Freemasons.
recalled his oath when he took office as Finance Minister in 1889.
(Ministry took over.) He belongs to the high-degree lodge "Koloman".
the bibliophile” (Kalman Könyves). For the political
The activities of the Freemasons of Hungary could be evidenced by countless examples.
be provided. Br.. Samuel Bakonyi (formerly: Samuel Breuer)
For example, he demanded in the official lodge publication the confiscation of
Church property and the abolition of aristocratic privileges. One might
Whatever one may think about it, such demands must be met.
struggles can be described as political, which are related to the essence
have nothing to do with purely intellectual Freemasonry. The un⸗
Garish Freemasons also publish their own daily newspaper, "Vilag".
(“World”) out; it was done with financial support from the Re⸗
government founded, but nevertheless soon took up the fight
against "militarism". Characteristic of the spirit
This newspaper contains sentences like this one: “The soldiers are breaking
“They take their oath less often than kings” (“Vilag”, April 16, 1910).
Vilag's ideal is also an atheist republic, namely a
“Ara, free from thrones and altars.” 4) This confirms the fran ·
The French Freemasons' newspaper "Acacia", which particularly stands out

1) This essay was already published in May een
) Freemasonry in Austria-Hungary, page 300, Vienna 1897. Herder's Publishing House.
Ibid. Page 330.
9) Quoted from “Freemasonry and Politics” by Dr. Peter Gerhard, Vienna 1917. Page 70.

emphasizes that Hungarian Freemasonry is superior to French Freemasonry in this regard. their activity is very similar; "because in Hungary, too, the Warfare, the counter-church, and the truly advanced fractus≠ tion of public opinion”. 1) Also the “Mecklenburgian The lodge newsletter emphasizes that the current activities of the Hungarian Lodges deviate completely from what they (the Germans) Freemasons) understand Freemasonry. "It seems to us, when we read the “Orient” 2) as if we were ... in a whole Enter another world. The Federal Council of the Grand Lodge is discussing this. in an official meeting, a polis founded by Freemasons tisches Tagblatt (apparently referring to the "Vilag") and secures granting him the support and promotion of the Grand Lodge. The Grand Master is holding a political speech in a lodge. Inaugural speech. In the lodges, the focus is on the Participation in the areas of work: Fight against clericalism and the removal of the horse fences; free, non-religious public school; Free, secret, and direct suffrage. Except for these counter-arguments≠ Stands will also be discussed via the Israeli Patronage Association. about Ferrer's teachings, ... the Serbian question and much more Others of this kind are discussed in lectures and debates, also "A lot of money has been raised for the relevant purposes." And further: "The Hungarian lodges are therefore . . . political associations, who essentially pay homage to radical socialist aspirations.” “From what we call Freemasonry” – says Mecklenburg≠ burgian lodge journal – “we read nothing in the ‘Orient’.”?) – Thus, even from a Freemason's own mouth, the proof would be... provided evidence for the correctness of our claim. That the Brr.. Kosuth, Klapka, Martinovic and other members of the lodge "were" is actually self-evident after the Witshared.

But what about Austria? In Austria, the Freemasonry has been banned since 1794 or 1801; alone Everything that is forbidden is, according to a well-known joke, at We are allowed to do this; consequently, so is Freemasonry.

In Vienna alone there are currently fourteen lodges that all were subject to the Hungarian Grand Lodge and they performed their ritual work in Bratislava. Their names and

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1) “Acacia”, June 1908 No. 66, p. 420.

) “Orient” German official publication of the “Symbolic Grand Lodge of Hungary”.
Oven plague VI.

Quoted from the "Herold", weekly newspaper for new (editor)
Dr. Kekule von Stradonitz), Berlin 1910, No. 18, pp. 9 and 10.

70 Freemasonry, charity and politics.

The year of its founding is listed here: “Humanitas” (1871),
“Future” (1874), “Socrates” (1874), “Harmony” (1875), “Schil⸗
“Ler” (1875), “Friendship” (1877), “Loyalty” (1888), “Goethe”
(1892), “Lessing on the Three Rings” (1897), “Pioneer” (1898),
“Cosmos” (1907), “On Truth” (1913), “Equality” (1913),
"Progress" (1917). Four of these fourteen lodges existed.
in Vienna under a different name, but worked under the⸗
the same Master of the Chair. The lodge was called "Socrates" here.
"Humanitarian Association Unity", the lodge "Schiller" called itself
to the police “education”, which the lodge “Future” concealed.
behind the "Literary Social Club" and the lodge
“Eintracht” was protected by the “Non-political Association”.
"Unity on the Danube." The meeting place of most of these
Lodge is: Vienna, 1st district, Dorotheergasse 12. Outside of Vienna...
There are still lodges and circles in Asch, Brno, and Franzensbad.
Haida, Karlovy Vary, Mariánské Lázně, Pilsen, Prague, Liberec, Saaz
Teplitz-Schönau and Tetĺchen on the Elbe. The lodges of Ab—
bazia, Linz a. D. and Salzburg were during the war
either they were received or, as a precaution, "covered up". In
C. van Dalen's "Calendar for Freemasons" from 1915 will be fic
They were mentioned for the last time; but they will soon be brought back to new life.
awaken, especially since they no longer need to, their poli⸗
tisch's striving "under the mysterious carpet"
to conceal the lodge." The total number of members
is stated as around 1100, although this probably only includes those of the⸗
to understand the current members. The strongest lodge
is the “Humanitas” with currently 237 brothers; they are under⸗
maintains two children's shelters, namely in Kahlenbergerdorf and Sau⸗
bersdorf; according to the 1909 accountability report, there
77 children were raised according to the principles of "royal art".
The total costs for the upkeep of both institutions amounted to
In 1909, approximately 47,000 crowns were received, most of which came from
Jewish lodge brothers and their relatives were outraged⸗
The question is whether these are legitimate children of Christian parents.
or concerning illegitimate children of Freemason fathers,
This information cannot be gleaned from the report. The assets
The number of children's asylums on December 31, 1909, according to the Fest⸗
Positions of the auditors SN Chiger, Th. Germany and
S. Hfterreicher over 261,000 crowns. From the Viennese Free
Masonic lodges or individual members thereof were further
The “Philanthropic Association” was founded, as well as the “Home for the Homeless⸗
"Loose families", the "Association for feeding hungry schoolchildren"

children” and others.!) The “Association against impoverishment and betrayal⸗ “telei” is described as a creation of the “Schiller” lodge, likewise the “Findlingshort”.

But then you hear that the "Goethe" lodge is merely supported two children and two adults, the lodge “Lef⸗ “Sing” their help only to one man and two women⸗ währt (1902), so one will have to be careful with the judgment, especially since the Christian charities are quite different To have results to show.

But — says Brother Nathan Grundmann on October 25th 1905 in the lodge "Humanitas" — a lodge must never to sink to a charity: "In the lodge, it should The mind is likely to be delighted by fine speech, and charity should also be appreciated. "They will be promoted. But we don't need Freemasonry for that." So what else would it be for? "Why do we need a lodge? That's..." “History teaches us this, and inspires us to do so.” — Brother Nathan Grundmann is apparently thinking of the story of the French French Revolution and the revolutions all over the world The world in general, which is essentially the work of the Freemasons were, as will be proven. Incidentally, is also The "Free School" was founded by the Freemasons. The lodge “Pioneer”, whose hammer-wielding master at the time was the later Member of Parliament EV Zenker initially founded the "Association "to preserve a free school," then the association "Free School itself?) Br.-. Zenker, active in both clubs, was Emerging from the lodge "Humanitas". Member of Parliament Baron von. Hock, who was always associated with the "Free School" who is named is also a Freemason, as is Dr. v. Licht, Professor Redlich et al. |

Does the situation with charity not look particularly rosy now? The better the situation is with politics.

Because the Freemasons were suspected of influencing politics The ban remained in place in Ojterreid, and one She only allowed it in the form of humanitarian associations, although it was generally known that they were actually lodge work")

1) A list is given, for example, in the “Bauhütte” of November 27, 1909, No. 98.

) Cf. “Der Zirkel”, Vienna 1903, September 20, Freemasonic Weekly. It has always been publicly denied that the association "Freie Schule" (Free School) is a a Masonic foundation; today it is openly admitted (cf. “Wr. Fr. Z.”). August 1919, p. 11).

9) Lodge work refers to those ritual acts that only take place in a lodge.
"genuine and just lodge" can be initiated, according to the admission of
Light seekers, promotions, affiliations, exclusions, etc.

performed, namely in Hungary (first in Neudörfl, then in
Pressburg). The history of the (lodge) "Whore" explicitly mentions
manitas admitted that these lodges and (humanitarian) associations
identical find and one and the same Freemasonic association⸗
agreement with the same members and the same association
form an administration.

The political expression of Freemasonry at that time was
Liberalism. After its shattering, they sought
to gain more and more influence over social democracy.
Bridging the gaps wasn't so difficult after all, the common
Same election slogan: “Liberty, Equality, Fraternity” helped to achieve this.
over. This election slogan was originally for the Free⸗
masons' own, then became the battle cry of the French
Revolution and eventually spread to all republican parties.
part of it, so also on social democracy.

The to⸗ was particularly promoted by Jewish Freemasons.
joining forces with the Social Democrats is desired, demanded and
demanded. Br.. Raimund Mautner calls the Gozialid–
It is practically Freemasonry personified, “therefore they should
wirunsihmanſschließen” (Circle, No. 4, 37th year, p. 61).
What they both have in common is the fight against clericalism and
against all excesses of nationalism. This is for...
first to notice that in Freemasonry language “clericalism”
is always used synonymously with Christianity, and
secondly, that excesses of nationalism only occur in Germany
They were never discovered and fought among the Slavs.
German sentiment in itself is, according to Freemasonic understanding,
already an “outgrowth” of nationalism, Czech
However, among the Czechs, attitude is always considered something
Of course.

Also Br.. Dr. Alexander Holländer (Lodge “Future”)
comes to the conclusion that the ultimate goal of Freemasonry and
Social democracy is largely the same.
(Sermon at the Grand Assembly of the "Symbolic Grand Lodge")
from Hungary”, Buda Pest, April 16, 1905, taken from the “Circle”,
35th year, page 147).

The abolition of the lodges in Hungary has had a widespread impact.
These questions brought to light a large amount of archival material. Thus

This is taken from the 1911 annual report of the lodge "Demokratia" highlighting that the “restoration of international solidarity⸗ "The act" can only be undertaken by "red Freemasonry".

could, in order to achieve "our ultimate goal." What this entails. The goal to be seen was shown by the equally seized secretary. Council report of the "Eötveößs" lodge from 1918. According to this memorandum Brother Dr. Ludwig Balint stated: “The ideas which the Making humanity happy... is also our ultimate goal. These ultimate goals are called cosmopolitanism and atheism. and Communism." It was therefore not surprising that The government of the Counts Karolyi in 1918 consisted solely of Jews and Freemasons. Marrijten existed. That was the true face of the charitable. Humanity!

Brother E. Szekely shares the same view as Dr. Balint: The Social Democrats' program is essentially also theirs. Program. He demands that one participate in the creation of the future⸗ should actively cooperate with the socialist state. In particular but Freemasonry must adapt to the socialist or– (ganiſation rege teil.) Br.. Szekely practically demands,?) that Freemasonry is entirely committed to radical democracy⸗ must swear an oath and join the workforce; that's what's required. it is the only way, since bourgeois liberalism is widespread Europe, so in Belgium, in Austria and in Hungary completely I have managed it. So: First with liberalism, and if it is no longer possible with his sworn sworn Enemies of Marxism. — A wild example of Freemasonry Loyalty to one's convictions and strength of character.

But if Brother Szekely believes that the Freemasons should the numerically much stronger working class as an auxiliary force By connecting, he intends to do exactly the opposite. They say that the Freemasons should be at the top as leaders. the workers shall join forces and form their protective force. Br... Dr. expresses this thought much more clearly and vividly. Alexander Holländer; he compares the Freemason to a Wanderer, who with arms outstretched longingly towards the The Isle of the Blessed stares. “Then a…” Boat, steered by a tub, dented skin, suntanned, whose hand is calloused, whose body is sinewy and thin with Toil and hardship; he takes the one yearning on the shore across. He stares at his boat and brings it safely to the island. of the blessed. Freemasonry is the wanderer,

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1) This happened before, by the way; numerous leaders = Social Democrats Call the Freemasons' lodge, jo Br.. e Br.. Schuhmeier

Dr. Viktor Adler, Br. Ellenbogen, Br.. Karl Seitz uma

The meeting of the “Symbolic Grand Lodge of Hungary”, April 8, 1906.

"The boatswain, social democracy." All sorts of high-
Attention! Truly a fitting, a profound comparison: On
Only the wanderer remains on the Isle of the Blessed.
Freemasons back, the social democratic Boots-
The man, however, has done his duty and will be quickly dismissed.
finishes and is allowed to turn back.

However, this basic idea is expressed quite unequivocally by the
Viennese Masonic organ “Der Zirkel”, from; in No. 29 of
In 1906 we read the significant words: “The spirit
The times demand of us (Freemasons) that we take the lead.
to take socialism into their own hands, and in this way
Several lodges have already found the right path and the
"Right means." So 3. B. Br... Schuhmeier, who is an eager
He was a member of the Viennese lodge "Socrates" and once even
(a ritual lodge work performed in front of thousands of workers!)
tete and finally spoke the chain rhyme.

Br.. Szekely's advice: one must focus as quickly as possible on the
Incidentally, the practice of swearing in radical democracy was also used elsewhere.
Implemented by Austrian Freemasonry.
Viennese Lodge “Pioneer”, or more precisely, whose hammer is wielded≠
The chairman Br... CV Zenker, founded the radical
(democratic) party and conquered with the help of hunched-up knowledge≠
The German nationalists lost their seat on the Imperial Council (1911)!

How did the Austrian Social Democrats free this?
Masonic leadership taken hold? - The answer is simple:
She willingly lets the brrn .. eagle, elbow vim,
lead; she is clueless, she knows nothing of the secret Be≠
Drawings of Brother Adler to Brother: Baron Rothschild and
She apparently wouldn't see anything particularly special in it either, if
She learned that occasionally the representatives of Great-
capital and proletariat with an artful masterstroke
embrace brotherly

Not everywhere are workers so easily swayed by the lodge.
bully. In northern Italy, for example, the Italians have done it.
Workers explicitly stated that it was an unavoidable
It is the duty of socialists to expose these secret organizations.
to keep completely away; for by belonging to the

Freemasons⸗Order — they declared at a mass meeting
in Milan on February 24, 1907 — a steady resistance would arise⸗

) Masonic term for assembly.

Freemasonry, charity, and politics. 75

conflict between the blind obedience that the Freemasons demand⸗
those duties which are owed to a comrade as a member
a workers' organization is responsible for, "quite apart from the fact that
We Freemasons have nothing to offer us proletarians⸗
Hope, but also fear everything... And on the social level...
At the democratic congress in Ancona in 1913, Benito Mussolini demanded…
Lini already at that time the complete liberation of the workers' movement from
the Freemasonry, which also approached him with enticing invitations⸗
had occurred. This strong statement, however, constitutes a
Exception, because in Italy it was also the rule that the free⸗
Masonic and Social Democratic leaders are very much at odds with each other.
maintained close ties and still do today despite all prohibitions
entertain.

All these quotes clearly show that the
Charity merely forms the cover of Freemasonry, which
in reality it is to be regarded as a political secret society —
not only here, but almost everywhere in the world, be⸗
especially in Italy, where, by her own admission, she had been living since 1821
instigated and led all revolutionary undertakings.
Through their grandmasters Mazzini and Garibaldi, the whole
Republican Party pushed through and the Italian government in 1870
prompted the occupation of Rome. 1) Numerous Italian suls.
Prai enter were Freemasons, jo Br.. Depretid, Br. . Crispi,
Br. Zanardelli; but they were all allegedly “not”
political lodges were attacked most vehemently because they were at the Three⸗
federally determined. Regarding the political activities of the Italian Mau⸗
Therefore, there can be no doubt whatsoever about its existence; it combats
not merely the Pope, but the Christian idea
in general, but especially the monarchical form of government.
The very reserved Freemason Dr. Ludwig Müffelmann throws
Italian Freemasonry was characterized by almost political ambition and
points to their overwhelming share in Italy's participation in the war
After. Another Freemason, Br... v. Wilbitz in Turin,
declared openly that the Roman Grand Orient was only for political purposes
purposes are effective and many members of the “Supréme Conseil” (of the
(Supreme Council) are criminals who belong in court.?

And in France? — Exactly the same picture. Br. :.
Baron von Keitzenstein explicitly states: “Almost all politicians

/ See gs SEH Br. . Chioſſone's, printed in the “Revue Maconnique”,
June 1907, pp. 89–95.
7) Cf. 3 Gruber “The poisonous core etc.” 1899. pp. 303 ff.

"France's Freemasons were or are found.") There too, they are found
Lodges – schools of politics. But not just the members, also
The lodges themselves are involved in politics: “The French government
is entirely under the rule of the Lodge. ... Since Mac
Mahon are all presidents of the Republic of the Lodge
not merely integrated, but active agitators who are in
the lodges held a more or less excellent position⸗
have taken. ... Likewise, all those men who are in
play a role in wineries or in important government offices,
of Freemasonry. In general, in the fran⸗
In the Czech Republic, no one can hold an important office unless they are from
the lodge is recommended.“?) Even the laws are in the
Lodges developed and presented to the government, respectively
Submitted to Parliament for approval! Is the
Government compliant – says Brother Freymann –, so this will be with
Satisfaction acknowledged, if she is delinquent, then it will depend on the circumstances.
those who were reprimanded or excused; those who remained unconsidered
However, the demands are once again referred back to the government.
Based on the accountancy reports of the Grand Orient, it is possible to
For years, the full agreement of the lodges⸗
decisions and legislative measures of the
Prove it to the government. It is not uncommon that
higher-ranking officials who, with the help of the lodge, obtained high state offices⸗
long enough to appear before crucial meetings in the lodge,
to receive advice there. ... The expressed
The lodge's sphere of influence is parliament. The elections
They are under the influence of the lodges. The French parliament is a
A self-proclaimed Freemason parliament. The "repu⸗
“Blikaniſche Block” (Republicans, Radicals, Radicals)
consists exclusively of Freemasons. The left-wing radical
At least the conservative socialists are under Freemasonic leadership:
All this is told to us by a German Freemason who has been a member for a long time.
spent years abroad, particularly in Paris.
I became thoroughly acquainted with lodge life and participated in the "work"
participated himself.") By French masons
It confirms it. Even Br... Hiram (Limoufin) openly admits,
that Freemasonry has been a corporation since 1871
shifted to politics. "That contradicted its constitution,

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75 Albin Frh. v. Reitzenstein “Freemasonry in France”, Berlin 1906,
eggs “On the Paths of International Freemasonry” by Br.. Ernft

3
Freyman
N Br. Ernst Freymann, ibid.

their rules, their interests, but the interest of France
and the Republic imperatively demanded it.") That is now
by no means a derailment of this Masonic publication⸗
tes, for it had already established the fact earlier, “that the free⸗
French masonry currently “an influential political force”
table group free.)

This is a particularly powerful political piece, the Ver⸗
Sensitivity snatched away: In November 1870, the lodge demanded
“Henri IV.” and nine other Parisian lodges formed a
"Impartial" ()) court to see King William
to drag Prussia and his son before this court,
because she had committed the greatest crime and presented herself as
Freemasons against the “Ge⸗” they solemnly swore to.
“Sets” of Freemasonry have passed:

"Wilhelm von Hohenzollern and his son are
Consequently accused of perjury and slander
rates. Freemasonry worldwide invites you within three months.
"Bring people before the bar of their court!"

(Moritz Busch also reports on this.) The meanest —
Busch writes — how the French lodges behaved.
Thus, the “Courier de Lyon” reported the following, probably unheard-of,
Call:

"The delegates of the RRC and the FRJ Freemasons"
(loggers!) in their meeting in Lyon on November 26, 1870
The following verdict was announced:

1. Wilhelm and his two companions Bismarck and
Moltke, scourges of mankind and through their insatiable
personal ambition is the cause of many murders (1), arson
and looting are outside the law, like
three great dogs.

2. To all our brothers in Germany and the world
The enforcement of the present judgment is ordered.

3. For each of the three condemned bestien (Emperor)
Wilhelm, Bismarck, Woltke) is one million francs
approved, payable to the enforcers or their heirs

through the seven central boxes.")

1) Acacia, June 1908, No. 66, p. 406.

9 Acacia, 1908, No. 62, p. 81. For further details, see the “Cabiers de Ordre”, an anti–Masonic monthly magazine (Paris, 14 Rue de l'Abbaye), which in 1927 continuously named the Freemasons in parliament, senate, governmentlich . and at the same time named the lodges to which they belonged.

Busch “Count Bismarck and his people”, p. 462.
') Seel in Karl Heise, “Entente Freemasonry and World War”, pp. 23f.

In 1919, two Hohenzollerns were also supposed to submit to an “impartial” "A 'fish' court is available. Again, there are freedoms." bricklayers who are calling for a court to address those “Ver≈ to judge the “breakers” who participated in the “fall” on Belgium are guilty. Wilhelm II, the German Crown Prince, the Kings and Crown Princes of Saxony, Bavaria and Württemberg, the commanding generals, all of them, everyone should be held accountable. Words were drawn: that's what the Parisian lodge "L'a vant" wanted. "Guard"! The "Supreme Council" of the French Grand Orient goes even further; he immediately labels all German Freemasons as Perjurers who violated the "sacred principles of who had betrayed Freemasonry! At the same time, all Germans, Whether Freemason or not, condemned wholesale. This This curious cultural document dates from December 13, 1914 and ijt in einem Buche Br.. Müffelmanns vollinhaltlich ab≈ prints.)

Is further evidence of the political activity of the French bricklayers? Should one recall the note affair (L'Affaire)? of the fiches) of the French War Minister Br.. André ers internal, which on the largest scale made inquiries into the political and Did the officers' religious beliefs influence this? Should one consider that? to point out that the separation of church and state in France Is wealth essentially the work of the Freemasons? Should one first prove extensively that the hatred of Germans and the Germans≈ their actual seat in the French lodges Has? That the "idea of revenge" is always artificially nurtured there. and was raised? — Enough about what fran– Swiss Freemasons themselves admit and German brothers: confirm; Br.:. Bouley, 33... rightly calls the fran≈ The Roman “Grand Orient” is a “historical power that has existed for almost over two centuries their influence spread across the entire world≈ has practiced, whose role and activity are judged differently. will, but no one can remain indifferent.””) Bouley was vice≈ President of the Council of the Grand Orient of Paris;") the speech

was born on October 27, 1907 in the Cologne lodge "Freimut und
held forth on “truth” and called for a storm of approval there.
gifts for the French brothers. Very telling.

1) Dr. Ludwig Müffelmann, “Italian Freemasonry and its impact on
"Italy's Participation in the War", Berlin 1915, A. Unger Publishing House.
Br. . Bouley's speech in Cologne, October 1907, cf. Br.. Wilhelm Ohr,
“The French Spirit and Freemasonry”, p. 44.
Brother Bouley was later sentenced to three months for fraudulent company formation.
Sentenced to prison; see the report in the "Herold", 1914, p. 370.

member of the "Grand Lodge of Freemasons of Germany",
which is considered monarchist and loyal to the state!

The Freemasons of France have also joined most
empowered by social democratic trade unions; into⸗
The following Social Democrats are Freemasons in particular: the marriage⸗
former Prime Minister Br.. Aristide Briand'), the former
President of the RF Bro. Millerand, Br... Marcell Gembat,
the former Minister of Munitions, Brother Albert Thomas, the
Members of Parliament Br.. Guesde, Br... Renaudel and others⸗
the others. That the Freemasons, who placed themselves at the head of the
They were appointed by trade unions, predominantly of Jewish descent.
are and strive to bring the workers' movement to Judaism
to make it useful, according to a report about a large urn.
employee assembly, which took place on April 3, 1911 in Paris-
and against the predominantly Jewish Freemasonic
(He was held in the most vehement manner.)

Freemasons are also politically active everywhere else, for example in…
Example in Belgium; the Belgian Grand Orient was even the
first, who (around 1840) applied lodge work to the study of politics
extended to table-related questions. This stand was explicitly—
point 1854 under the then Grand Master Br.. Verhaegen
approved and maintained unwaveringly to the present day.
The goal of Belgian Freemasons is the Belgian Republic.
Pro-French and anti-German sentiment among Belgians
is linked to the close relations between the Belgian and French
This can be attributed to the Grand Orient. The large proportion is remarkable.
The involvement of Belgian Freemasons in the question of defense—
Reform. The question of conscription was a point of contention among the various lodges.
Meetings were always on the agenda; that was in 1910 and 1913.
so immediately before the outbreak of war, significant
enough for the famous Belgian neutrality and the well-known
The Freemasons' love of peace!

English Freemasonry is also politically active, however

in a completely different sense; she pursues generous global politics,
However, it shies away from heinous crimes and bribery.

1) In view of the exposure of Freemasonic activity in the League of Nations in 1927 (see Chapter XXIV) an attempt was made by German masons to Briand and Poincaré contrary to the finding of the Masonic "Berl. Tagblatt" v. 3. 6. 27 to present himself as a non-mason in order to deny all closer ties. In contrast, Brother Pinkow expresses this in "Power and Influence of Freemasonry". The affiliation of Poincaré, Clemenceau, 11105 1 etc. was established.

) See “Deutschsoziale Blätter” of April 8, 1912.

2) See “On the paths of the international ae p. 10.

and not back down from word attacks; she fundamentally supports
all rebellious movements from abroad (Kosuth, Mazzini,
Garibaldi, Magalhaes Lima, etc.). Politics of the English Free
Freemasonry and official English politics is one and the other.
the same, because the respective government serves the free people completely.
Masonic ideals. (Attempts here at least with regard to…)
to bring about a change in foreign policy, they made it possible in 1927 in≠
noticeable within the conservative government, but not in a
(Standard that one could report on this in more detail).
One might almost think, says Brother Freymann, the Freemason.
It was founded specifically for the purpose of providing England with the
aspired to dominance on water and land-
to create and secure! !")

The American Freemasons are also involved.
politics are inextricably intertwined; in the Senate they form the majority.
In fact, in the House of Representatives, it even has a two-thirds majority.
Washington itself is practiced by the brothers of the Scottish Rite.
exerts a strong political influence; after all, her former boss was
Br. Richardson, 33, President of the Democratic Election
committees. It was repeatedly emphasized in English lodge publications-
emphasized that the good relations between England and America
through the friendly-brotherly relationship between English≠
(are significantly promoted by both German and American Freemasons?)
The conclusion is obvious that America's entry into the
World War II was primarily the work of the Freemasons;
(The correctness of this conclusion will be discussed in the 25th essay on≠
(evidently demonstrated!)

As for the German-American brrr., yeah, I find them
Most are alienated from their people; many also present themselves as "German".
out, without actually being so. Among the chairmen and secretaries
German lodges, for example, have the following names: Bern≠

hard Hertzbach, Charles Schmiel, WK Tutlemond, A. Mailänder, Adam Licht, M. Gold Schmidt, Eugen Cohn (from the German Lodge “Ling Salomon”) – The The leading brothers... are therefore largely Jews.

Until now, only the political activity of the Freemasons spoke. What about their political leanings? especially as far as the German Freemasons are concerned, it is usually said claims that the members of the three Old Prussian Grand Lodges are Monastic and loyal to the state, the brothers: of the other five

1) Ibid., p. 11.

) “The Freemason's Chronicle” 1901, II. 135; quoted from Gruber “Free⸗

Masonry, World War and World Peace” Vienna 1917

German Grand Lodges tend more towards international and republican [context missing]. towards a bikanian direction; that may be; but perhaps the The first claim is not entirely correct: the circumstance, that relations with the “Grand Orient” in Paris and with "Grande Loge de France" renewed and such to the "Supréme The “Conseil” of Serbia was only convened several weeks before the start of the war. Despite all the "nationalist" efforts to achieve this, the spun narratives remain. It's worth considering the revolt of 1918, at least. And even if... end of the war under the constraints of circumstances the Bee Relations with the Grand Orient of Italy were broken off, One must not overlook the fact that this only applies to… Italy's case, while relations with the The Grand Orients in other hostile countries were merely "resting" at that time: That too gives one pause for thought. And what if it's even Br." Gartz, Grand Master of the "Grand Lodge of Freemasons" Germany's" at the anniversary celebration of the Belgian Grand Orient (Brüffel 1907) assured, “despite the diversity of forms Freemasonry is the same in Germany as in Belgium”, “) This is all the more concerning: Belgian Freemasonry is at risk. with the French on the same level of understanding and Activity! Nevertheless – let us leave the German Freemasonry– rerei initially out of the game.

But as far as the Freemasons of the other countries are concerned, a⸗ Finally, Austria and Hungary, so one can rest easy. To say with certainty that their main activity is in the political field lies; its main purpose was and is in monarchical countries of complete overthrow of the entire existing state and society⸗ Company order; politicians and statesmen, indeed entire Parties should gradually move towards a more republican approach. Thinking is converted and educated, and the “suns⸗ “radiant” (the organ of the Freemasons’ Association, e.g., Sun) reported

in No. 2/3 1923 proudly the “Czechoslovak Grand Lodge ‘Leifing zu
the three rings!” have among other things the following theses for the vote≠
Wellt: “The preferred care of external work (h, consisting in
Propaganda, spread of the organization, influence of
Federal government on political and economic issues."

From this perspective, the World War appears as
the world showdown long prepared by the lodge≠
Freemasonry, whose political general staff is in London
and whose intellectual leadership is based in Paris and New York.

1) Bulletin du “Grand Orient de Belgique”, 5907 1st issue, p. 63. SE
Important World Freemasonry. 11th edition.

X,

Revolutionary Freemasonry, especially in America
and France.

What is the point if, in the Knight≠Kadoſch≠Grade

Could dagger thrusts be directed against a royal crown?
The Knight≠Kadoſch≠ degree is the 30th degree of the Scottish Rite.
Teaching method, the most important level of the entire system; the ascent—

The recipient actually suffered stab wounds during the induction ceremony.

against a papal tiara and against a royal crown
lead. It is meant to symbolically recall the execution of the Templar—

Grandmaster Jakob Molay will be remembered, who died on March 11th.

1314 — allegedly as an innocent victim of the papal and
royal despotism — was burned in a slow fire.
The ceremony itself is admitted by Freemasons and is
also fairly well known in educated circles; the
The spirit of revenge that speaks from it is, incidentally, still very much alive today.
As lively as ever!

The right to outrage is being challenged by leading Masons.
Theoretically and practically expressly recognized; the world Freemasons—
rei wants to “help” all those peoples who strive for their liberation,
all revolutions that oppose the hated “Ty—

"running" direct.")

Such reprehensible means, which are therefore under certain circumstances free⸗
Bribery, murder– are among the punishments that may be used by masons.
attacks, conspiracies, etc., as the Freemasons call them, murder–
The attacks on Mussolini can still be clearly proven today.
have. Hermann Gruber rightly says: “The freedom…”
Freemasonry is nothing other than a worldwide–
branched society of conspirators.") He certainly doesn't mean anything by that.
Untrue3; the Hungarian Freemasonry journal "Kelet" is indeed openly published.
Regarding: We are conspirators, we are conspiring against

1) The German high-degree lodges, especially the genuine Rosicrucians, reject
Revenge is rejected; it is emphasized that God alone has the right to take revenge.
(From a letter from a German high-ranking mason to the author).

2) When Masonic writings refer to "tyrants", they are referring to...
This always and exclusively refers to the monarchs. Wilhelm II is in their
Eyes just as much a “tyrant” as the overly benevolent Emperor Franz Joseph I, the king
of Spain just as the King of Greece was. One exception.

Only those kings who are Freemasons or who willingly allow themselves to be led by them do
) Hermann Gruber “Mazzini, Freemasonry etc.” Page 62.

the current social order and are working on its destruction⸗
tung. “Social order” is an ambiguous expression; ge⸗
This refers primarily to the monarchical form of government. Also, the
well-known lodge writers and former editors of the "Bau–
“Hut”, JG Findel indirectly admits this: “All around us
Here the spirit of this (French) revolution permeates the
Weapons of the people in fine, revitalizing power. Many old
Tyranny (i.e., monarchies) is already under his rule.
Touch collapses, others writhe in death.
"Fighting the transformation.") Br.. Sicard de Plauzoles from
Freemasonry refers to the "Grand Orient" as its "mother".
the revolution“,) which is correct insofar as the ideas of the
Revolutions mostly originated from Freemasonry, but always
nourished and spread by her, find Br. Perrin, a
Member of the French Order Council, seen in the Grand Orient
(from France, the guardian of revolutionary thought.)
Felony and outrage are just like VR .–. AG Wackay
openly admits, from the 33rd degree, no Masonic offenses and
therefore not subject to any Masonic punishment;") in contrast»
Partly, revolution is not merely a right of the Freemasons,
jie is even “in certain cases a sacred duty”.")

This is the conclusion reached by the leading English free–

maurerblatt on the interpretation of the "duties" of the mason.
If the conspiracy succeeds, the Freemason will be celebrated as a—
Crowned heroes honored, such as Brother Magalhaes of Lima after the
successful revolution in Portugal; if it fails, then
to the best of our ability, we provided him with at least some support and assistance; he
Lovingly received as martyrs and protected by the lodge,
such as Br. Kosuth, Klapka, Türr and many others. (Tref≠)
Fend therefore remarked at the time that the Freemason Stark regarding
of the French Revolution: "Without secret societies, it would have been possible."
There were no secret political committees and the Revo—
"The solution would never have been completed" — a sentence that is generally
still holds true today, more so than ever before, and its
The truth is everyone in the second volume of Louis Blanc's history of the French.
can verify the Czech Revolution.") It is therefore also no wonder—

1) J.G. Findel, Principles of Freemasonry in International Life. p. 165.

2) Taken from Wilhelm Ohr: “The French Spirit and Freemasonry”, p. 128

) Ibid., p. 151.

*) AG Mackay, “Masonie Juris prudence”, Neu-Yort 1867, p. 510, cited
at H. Gruber's.

5) The “Freemason's Chronicle”, London, 1875, I. 81).

e) Information on the relocation of key positions can be found in A. Rosenberg: “The Ver≠
Breaking Freemasonry” (J.F. Lehmanns Verlag, Munich, Mk. 2.—). ge

that wherever revolutions have occurred in the last two centuries,
political attacks and coups d'état took place, Freemasons their
They had a hand in the game.

Even the conspiracy of 1776, through which America
forcing independence from the English mother country was
largely the work of Freemasons. The American
But Freemasons were also very practical people; that's how it was.
Brother Jefferson, who wrote the "Declaration of Rights" in the Bers
version of the United States prevailed; and Br.. Lafayette
played in both the American Revolutionary War and
played a prominent role in the later French Revolution;
Br... Georges Washington, the national hero of the Americas≠
Kaner was also a Freemason. The American state...
Benjamin Franklin, whom we know as the inventor of
The lightning rod is known to have been a Freemason, at the age of 30.
already "Master of the Chair" and soon after Grand Master; he
It was also the occasion for Voltaire's formal induction into the lodge.

caused. The same applies to Mexico. Br.. Krumm≠Heller,
who lives as a doctor in Mexico and is supported by his friend, the President≠
denten Br... Carranza, during the last coup to the colonel
He was appointed, tells in his history of Mexico without any
Concealment that all the upheavals in Mexico and America
...were caused by Freemasons in general. Br."
Krummgeller is a high-ranking mason (33rd degree) and therefore a top-level mason.
"unobjective guarantor."

We see exactly the same picture in South America. A
Human age after the United States Declaration of Independence
The fight for freedom against Spanish rule began there in the states.
Shaft and once again we see Freemasons at the top of the
Movement stands still. Since these facts are in non-Masonic contexts
Circles that are likely little known or not known at all, be they here
based on an impeccable source, the Masonic
excerpts from the weekly magazine "Der Zirkel": The
first organization of the Spanish-American struggle for freedom
It was under the sign of Freemasonry. The freedom fighter
Brother Miranda first sought the Spanish crown for the idea.
to win, the Spanish-American provinces from free
Granting pieces independence was in vain. "So
Did the decision then remain not of reason, but of force?
reserved." The Lautaro Lodge, founded by Miranda, which

1) “The Mysteries of the Elders of Zion”, page 158.
9) “Der Zirkel”, Vienna, April 13, 1913, No. 28, pp. 428 ff.

its primary goal was to shake off the Spanish yoke,
played a crucial role,
because she created the connection between the capital cities of
Spanish colonial rule: Mexico, Carracas (Venezuela),
Lima (Peru), La Paz (Bolivia), Santiago (Chile) and Bu-
enos≠ Aires (Argentina), fo dass auf ein gegebenes
Signs that the upheaval everywhere is almost becoming a reality.
which could take place in due course. Chairman of the Lodge in Buenos Aires
Aires was the General Br.. San Martino (Whoever is not only in trouble≠
tinien, but also in Chile, Peru and Bolivia the Spanish
(dealt the death blow to the rule). The lodge also included the
General Br.. Zapiola. Freemasons of importance were also
the well-known revolutionary Brother Juan José Castelli, then later
among others, the victor in the war against Brazil: General
Brother Carlos de Ulocar, vim. The Freemason explicitly declared≠
newspaper “La Cadena de Union” (Buenos Aires) in June 1925
in a polemical essay against Mussolini: “The Portuguese Republic≠
blik ijt is also a work of Freemasonry, the Argentinian Res
Publicly, it is finally the result of a revolution that has divided the members

carried out by the lodge "Lautario", which included Alvear, San Wartino
Rivadapia, etc. belonged. Our brothers have always been of the highest rank.
What embodies intellectual liberalism, 3. B. Urquiza,
Roca Derqui, Obligado, Witre, Sarmiento etc.”

Whether the introduction of the republican form of government (1811 to
1823) which has been so beneficial to the peoples of South America, may it be gone⸗
The fact is that in all these republics decades
bloody civil wars raged through them, which hindered the flourishing of these
States have been far more hindered than helped.

The French Revolution (1789) was initiated by Freemasons.
not merely prepared, but rather created by them as their own
own work; there is a wealth of evidence for this⸗
(positions.) However, the intellectual preparation was carried out by the
so-called encyclopedists, although it should be noted that yes
especially at the urging of the French Grand Lodge and also on
whose costs led to the creation of encyclopedic literature!?) But"
These were the most outstanding encyclopedists, such as Br..
Montesquieu, Br.:. Condorcet, Br.. Diderot, Br.
Helvetius, Vr... D'Alembert, but above all Br.. Bol»
Voltaire himself was a Freemason. Voltaire had already received it between...

1) Compare this to Rosenberg in "The Crime of Freemasonry".
related sources.
) “Orient”, Ofenpeſt, 1892, No. 12, p. 288.

The light was lit in a London lodge in 1723–1730 and was elected in 1778.
under truly extraordinary celebrations into the famous
Paris box “Les neuf Soeurs” recorded.

The next purpose of the French Revolution was, of course,
to eliminate the Bourbon dynasty and Louis Philippe,
Duke of Orleans, Grand Master of the French Free
Freemasonry, to proclaim him King of France. Since one...
But when the mob was used as a tool, instead of this it happened
first to mob rule, which eventually took over the entire Free State⸗
The Freemasons swallowed them up. Also involved in the outbreak of the horrors⸗
rulers who practiced murder in the streets wore
The Freemasons themselves were to blame, because in one of their meetings
The implementation of the “Systeme de la terreur” was decided upon.
and at the same time named those persons who initially
They should fall victim to this policy. It is precisely the same ones,
the first weeks of the “glorious French revolution—
"lution" hung on Paris's City Hall Square or otherwise
widely murdered and their heads placed on pikes in the streets
were carried around the city: guarantor for this is Br.

Mirabeau.) Danton, Robespierre and many others were
also Freemasons; they prepared the plans which then
were carried out by conspirators of lower rank. Also
The execution of King Louis XVI was orchestrated by the Freemasons.
out, which, as the Freemason LK Cadet⸗Gassicourt told us⸗
shares, in the palace of their Grand Master Philip of Orleans their
had secret meetings. That the murder of Lud⸗
Wig XVI. was a matter already decided by Freemasons in 1786,
Furthermore, we will be given all the details of several Cinges
consecrated those who had belonged to the order for a longer period of time.
Among the lodges, there was in particular “Les Amis réunis” (?) in
Rennes, from which the most important men of French history emerged
revolutions have emerged. Besides those already mentioned.
Brr... Condorcet, Mirabeau and Robe Pierre can be found there.
as members, among others Abbé Siéyès and Marat,?)
during Br.. Brissot, Vr .–. Camille Desmoulins and
Br.. Danton belonged to the lodge “Les neuf soeurs”. Wit
Therefore, Brother Felix Portal says: “On the work of the lodge
the French Revolution began,” and with full force

1) Cf. the Se EC “The Freemasonry of Austria-Hungary” pages 182-183,
Vienna, Herder Publishing House, 1897.

7) Ibid., p. 185.

Jean-Paul Marat became a Freemason in London; this monster,
The woman who was murdered by Charlotte Corday is of Jewish descent.

All French Freemasons, up to the present day, are right.
The revolution of 1789 is claimed as their work. Thus.
This also explains the boisterous cheers and the proud self-confidence.
with which the Freemasons brought the “glorious revolution” to the whole world
welcomed the "lution." "From our temples – it is said
In a speech from that time that has been preserved for us – the first
Sparks of the sacred fire, which spread with lightning speed from the east
westward, spanning from north to south, the hearts
all citizens were ignited.” (The speech was delivered in Paris)
Lodge “Parfait Union” on July 23, 1789 on the occasion of the first
(The Bastille was maintained.) If one considers that
Around this time, the number of French lodges exceeded 700 –
a hundred more than the current “Grand Orient de France”
and jointly own the “Grande Loge de France” – so
Can one infer the extraordinary nature of the number alone?
To draw a conclusion from the activities of the Freemasons of that time. All⸗
The “glorious” revolution of 1789 was later directed
against the Freemasons themselves; their leaders were killed by the mob.
murdered, the number of lodges fell to 12 in 1794,

In Paris, only one woman maintained the sacred fire, the Great≠
Meister himself, however, was in prison. In an official statement
the highest Masonic authority in France, i.e., from
“Grand Orient” will be republished – at the beginning of this century –
emphasizes that Freemasonry actually initiated the revolution of
(prepared in 1789!) and provided her with the formula in which
Their principles have become flesh and blood: Freedom! Equality!
Fraternity!

Freedom, equality, fraternity was and is now...
The Freemasons' motto is well known, and it is reflected in the French...
The origins of Czech lodges can be traced back to 1740. Thus
In this context is the "Declaration of Man and Citizens"
"right", which, at the instigation of Gr.-. Lafayette, was placed at the top in 1789
was enacted in the French constitution.

The Freemasonic “Acacia” (April 1903, No. 5, p. 351)
admits that the Revolution of 1789 was an attempt to establish freedom≠
to realize Masonic teachings. Only our history—
Writers know nothing about it, pretend to be blind and want to ignore it.

) “C'est la Franc-Maconnerie qui a preparé notre Révolution, la plus
Grande de toutes les épopées popularulaires que l'histoire ait enregistrée dans ses
annales, et c'est A la Franc-Maconnerie que revient le sublime honor d'avoir
fourni A cet inoubliable événement la formule op sont incarnés ses prineipes",

Also read the second volume by Louis Blanc: “Histoire de la Revolution”.
francaise“,

Failing to see the facts. For example, the well-known researchers H. Taine.
and A. Aulard, who both declare they are with their under≠
Investigations into the causes and preparation of the fran≠
The French Revolution never encountered the Freemasons! What
But Brother Hiram tells us in the "Acacia"? A large number
of the members of the Constituent National Assembly
the lodges. "They were Freemasonic members of the National Lodge."
assembly, which first the Breton Club, then the
Society of Friends of the Constitution and later the Jacobins≠
They founded a club. They did so following the model of Freemasonry.
and throughout its entire existence, the famous
A company that has branches throughout France
extended, public and secret meetings. To these
Only those that emitted light were permitted to the latter.
had to hold. ..)

That should be clear enough. And Count Haugwitz, Prussian
Minister and former Freemason, even Grand Master, he≠

clarifies in his well-known memorandum to the Congress of Princes in
Verona (1822): “I became firmly convinced that the
Drama, which began in the years 1788 and 1789,
namely the French Revolution and the regicide with all its consequences
its atrocities, not only (from the top leadership of the Free≈
not only that the Freemasons' Order had decided, but also that they
the actual result of the club's activities and the work done there≈
"The sworn oaths have been made." The unfortunate Maria Antoi≈
nice, but they had a deep insight into the Versailles court
having gained an understanding of the conditions there, she wrote to her emperor≈
Dear Brother Leopold II: Take good care of yourself down there.
Eight before every Freemason lodge; they'll tell you about it.
have notified. The local monsters are counting Dote
to achieve the same goal in all countries by this means
to reach. O God! Protect my fatherland and you from such things.
Misfortune! (?) The unfortunate queen, who was on the scaffold
ended, spoke the truth.

The French Revolution had to, in order to dispel any doubt about its
The actual perpetrators are addressed in more detail.
will be. For those for whom the shared portion is not enough, let them have the one≈
He should consult relevant specialist literature and he will understand the borgee
They were able to supplement their evidence with a hundred other pieces.

1) “Acacia”, May 1908, No. 65, pp. 334, 336.
) See “Freimaurer≈Zeitung”, November 3, 1886.

But how did the Freemasons behave under Napoleon?
And what about the later upheavals in France? Napoleon J.
used her and kept her cleverly and securely in check, the Empress Jose≈
Fine became patroness of the Freemasons, the ladies of her court
were admitted to the order; Napoleon's brother Joseph,
The King of Spain became Grand Champion; his brother Louis
Grand Master assigned to Napoleon; his brother-in-law Murat, the King
of Naples, also became Grand Champion; Eugene of Beauharnais,
The Viceroy of Naples was Weister of the Chair. But also fine
Generals held the positions of Grand Master and Master in the Freemasons' Order.
fter vom Stuhl ausgezeichneten Stellungen, so e.g. Massena, Keller≈
Mann, Warschall Bernadotte, etc.

Napoleon's attitude towards the Freemasons can therefore be summarized briefly.
to indicate that he is including them in his far-reaching plans
used it skillfully as a tool and understood how to manage the extensive network
to subordinate the influence of the federal government to its world policy.

With Napoleon's downfall, Freemasonry "sighed with relief".
on." ("Acacia", June 1908, No. 66, p. 403.) The Brr.-. fell

They quickly turned around and paid homage to Louis XVIII from the crowd.
Bourbon. When Napoleon returned from Elba, they ran to him.
again and betrayed the Bourbons; after the battle at
At Waterloo, they once again abandoned Napoleon to face Lud»
Wig XVIII. to lie in the dust. The Grand Masters Josef Bona=
Parte and Murat were removed from their office by the Grand Orient,
Otherwise, everything remained the same, as Ludwig had no intention of changing that.
to punish his brother's murderers. Incidentally, Ludwig was
XVIII. himself a Freemason, he had received the light in 1776, so
like his brother Charles X, who succeeded him in government in 1824.
But Charles X was against the Freemasons, even though he belonged to their group.
He was hated because of his beliefs. The holy fire revo=
Revolutionary principles, skillfully nurtured by Brother Louis Philippe.
the son of Br.. Egalité (Duke of Orléans), blazed
in 1830 it rose powerfully again; King Charles X was deposed.
driven and Grand Duke Louis Philippe of the provisional government
appointed king (citizen king) after he had done everything imaginable
had made concessions. Initially, a republic was...
Not to be thought of, the Brr... therefore, for the time being, they were content.
For, as the "Acacia" writes, Freemasonry had under the
The July Monarchy has nothing to fear, the Citizen King, her brother,
was her great protector. !)

) See “Acacia”, February 1908, No. 62, p. 86.

In the long run, however, the lodge became complacent with this.
She was not satisfied with the situation. She wanted a republic and stirred things up.
further, until the long-awaited revolution succeeded in 1848. The
Several Freemasons belonged to the new Republican government.
among them the Jew Cremieux. Wan tried all sorts of things.
Attempts to implement socialist systems failed; it led to…
furious street battles, to the military dictatorship and to the president=
Louis Napoleon, who eventually became Napoleon III in 1852.
deposed the throne. The "Acacia", which should know, assured...
We are most certain that Napoleon III was a Freemason.
and had received the light in a Swiss lodge.) He
was even a member of a secret society of Italian—
swearer, the Carbonari, and therefore knew the secret societies
from his own experience; he also became acquainted with the Orsini bombs,
which were meant to remind him of his youthful oaths. As emperor, however
Napoleon III soon found himself compelled to take action against the Freemasons.
to enter. By his own absolute authority, he gave them a
Grand Master, Marshal Magnan, who wasn't even a bricklayer
was and received the light and all 33 degrees in one day!
That was a great achievement. But he soon ruined it for himself.
then with the Italian grandmasters Mazzini and Garibaldi,
so that in the last years of his government he gave the entire

Freemasons were closed against him. His downfall (September 1st)
1870) was therefore most enthusiastically welcomed by them.

According to this, French Freemasons in the 19th century-
one hundred neither a particular strength of character, nor a firm but-
They demonstrated procreative fidelity. They adapted; they were
In order – at least outwardly – followers of Napoleon,
Louis XVIII again Napoleon's, once again Louis XVIII, then
Orleansian, republican, and more recently imperialist, until they
finally returning to their Republican starting point
arrived. But they were always – inwardly – revolutionary and
Both the Revolution of 1830 and the Revolution of 1848 had
She had a hand in the game; her wishes were immediately fulfilled.
the prospect of success, so they “hid their political ambitions”.
under the mysterious carpet of the lodge."

It was only in 1870, with the Third Republic, that the French
The Grand Orient is in the fortunate position of no longer having to feign feelings.
to have to, which were foreign to him; for the “Third Republic” stands
so under the influence of Freemasonry that they are badly⸗

1) See “Acacia”, June 1908, No. 66, ©. 405.

which can be described as a Masonic republic. Even the
Presidents Grenn and Carnot were Freemasons.
order, likewise Br.. Jules Ferry (Lodge: La cle-
mente amitie), Br. Felix Faure (Lodge “Amenité”), the
Prime Ministers Bourgeois and Doumer were Freemasons,
Likewise, the "famous" war minister André, the Winister Br...
Weline (“L. Travail”) and others

Naturally, Br... Poincaré is also a Freemason, of the⸗
similar to the “Tiger” Br.. Clemenceau, then the earlier ones
Prime Minister Br... Aristide Briand, Br... Painlevé,
Brother Viviani, Brother Dupuy, then the Social Democrats
Br... Millerand (Minister of War), Br... Marcell Sembat,
Brother Albert Thomas (Minister of Munitions); was a Freemason
also the friend of King Edward VII, Br... Del caſſé, then the
former Foreign Minister Br... Stephen Pichon, the President
the Army Commission in the French Chamber Br... René
Renault, the warmonger; Br. Hervé, the social democrat
Br... Guesde etc.; !) in short – they have the republic firmly in place.
in their hands!?) But that wasn't enough for them. Ever since
In a human age, they sought to expand their field of activity.
expand in order to possibly regain Alsace-Lorraine and
to overthrow thrones elsewhere as well; and even at the cost of
a world war

On the work of Brother Edward and Brother Delcaffé
This is not the place to go into more detail, since their actions are described by the
World history has been established. It is noteworthy, however, that since
In 1913, a man became director, then general secretary in the French
The Foreign Office, which was always well-informed by the "Berliner Zeitung", was appointe
Tageblatt” refers to him as the “all-powerful Director General”) and

1) In individual cases, it matters very little whether this or that politician
who actually implements the Masonic program, whether or not they are a lodge brother;
It is not uncommon for those men who pursue the lodge's goals in the outside world to
most effectively promote, not lodge brothers, although they are certainly among the
The lodge's influence is evident. The essence of royal art seems to lie precisely in this.
to consist of directing people at will, without them being aware of the influence
become; “one believes one is pushing and one is being pushed”.

2) Recently, Herriot's membership in a lodge has also been denied. Regarding this...
We read in “L’Ordre” (No. 2 of June 25, 1927): “The bricklayers of Lyon have…”
to ensure that he is one of their own and belongs to a lodge whose members are
to meet at the house on Rue Garibaldi; so far we have no definite proof.
found. H. ijt Honorary Chairman of the “Ligue d'Action et de la Défense Laique”,
which was founded by the lodge "Effort"; lecture in the chapter and council
Philosophique l'Effort on November 30, 1922 ... Board member of the "Ligne
de l'Enseignement", member of the Central Committee of the League for Human Rights".
I think that's enough.

2) No. 115, 1922, March 9, Morning Paper.

as the "real leader". This
Mann was the Grand Master of the Grand Orient Philippe Berthelot.
Philippe Berthelot was the author of all diploma-
financial notes issued by the French government in July
1914,) and once again we experienced the fact that the political
Threads of France through the hands of one of the Freemason heads
ran.")

Now, at the beginning of 1922, a scandal unfolded, which
The Chinabank scandal, for a while, stirred everyone's emotions
caused a stir, and involved Philippe Berthelot
was. He shed a harsh light on the conditions in France.
It was briefly about the following:

In the same year as Berthelot, head of the Foreign Office
was founded by his brother, Senator André Berthelot, with bel⸗
Greek and French financiers, the Banque Industrielle de
China. Thanks to the political support of his brother.
He succeeded in gaining the trust of the Chinese government.

secure, which then itself took a stake in the company and thus
Naturally, this attracted a huge number of Chinese savers.
On December 31, 1920, the amount of deposits was set at 1300
Willionen francs were stated. Witte 1921 s�pellte es sich nun her⸗
that a large part of the bank's money was invested in silk and rice—
It had been speculated. All recovery measures (issuance)
(new shares, etc.) didn't catch on. Philippe Berthelot
The French government then forced private businesses to
to come to his brother's aid; this also brought a con—
Sortium together, which advanced a further 100 willions of francs.
Philippe Berthelot later sent a “moral bolster”
— written by him to the French consul in Hong Kong
dictated — letter to the world, according to which the French government
I stood by the soundness of the China bank. Believing in this, I allowed
The Chinese trading community deposited their funds in the bank. It turned out...
{pater out that the signature of the then Minister-President⸗
denten Leygues was forged. He knew about the whole thing.
The opportunity was nothing. A telegram to London indicated the same case.
search on. Later it was learned that earlier balance sheets and
Dividend reports were falsified. In short, it was a rat's nest.
worst kind.")

) No. 4, 1922, January 3, Evening Paper.
2) Berl. Tagebl. aa O

) about France in the World War, see Chapter XXIV and Heise “Entente-free-

Masonry and World War."
4) See “Teutsche Zeitung” No. 324, dated July 15, 1921; “Das Deutsche
“Tagebl.“ No. 59, 1921 et al. Pages from this time.

A procedure was initiated. B.. Poincaré (who himself at
(may have thought of his dirty affair with the Suez Canal trials)
was — an honorary judge. Philippe Berthelot was invented as innocent;
He was suspended from office solely because of a "formal error".

The Grand Master of the Freemasons was not allowed to go to prison,
where he actually belonged.

Furthermore, it is characteristic how the Jewish-Masonic
The press reported on this. Only one voice.

The "Berl. Tageblatt" dedicated a long article to Philippe Berthelot.
Editorial. Initially, she praises fine people and literature.
knowledge, then his “love for the East Asian world”, “whose charm⸗

"but" he would not have let go after he graduated there in 1902⸗
I have done that. He has a “tremendous workforce” at his disposal.
decrees; he is neither a friend nor an enemy of German⸗
lands gewasen (that's what a "German" newspaper says about a man,
of whom she reported in the same essay that he had all
(French notes written in July 1914). And then it says:
"Now his time has come, but unlike himself, it probably
thought. A small technical error, a small
The Almighty's arbitrary action has occurred.
and Mr. Philippe Berthelot leaves the scene he had left.
has long been mastered."

Finally, the hope of French circles is expressed,
that the great Philippe will once again be appointed to an important position
"He won't have to wait long.")
"Exactly, as the 'Berl. Tageblatt' expressed itself some time later.")

It is necessary to understand the active global political forces.
to illustrate this even in less earth-shattering cases.
And so we are faced with the fact that a notorious high-
forklifters and counterfeiters go free, protected by fine Brr.-., who
They were essentially his subordinates. The "real leaders"
It's not always those who march at the front who are the ones who are best. Even Phi⸗
It wasn't Lippe Berthelot yet, but rather the financiers who
had placed his intelligence at their service. They will be Ber—
I'll get the lot again when things have calmed down.
It's already been promised... That's what we wrote in the 10th edition.
this book in November 1922.

And indeed: less than three years had passed and Br..
Berthelot returned to the French Foreign Ministry as Director-General.
He took office. As such, he accompanied Br... Briand also to —
Locarno!

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y Berl. Tagebl. No. 4 of January 3, 1922, Evening Edition.
) Berl. Tagebl. No. 129 of March 17, 1922, Morning Edition.

XL

Revolutionary Freemasonry in Italy.

the “revolutionary undertakings which have been taking place since 1821 (in Italy)”

"The events that took place were the work of the Freemasons," says [name omitted].
Br.. Chiossone in a lecture he gave in 1907 in Paris
Lodge “Solidarité” held.!) Even if this is true, then it means
This by no means suggests that they were involved in anti-state activities before 1821.
did not participate in the activities; but since they were always involved
Since they came up short, this period can probably be ignored.

The picture changed in an instant when Maz—
Zini rose to become the leader of the freedom movement. This man,
Born in Genoa in 1805, he can rightfully claim the head and the
He has been called the soul of all revolutions in Europe since 1821.
Even at a young age, he was involved with politics and revo≠
Revolutionary ideas, in 1827 he joined the Carbonari Society and
He founded a “Venta” in Livorno as her agent. He was—
He was held liable and charged, but acquitted for lack of evidence;
He then went abroad. In 1831 he called the connection
“Young≠Italy” (Giovine Italia) was founded, whose members are sworn—
had to dedicate themselves to the task of making Italy a »
to unite a unified, free, republican nation. This
The secret society soon spread throughout Italy; its members
were bound to the strictest secrecy, with weapons from≠
well—equipped and not particularly picky in their widowhood. 1834
Mazzini created it with like—minded Germans, Poles and Stas
Lienern the connection “Young Europe”, which initially the natio≠
National associations “Young Germany”, “Young Poland” and “Young
Italy" encompassed.

Mazzini's main goals were the destruction of Austria, which
Unification of Italy, the elimination of papal power, and the
The establishment of republics across the globe. He stood with
connected with the revolutionary men of the whole world, so with
Kosuth, the Polish revolutionary Stanislaus Vorcell
and the Russian Jew Alexander Herzen, all of whom were free≠
They were bricklayers. Europe was to be completely reshaped. Not.
Therefore, even 22 years after his death, the
“Rivista della Massoneria Italiana” by him and fine un-
hangern: “Mazzini, Garibaldi and Kossuth are basked in glory
of a fame that cannot be surpassed, the ge

) Printed in the “Revue Magonnique”, June 1907, No. 327, p. 8995.

"Crowned heads turn pale." 1) He tirelessly spurred on
against Austria and pushed for war. His Be:
These efforts found full understanding and financial support in England.
financial support. Mazzini was also responsible for the
World peace, however, he expressed his conviction that this
It would not be achievable without revolution and war.
He supported and promoted Garibaldi's military actions.
forces, such as his move to Naples and the one that went awry
Train to Rome. Giuseppe Garibaldi was certainly a Freemason.
In later years he even became Grand Champion of Life≠
appointed at a time.

Was Mazzini also a Freemason? He...
However, he occasionally criticizes the "hollow" nature of the work in his writings.
The “symbolism” of Freemasonry was expressed, which is not uncommon in

(degenerating into "undignified antics"?) He also criticized her for the fact that that they have no unified political program and are divided. I pay homage to a cosmopolitan, swimming society. Nevertheless, it can there is not the slightest doubt that Mazzini, likewise like Garibaldi, who was a Freemason, even though he was among his political ventures primarily focused on those he himself initiated founded secret societies and the Carbonari connection supported?) With the most prominent leaders of Freemasonry, Wonn he Incidentally, he maintained close relationships throughout his life, including with Aureli the editor of his later works, and with the Jew Adriano Lemmi, the later worthy (7!) reformer of the Italian Freemasonry, which he completely redesigned in the spirit of Mazzini. Earlier Already, at the end of the sixties, the South Italian Free State had— mason⸗Grand Lodge in Palermo fully complies with Mazzini's wishes adapted, which of course presupposes that Mazzini himself Logens must have been his brother. Mazzini — and with him Garibaldi — are also discussed extensively in Masonic publications— highly valued and praised beyond measure; the official lodge organ calls it jie are practically the “greatest stars of Italian Freemasonry”,”) the “Heroes of the Century and the Role Models of the Freemason”.)

1) Rivista della Massoneria Italiana", 1894, p. 151.
2) G. Mazzini, Opere di, J. Band, p. 120 and 29.

The Carbonaria (charcoal burning) comprised four grades; purpose of the Carbonari lodges The world revolution already took place in 1847—1849; it was particularly aided by the "ca "Nariistic burial society." To the Carbonaro, the four well-known letters mean

RI”: Jnstum necare reges Italiae. (It is only right and proper to protect the Italians (To kill kings!) According to the German Br.. Dr. Leopold Wolfgang possessed Mazzini, the patent of the 33rd degree of the "Scottish Rite." ("The Invisible One") Temple”, 1916, p. 308).

9 Rivista della Massoneria Italiana, 1891, p. 149.

) Ibid. 1891, p. 96.

Finally, there is also the specification of the "General". Handbook of Freemasonry”, where during discussion of the later Jewish-Italian Grand Master Ernesto Nathan is said to have He kept Mazzini's white apron. Mazzini himself will described as "Grand Master of Italian Freemasonry" (Vol. II, p. 25). Wazzini was Grand Master since 1871; he died in 1872.1) If Wazzini were less involved in his political endeavors based on Freemasonry, this can be attributed to that. that the lodges were divided among themselves at that time, a purposeful Lacking leadership and numerous inferior members

sat. After Mazzini's death, however, his best and
The most loyal students took over the leadership. At that time, the first order was founde
Council of Italian Masons appointed with 33 members. Under
Grandmaster Adriano Lemmi, Mazzini's personal friend,
Italian Freemasonry was formally established in 1887.
In 1872, the Masonic unity of Italy was established; it became a≠
"As far as fascism was concerned, they were entirely in the Mazzini"
guided by a stic sense. There is no better, no sly— for that.
gendered evidence, than Italy's entry into the World War, which
attributable exclusively to Freemasonic activity,
even if other Italians for different reasons than the
Freemasonry urged Italy to enter the war; of this
The speech will be explained in more detail later.

But quite apart from this world event, the Italian
Freemasonry has never been anything but revolutionary. Freemasonry was
it, which demanded that the Italian government occupy Rome
and the temporal power of the Pope would be eliminated (1870). (It
This is merely a historical observation, one might think.
(One can otherwise take one's stance on this event however one wishes.)

There were also countless free people among the irredentists.
masons, both from the lodges and from the official Freemasons≠
newspapers were evidently supported and promoted?) In doing so
It should be emphasized that Hungarian-Austrian Freemasonry
The very best relations with the Grand Orient of Italy under»
held, to Br... Kosuth, who had established a refuge in Turin
had found, organized formal pilgrimages and the hatred
the Italian stonemasons against the "wild House of Habsburg"
did not find it the least bit strange. Nor did anyone find it strange.
It is concerning or offensive that Italian lodges possess knowledge and
Approval of Grand Orient Wilhelm Oberdank as Bes

) See Alpina 1881, p. 142; Bauhütte 1880, p. 298; Orient 1881, p. 41.
2) See, for example, Rivista della Massoneria Italiana, 1894, p. 65.

Connoisseurs and martyrs celebrated that Triestine who was
A bomb attack on Emperor Franz Joseph J. is known to have been attempted.
and had paid for his deed with death. Such appearances
No one can be surprised by Br.. Mazzini's views.
about tyrannicide. "Killing out of revenge," he says.
Perhaps a crime, but putting an end to a tyrant
to do something, on whose death the well-being of the people depends, is
Warfare and virtue! !) This is entirely consistent with,
that Mazzini, as he himself admitted,?) once told a conspirator
a dagger was given, which led to an attack on the "traitor" and
King Charles Albert of Piedmont was to serve the “tyrant”. (The

The assassination attempt was only averted because the intended target Words had meanwhile come to have a different meaning.)

After this admission, no one will be able to talk about it anymore. raksen that Mazzini Austrian soldiers through his sendlinge had themselves stabbed in the streets of Wailand (1853) to a to provoke an uproar; that in 1854 the Duke of Parma was murdered was and the judges who had convicted the conspirators, died a violent death one after the other: “Systems of the “Error!” — For the spirit that was then in the lodges and the The fact that Italian secret societies generally prevailed is extremely difficult. signifying that Br.. Crispi, the later Italian Minister-President Francesco Crispi,) in his fine youth The well-known Carbonaro Orsini personally helped with bombings. to create pieces that would cut King Ferdinand II of Naples into pieces (should tear!) Yes, even more: the Mazzini Committee, whose The same Brother Crispi was a member and had then the king Ferdinand II was condemned to death and throughout Italy Leaflets were distributed denouncing the political murder as a homicide. They believed they had placed a reward of 100,000 ducats. promised to the one who removed the "tyrant" Ferdinand II from would clear the way. The soldier Ageſilas Milano committed Subsequently, an assassination attempt was made on him (1856), but he was captured and executed. When, four years later, Father Garibaldi in When he moved to Naples, he arranged a pension for Wilano's mother. from state funds and Br.. Francesco Crispi approved Wilano's deed even in the Italian chamber with the following Words: “This bold act will not make any patriot Milano a role model.”

d See G. Mazzini, ones di, XS 48, cit, after Hermann Gruber.
Ibid., III. pp. 340—342.

G. Mazzini, Opere di, Vol. XI, p. 36, note.
) G. Mazzini, Opera di, XI. Volume, p. 36.

“Make throws!” Such incidents were mentioned on the occasion of the murder-King Humbert II's funeral in Monza (1900) by Italian newspapers tern again remembers, their correctness is therefore beyond doubt; They are very indicative of the spirit that prevailed in Italy.

One might object that this is merely a demonstration of a Individuals, and indeed the entirety of Italian Freemasons, have thus nothing to do; indeed, one could refer to the letter of the deceased. Grandmaster Ernesto Nathan, who carried out the assassinations the anarchists on the occasion of the assassination of King Humbert3 from has strongly condemned it. But such statements are always accompanied by Exercise caution. We saw it in Austria very recently. Time has seen that a political murderer, the high-ranking mason, Brother Friedrich Adler, first appointed by his own party as He acted insanely and strongly condemned his deed. was; barely two years later, the same party won the be⸗ merciful murderers were greeted with tumultuous cheers by their party leadership. invoked. At the sessions of the United International to He presided over the German Reichstag in Berlin (1922)!

Enough of that; Mazzini and Garibaldi find their way to her Remained revolutionaries and republicans at the end of their lives, and the The Italian kings paid them homage! Their revo⸗ The revolutionary program was completely rejected by the Italian Freebricklayers took over, who are just waiting for the right moment, to also fulfill its last demand, the abolition of the To realize the monarchy and the nobility.

One more word about the assassination of King Humbert II. According to newspaper reports, the murderer, Angelo Pressi, was a Anarchist. (From the criminal's confession, fic). However, that he belonged to a Freemason lodge in Paterson in the state New Jersey belonged to it. He himself had never been to America, But he was hired by two lodge brothers to perform the deed.?)

Since 1922, Italy has been undergoing internal political upheaval. Zung, which still strives for the unity of the state, yet even more passionately than before, but

1) For example, King Humbert commissioned the monument to Mazzini, the most bitter of the Dedicated to his father's opponent, 100,000 lire; cf. "Neue Freie Presse", July 31, 1900.

See "The Secrets of the Elders of Zion," p. 62. Charlottenburg. Publishing house “Auf Vorposten”. 1919. 3rd edition; whether also Luccheni, the murderer c Empress Elisabeth of Austria, who was a Freemason, must remain undecided for the time beir to remain. However, it is difficult to understand why the anarchist Lucchent The Austrian Empress, who had never harmed anyone, had been chosen as a victim; the solution was that Freemasonry worldwide dealt with this

The obvious choice would have been to strike down the old Emperor Franz Josef I. Perhaps one of our readers knows something?

otherwise denied everything that had been presented as a key idea in recent years. Tenth, life was determined. Mussolini's march on Rome was therefore also a fateful moment for Italian Freemasonry: The lodge brothers had indeed tried to have their representatives in the to allow fascist movement participation, had fascism supported with money, in Bolzano even Blackshirts plastered the Walls with calls to arms of Warfonneria, but it didn't help. Fascism, as a national revolutionary force, wanted To be self-governing and not share one's power with the lodge. For a while, the real battle took place behind the scenes. themselves and only occasional clashes between fascists and Freemasons in the province pointed to the serious conflict. Within the fascist party itself, the question of freedom was raised. The issue of Freemasonry was repeatedly raised. Already in the spring of 1923 The Grand Council of Fascists declared its membership in Freemasonry. as incompatible with his political views and certain by a decree that no fascist may be a lodge brother. A A large number of leading Italian men subsequently left the country. War, among others three members of the highest fascist Councils who, when voting on the waiver of the vote, They had to hold. The lodges initially gave in, “celebrating” the year. During the rest of the march on Rome, like the Fascists, they humiliated themselves. on April 6, 1924, even to declare that the Italian people had been ousted. Rightly respect parliamentarism (a form under which the (who had ruled arbitrarily!) and called for fascist [actions]. to choose. But despite this outward hypocrisy, those in Brothers defeated in battle continued to assemble their army. to eliminate Mussolini at the appointed time. This struggle This ultimately led to an act unheard of in the modern world: On May 15, 1925, the chamber, trembling before Muffolini, had to Consultation on the draft law to tighten the association law Adopt a resolution according to which all secret societies without further bans were imposed. At the same time, the Minister of Justice held in the Senate, he gave a speech in which he explained that, according to an original docum It is now established with clear proof that even judges of Freemasonry belonged to it. This is an untenable situation, since Freemasonry It has a decidedly international character. If the judges would not resign, state must counter the Masonic nonsense⸗ since an end is being prepared. The same desire then arose. later also the departmental ministers, including the Ministry of the Navy. January 10, 1926 in a particularly sharp form.

Freemasonry, emphasizing its international relations, She certainly didn't consider giving up her position, which she held over

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100 Revolutionary Freemasonry in Italy.

who had ruled for 50 years. Grand Master Torrigiani decreed an appeal in which he called upon fine brothers to remain loyal to the Free Masonry admonished and expressly called for his support through referred to foreign countries. This was in reference to the Italian... tional feeling is a false calculation.

The first major bloody looting of the Con⸗ took place in Florence. The fascists there plastered the... on September 26, 1926. Walls with a large poster in which they explained that they were with the Mau⸗ to no longer want to conclude a ceasefire: “One must to meet the Freemasons themselves, their people, their property, and their Interests. One must dig them out of the winters and with the “Chase out the people’s anger, for they are stealing from the state and communities.” In This tone continued: the lodge brothers saw each other for the first time⸗ finally faced a fist. And finally dropped their hypocritical... The mask of "humanity" has fallen. Already on September 30th. The Masonic leadership in Rome also sent a circular letter to the Florentine Grr .., in which she explained that one must “look to Ge⸗ “The moment has come, Even with a revolver, to withstand such insolence... The Brr .. the whole world looks up and...“

On October 3rd, the fascist lieutenant Luporini went to a well-known Florentine Freemason to ask him for clarification to inquire about the circular. When he rang the bell, the door was opened. only slightly opened and he was hit by several shots from the lodge= brother laid low.

The consequence of this “humanitarian” act was, of course, a storm. on the lodge buildings throughout Italy, their destruction, confiscation the writings, files, membership lists, whereby it then turned out that a large number of leading fascist lodges⸗ They were brothers. The fascist "Impero" demanded at that time that the The head of the "green snake" must be crushed, especially... "The little head," meaning the brothers of the 33rd degree. A large number of A number of Masonic officials were then dismissed to carry out the purge. to be carried out as quickly and thoroughly as possible.

Here, the previously scheduled international Counteraction openly enters, and if something is the fact of a Lodge politics can prove this, according to the anti-fascist propaganda that is taking pla all states raised against Mussolini, the work on the stock exchanges, the speeches of Masonic senators and – the drawn pistols.

On May 7, 1927, the Jew Altmann confessed in the "Vorwärts", that Lloyd George, “the Grand Master of a London lodge”, with the Stock market pressure had threatened that, thanks to the war profiteers, the lira would be was, and that as a result of this Masonic struggle Mussolini the

had to curb the announced repression somewhat. The "Allg. Ztg." In Munich, he declared angrily (January 18, 1925) that Mussolini would to already feel the “international solidarity” of the lodge brothers received. The German brother Leopold Wolfstige confessed: “The

Freemasonry will oppose all opponents of the current rulers (in Italy).
unite under their banner and establish the rule of this clique
break search. Will she succeed? If not today or
tomorrow, or rather in the not-too-distant future.) Interesting
In this context, the omissions of Jewish
"Berl. Tageblatt" (No. 246, 1925). It wrote after the anti-Moorish
Russian declaration of war when describing the Italian situation:

"The fight has become sharper, almost like hunting, more serious in character."
about the law against Freemasonry, with which Mussolini suddenly ended the hitherto un-
Inviolable (D society considers. What the Italian lodge has done since the beginning of th
was, and how she saw her entire mission in fighting against Germany.
to stir things up and force Italy's entry into the war on France's side, that
Everyone here (in Rome) knows that. And everyone also knows that between the Italian-
The threads of the Great Orient, which ran and played out back then, were not lost.
It was and is undeniable. Germany had no tougher opponent at that time in
Italy as the lodge that still had an enthusiastic friendship for Germany under Crispi⸗
land declared. However, circumstances had changed, and the Italian
Freemasonry now saw the mission of reconciliation among nations as its mission.
Incitement to hatred. She therefore joined the rabidly anti-German movement without any co
Currents, the same ones that – oh, the irony of history – today gave them the rest
want to give."

"At least the disciplinary action taken by the lodge appears highly questionable. The
The government proceeds from the principle that Freemasonry is against the state-
furthermore, it incites its members to obey it more than the state.
that she fosters a decidedly anti-fascist spirit."

"That Mussolini is not to be trifled with was already clear from the peppery..."
Words he said to Gramsci when he asked him: “What do you intend to say?”
"What to do against such a powerful enemy (Freemasonry)?" "Oh!" exclaimed Mussolini.
aan “First I’ll break all his bones in two and then I’ll take him ge
angen"

In New York, the “untouchable” Freemasonry was raging.
as stated by Senator Mac Kellar, who in public
Senate session Mussolini, i.e., the head of a state, a
They were called "Wördergefellen" (fellow wordsmiths). At the end of February 1926, it was
Opposition of certain senators regarding the "too favorable" Be⸗
Conditions regarding the debt settlement with Italy are only
of a formal nature; the real reasons lay elsewhere entirely. And
However, as the "BT" reported on February 23, 1926, in which Une
the will of the Freemason circles over the anti-Masonic
Fascism: On December 31, 1925, the "top"
Dignitaries of the Scottish Rite" a public rally
issued to the whole world, in which they are against the disorders of the

Freemasons protested. In South America, the lodge newspaper declared...

) According to "Latomia" October 1927.

“Cadena de Union” (June 1925) the “Dwarf Musolini” will
nothing could be done against Freemasonry, an attempt at dissolution
It was nothing more than a "charade". At the same time, [something] arose in
Paris Italian » Masonic Papers Against Fascism≠
must incite hatred, while a so-called anti-fascist concentration camp
tions≠Committee in all states was actively engaged in this through “correspondence≠
denzen” all newspapers that could possibly be considered with
to provide anti-fascist "material" free of charge. From this
Almost all news about the “Zer—” comes from Masonic sources.
"The fall of the Italian economy," about the "violent economy of the
fascist regimes”, on “corruption in present-day Italy”
UFO. The large headline of the "Vorwärts" newspaper served as a catchphrase.
(February 10, 1926): "Against Mussolini for Italy." This is how they moved
Marxist and democratic press throughout the world—
organs, parties, stockbrokers, statesmen, party leaders...

And it cannot be denied that Mussolini was wrong in some respects.
He was forced to give in. For example, he felt compelled to take the right
Hand of the Jewish banker Toeplitz, Count Volpi, to
to make to his finance minister; he took the suddenly published—
clear “declarations of loyalty” by Grand Master Torrigiani to
Knowledge, which suddenly prompted his brothers to strictly observe their work.
to adapt to the existing laws; he selected (from people—
Mangeh, the strictest measures of water discharge are being taken, in which
Hope, at least for the younger generation, from every free-
to be able to preserve Masonic influence.

But the assassinations also showed that the wardens were not asleep.
on the fascist leader. Three times Musso was targeted for assassination—
Lines were set. The masterminds could not be identified in two cases.
They can be determined without obstruction, but all the more clearly in the third.

In early November 1925, the police succeeded in arresting a—
To uncover a conspiracy. A Social Democrat and Freemason.
Zaniboni, as he was known, had prepared an assassination attempt to kill Mussolini.
to shoot him from a balcony. The plot was foiled by his
betrayed former comrades, the murder at the last moment—
hinders. The initiated investigation and the subsequent
The trial has now revealed that this attempted murder was carried out by Freemasons.
The whole thing was carried out and paid for by Freemasons.
“Action” was led by General Capello, Grand Master of the Lodge “Gesu” in
Rome. He provided Zamboni with large sums of money to protect the Word—
prepare, namely from France, where the Italian refugees are
"Master" together with the brothers from the Grand Orient,
to take care of Mussolini. It was significant that already 10 days had passed.

before the assassination (on October 27, 1925) the Parisian “Ere Nouvelle”
demanded the stabbing of Mussolini.

During the trial, the brave Brother Capello...
Initially, he denied the charges. However, he was completely convicted of complicity.
convicted and sentenced to 30 years in prison. The entire "world"
The press, of course, did not rage against the murder instigators, but
against fascism. In the service of "humanity," of course.

The last assassination attempt took place in April 1926.
From the perspective of a “crazy” Irishwoman who came from Paris
Gibson. In this case, no masterminds have yet been identified.
It had been, but the almost open discussion was also much more instructive.
Spoken Jewish–Masonic regret that the Word attack did not
had succeeded. For example, the “Berliner Tageblatt” (No. 164) wrote:
1926): “Should the attack be a political assassination attempt
If they acted, that would be a bad sign for the development that
the fascist regime of violence entails, and thus completely per:
It also returns to an improvement of criminal acts⸗
wait, so much should the revolver shot be for them
Give thought to the rule over a large people
to believe they can rely on brutal violence.”

But that the German people are being rid of war fighters and their
that accomplices are brutally suppressed, that Br.. Stresemann it
Delivered as a whole, the "BT" naturally finds this perfectly acceptable.
nung. Here, the Br... and Jewish high finance reign supreme.
restricts, which was the purpose of the resolution of November 9, 1918.

Italy is a unique example in the world today.
for a state that at least has a poor at home, so that Freemasonry can have a state
and broke his legs. That's why, and only why, not because of anything else.
Fascism and the “reasons” that serve only as a pretext are not enough.
fine leader at the focal point of the general hatred of the “untouchable–”
"Bare" Brotherhood to safeguard democratic world corruption–
tion. Of course, the neck of Freemasonry is still in Rome as well.
not broken. Masonic [members] still sit there today.
Spies in high positions, as well as many spies of the Jewish high–
Finance had its fingers in the pie during fascism. This
“Precursors of humanity” are the hopes in Paris, in Belgrade, in
New York, on the other hand, fascism is raising a new sex,
which broke with the Freemasonic worldview and the
Incompatibility of the new national idea with the outdated one
to have been exposed to the inwardly untruthful Masonic worldview
Fascism maintains its position as the exclusive power in Italy.
In another decade, victory in this battle will likely belong to...
Fascism will remain.

An example for all other states.

XII.
Revolutionary Freemasonry in Spain and Portugal.

Before the revolution, the Grand Orient of Spain comprised Primo
de Rivera's 120 lodges with about 5200 brothers; he had
during the war, it increased by more than 20 percent, a
A sign of the exceptional diligence of fine management. Grand Master
and the president of the Order's council was Dr. Miguel Morayta, who
has been at the head of the order for more than 20 years.
Morayta is an avowed Republican and has never made a secret of it.
of his convictions. But the Freemasons were not always able to act so freely.
openly practice, as under the first reign of Alfonso XIII; it
There were also times before the government of Primo de Rivera when they "their
political ambitions hidden under the mysterious carpet of the lodge
had to recover" — how the "construction shed" looked quite prim and proper≠
Pressing is popular.

Freemasonry was also introduced to Spain from England.
transplanted (1728), but soon afterwards due to political Am»
Prostitution was forbidden (1751); however, since the prohibition was only laxly enforced≠
As new lodges were formed, they continued to grow (1767)
separated from the English Grand Lodge and formed their own Grand Lodge
orient set up (1780).

The overthrow of the Bourbons (1808) was also celebrated in Spain by
The brothers were greeted with bright jubilation. During the French
During the reign of Joseph Bonaparte, the Grand Orient was ruled by Joseph Bonaparte.
After the return of the Bourbons (1814), the Freemasons
to suffer persecution. Whether and to what extent they were affected at that time
It cannot be said with certainty whether they participated in revolutions.
ascertain, since the Spanish sources on Freemasonry
Activity at that time was sparse. In more recent times...
against find fie proven to be at all revolutionary unders
companies are involved and are working openly towards the introduction
towards the republican form of government. Grand Master Br... Morayta
He admitted this at the international Freemasons' meeting.
in Madrid (July 1894) explicitly stated: “The people — said
He has always followed the policies of kings. This time

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1) No. 4 of 23 January 1909.

It's over. ... The Republic in Spain is a necessary and
Imminent progress! Since then, 25 years have passed.
flowed; and even if the Freemasons had declared their

The final goal has still not been reached, and probably still is. Although they seemed to have receded further into the distance, they still always gave eac most honest effort to bring about the overthrow. The most well-known re⸗ Enrico Ferrer is undoubtedly revolutionary, after the bloody The uprising he had instigated in Barcelona, the authorities in his hands got caught and he was shot. Ferrer had the influence He greatly overestimated his large following: apparently believed that nothing at all would happen to him. could; there was indeed an earlier case against him. was discontinued as a result of the pressure exerted by the entire Freemasonry and the related movement of the "Free" had exerted its influence on the Spanish government. It is noteworthy that Brother Ferrer also associates with the anarchist. Morral was in close contact with the person who carried out the bombing. on the royal wedding procession on the occasion of the marriage of Al⸗ had committed the crime of fons XIII with Ena von Battenberg (May 31, 1905). What feelings did the Freemasons have about this assassination? The Mauritanian “Revue Maconnique” reports on this in July. 1905 (No. 316, p. 115) noteworthy findings: “On May 31 – it says there – the terrible anardhi exploded in Madrid- Striking bomb that Worral used against the royal wedding procession had been launched. It claimed numerous victims and lacked the which she wanted to meet. The young king would have his Vanity! They should be curbed and refrain from showing off at celebrations. shines that will prove fatal to idle spectators had to." So: Not a word about the despicable nature of the act, However, there were inappropriate accusations against the young king, whereby the regret that the bomb was missing those who needed it should have been, easily read between the lines- Reading is. Morral went to court and – one shouldn't Consider it possible – he was acquitted! Who was that person? A defender who so skillfully turned right into wrong, wrong into right. to transform understood that despite the extremely clear facts of the case No guilty verdict could be obtained? It was Br.. Bulot, himself⸗ Understandably, a Freemason, as the "Revue Mas" tells us. connique“ (January 1906, No. 310, p. 13) triumphantly announces. Spain was simply – to use the words of Grandmaster Dr. Morayta to be used at the Freemasonic World Conference in Antwerp

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1) See Dr. Brauweiler, “Three-Point Brothers”, p. 27.

– “Spain is a very liberal country.” But so liberal Was Spain not, after all, that it had the friend Morrals, Ene Rico Ferrer, when he was caught for the second time in a serious crime caught, would have been pardoned again. Go "liberal" was merely... in – Austria, see Kramarsch!

This flash photograph should suffice to capture the spirit of the to sharply characterize Spanish Freemasonry, especially from its warmongering activity will be discussed anyway; only Joviel Fet also mentioned that the murder of the Spanish Minister-President Br... Canalejas, a work of the Freemasons– zéi ijt, like the German Freemason Br.. Ernst Freymann fest≠ tells.

Just like in Italy, although not nearly as clear and consistent- That's right, the liberalizing course of the state is also taking place in Spain. The ship was suddenly thrown around: from the moment it was still ruling Primo de Rivera. He saw the country thanks to the par≠ degenerated into lamentary incompetence and collected in the autumn of 1923 As commander of Barcelona, he surrounded himself with determined men who one day they chased away the ministry and offered themselves to the king for a provided a purging dictatorship. Like the king of Italy, even under Alfonso XIII, was wise enough to correctly interpret the signs of the ti to interpret and their value for the benefit of the country (in the difference) to certain equally ambitious and limited rulers in to exploit Germany. Despite many difficulties that their The dictatorship has its roots in the Spanish people themselves. The state is visibly fortified both externally and internally.

It goes without saying that the sudden change from the The state-run nativity scene was pushed out by liberals and Freemasons against the a major press feud opened up with the new first minister, which was natural– This led to various repressive measures on his part. Most of the lodge brothers then moved on – just like the Italians – ſchen Masons – their place of activity after Paris, i.e. to that center from which unrest has always spread to all states had been carried. At the head of the entire struggle was placed Blasco Ibanez, who now identified himself as a Jewish descendant and among other things a vile libelous pamphlet against the Spanish king wrote, thus against a monarch whom the liberals otherwise protected them when he did what they wanted.

The response to this smear campaign came around the year– Turn of the year 1925: Primo de Vivera closed the Grand Lodge of Madrid!

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1) See “On the Paths of International Freemasonry”, p. 22. – Br. Canalejas, by the way, was himself a Freemason and only a nominal monarchist.

Thus, in a second European state, the conscious struggle was underway. against the proponents of the genocidal ideas of the French The Revolution of 1789 was taken up. Paris didn't wait long. awaiting a response, a large number of Spanish agitators were Recruitment took place, and leaflets against the dictator were distributed in the army.

and by the beginning of November 1925, they were ready for an open revolution—
to be able to proceed with the solution. The outrage was nipped in the bud.
Pressing, numerous officers were taken prisoner. And during the investigation
It turned out that the revolutionary threads were in Freemasonry=
ran together in fresh hands. Then a double energy—
The government's defensive activities and the number of people in Paris
The number of assembled lodge brothers increased considerably.

This activity in Paris led to various disturbances,
However, it can be assumed that the new e:
The government is initially firmly in place enough to also prevent future revolts.
to become.

Now let's take a look at Portugal.

In Portugal, the "United Grand Orient of
Luſitania and Supréme Conseil of Portugal in
Lisbon”. It comprised 133 lodges with 4341 brethren and has
The turn of the war also increased, but not as much as the
Spanish Grand Orient.') At the head of the Portuguese Free—
Masonry is associated with the very well-known revolutionary Dr. Magalhaes Lima,
Journalist, lawyer and senator; appointed to the cabinet in June 1915—
He held the post of Minister of Labour. b

Magalhaes Lima is one of the world's leading people—
Freemasonry in general. He is, like Morayta, a strict republic.
Kaner, even their acknowledged leader. His newspaper "Avanguarda"
It was also an organ of "Free Thought". Free Thought.
Republic and Freemasonry are virtually identical in Portugal—
important concepts, Freemasonry alone has the undisputed
Leadership. This is confirmed by the well-known freethinker Raphael.
Rens in the “Bauhütte” (January 23, 1909, No. 4, p. 29), the
Regarding the situation in Portugal, he says, among other things, verbatim: “It
It is above all Freemasonry, which in this country the
defended freedom of conscience and the teachings of free thought
widespread." That's easy to understand, because the inter
National relations are essential for Freemasonry,
to support each other across national borders
and to promote. Magalhaed Lima, in particular, knew this.

1) This can perhaps be explained by the fact that in Portugal the main task
The Freemasons' change of government was resolved in their favor in 1910.

Drawings to be used effectively. In December 1907, he held, in order to only
to pick out the most memorable incident, a series of pre⸗
in Parisian lodges; they bore the telling title:
"Portugal. Decline of the Monarchy, Necessity—

The nature of the republican form of government. Establishment of the Republic.” Abbé Tourmentin, who knew extremely sharp and skillful opponents of the Freemasons, He took up the matter and immediately informed the readers of his (page 1). He expressed concern that in a short time The time of King Dom Carlos was either driven out or murdered would... Tourmentin's fears were all too justified.

A few weeks later, King Carlos and his eldest son fell in battle. His son, the Crown Prince, was the victim of an assassination attempt. Perhaps an unfortunate coincidence? Maybe. Abbé Tourmentin but he openly accused the Freemasons of regicide, The lodge, however, ignored it and didn't even notice it. worth the effort to refute the charges. The leading newspaper The Parisian freethinker, on the other hand, the "Courrier Européen" (February 10, 1908, p. 103), had spoken out against the regicide. He had absolutely nothing to object to and only regretted that the Minister-President Franco, hated by the Freemasons, with escaped death: “The lightning that struck the king and The fine son he met had only one flaw: he was the head» urbeber has spared so many crimes and atrocities.” What crimes and atrocities had the hated man committed? What exactly did Joao Franco commit? He wanted to do it with the consent of others. with his king, the parliamentary Augean stables were thoroughly cleaned out⸗ Mucking out and cleaning out corrupt and venal politicians. That, and nothing else, was his "crime".

King Manuel, young, inexperienced and frivolous, a right-winger The operetta king has now deposed his father's throne. But also with He was given a summary trial. Another murder would be It was certainly questionable, so he was sent off without much fanfare. Reading into exile. "Was that perhaps the "Freemasons? Are they really to blame for everything?" — Listen We, what they themselves let slip about it amongst themselves. Br... Furnemont, the great orator of the Belgian Grand Orient, reported in the meeting of February 12, 1911, to the attentive brothers The following, verbatim:

“Remember the deep feeling of pride that we all had, when we recently heard the news of the revolution

) “La Franc-Magonnerie Demasquée”, Paris December 25, 1907.

received in Portugal? Within a few hours, the throne was gone. The regime fell, the people triumphed, the republic was declared. That was like a bolt from the blue to the ignorant people. But we, my lord, we were knowledgeable. We

knew the wonderful organization of our Portuguese Gri»
their tireless zeal, their tenacious and persistent work. We be:
sat the secret of this glorious event–
misses . . 4)

Is further proof needed? Then consider this a-
A witness who was not at fault presented the "Bundesblatt", an official organ.
the Old Prussian Grand Lodge "To the Three Globes". That
"Bundesblatt" reviews a book by the Portuguese professor
Borges Gralnha on the “History of Freemasonry in
Portugal from 1733 to 1912" and approvingly quotes the in-
Key words from its preface: “The majority of the bee
Interpretive men of the religious, political and literary sphere
The upheavals in Portugal over the last two centuries have
Freemasonry belongs to," it further states the following:
lung Grainhas, which is particularly heavy-handed: “Almost
all the important figures of the state revolution from
October 5, 1910, members of the Freemason lodges
"have been."

But how could the Belgians have known in advance,
What will happen in Portugal? Superstitious question! Had
'Dod Br.. Magalhaes Lima fdon before the Portuguese
Revolution opened the Grand Orients of Brussels, London and Paris-
sought to gain the support of the leading Freemasons for
to secure this case. Naturally, they learned this "secret".
"nis" only the brothers... of the highest grades, so those of the colonel
Nate, whose discretion is beyond any doubt.

The manner in which the Portuguese Revolution was carried out also
is remarkable; they worked according to the tried and tested pattern of
Brazilian Revolution of 1889, which is known to have
the expulsion of the last emperor of Brazil, Dom Pedro II.
ended. Was the treacherous War Minister at the time, Warschall?
Br.. Deodoro da Fonseca, the main character, played this time
During the upheaval of 1910, my nephew played an outstanding role:
In honor of the President of the Republic of Brazil, the Marshal
and Brs... Hermes da Fonseca, who just happened to be

1) Bulletin du G. . de Belgique 5910 (1909/10), 92.
Quoted in Lett Berlin, January 17, 1915, p. 1

While he was in Portugal, a large feast was held.
to which the young King Manuel was also invited; and the young
King Vanuel, unsuspecting as he was, walked right into the trap.
During the enjoyable hours, the well-prepared revo-
Solution from: Admiral Br.. Candido dal Reis – a cousin of the

Brazilian railway director Aaron Reis (Confession of Neben⸗ (thing) — had the republic proclaimed and the Portuguese Warships pointed the muzzles of their guns at the Lisbon, the capital city. The young King Manuel got it with To escape his great fear, he sought refuge in flight and was readily received by England. ...

Much has also been said by the strange Archbishop of Lisbon, Cardinal Salomon Netto,) contributed to the upheaval, then the one in Englishmen Burnay, residing in Portugal, and the banker S. Weiss de Valbranca; the latter two had received theirs from King Carlos, the father of King Manuel, who received the title of Count and were considered therefore as the “strongest supports” of the shaky throne.

To make matters worse, Magalhaes Lima himself, full of pride, recounts the course of events that led to the establishment of the republic in had led Portugal. At the beginning of 1927, he published a book: "Episodes from my life." Then He was sent abroad by Brother Affonso da Costa in 1909. to mobilize the world press in favor of a Portuguese republic—Lising. In London, Magalhaes Lima was appointed by the understates. received by the Secretary of the Foreign Office, who was acting on behalf of Edward Greys favorably received the plan to eliminate King Manuel. took note. At the same time, Lloyd George had given this plan his [advice/opinion]. Expressed sympathy and showed "interest" in everything the "Liberation" was conducive to fine things, i.e., he had money and lodges = Support was provided because Lloyd George is a leading Freemason.

After England had been inaugurated, in July 1909 The same is true in Paris, where the government and press are preparing for the coming provided support for the overthrow. Magal received similar support—haes in Brüffel, Rome and on the part of certain circles of Germany!

So it was no coincidence that English ships were ready—stood to welcome King Manuel “most hospitably” to Great—to bring Britain when the revolution broke out in 1910..

If this obviously revolutionary undertaking of Portuguese Freemasons, for example, from the "Berlin Day"⸗ was characterized as a “humanitarian movement” in the “blatt” publication.

1) According to Karl Heise (p. 135), presumably related to Dr. Arnold Netter in Paris, member of the Central Committee of the “Alliance israélite”.

Does this constitute a deliberate deception and mockery of the stupid? German reading material; with "humanity" in the sense of charity They have at most in common that every Freemason considers it a It may be considered beneficial if, here and there, the thrones are removed, will be cleared.

Many readers will now be wondering who exactly those
Circles are those who participated in the expulsion of the Portuguese king—
where the house was located? — It is the ruling class there.
Families of the Castros, Costas, Cohens, Pereiras;
Ferreiras, Teixeiras, Fonfecas, etc.; fie find far≈
branched out, they can be found not only in Portugal but also in Spain, Holland,
England, as well as in leading positions throughout America;
They are all related to each other by blood and marriage, they are all related by blood.
Freemasonry and — the
Alliance Israelite Universal)

Here is another highly remarkable fact:
The much-celebrated Freemason Prince Br... and Grand Master Magal—
ha es Lima was charged with involvement in the assassination of the Portuguese-
Giessen President Sidonio Paes arrested! So reads the
— “Wiener Freimaurer≈Zeitung”, May 1919, p. 55; in the June issue
This is already being "corrected" to the effect that it is not the Grand Master.
was himself involved in the murder, but rather one of two fine brothers,
one of whom was formerly Winister (). At the same time he:
Let us proceed, that the entire Roman Freemasonry and Demo—
kratie was urged to speak in favor of the arrested Grand≈
to use masters, and that subsequently actually in Italy
such a movement has been initiated. The “brotherhood”
So it is not just an empty delusion in Freemasonry after all.

sk

And in Portugal of all places, the El Dorado of the "rei:
Freemasonry, it had to happen that it became the third state to join the
joined the anti-Masonic front by having the Grand Orient in 1927
was dissolved by Portugal. And this is how it happened:

The war and its aftermath did not spare Portugal either.
passed without a trace. The general aversion to
Democracy and parliamentarism also led to years of [unclear] here.
political, often bloody conflicts, until finally
General Cavmona established himself as dictator and gained a number of followers.
appointed him to prominent positions. This fact, as the
The Masonic “Neue Wiener Journal” (25. 2. 27) noted the “on≈
"real hatred of the Freemasons." The consequence was as follows:

) Ibid.; p. 133.

everywhere, that the "humanitarian" brothers gave all their money to
Activists down to criminality in a new revolution≈
tion to things. Again, Br. Affonso was at the forefront here.

da Costa (who lived in Paris, President of the League of Nations, as
Germany was included) and the “tried and tested” Magalhaes
Lima. ee
With only a few primordial sea fragments, but with around 4 numerous
The revolt broke down on February 3, 1927, due to Bolshevik involvement.
It started in Porto. Five days later, outrage erupted in Lisbon.
The battle at Porto lasted five days; in Lisbon, the
The Masonic-Bolshevik uprising was more quickly suppressed, since it
They lacked artillery. However, the communists had the Ge⸗
They took advantage of the opportunity, looted indiscriminately, and threw bombs. In
the naval arsenal initially captured by the rebels was
The red flag of Moscow was immediately raised, an irrefutable
Proof of whom the League of Nations and Freemasons have chosen as their hand
long-serving members and federal comrades had selected them. Thus, the
The same newspaper company publishes the "Diario de Noticias", which
in its special edition on the revolution, and the Kom⸗
ammunition paper “A Batalha”.

The February Revolution of 1927 was the bloodiest domestic political revolution.
The most intense conflict Portugal has ever experienced. On the 11th and 12th of February
But in February, the victorious force launched a victorious counterattack.
The remaining government: it openly declared Freemasonry to be LR
the shepherdess of the bloody fratricidal conflict. Soon after, a
Decree abolishing political clubs and secret societies
societies decreed, i.e., the prohibition of lodges also in
Portugal.

Since that time, there has been a thorough investigation into the po⸗
The religious activity of Freemasonry was employed, and since the half-destroyed
Porto and the blood shed in Lisbon offer a good view—
Offering educational lessons, this educational work does not seem to be without its challe
Success remained too refined. Especially the student youth »
Here too, the process of breaking away from the democratic-Masonic secret begins.
to avert nature and in this way withdraws the one from Paris
Acting there, Costas and comrades, the necessary young successors⸗
grew. For example, on July 30, 1927, in Lisbon, the aka⸗
German youth with the signatures of numerous student leaders
a longer leaflet against Freemasons was distributed, in which a
The language spoken was as the Three-Point Brothers called it in Portuguese.
They had probably never heard of it before. All members of the "criminal"
“Federal” members are to be taken prisoner: “Put them in chains,
The rebels and assassins. Put them in chains, the murderers.

who soaked the holy soil of Portugal with blood. Down
with Freemasonry."

So, a decisive turning point has also occurred in Portugal.
It has been kicked. It remains to be seen what the future will bring. What

But what needed to be proven here has been confirmed once again: that
the “humanity” of Freemasonry always turned into dagger and bomb⸗
grasped, as soon as the political power position of Freemasonry was established.
threatens, without ever taking into account the overall well-being of the people.

Wichtl, World Freemasonry. 11th ed.

XIII.
Revolutionary Freemasonry in Turkey.

The 19th century was extremely unfortunate for Turkey.
For one country after another fought for its freedom.

A whole series of Turkish rulers were violently deposed.
enthroned: So Sultan Selim III, who was murdered in 1808, and
Mustapha IV, whom his brother Mahmud II had killed (1809).
Abdul Aziz was deposed and reportedly opened himself up to the idea.
Pulsatillae (1876), Murad V was dethroned in the same year
and lost his freedom.

With all these acts of violence, the Freemasons have apparently…
to do nothing, on the contrary, the dethroned Sultan Murad V.
was one of their own and held a position in Freemasonry
high rank. Abdul Hamid, on the other hand, had been before the Freemasons.
a terrible fear and paid an entire army of spies,
who they had to monitor.

Around the year 1900, the “Grand Orient de France” began to take shape.
to concern themselves with the internal state of Türkiye. The young
Turks, who are mainly composed of Jews, Greeks, and Armenians
Those who survived did not quite succeed with their political ambitions.
forwards. There they found help among the Freemasons, who already
had long since decided on Abdul Hamid's downfall, and now
Suddenly things went uphill rapidly: "It became a young⸗
Turkish secret committee founded and operating from Thessaloniki
The entire movement was led by Thessaloniki, the city with the largest Jewish population.
Europe – out of 110,000 inhabitants, 70,000 were Jews – was
particularly suitable for this; moreover, several already existed there.
Lodges where the revolutionaries could work undisturbed.
These building lodges were under the protection of the European
Diplomacy was the Sultan's downfall; it was his downfall.
"It can no longer be avoided." These words from the well-informed
“Acacia” 1) explains everything. There were two in Thessaloniki at that time.
Lodges that were subject to the Grand Orient of Italy, namely
the “Macedonia”, whose master from the throne was the Italian Jew
Emanuel Carasso was, and “Labor et Lux”; in addition, there was-
the lodge “Veritas” of the Grand Orient of France, furthermore the
Spanish lodge “Perseveranza” and the Greek lodge “Philippos", which, however, pursued exclusively national aims. Names⸗

1) October 1908, No. 70, p. 242.

The first two lodges mentioned above made a significant contribution to the Young Turks.
liche Dienste.

The Young Turks therefore entered these lodges and met
to gather there to organize and advance the revolution≈
prepare. On the other hand, a large part of the previous
Lodge members, the Young Turk secret committee "For Unity"
and progress”, in which they through their careful wa
research did valuable work and helped the Young Turks >
They were known to have served as sieving machines. The Turkish government,
who cannot continue this industrious and mysterious work in the long run
The fact that it could remain hidden aroused suspicion; but their police»
Agents were unable to gain access because apparently the
Passwords were missing. As a precaution, the lodges contacted...
this to the Greater Orient of Italy, which provides them with the necessary resources.
(This placed the protection of the Italian embassy in a secure prospect.)
Thus, the Young Turk party ultimately consisted almost exclusively of
from Freemasons, among whom the Jews were again the most influential
held positions. These facts are reported by the "Giornale".
d'Italia" fully confirms that Freemasonry is virtually
described as "the main center of the Young Turk movement".?)
And all this despite the fact that Freemasonry is banned in Turkey.
was, as the "Acacia" told its readers with a mocking smile.
the nose holds!?)

In addition, numerous officers of the Macedonian army were now also present.
The army corps "received the light" and the army itself after
was carried out according to very specific plans involving conspirators. One
The “knowing one”, the leader, later said about it Wittei≈
lungs made, which are to be snatched from oblivion.
serve, especially since it must also be highly desirable for us,
to learn more about this way of working. It is one
from the famous Buxton brothers, Noel Buxton, who
President of the Balkan Committee, an English-paid official≈
land agent, who had his hand in all the Balkan turmoil
Noel Buxton also recounts: “The Committee ‘For Unity and
“Progress” was the secret, immense power whose leader
and meeting places remained unknown.” .. “The maze≈
The Danubian army corps was reduced from five to five men by the
revolutionary conspiracy. Only one of these

1908, See the report in the French daily newspaper "Le Temps", dated August 20th.
9 Val. also “Volna Myslenka from 1908.

5) “Acacia”, January 1907, No. 39, p. 5
Ch

Five knew the names of other members. Leader of the Be» People disguised as falconers in Thessaloniki sold their wares. Matches or newspapers from Paris, depending on the occasion. Others, in turn, hired themselves out as coachmen to the pashas, who were supposed to oversee the committee. If a regiment be⸗ To ensure that work would be carried out, the conspirators had themselves transported ther set up. When Enver Bey (Pasha) finally moved to Resna, a detachment was dispatched to pursue him. At its head "He stood fine, my friend..." I also find the following remarkable: Keywords that were issued: “For the Turks it was The revolution, the liberation from the European robbers. At On another occasion, however – in relation to the Jews – it meant They call it "European freedom" and "good business." To the believers It was said: "Muhammad did not want an action to be performed without..." Consultations take place. However, recently our legislators have began to govern without a National Assembly. You see the consequences– “Gen – you will receive no pay and you will not be allowed to return home!” Thus, the committee adapted to the circumstances on all sides. ... Worthy of work! This contains information about Freemasons and Jews. Don't say a single word! The riddle will be solved when... learns that Noel Buxton himself is a Freemason and that the Essay from which these lines are taken, in the "Neue Freie" Press!” !) stand. – Why trumpet it to the whole world that It was our people who made the great Revolution in Turkey, what it cost the Sultan Throne? – No, that's not something you can expect from the "New Free Press". We really don't demand that. But we want to remember that the Freemasonic “Acacia” already in September 1907 the fall of the Sultan, while she was entering this event suddenly turned out to be stupid and followed the established procedures Rules of royal art, at the right time, their memory lost; so that the embarrassing impression would disappear as quickly as possible. wiped. We want to remember that the Jewish chair– Master Emanuel Carasso of the lodge "Macedonia" at that A delegation was involved, which gave the appointed Sultan fine ab⸗ announced the decision. We also want to remember that that after the annexation of Bosnia and Herzegovina (October 3, 1908) the exclusion of Austrian goods from the Jewish boatmen and porters in Thessaloniki their took place while the Young Turk committees throughout

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) “Neue Freie Presse”, Vienna, January 7, 1909, No. 15941.

The rich forced the implementation of this boycott.") The revo⸗ Revolutionary Freemasonry therefore also had a presence in the Ottoman Empire. She was victorious and rejoiced in her triumph. One of her mighty Wen Führer, Br.. Ahmet Riza, an ex-Turk from⸗ Wiesener journalist, was rewarded for his great success⸗ served as President of the Turkish House of Representatives, in the natural numerous Jews, Greeks, and Armenians were elected. became.

The masses ordered by the Young Turk brothers⸗ executions of supporters of the former regime were equivalent However, not according to the Freemasonic principles of the Free⸗ unity, equality and fraternity; the cruelty with which that they were carried out – and moreover, publicly – was even accompanied by in blatant contradiction to the Masonic ideal of humanity – but what does that mean? The ultimate success of the glorious The Turkish revolution was so overwhelming that one could talk about can calmly overlook such minor details!

Freemasonry had triumphed and knew how to celebrate its victory. to take full advantage of this; soon afterwards, on April 1, 1909, they came into effect. the representatives of 45 Turkish lodges in Constantinople and founded the "Grand Orient Ottoman". Mahomed Orphi Pasha was elected Grand Master; of the other Grand Masters The following “Turks” were particularly prominent among the dignitaries⸗ lifted: David Cohen, Raphaelo Ricci, Nicolas Forte, Wlardione, Jacques Souhami, Georges Surfod.?) The very deserving Br.. Mehmed Djavid Bey was removed from the chair of a lodge in Constantinople (“Constitution No. 309”) and also Finance⸗ minister.

The young Turkish people also had plans for the high-degree world. Freemasons full understanding, because as the "Herald" reports,) Shortly afterwards, a Supreme Council was formed, a “Supreme Conseil des old adopted Scottish Rite for Turkey”, the also the swift recognition by the Greater Orient of France and Italy. The German Grand Lodge- However, the federal government still does not consider it fully-fledged and equal. justified and has both the “Supr&me Conseil” and the “Otto⸗ The Manichean Grand Orient denied the requested recognition; indeed, not To date, only one German Grand Lodge has granted a charter for Turkey. . appointed!

Neue Freie Presse", January 15, 1909, No. 15949.

d Val “Bulletin”, No. 2 of the International Bureau for Masonic Be⸗ dengen Jall.Sept 1909, p. 195

) “Herold” 1910, No. 14 of April 3.

In assessing the nature of the events since the victory Kemal Pasha's comments on the Greeks are also shared by those who are good experts on... Türkiye is not united. Kemal Pasha is powerful on all sides. He was attacked: on the one hand by the Orthodox, who called him “Eu⸗ cannot forgive "ropäertum", on the other hand, from ambitious people from the Young Turk camp, which was formerly undoubtedly Masonic. were nisated. The Jewish financial influence of Paris is equally undoubtedly at work, which of course also includes lodge pressure itself⸗ given active, but the question is how strong this is on Kemal Pasha's The government has already taken action.

The Armenians, for their part, (1926), since a revolution against the Turkish rule is excluded, by a Masonic komitee (led by Br. Jakubian) an “approach” to Angora decided. This undoubtedly means the influence of London, which which has been involved in all Armenian movements. It So, a gentle pressure from the lodges is also being exerted from here. More It is not possible to say at present, since the dictatorial will of a single individual⸗ It is simply a different matter to judge a parliament that can be bought. That fic) but the powers to fierce fighting after Kemal's death he: It can probably be assumed with certainty that new ones will be raised. Then The “work” that is still being carried out in secret today will also be revealed. envelopes.

XIV.

Revolutionary Freemasonry in Serbia.

YY while the Turkish Grand Orient by virtue of fine high politics⸗ The German past, the recognition of the German Since the Grand Lodge could not obtain it, the "Supreme Council" of the Serbian Freemason, created on May 23, 1912 “Supreme Conseil pour la Serbie” in Belgrade, in a surprising way The requested recognition was granted shortly thereafter. The application was However, already at Pentecost 1913 by the Grand Lodges of Hamburg and Saxony were asked, but at that time it was still postponed by one year; reinstated at Pentecost 1914. Brought, this time it was from the (39th) Grand Lodge Day in Frankfurt It was actually adopted on May 31, 1914. Exactly. Four weeks later, on June 28, 1914, the Austrian heir to the throne, Archduke Franz Ferdinand— dinand, in Sarajevo by Serbian Freemasons murdered; by Serbian Freemasons with the support of powerful and far-reaching conspiracy society "Narodna" Odbrana“, Major Tankoſic, who gave the bombers the Waf⸗

hand them out and instruct them in their use.
let, was also a Freemason, just like Ciganovic, who
the hired words, the Brownings and bombs personally
handed over. Both were also among the leaders of the "Narodna".
Odbrana." It is significant that the Belgrade lodge holds its meetings
held in the same house where the secret society "Narodna Od-
"Brana" had its fine headquarters.!) The words themselves were
Cabrinovic admits to being a Freemason.
Money for the execution of the Word attack was provided by the
Freemason Dr. Kazimirovic was procured for this purpose.
in April 1914 undertook journeys to France and England.
All of this is documented fact. Finally, it was also
In the Sarajevo trial, it was corroborated by several witnesses that the
The assassination of the heir to the throne as early as 1912 by the "Grand
Orient de France" had been decided upon, the execution of the
Murder had to be postponed initially because no murderers could be found.
found. So that one could get a true picture of the situation.

) Cf. "Latomia" of December 24, 1914; taken from Heise's "Ententefrei-
Masonry and World War", p. 201.

To give you a good idea of what to expect, here are some excerpts from the
Main hearing relating to Freemasonry, word≈
communicated according to the stenographic protocol, namely
(according to the documented account by Professor Pharos.)

This is all the more necessary because the entire process depends on the
The entire liberal (Masonic) daily press completely ignored it.
or was reproduced in such a mutilated way that
No reasonable person can understand the actual driving forces.
was able to provide clarity.

Representatives of the lodge in the matter of the attempted murder
was the aforementioned Dr. Radoslav Kazimirovic, a Serb.
But the accused bomber speaks out.

Cabrinovic: "He (Kazimirovic) is a Freemason, yes
In a sense, one of their leaders. He traveled immediately afterwards (to≈
to whom they had offered themselves for the assassination) abroad.
He traveled the entire continent. He was in Ofenpest, Russia.
and France. Whenever I asked Ciganovic,
As for the status of our matter, he used to reply:
"Then, when he (Kazimirovic) comes.... Back then I told you
Ciganovic, me too, the Freemasons would have the throne≈
Folger died two years ago (1912).
judged, but they had no people to carry out the death sentence.
lead. Afterwards, when he showed me the Browning and the cartridges
handing it over, he said: "That man died of stove plague last night."
returned." I knew that he had made the journey together≈

hang with our affair undertaken and abroad
I have conferred with certain circles.”

President: Aren't those fairy tales you're telling?

Cabrinovic: That is the absolute truth and
a hundred times truer than your documents from the "Narodna Odbrana".)

(It is certainly very telling that these murderers
from Serbia no longer let them leave and previously refused them weapons
there was, until Kazimirovic went from fine round maturity to the lodge centers
had returned to Buda, Kyiv, Paris and London; incidentally
have documents that were found during the invasion of Serbia,
(shed light on this matter.)

"The Trial of the Sarajevo Assassins." Presented from the files by
Prof. Pharos. With an introduction by Privy Councillor of Justice Prof. Dr. Josef Kohler.
1918, v. Decker's publishing house.
The informal "du" form of address is common in Bosnia.
) See “The Trial of the Assassins of Sarajevo”, p. 162.

Another location:

Defense attorney Dr. v. Premusic to Cabrinovic: Have you got the
Have you read any books by Rofic?

Cabrinovic: I read fine essays by the Free University of Berlin.
masonry.

Premusic: Were these books distributed in Belgrade?

Cabrinovic: I typeset them as a typesetter..

Premusic: Tell me, do you believe in God or in anything?
something?

Cabrinovic: No.

Premusic: Are you a Freemason?

Cabrinovic (becomes confused and remains silent. The silence)
It takes some time. He turns against Premusic and looks
(him): Why are you asking me about that? I can't answer that.
do not reply

Premusic: Is Voja Tankosic a Freemason?

Cabrinovic (remains embarrassed and silent): Why are you asking?
Me about it? (After some silence): Yes, and Ciga too≠
mobic .....

President: It follows that you too are Freemasons
are. For a Freemason will never be anything other than himself.
(To tell a Freemason that he is a Freemason.)

Cabrinovic: Please don't ask me that; I want
do not reply to that.")

President: Whoever remains silent in response to a question affirms it.

Here is a third example:

President: Tell me something more about the movement≠
founding. Was it, before you decided to carry out the assassination,
somehow known that Tankoſic and Ciganovic are free≠
Be a bricklayer? Did the fact that you were a bricklayer influence your decision?
Are they and those Freemasons?

Cabrinovic: Yes.

President: Explain this to me: Did you receive any information from those?
received the order to carry out the assassination?

Cabrinovic: I did not receive the order from anyone,
to carry out the assassination. Freemasonry is associated with the
The assassination is connected insofar as it involved me in my previous life.
Jag confirmed. In Freemasonry it is permitted,
to kill. Ciganovic told me that the Freemasons

) Text improvement Ke den „Stimmen aus Bosnien", July 1915.

∗) Ibid., pp. 11 and 12.

Archduke Franz Ferdinand a year ago
have sentenced to death.
President: Did he tell you that immediately, or only later?
when they told him they felt like carrying out the assassination?
Cabrinovic: We've talked about this before.
Freemasonry, but he told us nothing about this death sentence,
until we were firmly resolved to carry out the assassination.")

Now, another excerpt from the interrogation with the actual...

Murderer, the Jew?) Gabriel Princip:

President: Did you speak with Ciganovic about the free time?
Have you spoken about masonry?

Princip (cheeky): Why are you asking mid) that?

President: I'm asking you because I want to know. Have
Did you talk to him about it or not?

Principle: Yes. Ciganovic told me he was free⸗
bricklayer

President: When did he tell you that he was a Freemason?

Principle: When I decided to carry out the Wittel project
when he addressed the assassination attempt to him, he told me and be,
He said he would speak with a certain "man". He
Wittel will be commissioned by this to carry out the
received assassination attempts. On another occasion, he-
He told me that the Austrian heir to the throne was in a lodge.
He was sentenced to death by the Freemasons.

President: And you? Are you perhaps also a Freemason?

Princip: Why this question? I will not answer it.
Give a word. (After a short pause): No.

President: Is Cabrinovic a Freemason?

Princip: I don't know. Maybe it is him. He said
I occasionally hear that he will join a lodge ..)

It is perfectly clear from what has been communicated that the
The plan for the assassination originated with the Freemasons.
However, a year and more passed because no words could be found.
They could be found. There, in a mysterious way, Cabrinovic was told about it.
both, as well as the Princip, Grabez, Cabrinovic etc. of the Word⸗
The idea was suggested; they allowed themselves to be recruited and carried out the work
The long-planned act also came to light. Details of the
Recruitment, etc., however remarkable they may be, cannot be discussed here.

1) “The trial against the perpetrators of the attacks, p. 14.
e Bal. “The Mysteries of the Elders of Zion”, p.
D “The Trial of the Assassins of Sarajevo”, p. 33.

ae ae a Ra, Géi — — —

will be discussed in more detail. It is based here on the proto-
Kolles only emphasized that the Freemason Ciganovic,
from whom the words Brownings, cartridges, money and bombs
received, was a minor railway official in Belgrade and how
The others came from Bosnia. He himself received the money.
from the Freemason Major Tankosic, who was rich with
was well-equipped and even bought the weapons himself.!)

How did the lodge press react to this?
Masonic murder? — The Viennese “circle” remained silent.
Just dead. No blacked-out number, no
Obituary, indeed not even the smallest note, affected the readers of the
The circle was aware of this world-historical event.
Why bother? The "knowing" ones already knew it anyway, because it was obvious to them.
the strange claimant to the throne of Albania, Brother Essad Pasha,
Commander of the Order of Franz Joseph (1), at a festive event≈
tung at the Hotel “Meißl & Schaden” (Vienna) already in April
had betrayed in 1914; 2) and the rest? — Mboh! — They needed
not to worry. — The foreign lodge newspapers
However, they didn't hold back their anger; they praised
3. B. the “Acacia” almost as if it were the cowardly murder of Sarajevo
(a heroic deed?) ... Incidentally, this was by no means the
First Masonic murder in Serbia; the Serbian lodges had
rather, they had already tested their strength earlier than they had the Austrian
friendly Obrenovic dynasty cleared away their place
...was standing in the way, hindering progress. With Peter Karageorgevic
Then a Freemason came to the throne. The Serbian Freemasonry
Freemasonry flourished thereafter; it gained strength through
the affiliation of political secret societies, in particular the
Greater Serbian conspiracy society “Narodna Odbrana”, whose
Relations with the lodge in the Sarajevo treason trial completely severed
have been uncovered.")

The Serbian Free Democratic Party (FDP) developed a particularly powerful activity.
Freemasonry begins the moment a “Supreme Council” (Supreme Council) is formed.
Conseil) for Serbia. The Grand Master, Brother Georg
Weifert and nine other Serbian high-ranking masons received in

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Major Tankosié — later Colonel Tankosié — also led the (failed)
Assassination attempt on King Ferdinand of Bulgaria; cf. the Berlin “Ger≈
mania”, from July 3, 1915.

9) According to an oral report from a source! See also "Freemasonry,
“Press and World War” by Dr. Schwabe, p. 24

5) “Acacia” 1914, ©. 241 and 256.

) See “On the Paths of International Freemasonry” by Brother Frey≈
Mann, p. 13.

In 1912, the "Supreme Council for Greece" awarded the 33rd degree
and the secrets of the "royal" associated with it
Art." A few months later – the Balkan War had
already begun – Serbian Freemasonry as an independent
"Great Power" admitted to the World Alliance, and this happened
This was announced at the World Congress of High-Grade Masons in
Washington. The Serbian envoy, Br... Dufchan Wili⸗
Cevic, 33, defended the warlike ambitions of the
Serbs, whom he associated with the liberation struggles of George Washington
compared: Serbia only wages wars to take its fellow citizens from foreign countries.
to free from the yoke, that is, wars fought out of love for humanity, as they are called b
Freemasonry is permitted. These statements were generally accepted.
my consent and since that time the Freemasonic
The press of North and South America is open to Serbian war aims
one. At a feast in New Western Europe, attended by 800 high-degree
maurer under the chairmanship of the then President of the Bere
United States, Br.. Taft, participated, the Serbian Union received
The players even received a place of honor. Now that the Serbian
The National Lodge was admitted to the “Supreme Council of the 33…”
was executed with the Freemasonic Vehme⸗ judgment
entrusted against the heir to the throne.!) That the murder was a long-planned affair.
Numerous statements reveal that he was prepared. For example,
The Duchess of Hohenberg, the wife of the throne, also held a meeting.
Folgers, already in September 1912, warned that Franz
Ferdinand was “condemned” and on his way to the throne
"had to die."

It is particularly noteworthy that this is happening precisely from Paris.
the “impending tragic event in the Austrian Raijer-
house” was quite bluntly predicted, exactly as
the dethronement of the Hohenzollern dynasty, which had already occurred in the year
It was announced in 1910 for the year 1913;) that was all⸗
It's about five years too early, but at least you can see something from it.
the starting point of those endeavors.

Who announced this? – A very well-known figure in Paris
Dame, Mrs. Savigny, or how she presents herself to the public
She was called: Madame de Thebes. Madame de Thebes was a
a state-of-the-art fortune teller, in whose salons politicians and diplomats
) Karl Heise, Entente Masonry and World War, p. 201.

2) Ibid., p. 200.

In 1910, a well-informed Swiss man arrived – as the author knows
Freemasons announce – Italian, French and English lodge brothers as guests in the
Grand Orient de France together – including Br.. Clemenceau, Br..
Poincaré and others – and attended the work; at that time a war was already being waged

Germany was seriously considered. Wilhelm II should be left unharmed.
Franz Ferdinand of Austria and others will be made...”

maten, high-ranking personalities and daring adventurers
all kinds of misguided; from their pronouncements and allusions
She probably drew most of her prophecies from there.
then in December of each year by means of their "Almanacs" in
which fluttered out into the whole world. “The one who (in Austria)
destined for government (Franz Ferdinand), will not be re⸗
to crave; a young man will govern, who is temporarily assigned to the Ree
“The enmity is not yet determined.” (Charles I) This prophecy
referred to the year 1913; when it did not come to pass, it was possible to
Madame de Thebes should not be discouraged in any way, on the contrary: “That
tragic event in the Austrian imperial family, which I foresaw⸗
What I said didn't come to pass — she wrote in her
Almanac of December 1913 — but it will most certainly
to occur, and indeed in the first half of the next
“Years!” Only someone who knows more than they can say would write like that.
will, someone who has access to very reliable sources and
knows that he certainly won't be wrong with his predictions.
will mieren.

Were these memorable prophecies also true here?
Known in the country? — Certainly! They went unchallenged for a year.
for a year through a large part of the daily press, they were
but eagerly seized upon by hundreds of thousands of readers
and devoured — only to be forgotten the next day.
But for those who do not understand the prophecies of Madame de Thebes
suffice, who referred to a small writing, !) in which for all
It is established that already in 1912 regarding the attack⸗
Tates on Franz Ferdinand, a certain... It must write publicly.
could:

"Perhaps one day the saying of a..."
High-ranking Freemason of Switzerland regarding the heir to the throne:
'He is exceptionally outstanding; it's a shame he was convicted.'
He will die on his way to the throne!!" ?)

One inevitably wonders: Were these facts
Was he aware of the German Grand Lodge Day? Was he informed about it?
The goals of the Greater Serbian movement? Did he know anything about them?
The aspirations of the "Narodna Odbrana"? Did he have knowledge of...
the highly political nature of Serbian Freemasonry? Were
He knew the leaders personally and was instructed about them.
the close connection of the “Narodna Odbrana” with the Serbian
German Freemasonry? Did the German Grand Masters know about...?

1) Athanasius, “The Secret of Evil”, ©. 14; quoted from Karl Heises

“Entente≈Freemasonry and World War”, p. 146.
1) The “Revue Internationale des Sociétés sécrètes” reports the same thing

September 15, 19121

not primarily that the Freemasons of the southern and western
Countries always have a national aid society to cover their
Served attacks? In Italy, the Carbonari; in Spain, the
Freethinkers' Society and the Anarchists, in Portugal of the Gee
home league “Formiga bianca” (White Ant) and the “Free
“Thoughts” in Türkiye, of the Young Turk party? Is that what you meant?
All of this is currently only for the heads of German Freemasonry.
Have they been unknown? And this, even though they have been since...
In 1909, relations with the "Grand Orient de France" were re-established.
had recorded it? Yes, even more: Didn't the gam bur≈
The Grand Lodge itself established a Serbian lodge in Belgrade, "Schu—"
madija" was founded, at whose ceremonial opening (1910) the
The political goals of the present high-ranking Hamburg dignitaries
the Serbian lodges, which were directed against Austria-Hungary, as
Have they rightfully recognized this? The "Hamburg Grand Lodge"
She had to know much more, by the way; above all, she had to know,
that as early as 1908 the then Serbian Prime Minister
Brother Svetomir Nikola, each in fine quality as Great—
Master sends an appeal to all Freemason lodges in Europe
had addressed her, in which he urged her to "bring a Serb into her home."
Struggles against the working class.
Support will be given to all Masonic brothers
to let ...") By the fact that the Hamburg Grand Lodge the
Application for recognition of the “Supreme Conseil pour la Gerbe”
By turning herself up, she became complicit in those endeavors.
that formed the starting point of the World War. Incidentally,
A question in between: Who was at the top of the Ham- back then?
burg Grand Lodge? The Grand Merchant and Grand Master Fr. Uhr-
Bach, Hamburg, Hopfenmarkt 13; he is now in the eternal
Orient entered. Denomination? — Denomination is secondary.
— And another question: Who was standing at the... back then?
The top of German Freemasonry? Who was the business manager?
leading member of the German Grand Lodge Federation, who was the
Chairman at that memorable Grand Lodge meeting, where the supreme
Freemasonic nation in Serbia: Recognition, protection and assistance
who should find the German brothers??

Oh, you simple-minded German bricklayers, you would, if you
If you wanted to ask him, you would never learn his name; this
His name has been erased from the memory of all Freemasons.
is hidden under the mysterious carpet of the lodge,
because it could give rise to speculations that would affect the freedom-

1) Cf. “Vaterland”, Vienna, October 29, 1908, quoted from Dr. Brauweiler.

Masonry would be suitable to inflict endless damage
The Executive Board of the German Grand Lodge Federation
In world history, his name was Kohn; yes indeed!
Most Reverend Grand Masters of the "Eclectic Freemasons' Association"
in Frankfurt am Main" was indeed a Br... Kohn, who of course
only a very short time at the top of the entire Freemasons' movement
Germany stood, because he soon afterwards “went to the eternal Orient”
has been received”; whether old age, whether attacks from one's own
Whether or not this rapid passing is influenced by feelings or pangs of conscience
The influence cannot currently be proven. However, it is a fact that
This name is used in Freemason circles – probably intentionally –
hides him and no "death review" in Dalen's calendar names him.

The assassinated heir to the throne, Franz Ferdinand, would have been, according to his
Undoubtedly a strong ruler by nature.
been or – to use a Masonic phrase »
need – a tyrant. Strength, energy, unyielding determination.
"Closivity were this man's most outstanding qualities."
nes, who, however, had an extraordinarily large number of enemies; namely-
also because of his religious convictions, which were not hypocritical
was, but was based on inner conviction. In addition, there was a
true friendship with Emperor Wilhelm, whom he sincerely admired;
His wife Sophie, née Countess Chotek, also belonged to the family.
Incidentally, despite her Czech heritage and her strict
Catholic sentiment among the grateful admirers of the German-
The emperor, who also made her marital union possible
and had obtained the rank of duchess.

Franz Ferdinand, whose will it was to have a strong Ofter-
The idea of creating wealth had to fall apart. Did the Freemasons have to...
weaker princes were put in their place – look at Portugal! – so it was
To them, a strong monarch is the epitome of all ab-
Shy. The leading Freemasons of the entire country agree on this.
The world is united, even if only from mere wish to decision.
and a huge chasm yawns between the decision and the action.
The “Grand Orient de France”, which was used in the Sarajevo trial
exposed as the mastermind and instigator of the attempted murder
was, now possessed this will to action, which, with fine intentions,
Visions are certainly understandable. Of all those who have yet fallen
The Habsburg throne was initially to be in
A prospect taken. Married to the elderly Emperor Franz Joseph
However, due to his awe-inspiring age, nobody
more approaching. This advanced age and of course also his passing≠
His composure protected him from verbal attacks; but how one

in Masonic circles about such assassinations against crowned monarchs
Heads in general and specifically those against the Habsburgs
In particular, I thought we knew that very well from the "Rivista".
Massonica Italiana", the official lodge publication of the Grand-
Orients of Italy; this paper celebrated its anniversary in the year
In 1914, the bomber Br.. Wilhelm Oberdank was named a "hero and
"Martyr," because 32 years earlier (1882), "he had lost his young life
had sacrificed himself to the fatherland." 1) And at that time he had
It was the same Emperor Franz Joseph.

That the leading Freemasons of certain countries the
They possessed the desire and will to eliminate the heir to the throne from his life.
The fact that it must be cleared cannot seriously be doubted. It asks
The only question is whether the leaders of German Freemasonry will address this.
Whether they knew or not. In the absence of written records, this cannot be determined.
Only logical reasoning leads to a correct assessment of the facts-
lead to a situation. It is now a certainty that the Belgian Freemasons,
dh at least their top leaders, from the impending
The dethronement of King Manuel of Portugal was examined in detail.
were correct. "We were knowledgeable people, we possessed
the secret of this glorious event" –
This is stated in the official report of the Grand Orient of Belgium regarding
the revolution in Portugal.") It is further established that before the
Assassination of King Carlos of Portugal and finest oldest
son of the Crown Prince, (February 1908) the Grand Commander
and Grand Master of the Portuguese Grand Orient, Dr. Sebastiao
de Wagalhies Lima, who was in Paris and there on the 19th of November-
in November 1907, he gave a lecture in the lodge "Kosmos", "But
the imminent establishment of the Portuguese Republic." The
The part of the agenda concerning him is now so extremely instructive.
and it is noteworthy that it is reproduced here in its entirety.
be: "Solemn reception of the very exalted Bru-"
Magalhäeß Lima, 33rd degree, Grand Master of the
Grand Orient of Portugal, by the highest-
Brother Moses, member of the Federal Council
the Grand Lodge of France.

Lecture on the topic: Portugal, decline of the
Monarchy, necessity of the republican
Regimes. The establishment of the republic.") So: Approximately

i) "Rivista Massonica Italiana", 1914, p. 435 ff.; the Oberdank murder≠
Brother Freymann includes the attack among the Masonic assassinations; cf.
"On the paths of international Freemasonry", page 22.

) "Bulletin du Grand Orient de Belgique", 5910 (1909 / 10, p. 92.)
) "La Franc-Maconnerie demasquée", December 25, 1907.

Ten days before the attack on King Carlos, the attack was carried out by
“very exalted Br.. Magalhaes Lima, 33 ..”, the decline
already foreseen and predicted by the monarchy...

Did the well-known opponent of the Freemasons, the Frenchman,
Abbé Tourmentin was therefore right when he subsequently called the king⸗
The family warned and expressed their fear that in the near future...
The time of King Carlos, who was horrified, driven from the throne, or hanged⸗
would be judged? And furthermore: Did Abbé Tourmentin
right, if after this event he calls the “brothers”
He openly accused him of regicide? That much is clear.
In any case, there is absolutely no doubt that the leading
Brothers of impending events in a timely manner
teach that the “secrets” are mutually revealed⸗
exchanged and help and support in individual cases against-
"will be assured and granted by the other side."

But if it is now established that the “Grand Orient of Frank-
rich" or at most the "Grand Lodge of France" (such a
(Confusion would be quite possible in witness statements), so
one of the two Masonic bodies, the murder
Since Franz Ferdinand decided this, it is very likely that
other Grand Lodges, or at least certain specific persons
sons who have received knowledge of this decision.
In international relations, certain elements now
Once you own something, it is extremely obvious that certain things...
Leading Freemasons in the German Empire also had knowledge of the
have had imminent events, that is – after the
Almanac of Madame de Thebes – “enter with absolute certainty
had to, and indeed in the first half of 1914”.
If the “most luminous Brother Moses” were to be warned in time by the
Having received knowledge of the Portuguese event, why should...
the 'most venerable Br... Rohn' of the "impending tragic-
no knowledge of the events in the Austrian Raiferhaufe.
have received?”

It is highly disconcerting that especially in the critical
At the most inopportune moment, a "Christian" took the lead in the German
Freemasonry was found. And it is extremely striking,
that precisely under the chairmanship of this "Christian" body... and
Grandmaster Kohn!) a decision was made which, according to the,
What has happened is a backing from the Serbian
Equating assassins is...

1) This last sentence will be further supported by additional examples.

N) See preface to the fifth edition, p. X ff.

Clarification is urgently needed here, and it is the responsibility of the Germans.
Freemasonry, this serious accusation, which is directed against its
former Bundestag President Kohn is addressing, to refute
and his innocence, if that is even possible, except
To raise doubts.

*

After the founding of the South Slavic state, the influence
of the lodge system in the Kingdom of the S.. S. is about a meaning⸗
of which increased, and Belgrade, even before the war, the pathogen of the.
The Balkans became a Little Paris, also in terms of Masonic
Global political impact. Particularly since the anti-Serbian and
anti-Masonic fascism had taken hold of Italy,
Belgrade as a suburb of the Grand Orient de France: The national
Defense against Italian influence in Albania was linked to the
international organization against the common enemy of the de-
democratic ideas about corruption. In mid-March 1927, the
“Giornale d'Italia” able to provide a photograph of a secret circle⸗
to reproduce the letter of the South Slavic Grand Lodge "Dedato", in
to which Freemasons of all countries were called upon to oppose
Italy and to oppose the Treaty of Tirana, which Italy
As is well known, it promises guarantees in Albania.

This circular from the South Slavic brothers is doubtful.
Let's return to the decisions made at the international congress.
had been arrested in Belgrade in 1926.

At the same time, Brother Gustav Stresemann received his fine entry.
They declared themselves to the League of Nations in Geneva and met from the 11th to
September 15th in Belgrade, over 400 Vr from all countries, to
to reaffirm a common world policy, as agreed in Geneva with the
The same level of openness could not be announced. It was led by...
This gathering of Brother Georg Weiffert, Grand Master of the
Grand Lodge "Jougoslavia". In his statement, he declared a be⸗
Especially important work awaits the brother... He regrets the absences.
the Italian Grr .-., but despite this absence they knew
She, that all thoughts turn to them. To these words the
to give necessary emphasis, explains the meeting report of the.
September 12th, that “Masonic brotherhood will shape the future”
"Schützen wifse", i.e., expressed in German: that from the Belgrade
Congress from a united effort against the anti-Masonic
Italy will start with double the energy. "I give hope⸗
“Don’t give up,” threatened the humanitarian Brr. Weiffert, “that the
The time is not far off, as all obstacles will disappear.”

Brothers Zaniboni and Capello were already imprisoned at that time for
Word attempt to Mussolini in prison...

And Br. Valude, the spokesman for the Grand Lodge of France,
assigned the Serbs the “role of guardian of world freedom”;
which, as is well known, they had begun so gloriously on June 28, 1914.

This international lodge group then also included the

German “humanitarian” Freemasonry was inserted. It was represented

by Brother Dr. Ludwig Müffelmann of the Bayreuth
Grand Lodge "To the Sun". The French Grand Master Groussier
had the same role to play here as Brother Briand, the doctor.
Stresemann. He described it as the goal of genuine Masonic politics.
the so-called reconciliation between France and Germany. That's what⸗
In Belgrade, as in Geneva, he practically referred to the An⸗
Recognition of the Versailles Dictate, the war guilt lie, and all
Consequences of these gagging and slander of the German
People's. |
The German Brother Müffelmann had nothing better to say after that.
to do rather than throw one's arms around the neck of the Gr.–. Groussier and in
The presence of 400 lodge brothers from all countries, the “Brother
to give a kiss.

Compare this to the anti-German behavior of the French.
French lodges before and during the war, in order to understand that
the “pacifism” currently being preached from Paris
which is nothing more than a method of inducing sleep:
Germany should "morally disarm", i.e., let France calmly approach the
cancelled expansion of its hard-won political and military powers
Positions enable it to stand unassailable in the future,
if Germany should ever manage to muster its courage again.

That is the essence of Locarno policy. That was also its purpose.
of the German-French fraternal kiss in Belgrade. 4)

And yet another bond was formed here in Belgrade⸗
to create: the consolidation of the relationship between all Slavic
Grand Lodges, especially between South Slavs and the Czech Republic⸗
Slovakia.

The "National Grand Lodge of Czechoslovakia" was founded on
February 25, 1923, in Prague. It includes the most important leaders.

of the Czech people, officials, journalists, etc., while others
their old Masonic ties to Paris remain intact-
hold. Just a few names: J. Kvatil, section head in the sub-
Ministry of Justice, Dr. C. Purkin, Director of Geology. institutes,

K. Scheinpflug, editor of the national democratic “Na⸗

D An excellent publication has just appeared which addresses these questions Mar and Alfred Rosenberg, “The Future Path of a German Foreign Policy” (Munich, Fr. Eher Nachf.).

“rodni Liſty”, Dr. L. Vanek, 1st Secretary to the Mayor of Prague etc.

Furthermore, Masaryk and Beneſch are also free⸗
bricklayer

Therefore, it is clear and of great global political importance to know that international lodge politics coincides exactly with the Foreign policy of today's "democratic" states, i.e. Frank⸗
Reich, Germany, South Slavia, Czechoslovakia.

In Belgrade, a knot was tied again in 1926, as by Belgrade, where the First World War had already begun.

XV.

Revolutionary Freemasonry in Austria.

since Freemasonry is already practiced in other countries has paid homage to revolutionary aspirations — this must Was that also the case in the Reich? Certainly not! But instead of using many words, let's look at the historical... Facts speak for themselves.

Freemasonry was founded in Ofterreid by the Count Johann Sporck introduced a fabulously rich, generous, a man who loved splendor, who on June 24, 1726, the day of John the Baptist of the Baptist, in his palace on the Lesser Town side of Prague, the Lodge “To the Three Stars” opened, of which he was Grand Master was elected.

Among the first members were outstanding individuals.

Representatives of the Bohemian nobility, such as Count Norbert Wrbna, Wenzel Kaiserstein, Josef Kinsky, Guidobald Wartinitz and the “Nobleman” David, a former secretary of Count Bubna.

Where did Count Sporck's riches actually come from? No one ever found out. His adversaries had already led her there. mals on unfair relations with the enemies of the Habsburgs⸗ back to the Burgess family. The fact is that Count Spord went to Karl Albert of Bavaria constantly had secret relationships among⸗ held and saw in him the rightful heir to the throne of Charles VI. When Sporck lost the Grand Master title in 1735 due to advanced age Although the lodge was still closed, and especially in its current state, it was closed ag The spirit was passed on. The nobleman David was the soul. the highly treasonous movement, which was founded by the lodge "To the Three" "Stars" emerged and a large part of the Bohemian High adels included; he was also secretly in agreement with the French Marshal Belle-Isle and the Bavarian Kur⸗ Prince Karl Albert, elected by the Estates on December 19, 1740 was honored as King of Bohemia.

But the tide turned; rebellious Prague became captured by imperial troops, David arrested and taken to Sentenced to death. The verdict was: flee the right-wing extremists. Hand, then beheading and quartering. The limbs should be attached to four Gallows were to be erected on the country roads outside the city.

But the Freemasons were working for their David and soon Could they offer him the comfort that he was not will die; the young Empress (Maria Theresa) He didn't want a bloodbath to be carried out. And so it was. At the execution site, he was pardoned and his death sentence commuted to life imprisonmer "Converted into an elongated prison."

On the treasonous activities of the Prague Freemasons Of course, no one in Vienna knew anything; no one knew anything as long as, when their actions were not so obvious. (Just like (today!) Perhaps they didn't want to see anything, because the Ge meal of Maria Theresa, Grand Duke Franz Stephan of Lothius wrestling, German Emperor since 1745, was himself a Freemason – he had On June 24, 1731, the light was lit "in the open air" in The Hague. received and belonged to the lodge "To the Three Cannons" in Vienna on, the ostentatious and extravagant Count Hoditz as Grand Master presided. – Br. :. Emperor Franz I died suddenly on August 18, 1765 in Innsbruck.

Empress Maria Theresa was, for understandable reasons, She was not very well-disposed towards the Freemasons. She was even said to have once... Driven by ice cravings, with a lady-in-waiting dressed as a man.

to have participated in a lodge meeting – a story that
However, it sounds rather implausible. The lodge "To the Three Ka"
Incidentally, the “nonen” soon ceased to exist (1749). The following period can
be overlooked. New foundations were followed by sudden closures.
offered and new foundations again. A good deed by the Freemasons,
which was also highly praised by Maria Theresa, fet der Gerecht⸗
Recorded here for the sake of tigkeit. It is the founding of the orphanage.
House of St. John the Baptist in Prague. Nevertheless, the
The great Empress never harbored a deep suspicion towards the Freemasons
completely suppress. Their appeals to the Chancellor, Princes, are well known.
Kaunitz's words, which stem from her last term in office
For years, the saying has been: "Listen, dear Kaunitz, he wants
To make us believe something he himself probably doesn't believe.
Joseph will also come to our conclusion, and it will be bitter.
to regret getting so deeply involved with these dangerous people
to have. Beware, once they realize that gold...
Cooking, treasure hunting, and summoning spirits yielded nothing.
as a disgrace and a laughingstock... then they will suddenly learn
to be united, so that they are not in the world in vain,
They want to interfere in your business and try to govern a little.
We tell you, they'll turn your house upside down!

) According to Baron von Helfert's lecture on March 30, 1897 in Vienna.

sweep and make life bitter enough. We won't.
They experience it and are glad of it. But you watch as you...
(gets along with your Freemason brothers!)

The great empress, without ever having received the light,
She gained her sight. What she experienced in 1768 was clear understanding.
His prediction came true 150 years later.

Emperor Joseph II was, contrary to popular belief,
That's not true, he was a Freemason. But he was trusting and came
He opposed them in every way. He demanded only one thing: that
They should give up all connections to foreign countries, especially
that which has given Freemasonry its significance,
which she now possesses. Naturally, they carried out this order.
(from 1783) only for show. Joseph II's affection for the
Freemasonry, to which his father had belonged, was so large that
he even received private lessons in the Kabbalistic sciences.
(had it granted?) But soon, without knowing it, he was only more
surrounded and courted by Freemasons. Freemasonry had
had reached such a scale, its organization was so
It has been expanded so that it includes not only nobility and military, but also
including government officials, private individuals and their subordinates⸗
grasped. At the same time, it remained in close contact with foreign countries.

The association was full of secrets, and its members
Bound by the strictest oaths to secrecy; with
In short – a veritable conspiracy society, characterized by
protected purposes, such as education, charity, etc.
had obtained a carte blanche and was now striving to do everything in her
to reshape senses. “Then he (the emperor) realized – in order to with
Br.. Kloß to speak – that an overgrowth in the Waurerbunde had taken place" and through the imperial handbill
From December 1, 1785, the number of lodges was limited.

Moreover, he wrote in a handwritten letter (December 1785) with
The relationship to Freemasonry, the careless expression
By using "trickery," he soon earned the hatred of the entire lodge.
against himself and had to realize that everywhere
They worked against him. But what was the “hatred of the whole
Lodge”, which at that time had approximately 100,000 members in Europe⸗
Joseph II was to learn all too soon what this meant.
If 100,000 of the "most scheming and in the most important state-

1) “Latomia” XXV, 1866, pp. 15, 16.
Diefe played a significant role in Freemasonry at that time.
) See “Bauhütte” of January 30, 1909, No. 5, p. 25.

"People in positions of power" who worked against him could be seen from
There was no longer any talk of carrying out his grand plans.
Fine. Professor Hoffmann, a former Freemason, who
Having gained his sight, he mentions some events from the last
Years of Joseph II, which he blames on the Freemasons:
"The Turkish War of 1789/90 was the work of secret orders,
instigated by (the Freemason) Herzberg and his good cronies
Friend Pitt. The treasure and army of the Austrian
Hofes was to be exhausted and devastated by this war.
The unrest in Hungary was planned in the lodges () and
debated; Herzberg led it.” 1) But this was given to the emperor
also known as the “most peculiar delinquents” of that time
all Freemasons or Illuminati were, yeah, the cabinet-
Director Günther, Szekely, Legisfeld, Sonnenfels, etc. “Hall
These perceptions led Joseph II to the serious decision to
to put an end to Freemasonry.” 2) Before he did this
He died on February 20, 1790, before he could carry out his decision.
shortly before his 49th birthday.

Emperor Leopold II was equally favorably disposed towards the Freemasons.
thinks like his predecessor Joseph originally – teaches us this
"General Handbook of Freemasonry". Professor Hoffmann
However, whose advice in this matter was repeatedly sought by the Emperor
However, the information obtained assures us that Leopold II was very

knew perfectly well "that all of Europe and all the monarchs in the
Slavery by secret orders would be the cause. Right from the start of the
He directed his fine eyes toward the government over all the hereditary lands.
Note particularly well there, the relationships and the unmistakable
to break the influence of these secret orders and in particular to...
self and fine government plans subject to influence, control,
and the ubiquitous tendrils of the Austrian Free-
to wrest from the bricklayer; for it is unbelievable what tricks and
Certain leaders of the same used tricks to, like Joseph II,
to lead them on their leash and according to their purposes.")
That sounds significantly different from the verdict of the "Allgemeine".
my handbook of Freemasonry.” That the Emperor exactly
Incidentally, it is also evident from the already quoted letter that he was taught this.
his sister, the unfortunate Queen Maria Antoinette,

1) Memorandum of the Viennese professor Hoffmann to Emperor Franz I, 1793
As communicated in the lecture by Dr. Freiherr von Fuchs, Vienna 1897. See "Freemasonry"
Austria≠Hungary, p. 118.

) Ibid., p. 119. See also the General Handbook of the above.
Freemasonry. Vol. IS 133, where political activity lies behind charity.

It is admitted quite naively and unconsciously.
D Ibid. p. 249; Lecture by the k.u.k. Chamberlain Ferdinand Count Buauoy.

E mg Sg n Geh, A Gë, ei —

highlighted the letter she addressed to Leopold II on August 17, 1790:
“Prenez bien garde la-bas à toute association de franc-macons,
On this day you avoir aver: c'est par this voie, que tous les
monstres d'ici comptent d' arriver dans tous les pays au méme but.
Oh! The guard of his father and his father's misfortunes!

("Beware of the whole crowd there:")
Masonic Association. We may have already warned you; on this
All monsters from here in all countries hope for the same outcome.
To reach the goal. God protect my fatherland and you from
"Such a misfortune!")

Emperor Leopold II was a Masonic ordained priest;) nevertheless
After receiving the information he had been given, he seriously considered the matter.
He was planning to take action against the Freemason brothers.
However, before he could carry out this decision, he died on
March 1, 1792, shortly before his 45th birthday.") He
was one of the most capable rulers from Habsburg-Lorraine
Genders. His successor, Emperor Franz, was of the Ge—

The danger of Freemasons, Jo is convinced that already in the year 1794 A government decree was issued banning Freemasonry in all Austrian states. oppressed imperial provinces. How necessary this prohibition was The Hebenstreit conspiracy, uncovered in 1795, proved that this was the case. and Prandstetters, both Freemasons and members of well-known lodges⸗ Speakers were present. The secret secretary was also a co-conspirator (!) Leopold II, de Riedel, and the also well-known Frei⸗ bricklayer Wartinovic; they had an epiphany against the emperor The plan was to free the French prisoners as well. Part of the city was set on fire. At the same time, A Jacobin conspiracy was discovered in Innsbruck, which also (had been instigated by Freemasons!) Now a plan was being developed⸗ moderately and thoroughly with the secret societies, especially Freemasonry was shut down. On April 23, 1801 issued a decree stipulating that no state official was allowed to belong to a secret society. Every single one had to do this. to swear an oath and renew his promise annually. Who Anyone who did not want to do it was free to request their dismissal. to apply.

The ban served a fine purpose; nobility, military, officials and clergy — for such were also in the Free State at that time⸗

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1) Arneth, Correspondence between Emperor Joseph II, etc., and Marie Antoinette, p. 250.

) “Wr. Freemason⸗Ztg.”, August 1919, p. 9; General Handbook d. Freim. I, 133.

Gottfried zur Beek claims in his fine book: “The secrets of "Wise Men of Zion", p. 66, Leopold II was murdered, namely by Wit⸗

members of the Illuminati order.

*) Arneth, Correspondence between Emperor Joseph II and Marie Antoinette, pp. 251 and 235.

Freemasonry active — turned their backs on the lodges, which are now closed. They were deserted. Even here, the Freemasons were now hiding their secrets. political and subversive endeavors under the secret⸗ The magnificent carpet of the lodge, but they immediately retrieved it from there. protrude when they smelled the Worgen air; Io in the years 1805 and in 1809, when the French came to Vienna. Let's hear what... Brother Lewis in his fine “History of Freemasonry in Austria” He knows how to tell about it; he first establishes these facts. and then emphasizes that especially in 1809 the Viennese Brothers newly created “Grand National Lodge of Austria” with maintained connections with the Greater Orient of Paris. “Through the marriage of Archduchess Marie Louise to the Emperor Napoleon's postal connection with France was subject to a less strict supervision and so Masonic correspondence remained between the Viennese lodge and the Orient of Paris, the more frequent-

hidden from the Reich police. They continued working in secret.
until Napoleon's dethronement and the well-known papal anathema
in 1814, which led to the cessation of this activity.”

This masterful adaptation to the respective conditions,
This tenacity and determination could almost be described as something like...
To elicit admiration, or something else entirely. But listen.
We continue with what the highly enlightened Brother Lewis has to tell us.
white: “In 1848, under Emperor Ferdinand, the unrest began.”
"Rest." ("Unrest" is chosen as an euphemism for the
(foreign language word revolution.) "They were by the intel=
"Prompted by prominent parts of the capital's population." We
do you already know who the intelligent part of the big city population is?
The kerung is, it is not the educated part, it is simply the –
intelligent part. “When the granting of a free state–
The version had been promised, Brother Lewis, who was present in Vienna, considered it...
appropriate, the first preparations for reopening
to meet the lodge “To St. Joseph”, which was closed in 1794.
Brother Lewis succeeded – as Brother Lewis tells us –
in September 1848 the approval of the Winter Administration of the In-
to obtain nern and on October 5, 1848, in the crowd of the
Count Harnoncourt (I., Teinfaltstraße 76) the ceremonial re-
The opening of the lodge "To St. Joseph" took place. By chance – so the story goes.
Brother Heinrich Glücksmann of the Vienna Grand Lodge!) –
The lodge happened to be open on the day of the assassination of the Austrian–
It was ceremonially opened by the former Minister of War, Count Latour.
on that 5th of October 1848, on which (purely by chance) the October≠

“Wiener Freimaurer-Zeitung”, August 1919, p. 9.

Revolution broke out. “The skilled clericals – says Br..”
Glücksmann literally – created connections there, to which
probably no reasonable person would have believed it, but it was true.
which hindered all efforts for a long time to come,
to introduce “royal art” into Austria.”
A question in between: Who was the Count's spokesman?
Latour? Silly question: the rabble, of course; the sweet rabble, who
each time with a wonderfully subtle feeling to bring out just those-
knows how to find the one who is most worthy in each case, at the next best
to be tied up to a lantern; most worthy is self-understanding≠
Especially those who faithfully persevere in fulfilling their duties until
with his last breath; just like the venerable, 68-year-old
War Minister Count Latour. How such things were done discreetly.
Only the Portuguese Grand Champion could possibly comment on that.
Br.. Magalhaes Lima give insight, which because of (ane
(Images!) was arrested for involvement in a murder...
But that's just speculation. ... In any case, this one

It's a strange "coincidence" to think... the ancestor is also striking.
The popularity of certain names: in 1848 it was Br. Lewis, in 1919 find
It is Messrs. Levin, Leviné, who have a remarkable diversity⸗
Activity developed. But let's leave that aside; let's talk about
Something else: The revolution was thus successful despite the assassination.
The War Minister was defeated. Lewis tells us
further: “After the restoration of calm, Br... Lewis
with some other brothers to the Governor of Vienna, Syeld-
Marshal Lieutenant Baron von Welden, to obtain permission to
to obtain the right to meet again. In this request
Belief in God and love of one's neighbor were considered the highest.
The goals of Freemasonry were presented, including the exclusion of any political activity
The tendency was particularly emphasized and finally the recording
the Prince of Prussia as Protector of all Prussian Lodges,
as well as King Frederick William III as a member of the
Freemasons' Association pointed out, in order to thereby prove-
to demonstrate that Freemasonry could not be a threat to the state.
But the “darkling” Baron von Welden took the delegation
Strangely enough, he reacted with extreme hostility and even turned his back on her.
Rude dogs. Whether he thereby used that popular saying to reinforce it
I have used a turn that goes back to Götz von Berlichingen-
Whether this is the case is not historically proven. Even by the minister.
Dr. Bach, the interior minister, brushed off Brother Lewis. Since it
It was impossible in Vienna during the state of emergency to
To develop their lodge activities, the brothers now gathered in

the spa town of Baden and sent from a ceremonial lodge to the war⸗
Ministry 80 (eighty) guilders for the benefit of the Imperial and Royal Armies in
Italy and Hungary, which was particularly mentioned in the Wiener Volkszeitung.
was emphasized. But also this “noble” action⸗
Weise clashed with the incomprehension and narrow-mindedness of the Viennese.
The government, which still refused to be persuaded,
that the Freemasons truly only find their highest goal in the “God's”
believe” and saw it in “charity”; rather, it was
still convinced that this is a secret society
to have to deal with the most dangerous kind, which one wouldn't even expect.
could pay close enough attention. Because everything that came up in the news
coming from Hungary, Bohemia and Germany, she had to
reinforces the suspicion that this is a revolutionary
The movement originated with Freemasonry.
took (see: France) and in all countries where it came to 1848
Revolution came, supported and promoted by the Freemasons.
was. The question to be addressed is whether and what good it brought.
who ultimately derived the main benefit from being completely un⸗
It remains unmentioned. This is merely a statement of fact.
historical facts that are unknown to a large part of the educated population
are known, but not at all by the lower classes of the people.
to talk.
In the early 1960s, we encounter Br. Lewis, Pro⸗
Professor of the English language, in Hungary, “we er so-called

irregular admissions to the order * he himself
"made them pay." In Austria, the lodges were maliciously active.
keit completely adjusted, at least they didn't dare
more into the public eye.

Does the constitution of 1867 advise here? essential
Change. |

However, before that, an event should be discussed, which
which at least indirectly affects us, namely the management of the
Emperor Maximilian of Mexico, which also had the Free-
The masons must be brought into context. In the 'Budapest
Naplo", a daily newspaper published by Freemasons, appeared
On January 15, 1897, an essay was written in memory of the Count.
Josef Zichy, the former chief steward of the unfortunate
Emperor's, was dedicated, from which the following highly remarkable
Taken from the following passage: . |

"When the chivalric monarch was already condemned to death
was and in Queretaro in the poor sinner's room Top, farted the
President of the Republic. Juarez, fine adjutant, the Baron

Gagern, to the Emperor. In Mexico, people were whispering to each other,
that Emperor Max, who was an extraordinarily liberal, of people⸗
The man, filled with friendly feelings, was a free-
a mason; since Juarez also belonged to the order, he sent
he summoned Baron Gagern to him in order to bring out in conversation,
Whether the emperor is actually a "brother". If the rumor is true...
Gagern was authorized by Juarez to base his argument on truth.
to inform the Emperor that a ship was anchored in the harbor
and the captain was only awaiting the order to escape him, the emperor.
to let. Gagern managed to speak to the emperor alone and
He then tried to find out whether this man was a Freemason.
or not. But the emperor refused to take a stand: "Let
"You," he said, then he lowered his head and sank into the depths.
Thoughts. Gagern saw that he would not reach his goal, took over.
honorable farewell and reported to Juarez that the emperor had departed
I have not explained. The President of the Republic looked gravely before him.
He turned and said darkly: "God sees into my soul, I wanted to see him
save .. .. Thus the will of the law shall be carried out....."

The question of whether Emperor Max von Merifo was a Freemason or
The question remains unresolved to this day. If he wasn't, then...
A simple "yes" would have saved him from certain death, but he wanted
not to say anything untrue, even at the cost of his life.
If it was him, however, he apparently wanted to be a fine former colleague.
connections to Freemasonry at a time when he was no longer with her
not to exploit what is internally felt to gain security

to bring. In both cases, the strength of soul of this is true. To admire a truly great man.

Let us now return to Freemasonry in Austria! Why were the lodges still being held even after the granting of the Is the 1867 constitution not recognized in our country? The answer is… Let the Freemasons themselves give us: In the “History of the Viennese non-political association Humanitas!” !) can be found the statement that the government has consistently refused to to grant associations a legal existence, because the involvement a state official completely abstained from attending the meetings- was rejected. Because the Austrian government had banned Freemasonry. considered as political associations and political clubs the presence of a government official is simply a matter of course. They had to drop it; even the explicitly liberal one wasn't so lucky. The Citizens' Ministry is able to grant the requested recognition. grant.

Secret societies are prohibited in Ofterreid ($285)

Published by Prätorius, Vienna, 1885.

(StGB.); this naturally also includes those who, although their existence is known to the authorities, another constitution or possess different statutes than those they claim, as well as those, who secretly pursue different goals than those they publicly declare⸗ deceive. For the Freemasons, this is a difficult dilemma; but This cliff was circumvented in true Austrian style. He invented a highest standard for the Masonic associations, A dignified double life: In Austria they were only supposed to be considered welfare activity-related rules apply and have an effect, the actual lodges- However, they were allowed to work wearing aprons and gloves. Practicing with ribbons and jewels in Hungary! That's not not a bad joke, but a truly Austrian one An invention that deserves to be patronized in all civilized states⸗ to be ted. The proof of the correctness of what was said. The “History of Humanitas” itself provides us with this, which includes, among other thing announces the following important decisions: “Only the members of the Lodge Humanitas in Neudörfl in Hungary can be real Wit⸗ be a member of the Humanitas association (in Vienna);“ furthermore: "All those admitted or joined in Neudörfl an der Leitha nen Brr .. commit themselves to the non-political associations to join “Humanitas” in Vienna or one of its finer branches.” Then, in point 7 of the aforementioned resolutions, it is further stipulated that what all needs to be done in Neudörfl and what needs to be done in Vienna May take place: All masonry work that can only be carried out in a “true and just lodge” can take place, as Auf⸗

admissions, promotions, affiliations, civil service elections, exits⸗
Closures etc. can only take place in Neudörfl; Master⸗
consultations, teaching evenings and management meetings⸗
Lungs are to be kept at bay in Vienna. This is already evident from these statutes.
It is therefore clear that these are not ordinary clubs.
not about, but about Freemason lodges, which, however, only
were able to work here under certain restrictions. (In place of
(Neudörfl and Odenburg later became Pressburg.)

As a result of the state ban, Freemasonry was unable to establish itself.
(in Ofterreid) only develop slowly. The founding of the lodge
“Humanitas” (1869) was followed by others, and currently there are
In Vienna alone there are 14 Freemason lodges, in addition to 16 other lodges and
Social gatherings in the provinces are coming (1919). The names and
The Masters of the Viennese Lodges are listed at the end of this book.
listed.

The Austrian lodges have, since their re-establishment,
so, roughly since 1870, it has been under Hungarian protection.
and were also informed by delegates of the Pest Grand Lodge about⸗

watch. Chairmen and Masters of Viennese Lodges hold the office.
Accordingly, higher ranks are also used in the Hungarian Grand Lodge, too.
We encounter them several times as representatives of German Grand Lodges; so
3. B. the editor Heinrich Glücksmann (Vienna) representative
of the “Eclectic League” (Frankfurt am Main), the advocate and
Imperial Councillor Dr. Rumpler (Vienna), representative of the "Grand Lodge of
Hamburg”, the Master of the Lodge “To Truth”, Friedrich
Artner (= Abeles, Vienna), representative of the "Grand Lodge"
of Saxony" and Br. Dr. Geza Winter (Vienna), representative of the
Independent Lodges (Leipzig).

Under Hungarian protection, the Austrian lodges breathed
Brothers naturally also incorporate the spirit of the Hungarian Grand Lodge.
It was already mentioned earlier in the 9th essay: (Freemasonry, Well-being)
activity and politics) pointed out that politics in the
Hungarian lodges play an extraordinary role and the in
Their prevailing revolutionary spirit was fueled by individual cases:
Games brightly lit. Austrian Freemasonry stands
in no way resembled her Hungarian foster mother.
The Austrian Freemasons are not marching in order of numbers.
at the top, on the contrary, almost in no other country in Europe are
The numbers are numerically weak, as here; yet they exceed their total.
The number 1200 is barely achievable; its influence alone is immense.
reversed relationship to it. The very name "Acacia" indicates i) that the
“Symbolic Grand Lodge of Hungary”, the only proper
Supreme authority for all of Ofterreid-Hungary, every other superior authority:
authority completely equivalent and taking into account their activity

very similar to French Freemasonry; they are free
there “the truly advanced faction of the public sphere≈
"nung". And a Viennese Freemason, Vr.—. Oskar Erstling,
confirms and supplements this judgment in the “circle” 2) further by the
A valuable admission: “In Austria, the
Freemasonic principle Jo strong as just dermal
"Perhaps nowhere in the whole world." Undoubtedly
Br. thinks of Erstling first and foremost of the entire liberal
Press, which is published by Freemasons with and without aprons≈
is given and guided. Consider further the un»
written jubilation, with which Brother Enrico Ferrer at the time
welcomed at the international peace congress in Prague and
They were celebrating! But weren't they all Freemasons?
— Certainly not, because not every freethinker is also pragmatic:
bricklayer, but probably the other way around. The difference is more
more outward, more formal; in their nature and their aims, they are

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) “Acacia” June 1908, No. 66, p. 420. —) “Der Zirkel”, December 13, 1908.

They are just as closely related here as in Spain and Portugal.
Everyone, everyone thinks like Brother Maeterlind in the Vienna Lodge.
The journal "Der Zirkel", published by Heinrich Glücksmann...
He was given, and at the time he said: “Let us not hesitate to…”
to use destructive forces to excess.
We have no right to ask what we should put in its place.
"will replace the destroyed." Of course; because
This question has long since been settled for Freemasons: On
The monarchy was replaced after the great world revolution.
to join the Freemasonic Republic... With Br..
Seitz at the top.

But the manner of their work was once described by the "Wr.
Journal for Freemasons” profound and mysterious: “We
wandering, shrouded in triple night, in the middle of
our adversaries. Their passions serve
us as driving forces through which we, without them
become aware of it, put it into play, in order to prevent it from happening.
notices to force them to work together with us≈
ten. In the shadow of an authority — i.e. tolerated by the
Wonarchic — the Freemasonry is working on the large, their —
"trusted work," i.e., the destruction of the monarchy.

This destructive work was also perpetrated by, in particular, the insane—
dentists in the Italian-speaking region of Austria8 a large
Part. The irredentist movement was a work of the Free—
Masonic lodges, which inherited WMWazzini's legacy, the liberation of
Italians wanted to put their plans to remove the "Austrian yoke" into action.
The most outstanding irredentist leaders, e.g., the often=

Imperial Councillor Br.. Ceſare Batiſti, then the editor of the “Trieste Piccolo” Br... Teodoro Mayer (Jew), and also the liberal MP Br. Felice Venezian were Freemasons; the last-mentioned was Wise of the Chair of the Lodge Alpi Giulie (Udine), also a member of the Grand Orient from Italy and the “Supreme Council” of the 33... Br. Teodoro Mayer, in turn, was a personal friend of the Italian Grandmaster Ernesto Nathan. The “Literary Society” Dante Allighieri, who united the irredentists of South Tyrol, was affiliated with and promoted this lodge “Alpi Giulie” in Udine the plans of the Grand Orient of Italy, which aimed at the destruction of Easter⸗ These findings, which we attribute to the "building lodge" as can be seen from the document dated August 21, 1915 (p. 269), are necessary to understa true instigators of our misery from the "triple "Night", which envelops them, to bring them into the light of day.")

) See also: “On the Paths of International Freemasonry” by Br.“. Ernst Freymann, page 21.

XVI.

The new “Grand Lodge of Vienna”.

The time of tolerating Freemasonry is now over; it has come to power. The Habsburg Emperor Charles I. was expelled and died in 1923 after a failed attempt, to conquer Hungary, in exile on Madeira. I want the one from to all good spirits, the emperor who had been so completely abandoned, neither to revile or accuse; but every day of my life I lament I know the terrible fate of our downtrodden people, which in its unparalleled simplicity and harmlessness, the wicked Do not the inner enemies possess that vigilant attention? has given, who have a Clemenceau, a Lloyd Georges – one You can think what you want about these two otherwise – however much distinguishes it. We would never have had a Bismarck under him. lost the World War; if our statesmen on this side and Over there, our military leaders would have been equal in rank – it would never have been came to such a shameful collapse...

Emperor Karl is now dead; his successors were Sir William Goode, then the League of Nations Commissioner Zimmermann, who Austria was “sanitized”, i.e., completely subjugated to the servitude of the international finance brought.

The “Grand Lodge of Vienna” has meanwhile established itself as “orderly⸗ a “proper, just, and perfect Grand Lodge” was opened. At the The head of the Ministry of the Interior at that time stood as state⸗ Secretary, a Christian Socialist, Dr. Mata, yes, at the head of the The state government was also headed by a Christian Socialist, Leopold von

Steiner; he was elected by the social democratic understatefefretar Glöckel, this one through another Social Democrat, the Deputy Governor Sever, processed and there influenced, 1) the formation of the association “Grand Lodge of Vienna” to take note of, 2) whereby Freemasonry in Austria has received official recognition. There is no [information about this/anything related tc Change occurred when the Christian Social Ramek and Seipel held the post of Federal Chancellor, it should be noted that

) “Wiener Freimaurer⸗Zeitung”, May 1919 ©. 6.

) Ibid., p. 4: Decree of December 23, 1918 and Decree of the 6th Stategovernment decree of December 28, 1918.

the city of Vienna has the rights of a country and is entirely under jũdis-Marxist terror stands against which Prelate Seipel himself even after the well-known revolt of July 15, 1927 was of no consequence. want.

The ceremony took place in the lodge temple (Vienna I, Dorotheergasse 12) on May 31, 1919, the final election of the Grand Master: Br.. Dr. Richard Schlesinger was elected unanimously and the Chairman, Brother Hans Neeser, paid him homage and greetings. in 3x3. The following were elected as deputy Grand Masters: Br. Dr. Karl Ornstein, Hans Neeser and Dr. Adolf Rapralif; The following officers were appointed to the rank of senior official: Felix Kopetzky, Joha C. Barolin to 2nd supervisor, to deputy supervisors Friedrich Artner (Abeles) and Dr. Alexander Wing, to Grok Speakers: Dr. Emil Frankl, Dr. Gustav Spieler and Eduard Zinner, to the recording Grand Secretary Br.. Otto Fuchs, to the corresponding Grand Secretary Br.. Dr. SH Rumpler, to Deputy Grand Secretaries Dr. Robert Pelzer and Heinrich Glücksmann, to Grand Treasurer Franz Fischer, to Deputy Br... Fritz Walker, to Chief Librarian Balduin Bricht, to Grand Almoner Br.. Anton Walk, to Grand Master of Ceremonies Dr. Ottokar Mascha, to Grand Steward Heinrich Kehrer, to the Grand Master Angelo Carraro, to Grand Treasurer Rudolf König, to Grand Archivist Heinrich Glücksman. Thereupon, the 15 were elected by the general assembly to electing Federal Councillors, President, Vice President and Judges of the Grand Lodge Court elected and sworn in taken.

On June 1, 1919, the event then took place in the former palace of the OreDuke Ludwig Viktor held the “festive work”, at which against

600 brothers in Masonic attire participated.") The Grand≠
Master Br.. Schlesinger was “ceremoniously received” and “in 3x 3
welcomed." The Grand Master's "strong speech" was followed by the
"A witty and inspiring keynote address" by Br... Dr. Alexander Mintz. From
her ijt can be inferred that today all Freemasons are “a ungodly”
"Feigned feeling of joyful confidence" animated, and that for
For all of them, the reassuring word now applies: "The lodge is
"Covered." With biting sarcasm, Br... winks at...
the previous governments were funny, which the Freemasons “in be≠
“Shamefully high degree” for — harmless, indeed “for mere

1) It is only due to the immense humility of the Most Reverend Brothers. . gue

to attribute to the fact that they did not use the halls of the former Imperial Court Pala
have claimed.

"Swarm spirits of pronounced peacefulness"
held! That speaks volumes. The [name] in particular is brilliantly witty.
The statement that they, the Freemasons, have so far been considered "a kind of
"Chamberlains of the King of Hungary" considered: as a camel
In the Wittel Age, the king's mercenaries were considered to be the —
Jews; and that they, the Freemasons, were merely given “a right
"A modest intellectual ghetto existence was granted." Br... Wintz gives
through this delightful self-mockery indirectly contributes to the fact that the Viennese
Freemasons certainly are not anti-Semites, nor were they. Completely.
On the contrary!

We also learn quite a bit from her own mouth.
edifying things. So Grand Master Schle assures us—
finger that the Freemasons from now on “a Masonic
will develop “activity in the true sense”. 1) The
previous activities of the so-called "humanitarian associations in
"Austria" was therefore merely — nonsense, calculated to deceive the authorities
To throw sand in their eyes! Yes, it is the Grand Master himself,
who expresses his conviction that the lodges are involved in politics today
must pursue; of course, only social policy, by no means anything else.
“Party politics,” because that would conflict with the overriding principle
Freemasonry and tolerance are incompatible! Therefore:
To pursue social policy, one needs the lodges with their,
An activity that escapes all supervision; for this one needs the
All the secrecy, the stringent precautions in the
The admission, the extremely strict closure, the rigid "but" and
Subordination, the entire army of high officials, the Grand Lodges"
court (1), the countless vows, commandments and prohibitions!
And you're supposed to believe that?! Anyway: Thank you very much,
Brother Schlesinger, for the candid admission that the
previous, purely humanitarian activities of the Austrian lodges

It was only the bait, the signpost, the mask. The⸗
those who do what you, Most Reverend Grand Master, are doing today
to openly admit, to have claimed before, were known to be
as defamers and slanderers.

That now, where the wasps have fallen, the old, beautiful ones too
and harmless names must be mentioned,?) is self-evident. Soon
So instead of "humanitarian associations" we will have: "Goethe",
"Schiller", "Loyalty", "Friendship", etc. are fully-fledged lodge names.
They can greet, for example: King Saul, King Solomon,
Stern Davids, Baron Rothschild vim. Such names would

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1) “Wiener Freimaurer⸗Zeitung”, July 1919, p. 8.
) “Wiener Freimaurer⸗Zeitung”, May 1919, p. 5.

Even outwardly, it presents a more accurate picture of our Freemasonry.
and some highly embarrassing surprises for the easily impressed
Young men use contraception. Such a renaming of the lodges
would also be advisable because the local free
masons with the intention of wearing the – fraternity for their
to harness purposes! This is not a bad joke; to
Grandmaster Dr. Schlesinger is deadly serious about this; he needs
the fraternity, because he needs academically educated – not⸗
Jews. However, the Grand Master is not thinking of that.
A distorted image, shaped today by racial and nationalistic prejudice:
prevails, is familiar to us,” but “to that archetype of the Bur⸗
ſchenſchschaft, as it was at its founding at the beginning of the 19th century.
as has been shown in the 19th century.”!) To the Most Reverend Grand Master
A forgivable mistake occurs here: He overlooks the fact that the
The former Freemasons were quite different men than the
From today: Brother Johann Gottlieb Fichte, whose "Addresses to the
“German nation” a hundred years ago, the academic youth
flames, was indeed the chief orator of the "Innermost Orient", but
but so intensely imbued with national spirit that he
(turned his back on the Freemasons.) From the same nation⸗
Other famous Freemasons were also among these spirits:
soul, fo Br... Scharnhorst, Br.. Frh. vom Stein
Ugh. And one thing is for sure: A holy thunderstorm would
to be blasé, if today Br... Prince Leberecht Blücher
resurrected and 3. B. the international “Grand Lodge of Vienna”
paid a visit; this Br... and Meifter from the chair
would strongly object if the Viennese
Gentlemen “as flesh from their flesh, as blood from their
blood and even more so than spirit of their spirits" describe

wanted, as the "Vienna Freemasons' Newspaper" stated in a Be≠
reading of the Blücher novel "The Holy Thunderstorm"
do popular.")

The fact that Viennese Freemasons have worn masks until now is
They are therefore open about it today; they themselves speak of a "forced-
“The masking”; and they themselves are now making the confession
ab, “that Freemasonry should comply with the Austrian Associations Act
self-evidently (could not submit). For the Freemasons
Of course, this was no secret in other countries either: The Reich

1) Ibid. May 1919, p. 19.

2) See “Auf der Warte” No. 9, p. 71, May 1, 1920.
) “Wiener Freimaurer≠Zeitung” August 1919 p. 30.
“Vienna Freemasons' Newspaper” ibid., p. 11.

German Br.. Schwabe admits that the Austrian Free≠
The masons did not adhere to the law; but, he says, they did not.
It is not the Freemasons' fault, but the law! Be≠
Founding: "The 'law' has turned the lodge into an unlawful entity."
Dafein ‘forced’.“) With this kind of logic one can conclude≠
To turn everything upside down. With equal justification, one could also...
The thief protested his innocence: it was not his fault, but the fact that
The law, because it prohibits stealing. If, however, in the case of other laws...
occasion of the Br.. and great orator Dr. Emil Frankl with the
With conviction, he proudly utters the words: “As a free man≠
"As bricklayers, we have a sworn duty to uphold the law."
— so he would have to receive Homeric inspiration from the Freemasons.
laughter resounded in response. But they did not laugh; the disciples of
Those in the "royal art" know very well that such resounding words
are designed solely for the outside world. But we "profane" people,
Those who do not place their feet at right angles know what
we must think of the fine words of these great orators.
The previous Austrian governments rightly granted them
They were met with strong distrust, and rightly so.
this secret society — because he is a folder despite all the ab—
Attempts at denial — state recognition denied. The
Christian Social State Secretary Dr. Mataja was not well advised,
when, in a moment of weakness, he yielded to the Masonic urging
He gave in to state recognition. Was he on this
Since he was unfamiliar with the area, he should have inquired about it.

As is well known, the Viennese Freemasons at the beginning of the
World War II, their highly patriotic sentiment was expressed through numerous
Attempts to mark monetary donations, the 3rd e.g. in a market-shouting manner.
White people were expelled in the "Neue Freie Presse". Also

That was hypocrisy. The Grand Master himself, that is, the bee The man who called out makes a “justified request” to his fine brothers. throw” from it and speaks of a “rather unfortunate up” march, which the Viennese lodges organized at the beginning of the World War with their donation certificates in the Vienna daily newspapers under⸗ have taken their name.") And the reason? – "The Viennese lodges "They were never warmongers." – Strikingly true; they were even Even more: they were flatteners. Their true inclination lay on the side of the opponents and the Grand Master of the Hungarian Grand– The lodge, to which they were then still subject, practically boasts,

1) Ibid., July 1919, p. 17.

2) Ibid., May 1919, p. 27.

2) “Wiener Freimaurer⸗Zeitung”, May 1919, p. 16.

that the withdrawal of the Hungarian troops, who the terrible collapse of our southwest front brought about, with the will of the Lodge.!) ..

The Grand Lodge of Vienna has permitted its members to also to belong to the purely Jewish "B'nai B'rith order"?) At of the known composition of the Grand Lodge of Vienna is this The decision is not particularly noteworthy. However, the following is remarkable: genders: For decades, the Jews have been waging a fierce struggle. against those German Grand Lodges which persecute non-Christians refused admission; they were considered intolerant, reluctant. constantly and regressively positioned themselves until the majority of They decided to abandon the “Christian principle”. And Now that the Jews had achieved their next goal, they created ...a purely Jewish organization based on Freemasonry A basis to which no non-Jew has access; but bean⸗ They declare unhindered admission for their own members to all other lodges.

As a result of the upheaval, the Czech Free Democrats also... The bricklayer has become self-employed. First, it should be noted that... during the World War, the seat of the Czech "Action- committees abroad” at the Grand Orient of Frank⸗ rich (Paris, 16 Rue Cadet): There the leading Foundations for the treasonous Czech policy – in the one- to hear from Prague – assembled, which the Czech leaders carried out conscientiously within the country in accordance with the Entente's objectives The meeting was chaired by the current President of the Czech-Slovak Re- public, Br.. Th. G. Masaryk. Another Freemason- The most important organization of Czechs abroad was the "John Hus-League of Slave Free mas ons” of North America from their advertising activities and the Freemasonic En⸗ The Allied powers were persuaded to consider the independence of Bohemia as one of their

to announce main war aims. It is also due to their influence.
write that the nationwide Grand Lodge Day, which will take place on July 3rd
1917 in Paris, the independence of Bohemia as a
of the most essential peace conditions.") That Br.:

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1) Ibid., May 1919, p. 40; cf. the 18th essay of this book.

) Ibid. May 1919, p. 31. A comprehensive list of these personnel unions
gives the excellent work by Dr. F. Hergeth, published in 1927: “From the Work⸗
"Instead of Freemasons and Jews in post-war Austria" (Heimatverlag
L. Stocker, Graz).

) See “On the Paths of International Freemasonry”
by Br.. Ernst Freymann, Rostock 1919, p. 21 (Secret document for Br.. Frei⸗
bricklayer).

Dr. Karl Kramarſch Hodgradmaurer ijt and the Grand Orient
de France has already been mentioned.

After the coup, all the Czechs left the country.
Lodge “Hiram” in Prague and founded a purely Czech
Lodge “Jan Amos Komensky” (Comenius), which immediately dedicated itself to
subordinated to the French Grand Orient.") An independent
The Czech Grand Lodge was, as stated, founded in Prague in 1923.
is founded.

From the official publication of the "Grand Lodge of Vienna", which
“Vienna Freemasons’ Newspaper”, we also learn that the An⸗
Storm against the death penalty in Ofterreid) by Freemasons
(has gone out?) — Well, isn't that the best proof of their
World-class friendliness? — Perhaps; but whoever judges objectively,
knows that the death penalty is the most effective deterrent⸗
Means for the would-be murderer is; whoever wants to abolish them,
It therefore does not serve humanity, but rather the murderers.
The real reason, therefore, seems to be something else; perhaps
It is related to the sentence: “In Freemasonry
(Is it allowed to kill!) Murderers are usually cowards⸗
lings and usually only allow themselves to be recruited if it
can't go after them himself. — Here's a
Personal experience enabled: It was on the 5th of October.
In October 1911, we members of parliament were gathered in parliament.
The leader of the Social Democrats, Brother Dr. Viktor Adler,
delivered an outrageously inflammatory speech against the then-current
Justice Minister Dr. von Hochenburger. Suddenly — the speech had
Having just reached its peak — five fell from the gallery
Sharp shots. Against whom? — Against the Minister of Justice. The
Perpetrator? — A Serb from southern Dalmatia; he had the circumstances⸗
undertaken a journey lasting several days specifically for this purpose⸗
Men! Motive? — He couldn't give one. — Whoever him

I had been persuaded to speak? — It couldn't be uttered!
— Since all the boatmen had failed, he came with a longer one.
They received a prison sentence; but the instigators went unpunished.

It is also significant that the son of the aforementioned partner⸗
List leader Dr. Viktor Adler became a political murderer:
It was Friedrich Adler who, as is well known, died on October 22, 1916.
the then Austrian Minister-President Count Stürgkh
He was treacherously shot down. Even more indicative of our circumstances.

1) “Wiener e June 1919, p. 21.

NI Ibid., August 1919 p.
9. Saying of the Serbian ace Br. Cabrinovic; cf. p. 111.

However, it is that the same Friedrich Adler, to whom the last emperor had long
granted freedom before serving a sentence, already today
can play a leading role: He is, in fact, the leader.
of the communist left wing of the Social Democrats,
sits in the National Assembly and strives for higher things.

Is Friedrich Adler perhaps also a Freemason?
The act — the political assassination — was decidedly
for that; even more so the strange justification given by the perpetrator.
During a formal judicial interrogation, Friedrich Adler stated verbatim:

"In my opinion, one is justified in using violence if..."
The law is trampled, every citizen, everyone is entitled,
to secure one's own rights on the basis of necessity,
which the government is responsible for. Not every citizen has
not only the right to use violence, but in my opinion
"including the duty." — This view fully corresponds to the
Teachings of Scottish High Degree Masonry. The ones so far
The question left open can now be answered with absolute certainty in the affirmative.
Friedrich Adler is a Freemason, specifically...
(He belongs to a Swiss lodge as a high-ranking Freemason!!)

Only one thing remains doubtful: Whether Br.:. Friedrich Adler
is inclined to extend this “right to kill” to any other state as well—
to grant citizens? Since the victory over Austria, the Great—
Lodge of Vienna thanks to the membership of almost all major bankers to
came under ever stronger influence, with the radical Jewish Chas
The character, down to outright Bolshevism, becomes increasingly clear.
The prophecy came. Thus, Brother... Dutchman preached about the "future".
the “ultimate goal of the proletarian movement”, Br... H. Heller
(Schiller) emphasized that "only through class struggle could one achieve the—
to be able to reach states, such as Freemasonry

"stirs" (“Circle” 37, p. 373f.) etc.?) One can therefore also here to observe that “pacifism” is becoming fanatically active, when it comes to the subjugation of national forces in a German lands are involved. Jewish high finance and Marxist— Jewish Marxists: both sit united in the workshop at the Work for the "royal art".

Their complete victory would mean the downfall of Germany in Austria means.

July 15, 1927, was a signal for this. But it is not as it was. The sign was recognized.

1) According to a statement from a German Freemason who knew Brother Friedrich Adler knows personally.

) Further details can be found in the aforementioned work by Hergeth, which is a vast amou
It contains the latest information and is highly recommended.

XVII.

Revolutionary Freemasonry in Hungary.

The most noticeable feature was the strong growth of the Hungarian Free State. Masonry during the World War. The “Symbolic Grand” Lodge of Hungary” was counted at the end of 1913 — that is, before the outbreak of the war — 91 lodges with 6526 brothers; by the end of 1917, however 102 lodges and 14 smaller gatherings with 7447 Freemasons, that's a lot. growth of 12 or 13 percent, an increase that is only found in Europe from the English and Spanish Grand Lodges and also from the American Freemasonry is surpassed. What conclusions may be drawn? What can one draw from this? Would the Hungarian Freemasons ever have been a He had been a reliable pillar of the empire, one could conclude. to conclude that their aim is to preserve the state was; but so it was, to use Waeterlinck's words, an approach The tension of all destructive forces to excess — and the Destruction, as we can see, has indeed been remarkably successful. It should not be forgotten that these 7447 brothers are only the To present the number of actively participating members. In earlier times For years the difference was clearly emphasized; so there was In 1878 there were a total of 7341 brothers in Hungary, of whom 2781 appear to be listed as active, participating members. In In 1896, only 2805 brothers were registered, i.e., the number of the registered and obligated members no longer specified, but only those of those brothers who to perform real lodge work. If one lays down the correct number... shortly before its dissolution, to learn about the relationship at that time to⸗ For this reason, the symbolic Grand Lodge of Hungary would have a It comprises a membership of approximately 20,000.

The decidedly revolutionary character of Freemasonry especially from their behavior towards the leaders of Hungarian Revolution of 1848; in contrast to the Brr .. Kosuth, Klapka, Pulsky etc.

One could, of course, object that back then There was no organized Freemasonry in Hungary at all.

has and that the “may be a secret lodge”, which is the musicals⸗ The business that merchant Thoma wanted to establish in Pest was only founded on August 24 has come into being, namely the lodge "To the Dawn of the “Higher light!” Kossuth should join her first. Admittedly! Nevertheless, the fact remains that the leaders the revolution in close connection with the foreign lodges⸗ dung st�stan, received support from there and after the violent suppression of the entire movement abroad found protection and cover. Kosuth was born in February 1852. admitted to the Freemasons in Cincinnati (America), Likewise, Count Gregor Bethlen and Paul Hajnif. Count Julius Andrássy became a member of the Paris Lodge on April 24, 1854. “Mont Sinai”, Georg Klapka received the “Dante” lodge in Turin Alighieri's light, Bishop Hyacinth Rönay was born in London, Bishop Michael Horvath in Switzerland was made a Freemason. But at that time there were hardly any of the more important Hungarians. a conspirator who is not abroad, be it in America or England, in France, Italy or in Switzerland, from that it would have been covered up by a Freemason lodge. That is known to the expert. Nothing unusual, nothing new, given the circumstances. "Upheaval and Outrage is not a Masonic offense.” “Outrage "In certain cases, it is a sacred duty." "A Freemason can, without committing a crime, boldly to strike against tyranny, to join forces with others to form a to combine conspiracy theories and also to apply Wittel's methods, which “would be reprehensible in themselves” — such statements are in the Freemasonic literature is not uncommon; one encounters them so to speak, at every turn.

But let us return to our starting point, the Hungarian The movement of 1848, back again. Hungary's crown was at that time in the name of Kosuth by the two Counts Seherr—Thoß and Stephan Esterházy, the Duke of Leuchtenberg proposed. But since General Görgey, at Vilagos's, from the defeated by imperial troops, they decided to surrender. It didn't come to that, though it had to. Roffuth and "General" Türr had moved to Turin, where they participated in the work of the lodge. "Ausonia" participated.!) He was in constant contact with the Grr.. Mazzini and Garibaldi. That was now the real thing." close ties. "War against Austria!" "War on the Bare

"Bares!" "Austria must disappear!" These are phrases,

1) See “Bauhütte”, March 26, 1910, No. 13, p. 103.

as Mazzini used countless times in his works, Expressions of hatred that are as full as that of a Kossuth» constantly covering.

The Austrian statesmen were close to the leaders of the Secret society did not grow in any way. Through mediation Sot, a Freemason, Prince Jéróme Bonaparte, Futh in May 1859 also in conjunction with Emperor Napoleon III. dung, as the Freemason Abafi tells us in his “Contributions a story of the Hungarian-Italian Legion" is reported. Napoleon was prepared to send an auxiliary corps of 20,000 men for a to provide a burglary in Hungary, whereas the Brr .. Kosuth, Klapka and Count Ladislaus Teleki in Genoa A “Hungarian National Committee” should be formed in Piedmont to assemble a Hungarian army from deserters. The The call to action was issued from Genoa on May 20, 1859. Honvéd⸗ Officers streamed in from all sides, but that was un⸗ The Garish "army" consisted of a single man on June 1, 1859. Man! The brothers were ashamed of their failure and left. apart. Count Gregor Bethlen onto the battlefield, Count Alexander Teleki and “General” Türr to Garibaldi, Klapka and Pulsky stayed in Turin. Then a completely new idea came about. The idea was to simply line up the captured imperial soldiers. one and on this basis which is by no means unobjectionable under international law Eventually, they managed to bring the number up to 4000 men, via which then Br.. Koſsuth, who had just returned from London, held a military review. Soon after, the Peace of [unclear] was concluded. Villa Franca.

Even from these few lines it is clear that the The entire unfortunate campaign of 1859 was essentially a work The Freemason is. But the Hungarian Freemasons gave to come to terms with the final result, which she and her fellow conspirators very disappointed, not satisfied. They worked persistently on a new Italo-Hungarian war, the conditions of which on September 8, 1860, between Brothers Klapka and Ladislaus Teleki and Kossuth on the one hand and Cavour on the other were arrested. became.

The Freemasons also participated in the war of 1866. their actual share; a reference to the Brr. suffices. Klapka and Count Theodor Cſaky, to whom a whole series still existed names could be added.

This activity of Hungarian Freemasons, by the way, dates back to...
from a time when there were no established Masonic organizations

in Hungary; it was on January 30, 1870, under the
Grand Master Brother Franz Pulßky founded a Johannis Grand Lodge.
tet and in 1871 the Hungarian Grand Orient was founded. This Green⸗
The dung originated in France, from the "Grand Orient de France".
For Hungary, as Grand Master Brother Pulsky said…
occasionally emphasized the light from the West; "only the triumph
"The French spirit can lead Hungary to salvation." (How
What this “salvation” actually looks like was revealed in November 1918
Br.. Michael Graf Karolyi brilliantly proved this!)

On March 23, 1886, the two Moors then united.
Hungarian authorities to the "Symbolic Grand Lodge of Hungary", which
so both the Johannis lodges, as well as the higher degrees of the Scottish Rite⸗
tischen Lehrart, that is, alfo from the 4th to the 33rd degree, ume
summarizes. After this finding, there can actually be no
There will be no more surprises. It should not surprise us that
Hungarian brothers on those announcing the world revolution
and preparatory congresses in Paris (1889 and 1900) the
They make big pronouncements, it doesn't surprise us that the Portuguese
Giessen revolutionary Dr. Sebastian Magalhäed Lima of the
invited to Pest by the Hungarian Grand Lodge and solemnly there
is received. He held the attentive listeners
He gave a speech of extremely instructive content. This was shortly after
The Freemasons in Portugal overthrew the monarchy and the
had introduced the republic. The content of the speech is not known.
It has become known, but a short report will be given here.
will be, which the Hungarian Grand Lodge will award to the International Free-
masonry office in Neuchâtel (Switzerland) sent in a letter stating:
"The loyal followers of the royal art have in our
The fatherland faces difficult hours ahead. From the sense of duty,
the willingness to sacrifice and the discipline of our brothers, who
Having to walk separate paths, the future depends on...
Let no one be confused by profane jokes,
to pass hasty judgment on some of our brothers; for
Often, it is precisely these people who give their best for the victory of our cause!
This report dates from 1912; it speaks for itself.
self and hardly needs any additives if you use it⸗
It is also important to read between the lines.

Also highly noteworthy is the visit of the
Hungarian Grand Lodge, which they presented to their Serbian brothers shortly before
outbreak of the World War. The efforts of the Free⸗
The Freemasons of Serbia had to join the Hungarian Grand Lodge, had to join everyone
known to Hungarian Freemasons; and yet this Be⸗

Such? It is worth remembering that the Serbian Freemason Dr. Radoslav Kazimirovic on fine repeatedly mentioned roundtravel to the lodge centers of Europe, first and foremost, Oven plague onfudte ... And it was further emphasized that there was no A personality all over the world who lived in Hungary — and especially in Freemason circles — it was more hated would be when the assassinated heir to the throne, Archduke Franz Ferdinand ...

In this regard, the fact is established that the Freemasonic Daily newspaper “Vilag” (“The World”) in Ofenpest in January 1919 the election of the English Grand Master, Duke of Connaught, the Brother Edward VII, recommended to King of Hungary, the same Br. .:. Duke of Connaught, whom also part of the English-American Kanish Czechs even during the World War for the had set his sights on the Czechoslovakian throne.

XVIII.

The Hungarian Grand Lodge and the coup.

3 is extremely instructive to consider the attitude which the

Hungarian Freemasons on world historical events have taken place in recent years.

As recently as spring 1918, when German weapons were deployed in the West The venerable Grand Master Dr. Arpad declared them victorious. Bokay on the occasion of a Freemason meeting in Vienna — On April 28, 1918 — a highly patriotic speech: The enemies Hungary's, he said, also find the enemies of Austria; those who who have allied themselves to dismember Ofterreid) also want Mutilating Hungary; it was the military strength of the monarchy that caused it. those who in the hurricane of the World War all peoples of Austria-Hungary offered the most effective protection, etc., etc.

But then came autumn and with it the slow returnyielding to the German army masses. In Hungary, the very well-known brothers... Count Michael Karolyi, the king, he He should appoint him as the distinguished president of the winegrowers' association. Karo even organizing street demonstrations to support his demand to lend a certain emphasis. The ill-advised King Charles finally gave in because he saw no other way out. knew how to find his way through the confusion

The Hungarian Grand Master held the match again — it was on

November 2, 1918 – a speech, but this time in the following format
The words culminated in: !) “We Freemasons want peace with
to the neighboring peoples, we want a fraternal alliance with
to all peoples and countries, to remove the word war from our
to delete the dictionary; we want the military ab⸗
armor!

The new government of Br.. Karolyis had just been formed.
were; no fewer than six Freemason brothers belonged to it.
(an?) and the rest were apparently "bricklayers without aprons", from

1) “Wiener Freimaurer⸗Zeitung” May 1919 p. 40.

2) Among them the Jewish Nationalities Minister Br. Oskar Jaszi (Jaku)
bowitsch); see “Wiener Freimaurer⸗Zeitung” May 1919 p. 37.

who faced no resistance whatsoever. By order
the new Masonic government of Hungary
The Hungarian troops were withdrawn.
and the immediate military disarmament
orders. Czech and South Slavic regiments that are on this
Having only been lurking for a moment, they immediately followed the example of the
Hungary, and so within a few days it came to a complete
Collapse of our southwest front, which had lasted for 3½ years
had heroically withstood the Italian onslaught. The un⸗
The increased treason of the Hungarian Freemasons was
He, then, who sealed our fate.

Whether diabolical malice or bottomless stupidity drives the impulse⸗
The reason for this action is difficult to determine. If...
The Hungarian Freemasons perhaps gave themselves over to hope
had, the enemies, especially the Italians, would do the same with
to retaliate in kind and recall their troops as well, so
They should experience a terrible disappointment: Into the
The Italians immediately moved into the positions abandoned by Hungary.
liener one and countless thousands of brave Germans⸗
Austrian soldiers paid the price for the betrayal of the un⸗
Garish Freemason government with death and Gee
captivity

All of this mattered little or not at all to the Grand Master;
Not a word of concern that things might be very different for Hungary
He might come when he and his fine fellow brothers seemed to be expected, but he came.
over his lips. On the contrary! The Grand Master is proud
Self-satisfaction is fulfilled, because – the Masonic drug,
Gramm is also the program of the new Hungarian–
The general mood of the

The Freemasonic Federal Council is therefore also very confident.
The Deputy Grand Master, Brother Josef Balassa, is leaving himself
out – the lodge is covered – and reminds us that it
Hungarian Freemasonry has been its main organization since the beginning of the war.
I've considered the task... well, what then? Its main task...
The gift as a good Hungarian was probably the one that gave everything about it.
to wage war in order to help the Wittelsbach powers achieve victory? –
No trace! Since the beginning of the war, the Hungarians have...
Freemasons consider their main task to be the – “hatred
to reduce it!” They have always tried to “establish a connection with the
"To win the world chain," possibly in the immediate future
Communication with Freemasons from enemy countries “on that

) “Wiener Freimaurer≈Zeitung” May 1919 p. 41.

to work so that the Freemasons' World Federation (again)
arise” i) This testimony of the Most Reverend Dep. Gross≈
Meister deserves to be plastered on every street corner, in order to
To make the eternally blind see.

Reducing hatred would in itself have been quite commendable;
only the work of the lodge brothers would have had a positive impact on our enemies.
must be put in place those who harbor a delusional fear against Germany and Austria
harbored a deep hatred and would not rest until the Bers
The destruction of the Wittelsbach powers would have been achieved. Now we know
at least from the mouth of someone qualified, that the un≈
Garish Freemasons consider their main task to be – fluff-making
considered; now it is also indirectly admitted – what was previously
always denied and dismissed as a base suspicion
was – that the Hungarian Freemasons to the Freemason≈
Congresses of our enemies even during the war–
have participated, for example in Rome in 1917, to in
to work in their spirit and for the Freemasons≈World Federation
active too fine, i.e., in other words, to close–
to establish a world republic. The Hungarian Free States also...
Bricklayers are now dropping their masks. That their own afflictions...
Actions with the Romani brothers did not bring about the war.
abbreviated, like the one supported with their financial contributions
The “Stockholm Conference” is probably not mentioned by anyone today.
The existence of Freemasons can be disputed. We know this from the
Munde Br... AH Frieds, that fine the western Free≈
The brotherly hand outstretched towards the bricklayers, these coldly smiling
has been rejected, and by the Vienna Grand Lodge
Dispatched by Dr. Felix Holländer and Dr. Emil Frankl
(Didn't things go better?) This unique willingness to help,
to constantly negotiate with an opponent from whom
one certainly knows or must know that he is of the will

The fact that it is animated to destroy us must be interpreted differently.
What prevents us from assuming that the Hungarian brothers...
in the struggle between “autocracy and democracy” – as the

1) The word "again" was put in parentheses because it conveyed the true meaning
only veiled. The Freemasons' World Federation, according to its own repeated statements,
He never passed the exams, therefore he cannot "re-emerge"; the concept:
Freemasons⸗World Federation roughly corresponds to “World Freemasonry”, “League of Nations
"World Republic". Cf. "Vienna Freemasons' Newspaper" June 1919, p. 22.

2) The Hungarian Freemasons offered the Social Democrats 10,000 for this.
Crowns available.

) See the speech by Grand Master Dr. Schlesinger of March 23, 1919 in
Vienna; “Wiener Freimaurer⸗Zeitung” May 1919 p. 17.

u The Hungarian Grand Lodge and the overthrow. 161
Freemasons themselves gloss over the World War – in general
From the very beginning, on the side of "democracy", which means:
have stood on the side of our enemies?

Were they ever truly and genuinely convinced followers?
the monarchical form of government, as always the public»
emphasized regarding their ness? Based on what we gathered from their statements
own newspapers know, they were never anything other than revo⸗
Judicial Republicans; just think of their inclination towards
the Serbian Freemasons, on their corporate excursion
to Belgrade (1914), to the magnificent reception that he received
Portuguese revolutionary Dr. Magalhàes Lima
let us remember, after all, the mysterious preliminary discussion.
of Dr. Kazimirovic at the Hungarian Grand Lodge in Ofenpest
immediately before the assassination of the heir to the throne.

But how then can the sanctimonious words of the
Grandmaster von Bokay's statement of April 28, 1918, is to be explained? – Naive
Question! As if Freemasons' words and actions were about…
They would have to agree! Words from Freemasons are very much appreciated.
(unambiguous like their symbols, ambiguous like the Bud)
It was “6” in the “flaming star”. That speech was nothing.
as a nice gesture, calculated for Freemasonry opponents and crème
bricklayer apprentices... That this view is the only correct one
Moreover, the Hungarian Freemasons themselves now confirm this:
In a circular to the major Masonic authorities
The “Symbolic Grand Lodge of Hungary” refers to all states
the new Hungarian democratic republic expresses⸗
lich as their own work, as their work tl!)

The German Freemasons will probably now...
or worse, have to pose the question of whether they accept this admission.
to accept as full proof and what conclusions to draw

do they intend to draw from this? But should they remain silent?
If one glides over it, every German will know what it's for.
the supposedly apolitical German Freemasons in the future
to maintain and therefore also to treat. With the mere
Complaining about the "peace imposed by force" serves no one; who
Was it of any use if the "Association of German Freemasons" recently...
He issued a circular letter which stated in heart-moving words:

1) “Wiener Freimaurer-Zeitung” June 1919 p. 21. Meanwhile, the
Newly elected Viennese Grand Master Dr. Ottokar Mascha quite openly in favor of the-
Unification of all democracies into a world republic and specifically for an approach to
Approaching France was explicitly stated. Despite Versailles, despite St. Germain, despite
The fate of the German people as a consequence of these crimes. Or should they be hunted
because of

"We are threatened with annihilation! Insane world rulers
They want to impose a peace on us that will destroy us.
(should go...) What good is it if the "Grand Lodge of
Vienna” emits a “cry of distress” and the peace treaty
(calls it a death sentence?!) What use is the determination of the brother...
Dr. Herbatschek, that “the executioner’s stone of Paris, the
(Having no heart), is unmovable??) What kind of person is it?
It makes sense if Br.. Julius Norden, who until the outbreak of war
living in London and working in a lodge there, the Pro⸗
Grand Master of the Grand Lodge of England, Lord Ampthill, in
in a letter he practically begs him to write to the Grand Master,
to the Duke of Connaught, and his nephew, the King;
Georg, introduce yourself so that you can conclude a legal matter.
(worked towards peace?”) It's too late for that. The Hungarian Free⸗
Bricklayers harbor a will to destroy for selfish reasons.
The enemies were strengthened, the German Freemasons their will to victory.
of the German people paralyzed and the Austrian brothers, who
I am actually proud that never a "warmongering" word
What came out of her lips were the angry fluffballs, the love
preached against the enemies to express their hatred for the previous regime
To conceal behind it the form of government, the empire: Truly, a
worthy cloverleaf.

But these demonstrations against the "peace imposed by force", against
The “peace of annihilation” should not be taken seriously at all;
otherwise so much reconciliation, of the
The rapprochement between the hostile peoples must be discussed; otherwise, things could
They don't, like Br... Breaks, in the same breath as the enemies⸗
(shout out the “slogan of reconciliation”?) The apparent

The excitement of our fellow Freemasons is therefore also being felt by the They were not taken as equals by their enemies. They knew perfectly well, that the Freemasons of the Wittelsbach powers held such protests against the Violent peace for one's own protection is very, very necessary. They are agile and overlook it. The “Great Need” and The “auxiliary sign” of the German Freemasons therefore remained in this case Completely ineffective. All this offers no benefit to those who already during The war clearly revealed the enemy's will to annihilate. have not the slightest surprise.') In addition, that

1) Printed in the “Wiener Zeitung” July 1919, p. 29.

2) “Vienna Freemasons' Newspaper” July 1919 p. 6

) Ibid., p. 12.

) Ibid., p. 28.

8) Ibid. May 1919, p. 18.

6) See N's book: "Kramarsch, The True Instigator of the World War" Vienna⸗Munich 1918. 6th edition, 30th–38th thousand, p. 57 ff.

the Freemasons of enemy countries themselves in the harshest manner opposed any easing of the peace terms have, e.g., the Grand Commander of the “Supreme Council” of Belgium, Br... Count Goblet d'Alviella, likewise the Grand Master of the Grand Orient of Belgium, Br. Wagnette, which sent a telegram to all Grand Lodges of North America have addressed, in which they request, the radio message of the German Freemasons should not be given any consideration. – Reason? – “The German…” Freemasons have lost every attribute that entitled them to to turn to the American Freemasons.” That sounds Somewhat dark. Presumably, this is meant to express disappointment. will be, which the world Freemasons say about the German Freemasons perceived this because they were apparently considered secret agents abroad. alliance considered, from whom one could rightly expect, that they immediately at the beginning of the war with the “tyrannical emperor” would end things.

The victorious Freemasons of the Entente states, however, add their tremendous triumph over the defeated Wittels– ...and add the bloodiest mockery. It is no mere coincidence, that English Freemasonry just designated June 27, 1919 for its Peace celebration, which was actually a victory celebration, from⸗ They have chosen. They say it themselves: It is no coincidence, because The day had been booked solid for months... Yes, why exactly?

June 27th?? – Oh, you stupid, simple-minded, German Michel, when
Will you ever come to your senses?! – Because on June 27th
Just five years had passed since that event which
which formed the starting point of the World War!

Of course, this isn't something you'll announce to the world out loud.
Trumpets. But the knowing Freemasons of future centuries…
They should infer from this visible sign that the
The entire war is a work of the World Lodge, an immense Freemasonry⸗
The war was to deal with the tyrannical imperial states.
to clean up and set the world republic on the path to
lead.

The average German still doesn't understand. ... So may it be
He would then please answer the question himself conscientiously and without any hesitatio
Examine the prejudice, why the signing of the German
Peace treaty on June 28, 1919
had to take place in Versailles, not a day earlier, not a day
Later? If he still can't figure out how to make a soap by now,
Then there is no helping him, the stupid German.
Michel.

It almost seems as if the Hungarian Freemasons
They only played the role of the deceived deceivers. The king of
The Hungarians wanted to steal the crown to put themselves on the line.
To set the main. The miserable glory lasted five months.
keit, then they were replaced by the communists. Br..
Michael Karolyi with the wolf's jaw and the silvery Gau⸗
men had to flee under cover of darkness and fog, and with
The rule of the Brothers . Freemasons was now finally over.
King Charles had distanced himself from the powerful lords of Frei–
(Let the bricklayers be intimidated, the cunning Jew Br... Bela Run?)
turned the tables and instilled fear in the Freemasons themselves.
Terror set in. The most respected brothers... he drew them in according to tried and teste
Sample as hostages, for the former Grand Master Br... Arpad
from Bokay, but then, when one "ver⸗" (a made-up word) had them
who had been “constantly” free again. But they subsequently reconciled.
Communists and Freemasons got along pretty well at that time. The commu⸗
The Nazi council government, for example, had the Freemasons introduce⸗
led a collection for the purpose of erecting a monument to the
Freemasonic poet Br... Andreas Ady, himself in hand
taken; the Masonic daily newspaper "Vilag" became the
Organ of the Communist People's Commissariat for Education-
being?) and the like. That the Hungarian Grand Lodge⸗
house requisitioned by the communists and by the cooperative
the – house door () was covered with fittings, was indeed

Less pleasing, but nevertheless this act was reported by the "Vienna" The Freemasons' Newspaper was not criticized in the slightest. glides; a sign that they had found each other. . . .)

Anyone who still believes in the purely Jewish-Masonic character of the Hungarian Anyone who doubts the success of the revolution should let Count Karolyi teach them. In his writing "Against an Entire World", the vain fool reveals even the personal and political connections more than– was probably dear to many. Among the "forces of progress" He names a whole series of nasty Jews, first and foremost Br.' Jaczi: “He was surrounded by that radically thinking bourgeoisie, that outside the party through the magazine "Huszadik Szazad" (20th century) and the daily newspaper "Viläg" (World) as well as in some liberal Freemason lodges his pioneering work–

1) Br.. Bela Kün is free according to Hungarian sources⸗
mason; whether he was “Lufton”, i.e., son of a master mason, could not be determined until
It cannot be definitively established. It is true that there is a lodge (Haladas) in Debre
which is presided over by Dr. Bela Kün as "Master of the Chair".

) “Wiener Freimaurer⸗Zeitung”, June 1919, p. 22

d Ibid., July 1919, p. 30.

performed such work.” The “young Galileos” were described as net Rarolyi as “almost all Jews”; on page 330 he admits fine “Nexus with the Freemasons” openly admits, while on page 333 speaks of subtle "conversations with the Freemasons" that another want to research.

That the Karoliy revolution was welcomed by the Freemasons, It was admitted quite openly. The confession is noteworthy. the Freemasons' magazine "Latomia", published in Leipzig. There It says, among other things, verbatim:!) "After the brothers, even during the war an address of devotion to Emperor Franz Joseph (what hypocrites!) Those who had prepared themselves, they were met with enthusiasm after the upheaval. thrown into the arms of the socialist-republican idea in the honest conviction that now is the time of the Gre The filling of Masonic ideals has broken in be, and have also published corresponding propaganda in their magazine. done. The leading men of that time are said to have almost all Freemasons have been.”

Then the paper complains about the "thanks to foreign help for Wacht's reaction" and about the seizure of the lodges⸗ houses.

In fact, after their liberation, the Hungarians had their eyes
Note the bricklayers who are "enthusiastically" attached to Karolyi.
directed. On May 14, 1920, the house of the "Symbolic
Grand Lodge of Hungary" of members of the Landeswehr Association⸗
gung Wove is the chairman of this organization, who
The most renowned Hungarian patriot Julius Gömbös demanded
in an open letter to the then Prime Minister Te⸗
leki a ruthless intervention against Freemasonry in
Hungary, which saw itself as a tool of Jewish subversive tendencies-
I have meadows. The Freemason "Pester Lloyd" remarks on this:)
"Incidentally, Mr. Gömbös himself cannot help admit,
that there were at least (D and (N) lodges that were dedicated to destruction
commendably resisted and acted in a patriotic spirit. But
Even these find no favor in his eyes, in order to protect the others.
wills which, according to his findings, were destructive. Destructive –
Why? Because they participated in the October Revolution?
Some other men were also involved in this,
who never had anything in common with the Freemasons."

Even back then, this lodge organ had openly threatened.
wrote: "The matter has now been dragged into the public eye, and

1922, page 31. 2) January 20, 1921, Morgenblatt.
2) Here, this fact is simply admitted!

indeed through the action of Mr. Gömbös, who as a member of the
Legislation must certainly have all consequences thoroughly considered beforehand.
has, which resulted from a public discussion about
this question could result in."

Regarding the public discussion about the activity of a
The consequences that could arise for the "Humanitarian League" are not entirely clear.
understand. But we already know what this humanity is all about.
The implied threat was not empty.

The Hungarian lodges had indeed been dissolved, but there had been little
Dismiss lower and middle-ranking officials who were Freemasons, but
Many internationally supported brothers also ventured into this territory.
The government did not approach. Thus, 3. B., the Grand Master, Brother...
Gottlob Ran, still head of the coal central bank, the depu–
Grand Master Brother Koloman von Bakonyi (actually Samuel)
Breuer still holds the second-highest judicial position today. In
Masons naturally seized all levers of power in Be–
A movement has been set in motion to bring the Hungarian government to its knees.
The "La–" reports on this with disarming matter-of-factness.
tomia" aa O.:

"In their distress, the Hungarian Bır-. turned to the North American Grand Lodges. The consequence of this was that, when Hungary wanted to take out a loan in America, from there the The answer came that a bond could only be considered if in Hungary has restored the legal framework (!), whereby a unmistakable indication of the unlawful robbery- The Hungarian lodges were involved in the training. Thereupon, he found himself... the Hungarian government was forced to deal with the former Grand Master to get in touch and at least give him permission to Resumption of work is being considered, but only on the condition that every layperson could have access. This was naturally rejected by the Grand Master (1), and the bond It didn't happen.

This sign of the times speaks volumes: it indicates that it is of it depends on the Freemasons (that they are Jewish, we know) whether America as a state undertakes an international action or No. And that's known in Hungary and – in Leipzig!

Pressure was also exerted from other sides, one after the other. Thus reported the September 1922 issue of the "Vienna Freemasons". Newspaper from Italy: "In a circular, after the 'Bauhütte' Grandmaster Torrigiani with that on fine Berane

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1) January 20, 1921, Morgenblatt.

The application was unanimously adopted in Geneva. consequently the governments of the free countries represented there⸗ Masonic powers,) insofar as they exert pressure on the present to exercise the duties of a watchman in Hungary, in a position to free himself, in favor the unjustly (of course) suppressed “symbolic “Grand Lodge of Hungary” should use.”

This completely resolves Hungary's difficult global political situation. characterized by its nationalist (anti-Semitic and anti-Freemasonry) views. (rerifchen) attitude because Hungary is being attacked by the entire Jewish community⸗ The world press insulted him; therefore, a world press was already founded in 1920. Attempts were made to stage a boycott.

Hopefully, everything else will be in vain as well. The lines of the The forces behind global politics are clear, as clear as one can be. can only demand.

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1) Note the wording: according to this, the “Masonic powers” the governments have been appointed!

XIX.
Revolutionary Freemasonry in Russia.

Russia is, so to speak, a textbook example of how, through the

Politics may have destroyed Freemasonry. can be; because Freemasonry probably found a home in Russia⸗ willing acceptance and only their political and revolutionary be⸗ Aspirations that did not even shy away from murder led to their violent oppression.

It is claimed that even Peter the Great was a Freemason. that had been. However, this has not been proven in any way and is based on ver⸗ For various reasons, this is also unlikely. However, it may well be Even towards the end of his reign – he died in 1725 – he was a Freemason. lodges in Russia and Poland. In 1743, as we know the Freemasonic “Bauhütte” (1909, No. 5, p. 34) reports that The Petersburg lodge suppressed and those "who continue it". would be threatened with slavery.” Among the secret connections At that time, the Rosicrucians and the Strict Observance took over the first rank. On the first origin of the Rosicrucians and their Secrets of the Elixir of Life and the Philosopher's Stone can not discussed in detail here; the “Strict Observance” Despite widespread denial, Freemasonry is part of it, and its... The main principle of unconditional obedience has also proven itself. inherited from the Swedish teaching method, whose most important representative was the "Grand Lodge of Freemasons of Germany" is.

The heyday of Freemasonry in Russia falls within the period Catherine II, the great Empress, who certainly was not skilled in the trade who had risen to the level of Phryne was favorably disposed towards her and therefore natu very soon surrounded by Freemasons, just like the Emperor Joseph II. The “Building Lodge” (1862) has the following delightful information about it. to tell a story that accurately describes the conditions at the time⸗ illustrates: The Empress once asked the Minister of Police who because he would actually be at the top of Freemasonry. This ant⸗ He said: "I know the boss very well; when His Majesty commands, he shall..." "He must be here immediately!" The Empress asked in surprise where he had come from. Do you know this? "How could I not know it, when I myself am too "I belong to this society!" "So I am completely against you Freemasons." "surrounded," replied the Tsarina laughing, "may the executioner take you all!"

Around this time, 145 lodges were already operating in the country. which is credible when one considers that besides the Russian The state lodge under Prince Trubetzkoi still had a Swedish pro⸗ vincial general under Prince Gagarin and also an English one

The provincial lodge existed under Elagin. Freemasonry was fashionable. It has become a thing. Working on oneself, self-improvement. of the individual, the true act of charity towards those who are truly suffering had been lost to many bricklayers; revelry and extravagant meals were a thing of the past. Follies supplanted all serious activity. People were indiscriminately... Admitted to the order, often it was merely for the sake of the fees, And finally, there was almost no one left in St. Petersburg who "He did not belong to any lodge," assures Court Councillor Rein. beck. !) Yes, even coachmen and servants erected boxes and advertised Members for members!

To make matters worse, the king himself burst into this company. All swindlers and con artists included, Josef Balsamo. Those However, he quickly abandoned his fragrant name after he had... His hometown of Palermo, where he was imprisoned for brawling, forgery and piracy. Pelei had a criminal record and turned his back on her; he now called himself⸗ more Count Cagliostro and roamed with his wife, the “beautiful Lorenza”, all of Europe, to aristocratic stupidity— heads of both sexes into the secrets of the “Egyptian Free” to inaugurate the Masonic lodge. Ladies' lodges were founded, where the beautiful Lorenza wielded the hammer while she was in the gentlemen's boxes, ghosts conjured and sold elixirs of life, and if this business did not She wanted to go further, “using the charms of her body to help.” And Her Joseph? He was now walking again with the ladies in a rather peculiar manner. Ways to perfect the human race?

This was now even known to Empress Catherine, who certainly not distinguished by particular moral strictness, too great and they did what only a woman, and a clever woman at that, did in a in such a case she will do: She made the poor, plundered victims of Count Cagliostro and his beautiful Lorenza ridiculous and poured out the whole bowl of her scorn on this company; She wrote satirical comedies in which she portrayed the "imposter" and He mercilessly scourged his "deluded" followers. That in this Freemasonry, too, was not treated particularly well.

1) Quoted in . Dr. Emil Friedrichs' “Freemasonry in Russia and Poland”, p. 39. — = Friedrichs, ibid., p. 42. — On Cagliostro’s deceptions is Freemasonry is partly to blame insofar as the then Grand Administrator, Brother... Duke of Luxembourg⸗Montmorency the establishment of a mother lodge of the Egyptians⸗ Table Freemasonry has been expressly approved by N. Cagliostro; See "Wr. Fr. Z.", 1919, issue 6/7, p. 7

is understandable, especially from the noble, purely human side of the king⸗ There is no longer any real art to be seen in Petersburg, at least. and could be felt.

Then came the French Revolution (1789). In general terms The Freemasons were described as its originators and masterminds, an accusation whose validity is questioned by today's Freemasons, so unless they are blind or pretend to be blind without further ado admitting it and have to admit it. Katharina was an understanding and pre-Visible woman; she did not examine for too long, nor did she too carefully, she had had enough of what she herself had seen and what had happened elsewhere, in short, she left all the lodges in Russia They closed without exception at the beginning of 1794. Soon after, on November 17th... She died in November 1796.

Paul I, Catherine's son, was himself a Freemason. The Lodges⸗ The brothers therefore expected him to lift the ban and By all appearances, it was going to come to that. Paul called and did He gathered the Freemasons together and consulted with them in In a fraternal manner, what should now happen. After the conclusion of the Be⸗ During the council, he embraced each of them in the Masonic manner and gave him the Masonic handshake. But suddenly a a renewed ban, which is also being enforced with the utmost rigor. was. The reason for this rapid change of mood was never revealed. once completely clarified. It's possible that during the review one might The files contained information that made Freemasonry difficult to understand. burdened. Shortly afterwards, Paul I was attacked by some of the great figures of the The rich man was murdered "because his despotism was unbearable".

His son and successor Alexander I was after the stuff⸗ (in the "building lodge"!) himself a Freemason and also stood with the Murderers in connection (). Br.. Dr. Friedrichs denies all⸗ Although he denies his membership in the Freemasons, he admits that he was friendly towards him. Alexander initially tolerated that the lodges resumed their activities, and later, in the year In 1810, he explicitly recognized them. Once again, the previous ones belonged to… Circles accept the Freemason lodges, the best men soot-They could count other countries among their own. We find them in the lodge lists. also Prince Ypfilanti, the well-known champion of Greeks⸗ land's freedom, the minister Count Razumovsky, a prince Hohenlohe, as well as the poet and Russian State Councillor Kotzebue.?)

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1) “Bauhütte” of January 30, 1909, No. 5, pp. 34, 35.

) Read the long descriptions of the in Tolstoy's "War and Peace". Masonry, to which a main person, Count Pierre Besuchow, had devoted himself.

But soon Alexander I became afraid of his “brothers”, who continued to increase; the alliance was far too influential for him and had become far too powerful. In addition, the newly formed Grand Lodge "Astraea" provided entry to the French-Scottish high degrees,

which is synonymous with the introduction of high politics into the
Lodge life was.

Alexander I therefore issued a strict decree on August 6, 1822.
out, through which all secret societies, including
the Freemason lodges were banned. The justification given was...
It is said that the unrest and disorder were only caused by secret
societies would be created, some of which are under the
Names of Freemason lodges initially only for the purpose of welfare⸗
Some pursued their activities, while others secretly engaged in political activities.
opportunities to occupy themselves. At the same time, all public services should be-
Officials should openly declare whether they belonged to a Freemason lodge;
If the answer was yes, they had to promise in writing to immediately...
to register one's resignation or to leave the service. The main⸗
The most objective concern was precisely the double oath: an official who
Being sworn to a lodge, one could and occasionally had to
contradicted his oath of office.

It has already been pointed out several times that the Free⸗
bricklayers create political aid societies for their own protection or
to at least participate strongly in such things: For example, in Italy the Car⸗
bonari, in Portugal the Constitutionals, later the Freethinkers⸗
society and the "White Ant"; in Turkey the "Committee
"for progress and truth," etc. Exactly the same Erjdei-
We also find nung in Russia. There they worked on the
"Association for the Public Good", whose main purpose is the
The removal of the ruler was the latter.
This fact is confirmed by Brother Friedrichs.!) He says, among other things, about
the situation at that time:

"A further ban was issued in 1826."
by Nicholas, which was actually superfluous, since the lodges didn't even
more existed. It was caused by the conspiracy of
Decembrists, those December men of the year 1825, who went to
The implementation of their ideals does not take into account the most real of all things
Murders, they recoiled. The conspiracy was discovered. On
Its leaders included Pestel, Prince Sergei Trubetskoy, and Nikita Muravev.
Sergei Muravev⸗Apostol, Prince Khakovskoy, Bestushev, all of them
They were Freemasons." This fact is especially evident⸗

1) Friedrichs: Freemasonry in Russia and Poland, p. 52, Franz Publishing House
Miracle, Berlin.

They maintain: All the conspirators were Freemasons! At the same time, however...
They were all, moreover, the heads of that revolutionary "League".
of the public good", which, as Friedrichs himself pursues, for the purpose of⸗
leading their ideals in the face of reality, in the face of assassination,

did not shy away. Friedrichs explicitly emphasizes that the
The conviction of the criminals did not occur "because they
Freemasons, but because they are the heads of the "League of the Open".
"For the good of the people." As the Serbian bomber said...
and Freemason Gabrinovic? “In Freemasonry it is
“permitted to kill” and “Franz Ferdinand was killed by the Free⸗
"Masons sentenced to death." That's the unvarnished truth.
Truth; Cabrinovic, the “man of the people”, is indeed one
Murder, but incapable of lying.

Since 1826, nothing more has been heard of Freemasonry in
Russia. Other secret societies emerge and seek to...
to achieve their “ideal” goals through bomb attacks, etc.;
Significantly, Jews are always involved in these matters:
This was the instigator of the great bombing of the Winter Palace.
the Tsar's Jew Hartmann; in the bombing on
March 13, 1881, the day in which Tsar Alexander II was killed, was the date of the attack
the Jewish woman Jesse Helfmann; the city commandant Trepow was
murdered by the Jewess Vera Sassulitsch; the murderer of Ruffi–
The Minister of the Interior, Szipjagin, was a Jew named Bogo⸗
lepom!) etc.

However, since the revolution of 1905, a change has been taking place in the
Freemasonry is once again showing more active participation in the events in
Noticeable within Russia. Primarily, it is Freemasonry.
“Acacia”, who lets her emotions run wild and takes us through
Her openness is truly astonishing:

“All Republicans and all the more so all French Free French”
Bricklayers must harbor fervent wishes for the imminent
Triumph of the Russian Revolution.") That this revo⸗
The brothers G. and AL are seeking to prove that the solution was a work of the Freemasons
Butmi in her two-volume book to demonstrate: “The Jews
Freemasonry and the Revolution. The Free⸗
"mason and treason.") "What a great role the
Jews played and still play roles in the Russian Revolution,
"It is known," the Jew Comrade Bernstein chases into the "Socialist"

1) Cf. Berlin, dated March 3, 1904.
AL Acacia', April 1905, No. 28, p. 253 ff.
®) Published in 1905 and 1906 in St. Petersburg. Incidentally, the author
to be recorded with caution.

(The monthly magazines). But back then the Russian people
Apparently not yet ready for the blessings of a revolution
and the pious wishes of the "Acacia" therefore did not go into
Fulfillment. In contrast, Freemasonry has recently attempted to...

to obtain legal recognition from the Russian government.
Minister Stoljipin, however, remained steadfast and refused to be swayed even by assassina
Those originating from "unknown" sources should not intimidate. In the
The rejection notice is rightly said: The charity⸗
The goals of Freemasonry can also be quite well described by open
Reaching companies that are under government supervision:
The political goals of Freemasonry, however, have changed since
Beginning of the last century, when lodges were banned in Russia
have not changed in the slightest. Very true; the
Minister Stoljipin, who (fic) in no way intimidates
who was not a pushover, like so many of our state leaders.
men of today and yesterday, was born on September 14, 1911⸗
murdered. Who was the murderer? — The Russian Jew Herschko —
witsch Begrow, called Dimitry Motel; he had understood,
infiltrated the Russian secret police and shot the
Prime Minister Stolyipin at the theater in the presence of the Tsar.”

Anyone who may have hoped to gain advantages from the murder, that
left to the reader's imagination.

The Prince SM Wolkonsky — a typical representative of the
Russian liberal aristocracy — has in fine memories fine .
A conversation in 1896 with an American went as follows:
reproduced:

During the conversation, he casually asked me if I had been reading for a long time.
I will stay in America. I replied that I would be crowned...
would have to travel (of Tsar Nicholas II).

"Well, these things won't last much longer."

— Why? —

“Are you a Freemason?”

- Pure -

"Well, in that case..."

Never have I felt so strongly that I was afraid of something.
had touched familiar, heavy and monstrous things.”

When the great international
The scoundrel, the Jew Kolonno-Berlinsky, was arrested, seized the
International Jewry is taking all measures for its liberation.
Special envoys of the Grand Orient de France were sent to

) Quoted in the "Hamburger Nachrichten" of March 3, 1906.
3) “The Secrets of the Elders of Zion”. p. 63.

St. Petersburg. However, their mission was not successful– crowns, and the Jewish adventurer did not escape punishment. The The lodge brothers were outraged and expressed their displeasure upon departure. her Russian acquaintances:

"The devil take Russia! In your dirty land (dans)
"There aren't even any Freemasons in your country!"

Already with the Russian-English understanding (1906/07) a purposeful, Masonic lodge work, which according to Stoljipin's Murder experienced a massive increase: throughout Russia Lodges were founded that promoted the idea of an unconditional affiliation with the Masonic states of England, France and Italy was represented with all determination. As an important link, Serbia was inserted into this Masonic chain. Germany was considered now considered a mortal enemy, its distancing from Russia was enforced by operated systematically on the Masonic side; ') could not be without justification Therefore, one of the main culprits is the Freemason Brother... Count Is-Wolski, speaking of the World War as "his" war!

The overthrow of Tsar Nicholas II on February 28, 1917 is also a work of the Russian Freemasons with the assistance of their English and French Freemasons. The government took over. First, the Freemason Brother... Prince Lviv, who was later... Freemason Br.. Rerenski, a half-Jew, was replaced.")

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1) See “Der Weltkampf” No. 2, 1924.
2) See “Germany on Trial”, Südd. Monatshefte, 17th sabes. 3rd issue, p. 218.
) See “The Mysteries of the Elders of Zion”, 10th edition.

XX.
The revolutionary Freemasons of the English.

English Freemasonry is fundamentally different in one essential point:

differed from those in other countries; it does not appear revolutionary. towards its own state itself, but on the contrary developed into an institution that serves the state wherever it is needed provides them where needed, in order to serve in foreign countries To encourage revolutionary activities.

English Freemasonry, as it is known in the "United Grand Lodge" embodied by England, he presents himself as the most powerful Freemason. organization of the world; however, it is numerically represented by the Freemasonry in the United States of North America has been surpassed,

However, it lacks internal cohesion, since each state has its own,
It owns a completely independent Grand Lodge.

London alone, according to the 1918 figures, counted no less
than 729 lodges; in addition, there are 1749 lodges in the provinces and
677 in the colonies and abroad; furthermore, there are in England
46 Provincial Grand Lodges, and 30 District Grand Lodges in India,
Australia, South Africa and other colonies, as well as Argentina,
Japan and China. As intermediary authorities, so to speak, between the lodges.
and Provincial, or District, Grand Lodges do not exist
less than 1067 chapters, of which 256 work in London alone,
while in the provinces 620, in the colonies and abroad
191 chapters are active. Finally, the high number of... is striking.
Teaching lodges, of which there were 286 in London, but in the provinces
345.)

These figures naturally correspond to something quite extraordinary⸗
a very high number of brothers; during the World War it jumped⸗
The number of people imprisoned rose rapidly and by 1922 already amounted to around 450,00
the lodge members in the colonies and abroad were included
are, insofar as they are subject to the "United Grand Lodge of England".
The 1926 census yielded: 5536 lodges and 351320 brothers.

This precise information is necessary so that one can get a
approximate concept of the scope and significance of the narrow⸗
can do lysian Freemasonry. It should be expressly noted that the
50,000 brothers in Scotland are subject to their own Grand Lodge,
Likewise, the 18,000 Irish brethren who belong to the Grand Lodge of
Ireland in Dublin.

5) See C. v. Dahlens “Calendar for Freemasons”, Leipzig 1922.
2) According to Dahlen's calendar 1926.

The Grand Master of the "United Grand Lodge of England" is the
Duke of Connaught, the same one to whom the Masonic Day was once awarded.
The newspaper "Vilag" in Ofenpeſt often paid homage to him as the King of Hungary.
would have. The Duke of Connaught is the brother of "the greatest
Freemasons of the World”, the late King Edward VII.
Since Edward VII is the father of the idea of the cinderella, so it is
indicated, with a few strokes, to sketch the position which
he gained a foothold in Freemasonry. King Edward VII.
according to the English Freemasons' calendar in 1868
It was received in Stockholm, and indeed it was presented by the King of
Sweden admitted to Freemasonry; he had been a member since 1874.

1st Grand Master of the "United Grand Lodge of England".
Furthermore, in 1900, while still a Prince of

Wales, the following Masonic dignities and titles:

2. Grand Principal Zo robabel, i.e. he was the chief of the highest General Chapter of the Royal Arch Masons in England:

3rd Grand Master of the Grand Lodge of Mark Master Masons in London;

4. Grand Patron of the Supreme Council of 33rd in London;

5. “Sovereign of the Order” of the Grand Priory (of the Templars) in the United Kingdom;

1 Patron of the Grand Lodge of Scotland;

7. “Sovereign” of the “General Chapter of the religious and military” "Tarian Order of the Temple in Scotland";

8. Hereditary Grand Master of the — allegedly — 1314 by King Robert Bruce restored Royal Order of Scotland “Heredom of Kilwining and RSYCS”; finally

9. Patron of the Grand Lodge of Ireland. — Why this? Counting? Couldn't one just as easily list one's other titles there? and dignities? — In most cases, this involves neither for pompous titles without substance nor for mere honors without power. The Prince of Wales and later King of England⸗ The land, Edward VII, is not to be compared with those princes and Kings who led a mere sham existence in the life of Freemasons and not infrequently met with derision and scorn from their “brothers”⸗ were poured; Edward VII was not among those crowned Heads who were only nominally given high honors, without any real distinction to initiate them into the secrets; he was not one of those princes, for whom, instead of awarding them the real highest degrees, a invented a special ritual from which everything had been eradicated. which might have aroused her suspicion: Edward VII in short.

was truly a "knowledgeable" person; he didn't just have the titles and (Worship, but also the power that goes with it.)

As a rule, the English king is merely a figurehead, a A shadow king without influence, for since 1689 the epitome of Power in the English Parliament, which actually governs and all exercises rights on behalf of the people. Edward VII, however, possessed the full extent of power, but not as King of England, Scotland and Ireland, but as supreme leader of the Free⸗ Freemasonry, to which all other Freemasons liked it, now Minister or be parliamentarians, lords, or citizens, subject to them. How But is this compatible with the principles of freedom and equality? The values to which Freemasons everywhere profess their beliefs? — Open Clearly not at all! But I also find these principles merely enticing. A figurehead for the "sweet rabble", in reality they consist of in Freemasonry just as little as in the Masonic French Republic.

It has already been emphasized elsewhere that in England even more so than elsewhere, everything that possesses name and rank, of the⸗ But they also encompass everything that strives forward and to get out. will, who belongs to Freemasonry. The English high nobility — at the First, the members of the royal family — then the ministers, the parliamentarians, stockbrokers, bank directors, shipowners and naval officers, merchants, newspapermen, lawyers, clergymen, Of course, the Chief Rabbi and so on, everyone, absolutely everyone is in England. Freemasons.

Now, it is said that the English Freemasons did not engage in any such activities. Politics. That's true to a certain extent; neither the Freemasons, as such, and the lodges, pursue a policy in the sense of their French, Italian, Spanish, Portuguese and Hungarian Russian brothers: their government takes care of politics, but the English Freemasons of the whole world find, so to speak, their fulltraction organs. That's what the famous phrase means: "The Britain's greatness is the work of the Freemasons!?) They Everyone, consciously and unconsciously, works in the spirit of Chamberlain. favor of British world domination. The influence of a half a million active people who through secret and are chained together by mysterious bonds, It cannot be valued highly enough: One

Edward VII, as Prince of Wales, has the Austrian Crown Prince Rudolf was introduced to Freemasonry. — His Masonic activity will Now also admitted by "secular" sources. See the introduction by Farrer: "Euro-

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“Panic politics under Edward VII.”
2) “The Freemason's Chronicle”, 1902, I, p. 319.

supports and guides the other and the "chain of brothers"

spans the entire globe, and on top of that, the Mit⸗

help of the Brr .. all other nations everywhere assured fine can. It is the English lodge publications themselves that assure us that the good ones

Relations between England and the United States are essential⸗

were greatly promoted through close fraternal cooperation⸗ Lish and American Freemasons. “)

The extremely strong growth of English colonialism also The ownership over the last fifty years is not based in the slightest on this. Partly based on the active assistance of the Freemasons. Just consider, which acquisitions did Great Britain make in South Africa alone

has! The prerequisite for this increase in power, indeed the foundation. of English world domination in general, of imperialism in the sense

A Chamberlain is precisely what the English themselves emphasize. English Freemasonry.

But there's something else to consider. Wherever you find yourself in a When unrest began to break out in the country, England was eager to... to incite these disturbances and to enrich the rebels with money⸗ to support this. This has already been done by Germany's largest state–

The man, Bismarck, with a sharp eye clearly surveyed: “Strangers

Threatening states with the help of revolution has been a common practice nowadays for som “For quite a number of years, the trade of England.” Who Until Anyone who might not accept Marck's testimony should be reminded of this: that the Italian Prime Minister, Br. Salandra, on April 3 1916, on the occasion of a visit by the English Prime Minister,

Brother Asquith himself recalled those services which at that time the

English Prime Ministers Gladstone and Palmerston of the Italian Revo– had achieved a solution. What role did the Buxton brothers play in the Balkan games are so well known that one cannot rely on them. needs to be discussed in more detail. Likewise, the revolutionary cause was in Portugal, Brazil, China, Persia, etc., from England. equipped with funds. But what does that have to do with the freedom? What does bricklaying have to do? A great deal. These days, you can't do anything without A revolution is even less likely to happen than ever before. That The first thing the revolutionaries need is money, money and

More money. But to whom can they turn without risk? If they are Freemasons – and that is the rule, because the Freemasonry nowadays forms a kind of mutual insurance company. Defense against arrest and execution – that's all they need. to place her feet at a right angle and to enlist the help of her brothers to call. The rest then takes place with the same regularity.

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1) “The Freemason's Chronicle”, 1901, II, p. 135.

The precision and accuracy of an order handed over to the post office in Peaceful times. The Freemason recommends his brother to return. to a Freemason and so on. Secrecy is truly paramount here. It's a matter of honor, because no brother should ever betray the other, especially since Outrage and rebellion are not considered Masonic offenses. So og: Is the mere wish of the rebels sufficient to obtain knowledge of a A Freemason who sits in the government, and if there is any halfway prospect If success is insisted upon, then financial assistance will be granted. It causes no further difficulties; the English are native English speakers. Merchants and excellent arithmetic masters, they therefore knew very exactly, that they repeatedly cover their costs with interest and interest⸗ They bring in interest. And above all – they are generous. In The English budget contains an expenditure item of colossal size, about which a finance minister has never been informed by a member of parliament An clarification was requested. This is the famous account E, for that 5 million pounds sterling are spent annually. Those who initially have access to these sums are also eligible. known as: The “Agitation Office for the Realization of Political Goals”; This includes supporting revolutionary movements abroadland as well as the organization and execution of political Assassinations. We also know where this strange, all over the place... The world's only existing office has its seat in: London, Southend, Hamptoncourt Street 112. From this Agitation Office – according to a very credible report published by the "Hessian State- has received the funds from the newspaper about Copenhagen. positioned, which was involved in the murder of the French socialistlist leader Jaurès, when at the Russian minister Count Witte needed them. Those [items] probably also came from the same source of funds. Sums used for the assassination attempts on the King of Bulgarien, on Sir Roger Casement (through the English envoy) Findlay in Christiania) and perhaps also in the murder in Sarajevo were claimed. In any case, it is very besignifying that at the head of this branch of the Agitation Office – one might say the "murder squad" – a certain major Susley Honn, of whom it is attested that he was with Major Br.. Tankosie, the known instigator of the Archduke's murder Franz Ferdinand, continued relations.

The suspension of head prizes is also very noteworthy.

One case has already been mentioned earlier, namely that in 1870 the Parisians
Lodge “Henri IV.” on the head of King William of Prussia and
the Crown Prince set a price of one million francs–

sedte;t) the Mazzini committees, as is well known, worked in Italy
(with the same means?) But Br... Lord Kitchener did the same.
responsible for the assassination of the Turkish Minister of the Interior, Talaat
Pasha, a price of 20,000 pounds sterling (500,000 crowns)
(exposed.s) This fact was revealed in the conspiracy trial of Kon≠
Stantinople expressly established this. Nevertheless, it was
Br... Kitchener of the "United Grand Lodge in England" as
Model Freemasons celebrated; the mass murders of Boer women
and children in the notorious concentration camps of South Africa
In the eyes of the English Freemasons, he had just as little
As damaging as recruiting assassins! What does it consist of?
then another difference between the Serbian murder—
boys and the English Freemasons?

English Freemasonry, therefore, was initially directed neither against
her own state was not directed against the monarchy.
It was not directed against the nobility, nor against the Church. It had already been saic
It was emphasized that the "United Grand Lodge of England" is one of the
first was the one that had all ties to the “Grand Orient de France”
broke off the practice when he abolished the World Architect symbol in 1877.
Relationships were also strained, despite numerous efforts to improve them in French.
on the other side, it was not restored until the outbreak of the World War.
because English Freemasons require belief in God, if
They also include the religious confession of the free conviction of the one–
They can leave it to individuals. But against the nobility, they can already do so for tha
do not occur because a large part of the high and low nobility...
belongs to the ranks and often holds the decisive positions. Thus
ijt the deputy of the Grand Master Duke of Connaught, who
The well-known Lord Ampthill, the assigned Grand Master, is the Baronet
Thomas Frederick Halsey.

So what position does Freemasonry occupy? It is
preserving the state and at the same time actively promoting the
English world domination; for precisely this reason it acts the
corrosive and destructive towards other states, insofar as they
to take a negative stance towards English imperialism. From
Republican leanings or aspirations are virtually nonexistent in her case.
Nothing to feel. This is simply explained by the fact that...
that England has been a republic since 1689, albeit a republic
with a king at the head, or – to put it another way –
a parliamentary monarchy. Do they like the king?

1) See also p. 78. 9) See p. 95.

e) Regarding England's involvement in the assassination of Talaat Pasha, see the interesti
Writing by Dr. M. Rifat: “The Secret of the Assassination of Talaat Pasha.”

If not, they always have the option of dismissing him or the
to drive away the entire dynasty, just as they drove out the Stuarts back then⸗
have blown.

The bond that connects the state and Freemasonry in England
so closely intertwined is the common goal and the common...
seed of advantage. The Freemasons strive for world domination—
The British state also strives for world domination;
The advantage of Freemasonry is related to the advantages of the English
The state is closely intertwined; the well-being and woe of one part.
ijt synonymous with the rise and fall of the other. That
This means that the working methods of both also differ in many respects.
exhibits a striking similarity. Both work with
Slogans designed to mislead the masses. It
There is no "equality" in Freemasonry; the fact that the Be⸗
The highest grades are missing without contradiction from the lower grades.
The fact that one must listen is a bloody mockery of the much-vaunted equality.
There is also no freedom; the strict censorship that the publishers
The brothers' decisions are subject to this, which stands in stark contrast to...
that freedom they always talk about. Like the fight against
the “tyranny”, against the “barbarism”, against oppression⸗
We have already discussed how it is led and by what means it is led.
I've seen this in numerous examples. Exactly the same keywords were used.
But the English state also takes action; it too fights for the
"Liberation" of the small "oppressed" nations, he fights
against the “tyranny” of the Central Powers, against the “barbarism”,
He is, of course, fighting for "justice and humanity".
and civilization." The same applies to the catchphrase "Ge⸗".
justice”. “Justice towards all nations” is the
A motto publicly issued by Freemasonry, in
In reality, however, it transforms into the greatest injustice.
compared to the Germans. The Press Brother: Northeiffes was no
No means too bad, no lie too big, no dissembling too low,
to use them.

The Freemason uses [this] to achieve his own goals.
his “brothers”, whom he puts forward and has work for him; the
Ideally suited Germans perhaps less so, in order to be more practically
Thinking Englishmen. England's Po⸗ used the same means.
Litik has always existed, and especially during the World War. All states,
with whom it was on friendly terms or even just loose relations—

Relationships maintained were, where possible, drawn into the war. forced. Think of Portugal, of the small Central American countries. Canadian states, such as Guatemala, Coftarica, etc. One might think to Sapan, to Liberia, and to those powers which, like Brafilien, were compelled were to break off relations with the Central Powers. By their own colonial states Canada, South Africa, East India and Not to mention Australia entirely. But by whom were these states created? Determined to their hostile attitude? Perhaps through the English The government itself? That would have been a wasted effort. There we would... which the Freemasons put into action, first and foremost self-evident⸗ especially their own Grand Lodges, both in the colonies and abroad. And the thirty English District Grand Lodges in India, Australia, South Africa and the other colonies, then those in Argen⸗ China, Japan, and China have certainly fulfilled their obligations to the fullest extent. Measures were taken; they achieved what the English government considered such would have been unattainable. And the 677 English lodges Abroad, there are indeed enormous accomplices; if one counts every lodge With an average of only 100 lodge brothers, that's an army of 67,000 schemers, known for their agility and liveliness The Freemasons' ability to exert an extraordinary influence must be able to do so, especially when they receive similar instructions. from the side of the headquarters, the "United Grand Lodge of England", received. And now, even more so, their influence on the brothers of the others. States and nationalities. This had been taken care of in good time. borne that foreign rulers and powerful personalities the Freemasons were incorporated: So said the Brother... Sultan of Zanzibar, the Brotherhood of the Emir of Afghanistan, the Brotherhood of the Sultan of Zar Johore, the Japanese statesman Brother Viscount Hayasi, and one hundred Others; they belong to English lodges, others enjoy as Visiting brothers were granted the hospitality of the English lodges. It was already pointed out that the total number of Freemasons is at the total number of people on the whole earth is 3,855,000, and of these, barely 100,000 a can be seen as German or German-friendly. The remaining 37/10 million of the profits were partly in the enemy camp from the outset, In part, they were achieved through the tenacious and purposeful work of the Freemasons. of the enemy states, some of whom participated in the world events played absolutely no part.

They went to great lengths to clarify to whom Germany and Austria actually owed it to one To face a world of enemies. The silliest, most simple-minded ones. One has fallen prey to the most absurd and meaningless explanations and interpretations; t The nearest one was overlooked because (fic) only a few knew about the nature, formed an opinion on the scope and significance of Freemasonry had, and the voices of these few amidst the clamor of the far too many. had to go unheard. But here lies the true

Solution to the riddle: The summoning of such a vast number of enemies
It can be completely explained from one point: From the world around≠
exciting, all-encompassing Freemasonry, in whose
England has been marching at the top for two centuries.

The external strengthening of Great Britain was also reflected in the
Masonic power structure. To symbolize the "victors",
the construction of a new lodge temple was decided upon and the sum
fixed at 1 million pounds, i.e. 20 million gold marks.
To celebrate the 25th anniversary of the Duke's Grand Mastership
Connaught then found a new home at the Olympia in London at the beginning of August.
In 1925 a huge event took place, attended by 7000 guests,
including the Duke of York, i.e., the king's second son,
The Provincial Grand Master of the Lodge of Middlesex is. King George sent
from his yacht a telegram in which he informed the assembled 7000
Maurer greeted them and wished them the best of luck.

Thus, not only will the "invisible temple" rise higher.
not only will he not escape, but he will also appear more visibly than
until now.

Not least among these is the work of the English Freemasons.
long before the war, both Jewish high finance had been involved!
Both Great Britain and the mainland have been supported. As thanks
For this purpose, Edward VII had granted baronet titles to Jewish financiers and
Since then, Jewish influence has become dominant in England.
London has had five Jewish mayors since 1900, Palestine,
India has purely Jewish administrations, Queensland has a Jewish one
Governor, New South Wales has as President and Vice President
Parliament's two Jews (upon!) England's politics without that
Trying to understand Judaism is completely impossible. But the
The signs of the times point to stormy weather for England today. It is becoming clear.
today also for this world state, that one cannot go unpunished to the master≠
The company is being placed in the hands of wealthy, alien conspirators.
Jewish Freemasons, having risen to almost absolute power, have
has already chosen a new patron saint: the United States
from North America. While in 1920 still Br... Balfour to celebrate
of the day of San Remo (which gave Zionist Palestine under
(British protectorate) could say, England and the
Jews had embarked on a great cause; they were comrades.
in this company; while Br... Robert Cecil the peoples≠
the alliance and the Palestine Mandate were the only fruits that had been achieved with

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1) See all further details in the document, which is rich in documentary evidence.
by Alfred Rosenberg: “Anti-State Zionism”. Hamburg 1922, which also
The following quotes are taken from this source.

to reconcile with the World War to some extent, that already tears the The Zionist leader, Chaim Weizmann, traveled from city to city and He said that "dark forces" were at work in England, which were working against the Jews were working. They had to be rendered harmless. The The Jewish viceroy spoke of the inarticulate sounds of the Indian of the people, whom he wanted to give expression to... In the Orient it ripens a Greater Mohammedan movement is approaching. The new Emir of Afghanistan had appointed Ansang as its English representative before the 1922 The entire people were dismissed. Mustapha Kemal Pasha raised the Banner of liberation; in Egypt, the uprising is only just being averted. Tamed. The British world empire is crumbling at the seams. And the Jews, to whom it has brought power and wealth, are sailing Today, a different course already.

English Freemasonry created England's greatness. Good. But she has also affected England – as will become clear – in This has brought about the most serious domestic and foreign policy difficulties. Because British politics after 1918 was no longer English, but purely Jewish in their entire relationship to Germany, Russia and the Orient.

21st century

Monarchical-Republican Freemasonry in Germany.

The somewhat peculiar superstition in the hallway is refuted by the facts themselves. justified.

As long as the monarchy existed, the three Old Prussian rulers allowed it Lodges offering homage to the ruling house were certainly not missing. No occasion passed without one more or less enthusiastic expression of devotion directed to the emperor would have been. Numerous lodges already express this through their names. loyal to the state and monarchist sentiments; we find lodges there. such as: “Friedrich zur askanischen Treue” (in Ballenstedt a. H.), “Wil"helm to East Prussian loyalty" (Bartenstein), "Friedrich Wilhelm “To the Dawn” (Berlin), “Friedrich Wilhelm to the Crowned Ge"Justice" (Berlin), "Friedrich to Justice" (Berlin), "Friedrich Wilhelm zum eifernen Kreuz” (Bonn), “Luife zur gekrönten Schönheit“ (Charlottenburg), „Wilhelm zur radihlenden Gerechtigkeit“ (Kulm⸗Schwetz), “Friedrich Leopold zur Morgenröte” (Görlitz), "Loyal and steadfast to Hohenzollern" (Magdeburg), "Friedrich Wilhelm “To truth and loyalty” (Rathenow), “Prince of Prussia to the three swords” (Solingen), “Hohenzollern” (Wiesbaden) etc. etc.

Most of the aforementioned lodges, to which dozens more with similar names exist…
The names that could be placed alongside include the
“Grand Lodge of Freemasons of Germany” (in Berlin).

Yes, was it even possible to participate in the strictly monarchical Cha⸗
Do any member of the old Prussian lodges doubt for even a moment?
Weren't hundreds of German officers members of the
Freemasonry? Didn't over 2000 brothers join Freemasonry during the World War?
Deserves the Iron Cross? Isn't that something one typically receives in Freemason circles?
The Old Prussian lodges were repeatedly accused
They made it happen, they courted princely favor, because a patron from the king
of the same lineage at its head? And do the others have
Grand Lodges have not done everything that is reasonably expected of them.
Can this be done? Weren't lectures given, for example, by Br. Bode?
about the "German will to win"? Didn't five

Did the Hamburg lodges alone raise 1000 marks as a submarine donation?
Didn't the German Grand Lodge Congress of 1917 warmly advocate for the
Deployed war veterans? Didn't the Grand Lodge of Hamburg...
and the Grand Lodge "Zur Sonne" even its relations with the Swiss
The Grand Lodge "Alpina" was dissolved (1916) because it was anti-German.
What stance did he take? And weren't the relations of the Germans...
Grand Lodges among those in enemy countries during the World War
Aborted?

Everything is correct; only the last sentence needs a minor correction.
Correction. Only the relations with [the relevant authorities] were broken off.
French and Italian Grand Orient, which belong to the Grand Lodges
The usual hostile countries should simply "rest". (Explanation)
(of the German Grand Lodge Day of May 29, 1915.) But what is
with the small submarine donation, with the few lectures by Brother Bode
and actually proven by the various acts of charity?
What about the telegrams of homage and the lodge names?
Are there no stronger, no more convincing pieces of evidence for the
Monarchist sentiment was the only one of the few things that were mentioned?

Even if one approaches the matter with the most open mind.
and the serious endeavor has evidence for the monarchical Ge⸗
To gather and present a reason – one finds none.

The visits that took place between English and Germans in 1913 and 1914
It may be that Freemasons in Berlin and London exchanged information.
at least it can be considered a patriotic act to avert an impending,
to prevent all-consuming wars; they were, as is well known, also
interpreted differently and not exactly to the advantage of the German Free
Freemasonry; proof of monarchist sentiment can be found in it
not be seen.

However, we encounter quite un-⸗ at every turn.
pleasing and often downright worrying phenomena, on
Statements and actions that would seem strange to any impartial observer
must have an effect.

The three old Prussian lodges, that is, the "Grand Mother Lodge"
to the three globes", the "Grand Lodge of the
Freemasons of Germany" and the "Grand Lodge of
Prussia, called "for friendship" (all in Berlin)
As is well known, since Frederick the Great they have had quite a number of
Hohenzollern princes were counted among their own.

Frederick the Great himself, however, received in a Ham-
burgher lodge ("Absalom") the light; into the secret of the lodge
He never succeeded in penetrating, indeed, he never even learned
some of the high degrees that soon appeared after his admission

(1738) developed and gained ever-increasing importance.
He viewed lodge activities with strong distrust and
made its protection repeatedly contingent on the fulfillment of certain conditions⸗
dependent on conditions.

Frederick William III, King of Prussia, received the
Light and was later patron of the "Grand Lodge of the Land of
Prussia." The secret, purpose, and means of Freemasonry remained
Unknown to him throughout his life. By a former grandmaster, the
Brother . Count Haug witz, accordingly enlightened, he considered
Freemasonry with constant suspicion; but since a number of its
the most loyal and reliable officials who entered the lodges, consisted of
Initially, there was no significant danger. Emperor Wilhelm J. followed the same advice.
Tactics; when he was still King of Prussia, he had numerous
reliable state officials joined the lodges and thereby sought
Freemasonry, with its dangerous character as a secret society⸗
to undress. Nevertheless, sharp confrontations soon ensued.
flikten, so that the king in 1864 even granted the lodges the
had to threaten closure if they continued to engage in politics⸗
busy! The judgment issued by the "Grand Orient de" is noteworthy.
France" says of Emperor Wilhelm I: He never distinguished himself through
distinguished by the earnest fulfillment of fine Masonic duties,
Nevertheless, he considered it advantageous to be at the top himself.
to stand by an institution that has such a widespread presence in the
World owned.!)

The Freemasons most honor Emperor Frederick III, who as
The Crown Prince was their supreme patron for many years; a larger
A number of lodges are named in his honor. But also this prince⸗
The Freemason was in agreement with the views of his "brothers" in
I disagreed with many points and especially wished that...

the order's constitution and statutes would be completely eradicated,
something that is in any way offensive, questionable, or historically untenable
would be. From the strange secret that is allegedly in the "Federal Government"
The fact that it was guarded "lade" was already mentioned earlier. But all the ver⸗
The princely patron's suggestions for improvement were met with rejection—
demonstrative resistance, so that Crown Prince Frederick finally gave up.
forced him to resign the office of Grand Master. All these facts
These certainly do not support the view that German Freemasonry
or even just the old Prussian Grand Lodges on a strictly monarchical basis
There are different viewpoints. However, in order to clearly understand the whole situatic
To look, it is advisable to seek a higher vantage point that offers a
offers a wider field of vision.

1) “Bulletin du Grand-Orient” 1888, p. 131.

German Freemasons are naturally not always so
They can talk however they might like. So let's ask...
to their friends, the Italian bricklayers, how they talk about the princely⸗
Lichen brothers actually think that Br... Bovio the young
Emperor Wilhelm II — in 1892 — considered him to be “seriously ill”,
That proves nothing; many a good German was over it back then.
Bismarck's dismissal was bitterly felt and may have been followed by similar, perhaps ever
They used harsher words. Br.. Aurelio Saffi speaks ge⸗
merely expresses the hope that the young (social democratic)
Germany soon took the place of the imperial and “fire”
“dales” of Germany will appear.!) As the official lodge newspaper, the
Rivista della Massoneria Italiana, which was founded by Emperor Wilhelm II
provided patronage for the three Old Prussian Grand Lodges, Princes
Friedrich Leopold, mocked, may one look there (p. 201) after⸗
(read?) Held here only the very peculiar mourning box of the
Italian Freemasons for Emperor Frederick III. At the same time
the former revolutionary and later Grand Champion of the Italian
When the Grand Lodge, Petroni, had died, the two were solemnly united.
abilities with each other, in such a way that one can understand the criminal
Petroni, who had spent 18 years in prison, was in first place.
I thought of it! A mere lapse in taste? — No, a deliberate one.
Mockery.

And the French brothers? — The same thoughts in a different form.
Version. To them, every monarch is simply a "despot". Between
a Caligula and an Emperor Frederick III exist in the one⸗
The rusty thinking of the French is not the slightest difference.
A monarch is a despot, and that's the end of it: "It is a
Despots despite all good intentions — he would have to abide
to thank — simply impossible, the principles of freedom⸗
Freemasonry with the peculiar morality of "statecraft" ... to
to agree. Even Frederick III would not have succeeded in this, despite
"His benevolent character." Of course, if one of the highest...

Principles of Freemasonry, the pursuit of the introduction of
If the republic belongs, then the French brothers are completely satisfied.
come right; then a Freemasonic monarch can certainly do nothing.
better things to do than to abdicate as quickly as possible in order to benefit the “sover
to make way for the “princely stonemasons”. But whether one shouldn't then
will be more justified in complaining about tyranny and despotism

1) Rivista della Massoneria Italiana” 1889, p. 3 ff.
7. Prince Friedrich Leopold, after the coup, abolished all fine Masonic institutions.
"and has withdrawn from the League itself; cf. "Wr. Fr. Z."
a “p. 50.

The near future will teach us what we must do. Let's hear what else is in store for us.
the Most Reverend Brother A. Pike, 33, has to say: “The
The leaders of our secret society let the powerful of this
earth participate in the masonry work without giving them more
To grant insight when they deemed it appropriate. They did
not to gain their protection, but simply to protect themselves
to secure their tolerance. They (the leaders of the Freemasons) saw
calmly observe how Freemasonry seems to be operating in a way that is as benign as possibl
meaningless charity and support society associated
delt was, which the great ones of this earth completely in their hands
believed they had, and had it explained that religion and politics
are completely foreign to Freemasonry.!)

After these admissions, is further evidence needed?

If so, then first pay attention to the behavior of some Germans.
Lodge publications were pointed out, which correspond to the communicated newspaper articl
come as close as you can imagine. It was around the time when King Wil⸗
Helm I. closed the lodges because of their political activities.
had to threaten. Then the "Freemasons' Newspaper" wrote with biting wit
Hohn: “Some of our most esteemed brothers seem to be quite…”
to have a peculiar opinion of Freemasonry and instead
a league of equals () and equally obligated for
to hold a comfortable stool, which would be suitable for weak legs
use it... The high Olympic gods elude it.
The activities of ordinary people, of whom they only at best have a connection to
the dutiful incense fumes of the high feasts, fraternally⸗
"Most graciously and graciously receive it." ?) Similarly, others also write
other lodge publications, especially the "Bauhütte". — But that
These are examples that date back a long way! — Certainly; but in more recent times
And recently, things haven't changed significantly. For example, the "Herald"
once sentenced for sedition and numerous other crimes⸗
(dedicated a 4½ page obituary to Enrico Ferrer?) and
He glorifies him like no monarch before him, who lived on peaceful lands.
Ways that have brought about profound changes, by Freemasons

It has been celebrated. To avoid any misunderstanding: One can
to understand every spiritual movement and to respond to it in this or that way
Take a wise stance. One can appreciate the good underlying principles.
to extract and defend the core; however, the moment when
the minority takes it upon itself to violently oppress the majority in their

D Quoted from Dr. Peter Gerhard, “Freemasonry and Politics”, p. 43.
*) “Freimaurer≈Zeitung”, November 26, 1864, ©. 130.
) “Der Herold”, December 5, 1909, No. 45, p. 4.

To enforce a ban can be achieved through tolerance and lenient conduct.
Division is no longer an issue; violence can only be achieved with violence.
be repelled. It is also significant that the free≈
Masonic reporters of the "Herald" immediately shared their knowledge.
bar is derived from an anarchist and friend of Ferrer, with
with whom he, by his own admission, is in close correspondence...

But not only the pronouncements of Masonic publications, also
the actions of their leaders, the Grand Masters, are of high esteem
That's quite concerning.

Despite the highly political nature of the Italian Mau≈
rerei knew and had to know, they entertained her with their thoughts≈
Barely the best connections, yes, they let themselves be contacted without contradiction,
liked, in which about the “despotism in one’s own (deut≈
(schen) homeland" was set off.!) The Grand Lodge of Saxony
The Italian grandmaster Adriano Lemmi was celebrated again in a
effusive writing, practically as the "King of Free–"
Freemasonry not only in Italy, but throughout the whole
World . . .“ With such emotional outbursts, it is finally understandable≈
It is possible that the non-German world is reacting to the image of "despots" and "tyrant
"nen" dominated Germany and looked down on it with a pitying smile.
This undignified foreign worship is rightly condemned by Br. Wil≈
helm Ohr, which one considers one of the most characterful and noble deut≈
The mason may be considered, criticized in the sharpest terms, especially since
They showed us everything but respect from foreign countries.
has registered.

The German Grand Lodges displayed the same lack of dignity.
France. The "United Grand Lodge of England" had
Relations with the "Grand Orient" were broken off in 1877, namely
because of the omission of the World Tree Master symbol from the official documents≈
Legal documents. The English remained firm and soon it was the
French people who sought to re-establish relations,
However, without success. The Germans fared quite differently. Although for the
For German Freemasons, the matter was considerably more difficult because

They strained relations with the Grand Orient because of the unprecedented
Behavior of the ten Parisian lodges towards Emperor William I.
Those who had broken off the talks were precisely the ones who had stopped the Frenchman.
chasing after them and not even resuming relationships⸗
could wait. That it was primarily circles alien to the people.

1) As, for example, in a letter from the Italian Grand Master Petroni to the
Grand Master Feustel of the "Grand Lodge of the Sun" in Bayreuth. Printed in the
Rivista della Massoneria Italiana 1883, p. 67.

"were" is not an excuse for German Freemasonry, but rather...

Another accusation. This chasing has put the Germans at a disadvantage with the

The French have been extraordinarily harmed. The Freemasons of France

had already decided "with the utmost certainty" before the outbreak of war.

and in agreement with public opinion on the 3u—
"The collapse of the German state is taken into account," Br. assures us.
Wilhelm Ohr, one of the two experts on the French national soul. !)
How much of this is due to the undignified behavior of the leading German Free Democrats?
Everyone can calculate for themselves how much maurer contributed.

In addition, there is the very strange behavior towards
the Serbian Freemasons. Although the whole world knew how
Serbia had already been threatening peace for years, although
Serbian Freemasonry just like Hungarian or Italian Freemasonry
Although it was a decidedly political secret society, the
Grand Lodges of Hamburg and Saxony the application for their
Recognition. However, the two Grand Lodges could not rely on it.
called upon, that the Hungarian Grand Lodge also shortly before the outbreak of war
had visited and recognized the Serbian Freemasons. Since the
The Hungarian Grand Lodge strongly favored the Serbian Freemasons and in addition
For decades, the best relations with the greater Hamburg area—
Lodge, it also seems that the proposal originated with her and
to have been promoted. A representative of the Hamburg Grand Lodge was
at that time (according to Dalen's calendar) Karl Duschnitz, Imperial Councillor
and manufacturer in Vienna, formerly Master of the Lodge “Zur Freund⸗
"Schaff" in Vienna. "Imperial Councillor and disguised republican?"
— This comes up in those circles to which the Viennese lodge men belong.
They mostly originate from very, very common sources. It is the well-known one.
Mimicry⸗Standpoint: Today a monarchist, tomorrow a republican, like

It just "happens".

Were there also people here who knew about the attempted murder?
— There was something in the air; hundreds may have known about it,
Thousands felt it, hundreds of thousands only vaguely suspected that
Something terrible will happen. But let's leave speculation aside.
aside; the fact is that under the leadership of the non-Jewish
Grandmaster Kohn, the German Grandmaster Day of May 31st
In 1914, the Serbian “Supreme Council” was recognized.

The fact is further that exactly four weeks later the Archduke⸗
Crown Prince falls victim to attack by Serbian Freemasons
is. One might assume that back then quite ignorant, clueless
People as most venerable grand masters at the head of the German

Dr. Wilhelm Ohr, aa OS 180.

have confessed to Freemasonry; however, if one rejects this assumption as
An insulting imposition in return, so only one possibility remains⸗
remaining, but subject to a terrible accusation-
would be considered.

Let it be readily admitted from the outset that the German
The overwhelming majority of Freemasons are in cahoots with these sinister [people].
their plans apparently have nothing in common; they, the respectable ones
The little masters of the chair were, for the most part, loyal to the state.
and monarchist in their thinking; just consider the circles from which they came.
They convened: Of 629 chairmen and foremen of
Masonic societies and circles included 175 schoolmen (1), 105
Doctors and pharmacists, 40 state officials, 40 municipal officials, 30 architects
16 theologians, 13 pensioners, 11 military officials and officers
and 2 artists; at first glance, that certainly doesn't resemble the
Composition of a revolutionary committee. This includes all...
also 145 representatives from trade and industry, who naturally
more inclined towards cosmopolitanism, then 40 lawyers who are on the
to stand in all camps throughout the world, and 12 writers
and editors, who are undoubtedly more likely to be supporters of the Republican
Thoughts are likely to be shared. All in all, the [consideration] seems to prevail.
conservative, state-preserving character. But the leaders
Even in Germany, there seem to be pronounced republicanisms.
Can't be too refined. — The names of the Grand Masters of the 8 Grand Lodges
Germany, which on May 31, 1914, recognized the
The Supreme Council of Serbia has therefore declared that
Here, for lasting memory, is communicated:

These are:

1. The Grand Master of the Grand Lodge "Zur Sonne" in Bayreuth, Alexander Schilling, Director of the Regional Court and Captain (ret.)

2. Grand Master Adalbert Wagner, Lieutenant General (ret.) von of the Grand National Mother Lodge “To the Three Globes” in Berlin.

3. Grand Master Stanislaus Count zu Dohna, Dr. phil., Captain (ret.), of the "Grand Lodge of Freemasons of Germany” in Berlin.

4. Grand Master Dr. phil. Bruno Alwin Wagner, Professor, of the Grand Lodge of Prussia, called “Zur Freundschaft” in Berlin.

5. Grandmaster Wilhelm Süß, Director of the Conservatory for music in Darmstadt, from the Grand Lodge of Freemasons "Zur Ein" traditional costume".

6. Provincial Grand Master Oskar Röder, Dr. phil., Royal Senior Medical Councilor, Full Professor at the Royal Veterinary Academy University in Dresden, from the "Grand Lodge of Saxony".

7. Grand Master Br.. Kohn of the “Grand Mother Lodge of the Eclectic- "Table Freemasons' Association" in Frankfurt am Main

8. Grand Master Fr. Uhrbach, merchant, of the "Grand Lodge" from Hamburg".

However, the fact that three officers are among them is due to⸗ Due. Perhaps one may assume that they were outvoted. or no more precise knowledge of the true facts sat. In contrast, we know, for example, about Grandmaster Bruno. Alwin Wagner, that he was already in the German on September 23, 1907 The Goethe Lodge in Paris “with the words and gestures of a seer” A vision of a future of universal brotherhood among nations unfolds and is accompanied by Grand Master Mesurator, in a long, heartfelt embrace, the fraternal kiss has exchanged." Grandmaster Br... Measureur of the "Grande The day before, “Loge de France” had explicitly stated the meaningfulness the Masonic endeavors of all peoples especially be⸗ tont; on September 22, 1907, the opening ceremony of the took place at the French Grand Lodge in Paris, which was a magnificent event. Rally of the brotherhood of French, Belgian and German was a Freemason, with almost all of the 500 participants being Freemasons. Master of the French Lodges, also representative of Belgium, Holland, Germany, Romania, Portugal, Greece and the Switzerland participated.

The question of guilt for the World War and its consequences for Germany's disastrous outcome has both an active and a passive component.

was being prepared, while in our country, liberalism, social democracy and
Bethmann Hollweg to thwart all defense measures
While they were trying, the German Freemasons bewildered their friends.
and themselves about the unity with their foreign brothers
and about their peacefulness. A brother... Conrad praised of all people.
Edward VII as an excellent mason, who with “truly royal”
"Dignity and chivalric conviction" administer my office with dignity, !) and all
Brothers . eagerly demanded,

that the human sex
a chain of brothers
Sharing truth, light, and justice.

A Br.. Schultze even triumphantly proclaimed in 1912 that it
It is of “extraordinary importance that, in addition to the Catholic
The church is the only major non-economic and non-political inter≠
The national organization is Freemasonry. But the entire inhabited

) “The Freemason”. Leipzig 1885, p. 7.
Important World Freemasonry. 11th ed. 13

It has spread across the earth, everywhere the Freemason goes,
Is he sure to find brothers in the lodges whose generally humane…
"Decent goals are fine goals."") And immediately afterwards he adds: "What
never before in history had been achieved, through the free-
Freemasonry has become a reality: the creation of a global,
a union founded solely on free and pure humanity.
A huge army follows the same banner.”

And while the Grand Champion of the “Alpina”, who is in Delen.
Blätter has repeatedly exposed him as one of the worst political agitators.
Quartier la Tente, who held his propaganda speeches against Germany,
Our brother Schultze raved about the humane principles.
This Grand Lodge, which so "clearly" advocates the "education of its members-
to represent members to right and full humanity.””)

The unity of the entire world Freemasonry was not only
a fixed belief of individual chatterers and fantasists, but
A completely official principle. Even the fifth edition (from 1910) of the
"Handbook for the Brothers of the Grand Lodge of Freemasons"
in Germany” states unequivocally: “The order is a
A whole in which one for all and all for one
want to stand by the order. Therefore, every single member must stand by the order with
adhere to unwavering loyalty and devotion, for the ver-
The bond that is formed through him shall be indissoluble.

Here we encounter exactly the same mind structure as in
our Social Democrats, who are based on the solidarity of the workers-
People from all countries dreamed and became receptive to the
corrosive poison that robs us of all faith in ourselves, our will to act
paralyzed.

It is the monstrous crime of our entire German nation.
Freemasonry, that fine representatives who are actually involved in the
spiritual leadership of the German people for their vital interests
should have stood, through their sentimental and hollow and self-centeredness.
Pleasant chatter concerned the business of our bitterest enemies.
For what more could they ask for than at the moment of their
feverish anti-German activity in Germany itself as

E. Dr. E. Schultze, The Cultural Tasks of Freemasonry. Stuttgart 1912,

9 aa OS 120.

) 8 13, p. 6. Note the term “Order”. The Brothers. “. entiften
when profane people use this expression DD and otherwise only speak of a
Freemasons' association. Also of interest is § 16: "The printing of articles
and communications that somehow relate to ee matters,
Even if intended only for brothers, it requires prior approval.
of the country's Grand Champion." So, among the absolutely "advanced" ones, a real one.
Outgoing Index Congregation!

Convinced champions of peace and humanity were presented
to become

This intellectual attitude, of prioritizing the interests of one's own people in
Completely disregarding the services of a "human ideal" is a matter of responsibility.
German Freemasonry since its beginnings. This world⸗
The view was already effective in the fight against the "great revolution"
paralyzing, since the incorrigible cosmopolitans in the French
revolutionaries saw their fellow thinkers. Only after these one⸗
The situation that had led to the catastrophe prompted the awakened to rally themselves.
global citizen.

It takes a great deal of audacity to... Fichte's
and claim Blücher's deeds as Masonic treasures
take, as our Brothers-.- today in view of the raised expectations⸗
Griffe do. Fichte became a German fighter when he found a fine old love-
Having renounced rally inspired ideas, Blücher's hatred of the French was the
exact opposite of the Freemasonic worldview from its beginning
Occurrence to this day.

After the Wars of Liberation, its influence soon resumed.
Certainly a monumental declaration and honest expression of genuine

German Freemasonry wisdom, if the "General Handbook of
Freemasonry” shortly before Germany of 1864, 1866 and
forged in 1871, it could say that it was for the "purpose of the Federation
"Contrary to" one's own patriotic stance. It was deemed...
confirms that the Freemasons did not participate in the Leipzig battle commemoration.
They had taken it, on the grounds that it was a "German"
It was a “patriotic festival”. Likewise, it is expressly condemned⸗
shares that a lodge will donate 1000 talers for the construction of a German fleet
would have donated. This general disapproval resulted in
that not a single other lodge imitated this example.")

That's how it looked in the minds of German humanitarians back then.
That's how it's still ordered today.

A prolific German author, Dr..., said as recently as 1913: “The Free⸗
Freemasonry of all countries and continents forms a whole. Whoever enters a
a legally constituted lodge, in whatever place it may be,
thereby becomes a member of the entire federation.”) “He (the Free⸗
(mason) remains aware that he is first a human being, then a citizen
is.“ “

During the war, the actual work of the ro⸗
Manichean and Anglo-Saxon lodges were so obvious that

) Vol. II, p. 203.
1) August Horneffer, “The League of Freemasons”. Jena 1913, p. 144.
7) aa OS 163.

some of humanity's brothers and sisters are awakening from their centuries-old sleep.
They rubbed their eyes. Some of these bricklayers are in these pages.
Several voices have spoken out, admitting they were crushed:
"What one would call world Freemasonry is so divided
and so fragmented that there is no question of unity. And precisely the
World War II has completely erased any thought of Masonic Internationalism.
mus destroyed. Interstate political (1) Freemasonry has
Bankrupt.” That’s what “The Herald” said when he concluded—
Karl Heise criticized the conclusions. There is truth and falsehood in it.
this sigh of exasperation from Brother Dr. O. Neumann from Naumburg a. S.
Interesting is the admission that Freemasonry is politically
was; the German bricklayers have countered this accusation with their other arguments.
Comrades defended with foam on their mouths for decades.
At first, one only heard of a "chain of brothers"; now that the Forfchers
prove that this chain of brothers united the heads of the Entente to
to put the German people in other chains — front chains — since
Suddenly, one wants to know nothing about unity and defends

indirectly again the poor foreign brothers, the “divided and
"Shattered." But immediately afterwards another infant confesses
Humanity is deeply troubled, “it has changed in recent years with
shown with frightening clarity how deficient the German free language is⸗
Freemasonry on the aim and nature of Freemasonry abroad
(had been taught?")

These individual admissions do not prevent, for example,
a Br... Horneffer also after 1918 of the “faith in man”⸗
"Heit" writes, who, allegedly, at that time "in pure beauty" was ge⸗
raised and had been a “golden hope” 7) (cf. the Spartacist⸗
(mus etc.). Br. . W. v. Heydebrand, in turn, praises the unfortunate man.
Rudolf Steiner: “RS laid the foundations for the world… on
the construction of that anthroposophical life of man⸗
"heit would have to be built." ") The chairman of the association deut-
Freemason, Brother... Dietrich Bishop, but rides around the land
and believes that right now one must embrace the “idea of humanity”.
to bring to the foreground. °)

This in the face of the plundering of our people, in the face of
the insults from our external and internal enemies, on⸗
Face of the Black Disgrace on the Rhine!

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1) No. 8, 1921.

*) aa OS 116.

The Unconquerable Temple. March 1920, Issue 3.
aa O. 1920, No. 4, p. 107.

aa OS 119.

Ly

m EE ne nn

A general meeting was held in Paris on September 20, 1921.
the representatives of the lodges of the “Grand Orient de France”.
The vice president promised an international conference in Geneva.
and emphasized – as usual – his peaceful nature. Then he said:
“We will stand alongside the German lodges at this conference
may only attend if, according to (1), the injuries of the-
avouieren, which during the war against the principles of Ge⸗
Justice and humanity, which are sacred to all Freemasons,
have been committed.")

On September 23rd of the same year, the club met.
German Freemason (of approximately / all German Freemasons around–
(closes) and – listen and be amazed – made a declaration of faith in
Germanism is aborted. As if in an apologetic way, it is said in Masonic terms.
Bulletin, this should be particularly emphasized “in view of the shame⸗
loose demand of the French, who have always been oriented against Germany–
Swiss Grand Lodge, that the German Freemasons also support the war-
They should confess their guilt before initiating relationships with them.
could be linked”?) The French and their leading
Brr. . to bring him before a court, our plums thought of that–
soft, brrr... of course not. How difficult must this already be for them?
“Confession” is well received, especially since its chairman, Dietrich Bischoff,
wrote thick books about Freemasonry, in which the words "German"
“People”, “German interests”, etc. were not used by him at all.
became!

It is natural that this intellectual quagmire, which one complacently...
to praise as the highest progress fic) dared, fic) also on
other questions of popular life extended.

A particularly striking example of this is the Ber-
relationship to Judaism. When one officially emphasizes: “Thus the
ethical union of Freemasons into a great human–
bund, Dellen Ideal the fraternity of all mankind–
"He is" and in which there is only "one shepherd and one flock".
joll,*) jo follows logically (since the nonsensical dogma of
Human equality also returns to the foundation of this intellectual foundation⸗
(remaining brotherhoods) the recognition of Jews as in
Brothers of equal standing in every relationship. Therefore, the following are
dogmatic principles, of course: "It is generally accepted–
"Knows that an anti-Semite cannot be a Freemason." The German

) “Vorwärts” 21 Sept. 1922, No. 445.

2) “Tägl. Rundschau” No. 451, identically titled “Munich⸗Augsburg Evening–”
newspaper“ No. 405.

) General Handbook of Freemasonry. Leipzig 1900–1901. Vol. I, p. 322.

The Grand Lodge Federation even recognized it as "its duty" in 1881 to all
“anti-Semitic riots” “determined and energetic” ent⸗
to oppose it. !)

Note: Freemasons proclaim absolute tolerance.
against all views; only one person does so
One exception: the anti-Semite. He, who views race and ethnicity as evil…

Whoever recognizes a Ganian foundation is ostracized, he alone. On which basis
The fact that Jews gained entry into Freemasonry has
A. Rosenberg in the work "The Crime of Freemasonry"
It has been reported in detail. The only thing that needs to be emphasized here is...
that, while the German Freemasons harbored hatred and contempt for
the inhuman anti-Semites harbor, they the purely Jewish freedom⸗
masons' associations have recognized them. For example, the most influential of
to them, the B'nai B'rith order. As recently as 1887, the German
The Grand Lodge was a secret society and forbade its members from
to belong to the Jewish order. But with the growing Jewish
The humanitarians also gave in to power, and in 1906 the
The B'nai B'rith Order is also recognized by the German Grand Lodge.
The old Prussian lodges protested, but remained silent.
overruling. In the B'nai B'rith hands, only Jews are allowed to participate.
recorded, it is therefore a Jewish nationalist organization, against
This therefore fundamentally contradicts the views of our Brothers... so fanatically agair
the Germans – who are nationalistically inclined – represented view⸗
Despite this, it is recognized as Masonic!

Anyone who still wants to deny Jewish influence is discredited.
neither neglected in an intellectual sense nor
He has pursued (fic) dishonest, Jewish, anti-German goals.

After the successes of Jewish subversion work in 1918 also
Even some Freemasons woke up to the sight of the half-blind.
They rose up and attempted to take action against this plague in Germany. In
Munich became divided, and in the north some declared themselves
Lodges are seen as nationalist, and a tension has been simmering ever since.
Bare Masonic temple. The separation of spirits is accelerated.
through the brazen emergence of Masonic associations, which themselves
which now makes our brothers fearful of their godlikeness.

For example, there is the one in Frankfurt am Main in 1907 by "real bricklayers"
founded Grand Lodge “Freemasons' Association of the Rising Sun”,
which is based in Nuremberg. Through its Br... Bloch (1)
In 1920 in Basel, they established contact with the Grand Lodge of France.
sought and asked for their recognition. They replied that

) General Handbook of Freemasonry Vol. I, p. 43.

German Freemasonry was un-Masonic, according to Emperor Wilhelm.
Had he sent a telegram of allegiance, the Belgian Grand Master would have
Br... Magnets not protected from bad treatment ufw. Then
The Grand Lodge of France reports: “Despite the host-
The old lodges would have this Grand Lodge ("to the rising
Sun”) brought to 50 boxes and also a vigorous pro-
driven by paganism, about the very interesting individual-

"What kind of information was communicated." They must, one can see from the men of trust who the The "German" lodge itself is called: Foerjter (who is responsible for the division of the Silesia by the League of Nations as one born out of the spirit of the— (legitimate act of the League of Nations), Nicolai (proprietarylich Levinsohn, who deserted to Sweden in an airship), Gerlaugh (who writes in the “Welt am Montag” newspaper about Germany every day- (can be insulted) and “other defenders of justice and the "Freedom," as stated in an expert opinion signed by the Grand Master. B. Wellhoff explicitly states: “Therefore, there is hardly any need for the for- “Mellen Insurance” — Grandmaster Penzig writes to the Dear esteemed and dear Brother... in France, — “that we throughto have nothing to do with the writing that the German Grandlodge association addressed to Emperor Wilhelm at the outbreak of the war has..)

No, certainly not. One wouldn't go wrong if one... famous Grand Lodge as an offshoot of the Jewish Lodge: "to the rising "Dawn" in Frankfurt am Main. It was founded there, has a strangely similar name and also a — “humanitarian” Setting.

The German Grand Lodge Association considered this an anti-German game. the Nuremberg — incidentally, not recognized — brothers, but to He was very angry and simply declared their activities to be a "betrayal of the Fatherland”.

Very good. He just doesn't want to admit yet that these Nuremberg only the slightly more left-marching wing of the army of spirit of mankind, of the temple of mankind, of manheitsbund etc. form, that they only more consistent and therefore They are also more genuine Freemasons than the others, who always hide in the unto decide clearly what is more important to them: the people and the fatherland or human spirit and human structure. That there is only one here Either/or is gradually starting to take root in the back of our minds. It's dawning on the Jortschritt fanatics. In the autumn of 1922 it was again

d The full text of the letters in question can be found in "Auf Vorposten" 1921, Issue 4/5.

within German Freemasonry — it should actually be called Freemasonry in Germany — leading to sharp disagreementscome which, without reaching a final decision, until to continue today. In the circles of the German student fraternities Stormy protests against Freemasonry as a whole were voiced, which were returned with equal passion by the Freemasons among themwere shown around, which led to many disputes, also in the

Press led to a lively controversy. The book by General [name omitted] also sparked a livel
Ludendorff “Destruction of Freemasonry through the revelation of its
"Secrets" was created, which in a short time reached 75,000 copies.
was spread. The masons can surely offer the general some
While errors could be proven, the general thrust of the argument was correct.
and has seriously wounded, all the more so as he suddenly appeared here
shows that old Prussian Grand Lodges, humanitarian Freemasonry and
their Bolshevik offshoots stood calmly in a united front.
Something that was politically influenced by the strange appearance of the German
Reich Foreign Minister Dr. Gustav Stresemann is symbolized.

In the summer of 1923, Dr. Gustav Stresemann became a Freemason.
a fact that undoubtedly has global political significance today
He became the mediator between German bricklayers and
the French lodge policy, without the German brothers of
They needed to officially declare and bind humanity. Strefe-
The man belongs to the lodge "Friedrich der Große", a daughter lodge.
the Old Prussian Grand Lodge "To the Three Globes", which with
publicly outraged the two other Old Prussian Grand Lodges-
refuses to have any relations with the French Grand Orient
to cultivate, indeed, to declare such things treasonous. But look there,
instead of opposing Stresemann's policies, which were exactly the same
the supposedly “pacifist” aspirations of the Grand Orient-
That's right, Brother Stresemann is not only supported by the humanitarian
Masonry - which goes without saying - not only supports, but also with
defended with suspicious zeal, even by the old Prussian lodges. The
French chauvinism (led by French Freemasonry-)
rei) has published his war aim at a conference in 1917-
That's enough. Under today's circumstances, he must be interested in speaking in German-
to cultivate a sense of renunciation in order to present the German people as
to expel political opponents. This one from the Freemasons Briand
and Berthelot's policy of narcosis corresponds to both the
The behavior of the left wing of the Freemasons in Germany, as well as their politics
Br.. . Stresemann's, who also seeks connection to the leading
Lodge center in the Balkans: near Belgrade! Locarno, Thoiry, Geneva

1) Compare this to the excellent work published in October 1927.
by A. Rosenberg: “The future path of a German foreign policy”.

find the names that describe this Franco-German policy,
And Brother Bernardine of the French Grand Orient was quite right,
when he was at the international Freemasons' meeting on August 30, 1925
Congress in Basel declared that the arbitration and legal agreements of the
“German brother Stresemann” are a “political and at the same time
(a Masonic deed) for which he wished the best of luck.

Stresemann is not subject to any attacks in old Prussian masonry circles,

but have been subjected to great honors, from which one can see,
that no politics under certain circumstances the emphasis of a whole
means certain policies.")

It is necessary to talk about these things, because the world=
The war is not yet over. The forces that clashed in 1914
or those who merged are still active today. To
In some parts, the same men as in 1914 are still in power. The stranglers≠
The lung of our people will be improved with the help of the Jewish-Masonic
The League of Nations continued its systematic operation. We are once again in the midst
in the fight for our existence, and we must fight it with a clear head.
Therefore, a spiritual and mental cleansing must take place.
taken and all surviving junk recognized as such and removed-
be created. It includes the undignified, sycophantic one.
Pacifism of the Democrats, Marxists, the Center, the hu-
Manitian Freemasons. The house of cards of the Temple of Man.
It has collapsed; what needs to be done is to build the German house. Who
That which does not want is an obstacle on the path to renewal and-
of our people. Are the Freemasons returning to the order that is “a whole”
It should be, not the back, so they must put up with it,
portrayed as enemies of our people and treated accordingly
to become!

) “Am rauhen Stein”, January 1926 (A journal of the old Prussian Great)
logs).

2) A devastating portrayal of Stresemann's personality is by Graf
Reventlow's writing: "Minister Stresemann as statesman and advocate of the world"
“Conscience” (JF Lehmann, Munich).

21st century

Through the world revolution to Freemasonry
World Republic.

2: A full dozen states have so far been granted revolutionary
The activities of Freemasonry have been proven. The spirit is in
Basically always the same, the end goal everywhere is the Re≠
public.

But also in those states that have not been discussed in detail so far.
Freemasonry, like many other religions, is animated by the same aspiration; thus
e.g. in Belgium.

It has already been emphasized that especially in Belgium the political
Freemasonry's activities were initially open and visible to all in Er≠
appearance has occurred; by the “most illustrious National Grand Master”
Br.. Hasse, it was explicitly admitted in 1907 that

the Belgian lodges have developed into true schools of politics
have.!) The get who rules in the lodges is a strict republic.
Canian. Accordingly, at festival lodges, the king is not mentioned.
toasted, but rather focused on the "sovereign people". No expert on the Ber-
Furthermore, it may be particularly surprising that, as a lecture⸗
The object is also known in Belgian Freemason circles as "The Belgian
Republic” appears. How much the local bricklayers are attached to the revo⸗
to take part in revolutionary events abroad and how closely
intertwined their relations with the Grand Orients of other countries
fare, as can be seen from a much-discussed speech by Br... Furnemont⸗
before, who in 1911 was the principal orator of the Belgian Grand Olympics:
“Remember the deep feeling of pride that we
everyone had, when we recently heard the news of the revolution in
Portugal received it. Within a few hours, the throne was...
It was overthrown, the people triumphed, the republic was declared.
was like a bolt from the blue for the
Uninformed audience...“ Yes indeed! Such a flash of lightning from
Under a clear sky, we here in Austria and in – were also surprised by –
Germany. And the ignorance of the ruling circles was a
so general that, for example, the former Austrian judiciary⸗

1) Bulletin du Gr.. O .*, de Belgique 5907, I. ©. 53 ff.

Minister Dr. R. von Schauer, still in May 1918, of the nature
and had no clue about the ultimate goals of Freemasonry and
Their lodges are, in all seriousness, entirely harmless humanitarian associations.
held... To the harmless, everything seems harmless; but on
This harmlessness of our harmless governments is just Easter⸗
The wealthy have been ruined. And so has Germany. If
Ignorance is under certain circumstances a crime, then – – but
Here the singer's courtesy fails him. The Germans in the empire had
just their B system, we our S system; in itself capable, objectionable
free men, but of an unparalleled lack of vision and the
They have not grown in any way under these extraordinary conditions.

Should we, in order to convince the "Harmlofen" group as well, add another one?
Should I pick out another example? – Perhaps for a change⸗
For the sake of a lung, one from the New World: Brafilien! To whom did it then?
the last emperor of Brazil, Pedro II, to overthrow him⸗
thank? To Marshal Deodoro da Fonfeca; this one was free⸗
mason and the entire revolutionary movement of the Freemasons⸗
Lies were instigated. This wasn't done in some clerical corner.
leaflets, but in that – at least in this respect – certainly
reliable Masonic "Berliner Tageblatt"! Is it still
necessary to point to Greece and to remember that role,
which a certain Venizelos played? Then our “harmless”
It was announced that the man who overthrew King Constantine

who pushed through, is also a Freemason and is acting on behalf of the "Grand Orient de France" was involved. — Who is this? — The French deputy Br. Jonnart, who in 1917 as High Commissioner of France and England, the resignation of the The Greek king forced his rule and — without asking the population — who appointed the traitor Br.. Venizelos. He threatened at the time, to turn the city of Athens into a pile of rubble if King Constantine did not immediately resign voluntarily... Br. Venizelos, from who will be mentioned later, is, just like his comrades, Freemasons.

Enough of that. Planned, tenacious, persistent, and with inimitable... These revolutions were prepared with great diligence. All over the world The world should see its thrones overthrown and its monarchs driven out. These sinister plans didn't spring up yesterday; they grew organically. rather they arose with Freemasonry and only gradually matured.

In 1740, the then Grand Master, Duke of Autin, giving a speech at a festival of the Grand Lodge of France, in

) “Berliner Tageblatt” of October 10, 1910, No. 514.

he emphasizes that Freemasonry was initially founded for this reason. has been made to promote the republican ideal everywhere in the world to introduce a form of government. B. . Wilhelm Ohr, who quotes the passage verbatim⸗(quoted literally,) gives this revolutionary spirit of the French freedom⸗Freemasonry without restriction, he readily admits that Here, the spirit of 1789 can already be felt; indeed, it allows it to stand. that the same spirit and the same ideas also influenced the educated people at that time Circles of Germany dominated, which they left untouched by France. had taken over.

The two French writings as well: La Franche-Maconne (1744) and Les Franc-Macons écrasés (1746), of which there is doubt⸗haft is,2) whether they are considered “traitorous writings” or only seemingly so against Freemasonry, but in reality as a Masonic upheaval Clarifying documents already bring to mind the idea of World Republic and the main features of the revolutionary program of 1789, including the slogans Liberty and Fraternity, to Expression. Later, after the fall of the monarchy, came the Add "equality".

A longer break is permitted here; it is, in fact, the FJeststellung absolutely necessary that there is equality in the freedom⸗Freemasonry doesn't exist at all; one doesn't even know equality. between apprentice, journeyman and master, as Brother Ohr rightly said. emphasizes; and now especially the highest degrees! "There is nowhere less equality than in French Freemasonry with its A system of 33 degrees. An apprentice is not a journeyman. Equal in rank, this one is not the master. The master is the "knight". subordinate to the Rosicrucian Cross," which in turn was subordinate to the "Great Knight. Kadosh", who is before the "Grand Inquisitor⸗Commanda⸗ must bow to the gate: and he himself must again bow to the prince to give precedence to the "royal secret". Above him The "sovereign Grand Inspector", who is again appointed by the member of the The Supreme Council is surpassed in rank. The President of the The Supreme Council is the highest-powered sovereign great-come⸗ Dator... A nice equality indeed! — But does this correspond to Even the facts? Certainly. Because the one who informs us, is the Masonic writings Br... Dubois) from the "Acacia".

But also Brother Wilhelm Ohr, whose candor was pleasantly— stirs, tells us exactly the same thing about the Order Council (Conseil de l'Ordre), who was the actual head of the French Greater Orient possesses, and calls it an oligarchy that takes the place of Democracy has been established; everywhere in French freedom Freemasonry, the aristocratic principle; the highest authorities, fo the large ritual college, supplemented by co-option from the Holders of the 33rd Scottish degree, which it itself bestows: "Truly, a completely undemocratic authority."

However, there is no "freedom" in Freemasonry. There is Above all, there is no freedom of expression, because there is censorship. whose harshness cannot be compared to the state censorship at all. This is especially true for France, while in Germany it generally left to the individual bricklayer's sense of timing remains, as he maintains the secrecy sworn in a fine oath.!) A circular from the Grand-Orient dated January 1, 1894 states explicitly: The chairmen and speakers must seize every opportunity seize the opportunity to remind their surroundings that no bricklayer, under no pretext whatsoever gives the right to say even the slightest thing about the To publish the order and its institutions; unless it were with with explicit permission and even then only in the manner before him⸗ written manner and style.?)

The French Freemason doesn't even have the right freedom of thought; he must be Republican and "anti-clerical"

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1) Dr. Wilhelm Ohr, "The French Spirit and Freemasonry". pp. 30 f.

2) Ibid., p. 35.
) "Acacia. November, 1907, No. 50, p. 285.

to be; but what is called “anticlerical” in lodge language has already been
Previously, this was duly emphasized. He also cannot do so at will.
to resign; under certain circumstances, the lodge may even expel him against
to carry out his wishes as a member until his death. There⸗
He can, as was previously the case in Italy, easily escape from the
Freemasonry can be expelled if the Grand Master so desires.
Dr. Müffelmann presents in a finely written and readable text about
Italian Freemasonry has such a case, which is extraordinarily instructive⸗
rich is: “On December 4, 1914, a Br.. Dr. B., Mit⸗
member of the Grand Council of the Order and Master of the Chair of the
Lodge in Belluno, by the Italian Grand Master via telegraphic message
Paths outside the order are excluded; and there is no resistance to that.
Verdict and interrogation!” Countless examples could illustrate the “Freedom”
"Heath," as the Freemasons believe, are illustrated; the
However, the few points raised here should suffice.

Dr. Wilhelm Ohr, ibid., ©. 77.
Ibid., p. 73.
Ibid., p. 74.
*) Dr. Ludwig Müffelmann, “Freemasonry and its impact on
"Italy's participation in the World War." Berlin, 1915

And what about brotherhood? It certainly exists, but only the
towards “brothers”; and there too, in many respects, they are essential⸗
to impose restrictions. If one considers the bitter battles
prosecuted, which Freemasons in all countries have carried out among themselves
Having this, one also gets an impression in this respect that
far removed from enthusiasm for Masonic ideals
is. But how have these beautiful slogans, which have been around for almost two
Over the centuries, Freemasonry spread to the broadest masses of the population.
flung about and eagerly snatched up by them
Are they actually proven? Count Friedrich Schönborn, formerly
The Minister of Justice in Austria, with regard to the French
Revolution of 1789, its value judgment in the following extremely significant way⸗
summarizing his thoughts: “With enthusiasm for freedom,
Equality and fraternity started it, to deal with the restless
To end the work of the guillotine and to start bloody wars, Frank first⸗
rich and then to devastate all of Europe” — a sentence whose inner
Truth cannot be denied by anyone.

But let us return to the main idea of this section.
To free people from the rule of the "powerful" was
also the purpose of the Illuminati order, which in the second half
of the 18th century played a major role and with the Free⸗
masonry had many points of contact. Even back then, the
The idea of world brotherhood and a world republic holds its magic.
and powerful thinkers, such as Immanuel Kant, emerged

for him. It found its way into broader sections of the German population.
However, the republican ideal of the state only emerged in the 19th century.
gang. It was represented in particular by the revolutionary and
Freemason Mazzini, whose secret confidants throughout
Europe were busily active. For Mazzini, the Republic is "the only one".
"The most just form of government imaginable; the people are everything."
But the "people" are only "everything" if they adopt the standpoint
Mazzini's takes place and on the words of this lord and master
swears; if it does not, then it is merely an "ignorant" person.
and corrupt rabble” (volgo ignaro e corrotto), a majority
of idiots, a bewitched crowd, which only through education
He (Mazzini) and his ilk are needed.!) Mazzini himself is after
in his own opinion, the leader appointed by “virtue and genius”.
of the people and of humanity”, who represents the “sovereign people”.
Of course, the "sovereign people" have, when they through

) See Hermann Gruber: Zomm, Freemasonry and World Revolution” and
the cited references p. 33, 104f. |

to his representative, appointed through “virtue and genius”, a program

announced that he would accept this as well. “If the people (h declared that.
Whatever his doctrine may be, you must respectfully regard it.
bow your heads completely and submit to every action of the Rebellion included." This peculiarly liberal sentence comes from.

from Mazzini's own works (specifically from volume XVIII, p. 89).

That's how it's always been, that's how it will always be: Every revolutionary movement
A movement that begins "freedom" ends in lust for power and tyranny.
as soon as the apostles of freedom themselves came to power. With
Freemasonry also exhibits an unparalleled audacity in this regard.
“Rivista della Massoneria Italiana” without further ado to: “The revo≠
"Yesterday's revolutionary idea is today's conservative one." Who
does not remember the attitude of the Czechs who were in the Reich≠

rate (1917) declared: “There is no such thing as high treason! High treason is pure.”
Crimes!” and now in their Czech-Slovakian state every: |
persecuted and threatened with death for high treason, who was considered.
Germans merely from their right to vote in the National Assembly

wanted to make use of Austria's!

The republican idea, which in France was destroyed by the atrocities

Having been severely devalued by the revolution, it was therefore around the middle of the cultivated in Italy in the 19th century and then spread again towards the end of the century, it passed to France. In Italy As in France, hope was expressed that very soon “the young Germany of thought and work (the Social democracy) in place of the feudal, imperial will occur”; then the matter of Alsace-Lorraine will also be resolved, which threaten European peace, the desired resolution find.")

This idea was even more sharply emphasized in the state. Freemasons' Congress in Paris in 1889, which was considered Centenary celebration of the great, “glorious” revolution of 1789 was intended. The keynote speaker, Sr.-., who had been appointed by the “Grand Orient”. Frankolin, then led to the thunderous applause of all Congress participants said, among other things: “The day will come, on which among the peoples who have neither an eighteenth yearhundred, still in 1789, the monarchies and the religions had will collapse. That day is not far off. This is the day we long for. On this day, all will Disinherited freed, all injustices atoned for, all privileges revoked eliminated all the violated provinces (Alsace-Lorraine, Posen,

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1) Rivista massonica Italiana 1889 p. 82.

Galicia, etc.) will receive their right to self-determination. Then they will all Grand Lodges and Grand Orients of the whole world united in one To find common ground in world brotherhood. The divisions and the national... The boundaries by which Freemasonry is divided will then be They have disappeared. That is the glorious ideal of the future that we are given. envisions. It is our task to witness the dawn of this day. to accelerate general brotherhood.” These sentences - says Br.. Wilhelm Ohr, who quotes them - speaks a very clear language, that there is nothing left to add.

In 1893, a large event took place in Rome, also attended by Germans. A Freemasons' Congress was held on the site. In the circle of 300 Brothers. The Master of the Chair, Br... Humbert dal Medico, held the keynote address, in which he explained, after the first Rome of the Caesars, After the second Rome of the Popes would come the third Rome, the Rome of the people. This Rome should be Europe, America, and the other parts of the earth to unite.

Mazzini's words praised Br... dal Medico as the goal of freedom≠ Masonry. He was joined by the then Italian Grand Master. Adriano Lemmi, who “without fic” about the transitional forms of Re≠ government to worry about” the “inevitable confederation” demanded by the European states.

This declaration was made at that time by four German Grand Lodges. theirs, namely the German State Lodge in Berlin, which Frank≠ Furter, the Hamburg and the Saxon Grand Lodge. The latter wrote even later an enthusiastic letter to Lemmi, in which she described him as the "King of Freemasonry" not only in Italy, but in titled “the whole world”.”)

The idea of a world republic (République Universelle) Furthermore, it is achieved with full clarity on the second state level. Freemasons' Congress in Paris (1900) expressed this as The basic idea of the entire congress, because almost every speaker (refers to him and comments on it?) Especially Br... Quartier la Tente itself, which submits the application for a Masonic to create a global headquarters that is "supposed to work towards the goal of≠ unity of all Masonic forces worldwide for the Triumph of their cherished ideas and for the establishment of the

Regarding this case, Rosenberg (ibid.) states that a German Freemason-magazine (The Invisible Temple) admits the authenticity of this letter, but denies it wonders, asks how he – which was personally addressed to Lemmi – got into the It may have fallen into the hands of the Jesuit Gruber, who first published it. A truly remarkable confession!

2) Congrès maconnique wert de 1900 (official report of the Grand≠ Orients of France 1900, pp. 38, 39).

to establish a world republic (République Universelle). He It is reminiscent of the famous saying of the great Archimedes: “Give I'll establish a base and I'll turn the world upside down. "lift" and then continues: "In the union of the free-Masonic forces from all over the world will be the have a base from which we can see the world from the “Fishing will lift…” Truly a meaningful word.

Brother Dequaire-Grobel most vehemently welcomes this request and means that if the Congress succeeds in this act, everyone will be free. maurer then “to conquer all public and political political powers in Europe and around the world pull... Finally, to thunderous applause, he brings up≠ calls for the "to be established by world Freemasonry" World Republic".

The President of the Preparatory Committee, Brother Bour,
Ceret expresses confident hope, the cry: Long live the
World Republic! I will soon no longer be a Platonic ()) fine...

The official appointed by the Greater Orient of France
Speaker, Br.. René Renoult, shares the same thought⸗
circle: “... Having returned to your home lodges, you will be before
We will report to everyone, as we and all foreign delegates from around the world⸗
"Republic cheered." Also noteworthy is the speech of the por⸗
Turkish representative, who at that time (1900) with the characteristic
He concluded with the words: "...I am sure that with my Portuguese bridges..."
not to offend them when I shout: Long live French freedom!
Masonry! Long live the world republic!” Portugal was then
still a monarchy; ten years later the activity of the Portuguese
The Freemasons were crowned with success and the republic was established!
But that's not all: In Turkey, too, the
The revolution succeeded, and if the Turkish Freemasons don't benefit from it...
The final conclusions were drawn only because
they still felt far too weak and insecure there to participate in this
extensive and so diverse empires immediately lost their rule
to attract.

Since then, there have been a whole series of state freedoms.
Masonic congresses that worked in the same sense; there were also other ones.
which involved a whole series of Masonic conspiracies and
Coup attempts, such as in Spain. But then it closed
The press in all states, which is largely free⸗
Masonic hands, closer and closer together; then they closed
Even the Freemason-ruled states themselves are becoming increasingly convinced of this.
together, until finally the one by the greatest Freemason of the u.

the intervention sought and desired by Brother Edward VII.
Central Powers had become a deed; and then? Then pro⸗
Gram-wise, the shots of the Serbian Freemasons begin.

With the clock in their hand, the "knowing ones" could tell the time⸗
point of the downfall of the two “Teutonic imperial powers”, which
The death sentence was pronounced by the major Orientalist churches of the entire world.
was to calculate. The betrayal within finally stabbed the still
ever-victorious army from behind and before our very eyes⸗
There stood the republics so fervently desired by our enemies.

The strange thing is that — only four years after
this stabbing of the Central Powers — in one of their capital cities
one finds so-called German Freemasons who adhere to exactly the same principles.

To glorify ideas, in the implementation of which Germany and
Austria posed an obstacle. In August 1922, according to the report,
“Vienna Freemasons' Newspaper” of the then newly elected Grand Master
Dr. Ottokar Mascha at the Grand Assembly of the "Grand Lodge"
of Vienna": "It seems more and more that the Grand Lodge of Vienna
due to their geographical location and due to their special position-
lung predestined fine should be, in the already since the German-French-
severely restricted by the Franco-Prussian Wars of 1870/71 and since the World War
completely severed relations between the German and
intervening in French Freemasonry (1) so that
that the wish expressed in Geneva in 1902, which has existed since then, may be fulfilled
long-deceased Grand Master of one of the most important Freemasons-
had spoken of major Russian powers: For forty years
Was it the dream of my life, through shared brothers?
liche Arbeit not only Freemasonry, but also Demokra-
to unite in general, in order to mutually-
stand and one day bring about the world republic.”
(See also the “Reichspost” No. 228, 1922).

So, in view of France's disgraceful performance
Towards Germany and Austria, a leading German whines
Freemasons seek "understanding" for a world republic,
how they are aiming for the Francolin, Quartier la Tente, etc.

May the curse of all Germans one day fall upon such brethren.
come of the people!

XXIH.

Freemasonry and World War.”

This discussion already goes beyond the title of the book.
out and could therefore be omitted; the Lefer, who the
Anyone who has followed the previous explanations line by line must understand this on the
to reach the rational conclusion: If Freemasonry
truly striving for a world republic – and there's no doubt about that⸗
feln – when they everywhere initiate revolutions for this purpose⸗
If she instigated it, and there is absolutely no doubt about that, then she is
certainly not without blame for the tremendous, most powerful revolution⸗
The only solution that ever existed was the World War itself. Already
The mere assumption suggests that their share in this fearful
The devastation of Europe is far greater than we unsuspectingly imagine.
and are inclined to assume harmless Germans from the outset.
While the pacifist Freemasons used the slogan of
World peace was hurled into the masses, driven by the influential French
Swiss and English Freemasonry a policy that leads to tent,
revolution, i.e., which in reality had to lead to a world war.
Brother Wilhelm Ohr, who was formerly a pacifist and cosmopolitan.
and only through the war did a nationally conscious German emerge.
has become, says without hesitation or reservation: “The whole French
Bol is to blame for the catastrophe in Europe because he is the German people

didn't want to get to know each other because it was in extremely dangerous circumstances. to judge biasedly, to have played with the Alsatian question, like a child with the lighter, and discussing the meaning and spirit of German succumbed to the fatal delusions of nature.” Following this He says something else that we particularly want to note: "Freemasonry as one of the major, leading The powers bear this guilt in the first line.” ?) Br. Ohr believes that Freemasonry had an enlightening and reconciling effect. She should have countered the distorted popular perceptions and The French Grand Orient in particular would have its highest idol,

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1) The new entries, additions and corrections mostly take place the remarkable source work by Karl Heisse: “Entente Freemasonry and World War”, Basel 1919, Ernst Finckh Publishing House, taken from.

) Ibid., pp. 180f.

"We must overcome the family of ideas from 1789." Br.. Ohr He therefore sees the Freemasons' guilt in a mere sub-let; that this is a mistake was already established in the 14th century. book proven, in which the assassination of the Austrian throne-Folgers, based on the consistent statements, as a work of the French Grand Orient. But also Br.. Ohr must admit that "the Freemasons of France on the collapse of the German state with the greatest “They had calculated with certainty.”!) The educated Frenchman says He saw in Germany only a colossus with feet of clay. What When he read about Germany in all his newspapers, it was a terrible thing. stark contrast between the imperialism of the emperor, which in feverish lust for power, he wanted to expand his empire and the social Revolution... This revolution was what the Freemasons were seeking. To promote France wisely... Admittedly, that this is the This may have been the average opinion of the French Freemasons, One must not overlook the fact that the French Order-The management pursued a very active, forceful policy, and that was about the “Secret” — just like with previous events that the un-The knowledgeable people were surprised — but only a few “highly luminous” brothers may have known; but they certainly had neither. No occasion or opportunity to tell the brother the secret of... June 28, 1914, to tie to the nose.

One only has to put oneself in the situation at that time: The Freemasons of France knew Austria-Hungary and Germany but only from the portrayals of our internal enemies. They They only knew the destructive forces, but not the state. receiving. Their line of reasoning may therefore have been something like this:

his: With the death of the Austrian heir to the throne
All inhibitions fall away; for the old, eighty-four⸗
The 20-year-old emperor cannot possibly have over- the excitement-
life, but the young emperor is too inexperienced and
Far too good-natured, in short – Hungary must be destroyed⸗
fall. But Germany, surrounded on all sides,
It will then not even turn into a warlike showdown.
Let them arrive first. The socialists and those who are re-
Publicly inclined bourgeois representatives will
rather, put an end to the empire and the
Depose Hohenzollern to prevent a war.

The hope for a revolution on the part of the German Ar⸗
beitermaſsen was a completely all⸗ in foreign Freemason circles

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) Karl Heise, Entente Freemasonry and World War, pp. 180 f.

common and was expressed on countless occasions.
That these were the line of thought and the guiding principles is not mentioned.
This is also evident from two little-noticed facts: From the
systematic withdrawal of gold from the German Reich on the part of
of the international financial powers and from the mobilization that is taking place in
Russia already began in the early spring of 1914. With the possibility⸗
Everyone probably expected a major war, but
certainly not with a four-year duration.

To put it even more clearly: The Freemasons wanted the
World revolution for the sake of a world republic, that is according to their
proved their own confessions. A world war, on the other hand, seemed imminent.
to them as an Abel, whom they did not seek for his own sake,
but rather hoped to avoid it. For such a course of action
Does our Austrian criminal law possess a suitable expression in
the concept of dolus indirectus, as used, for example, in the case of death⸗
A blow is demanded: An act carried out with hostile intent, whereby
(A person dies, but without the intention to kill.!)

The "knowing" Freemason princes were absolutely certain.
with an uprising of the Czechs, as they were told by Br.. Kra⸗
march and Br.. Mafaryk had been put in sight, which
reckoned with the secessionist intentions of the Poles, Ruthenians and
South Flanders, with a decline in the number of Austrian Italians and the
Romanians in Hungary. They were also counting on social assistance.
Democrats who would prevent war here, as in the Reich,
They ultimately placed their hopes on the pacifist activities of the liberals.
Press in the two empires and not least also on the
Influence that German Freemasons have on the preservation of peace⸗
They would take them. However, there was one thing they hadn't counted on:

With the immense bitterness of the masses towards the Serbian
Assassins. Political murders are rare in our country – by comparison.
to the Romance states – for indeed to the greatest rarities⸗
and so it is explained that the outrage is a very general
was and the declaration of war on Serbia was seen as a liberating act⸗
was found, not only among the Germans, but also among a
Part of the foreign-language peoples of Austria-Hungary.

For the French Freemasons there were two main⸗
Reasons to want and risk war; initially it was the all⸗
common wish of all (non-German) Freemasons, the “tyrannical
imperial powers,” to destroy the “autocracies” and republics

Section 140 of the Criminal Code reads: If the act by which a person loses their life

comes, not with the intention of killing him, but in a different, hostile manner.
If the act was committed intentionally, then the crime is manslaughter.

to replace them. Then the thought of it particularly appealed to her.
To regain Alsace-Lorraine. The idea of revenge was indeed born.
especially in the French Freemason lodges;
There are even lodges there whose very name...
To keep the idea of reconquering Alsace-Lorraine alive at all times
(searched!!) Incidentally, barely 4% of the population in Alsace spoke French.
Zösian and in Lorraine not 29%; and of the right, Fran⸗
Only about three percent of the population made use of the option to remain in zoſen in 18
Nevertheless, the French, or rather, their Freemasons, viewed
ſche Oberſchicht, den Verlost Alsaß-Lothringens, das ſeit ur⸗
Old times were quintessentially German, when an outrageous injustice was committed again
It would have to be made right. It was also lodge brothers who...
This demand was made with all force during the World War.
represented the French Chamber, and again it was Lodges⸗
brothers who signed the secret treaties with England and Russia
closed, in which the French lost all of Alsace-Lorraine, the Saar⸗
The basin and the Rhine border were assured. That's what the former said.
Prime Minister Br.. Charles Dupuy in the French Cam⸗
mer: "... I demand that the French borders be extended to the Rhine."
and go as far as the Moselle and that we have a French governor
(to see him in office in Koblenz?) And the former Minister-President
Brother Ribot demanded that from Alsace-Lorraine and the Saar
Basin is being turned into a French "buffer state". s) Again a
another French Freemason, the former Prime Minister Br..
Briand demanded in a secret session of the French Chamber
the same territories for France itself, again up to the
Rhine border! :-) All the hatred of the French lodge bigwigs
The same Brother Briand grasped the ludicrously sounding, but
to put together some quite serious words: Germany

and the German people are doomed to destruction!)
These words, dictated by the will to destroy, are directed at those who...
Written in the family register, which so readily speaks of a "guilt" of Germany.
want to speak because peace did not come about sooner.
is. The German Freemasons could not escape such outbursts of satanic rhetoric.

For example, the lodge "Alsace Lorraine", founded in 1872 as a political protest against t
The lodge “La Revanche” was founded following the annexation of Alsace-Lorraine to German
the lodge Les enfants de Mars (Children of War), built in Béziers in 1902, etc.

) Cf. “Deutsche Politik”, 1917, No. 34, essay by the Swiss Rudolf Hürbin.

2) See Karl Heise, “Entente Freemasonry and World War”, p. 86.

) Cf. the “Suisse” (Geneva) of June 10, 1917, quoted according to Heise, ibid.

8) Parisian “Havas” report of October 13, 1917. It should be noted that
This Br... Briand was expelled from the Paris Bar for rape-
was closed, which did not prevent him from being appointed Prime Minister nine times.
appoint!

However, they should not be surprised by the hatred; after all, it was one
of theirs, Br... Isaac Adolphe Cremieur, feinerzeit fran≠
Swiss Minister of Justice, who had already expressed the same idea more than
who, in a human lifetime, has stated: “The intention of the lodges
"If, to destroy Germany!" And this brother... Sfaak
Cremieux knew very well what he was talking about: after all, he was the founder of the
“Alliance Israélite universelle” and also “Sou ve≠”
Räner Grand Commander of the Supréme Conseil”, i.e
High-ranking mason of the 33rd degree,!) therefore one of the "knowledge"
“the”, one of those three hundred men who followed Walther
Rathenau to rule the world and "make world history"?

That it is indeed about lodge plans is confirmed.
through a "Havas" report of December 19, 1917, which the
"Appeal by the highest authority of the French Free-
masonry” published. It says there: “France bleeds for the
Liberation of all peoples, including enemy peoples (h. The Jor≠
The move to Alsace-Lorraine is therefore a demand of the past
powerful right (). Elfaß≠Lothringen's recovery is therefore
a symbol of safety and salvation...) Therein lies the
a clear admission that France was fighting for war
was guided by Freemason ideals.

German Freemasons have now attempted to...
French statesmen Br.. Poincaré, Br.. Clemens

ceau, Br.. Briand, Br.. Delcaſſé etc. to protect oneself⸗
teln; they simply denied her membership in Freemasonry."
However, since they were improved by Prof. Dr. Schiemann) and more recently
by the Swiss Karl Heiſe, who is excellently taught,
Since this has been confirmed, there is no reason for any correction.
before. It may well be that those men such a Masonic body—
members of groups not affiliated with the German Grand Lodge Federation
recognized find; for example, the "Supréme Conseil" remained
The "Grand Lodge of France" has so far denied German recognition.
says, likewise the "Grand National Mother Lodge for France"
and its colonies"; but this is no reason not to treat them as free⸗
To allow bricklayers to be considered. The fact is that all or almost all
Statesmen and ministers of France are, in part, Freemasons.
belong to lower, sometimes higher grades and always have the will

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) "Der Zirkel", Vienna 1914, No. 33.

3) "ée? Free Kl „Bien, 25 December 1909.

) See Karl Heise, ©

) For example, Br. ch in the "Bauhütte" 1919, p. 187 f.
H "Deutsche Politik", 2nd year, p. 594.

to carry out the lodge's duties. The judge is therefore quite correct that...
"Badian observers," when he says: "If Ribot, if Lord
Cecil,') when Wilson expresses his views on the war aims, find
These are always just sham demonstrations of the same thing.
international Freemasonry."

That many of these statesmen, such as Br..
Poincaré, who has a highly tainted past, plays in the
apparently no role for the French Republic. Is that through the
Suez Canal history heavily burdened, fo ijt Br.. Clemenceau ſohnzeit
exposed as a Panamanian and Brother Briand, whose father
owned a successful hourly hotel, grew up in an environment
on, in which one is less concerned with morals, but all the more with
was guided by sounding considerations.

But not only ministerial posts, but also all other influential positions⸗
rich and lucrative positions are available in the Republic of Equality⸗
unity, freedom and fraternity preferably by Freemasons
occupied. Numerous high-ranking military officers are also Freemasons, such as...
Grand Master Br... Beigne, who served as Divisional General
was entrusted with the command of an army corps." Yet another
Freemason, Brother Debierre, the President of the "Grand—
orients of France,) was recently used for study purposes

sent to Alsace-Lorraine; the deputy of the French Chamber, Br.. Jonnart – also involved in the Suez Canal fraud involved') – was appointed High Commissioner of France and England≠ land sent to Greece, where he found the rightful king forced by French cannons to kill the traitor Br... Venizelos to install him as dictator. And why? – Because King Con– Stantin had steadfastly refused to side with the Entente. to join and declare war on Germany! Doesn't that contradict itself? this brutal approach is not entirely in keeping with the nature of freedom≠ Masonry? – On the contrary! Indeed, the supreme law of its... “Freedom” is the main demand, “that no one should be restricted anymore.” may rain, as far as Freemasonry – the King of all kings, to the Tsar of all tsars – please is ... .“ These are the very words of the “Bulletin du Grand”. Orient de France”, 1889/1890, and the “Bulletin du Grand Orient” de Belgique“, 1911/1912.

) Ex represents the EE policy “
d EE EE June 1, 1917.
Wr. Fr. Z.”, August 1919, p. 25.
In France there is no "Grand Champion", but a President.
of the Greater Orient.
) Cf. Karl Heise, p. 128. –)) Reproduced from Karl Heise, p. 41.

Once one has come to terms with this fundamental truth of the French– Only when one becomes familiar with Freemasonry does one truly understand its insane hatred against the Hohenzollern Wilhelm II, who was wanted to know nothing about the Freemasons and had had enough of those people. experiences that fine grandfather, Emperor Wilhelm I, with the French≠ Schen and his father, Emperor Frederick III, with the German Free≠ who had done masonry and who probably also did the masonry work≠ knew about which Bismarck wrote in his “Thoughts and Experiences”– "Memories" complains again and again.

The collapse of the German Empire was described in French. Sicilian circles were often predicted and announced; for example, in the well-known book published in 1912: "The Downfall of the German Empire, the Battle of Birhenfelden”, by the Major de Civrieux; in it he prophesies that Germany will be defeated with the third and last Hohenzollern emperors through the united togetherness ken of France (with Russia), England and Belgium completely I will perish... It almost seems as if Civrieux belongs to... to the semi-initiated brothers, whose pens were used to the large, cumbersome masses of the population slowly at the To get used to the idea of a terrible war... This pre– to build, to hint at and to prophesy, this drawing in of an allegedly "Inevitable" fate corresponds entirely to the nature of

Freemasons, who initially viewed their own actions as acts of fate
to put themselves there, to then, if everything has gone well, to be in
to throw up his breast and the lower ranks with shuddering and
To fulfill terror: Behold, this too is our work! — One must
Admittedly, the roles were not badly distributed: Major de Civrieux
had the “fate” of the High Ones decided by the World Lodge⸗
to clothe Zollern in the form of a future war novel;
the “famous” Madame Savigny the “impending tragic he⸗
to prophesy an event in the Austrian imperial family” and the Madame
Lorenza was given a very special task, which she carried out in her own way.
also solved it brilliantly...

But let us return from these assumptions to reality.
back to harsh reality: The Jewish high-ranking mason Br..
Sfaak Cremieux, 33.*., already set a price of 1870.
one million francs on the head of the Hohenzollern Wilhelm J.
The fact that a head price was offered is mentioned by Moritz
Busch confirms!) and not even German Freemasons agree⸗
denies it. Ten Parisian lodges also wanted Wilhelm at that time,
Moltke and Bismarck before their Masonic court ()

1) See p. 78.

218 Freemasonry and World War.
to pull... Something similar happened in the World War. This time it was
the movement was demonstrably initiated by the Parisian lodge L'Avant-
Guard introduced, whereupon the entire choir of the Freemasons escorted⸗
ten newspapers used: "... Wilhelm's remaining in the German
“The imperial throne is seen as a challenge…” said, for example.
the “Matin” (Paris); “... one must fully understand the Hohenzollerns
"Fall..." says the "Echo de Paris"; "... with the Hohenzollerns
"There is no peace..." it says in "Le Figaro". And soon after
this introduction of the “International Freemasons’ Congregation”
“greß” — in April 1917 — in Paris, was the most important
Subject of the discussions: How can one speak German?
Land Selbstein, strong movement against the monarchy
To provoke? Because: The foundation of world peace⸗
This must form the basis for the deposition of the German emperor!
— The message spread with the speed of the radio message.
A thought spread across the entire globe. It could be read everywhere, in
Every newspaper stated it in black and white: "Peace cannot..."
not be closed until Wilhelm II.
and Emperor Karl retires to private life.”
Of course, the German newspapers also reported it. But where?
It was stated that this demand came from the "International Freedom"
that it had been set up at the Masonic Congress in Paris and that
the “Grand Orient” and the “Grande Loge de France” behind it⸗
hidden?? — The effect on the German reading animal was ver⸗
Astounding. At first, Michel was outraged by this audacity.
But the German-language newspapers kept bringing new evidence.

for the fact that – from the Entente's point of view, of course – there could be peace wit Prior elimination of the German emperor was not possible. Then came Wilson's declaration of war on Germany! And Didn't Wilson also celebrate at the American Congress? He explained that he was only waging war against the German government. Rung, but not against the German people?! Even the former English Prime Minister Asquith made his voice heard, that no peace could be made with Emperor Wilhelm. Not yet. The Freemasonic “Corriere della Sera” (today) made this clearer (Fascist). He hunts: "... On the Germany of Wilhelm II lies "The curse of the whole world..." That was certainly a terrible thing. Exaggeration; the correct wording should be: On the German Wil⸗ Helms II is the banishment of the entire world –Freemasonry curse But at least the word had an effect, the purpose was achieved: The German Michel became thoughtful and began to seriously It might be worth considering whether, for the sake of peace, perhaps

But it would be better if the German emperor, on which, after all, Did he abdicate voluntarily, even though the curse of the entire world lay upon him? So th The inner, intellectual revolution had already begun, which Initially, this manifested itself only in undermining confidence in victory. Bethmann Hollweg is accused of having been the target of this latest attack⸗ The word of world Freemasonry was not delivered with corresponding sharpness. has opposed it.

But stupidity rarely comes alone. To top it all off, Oberjlug The Social Democrats were given passports to Stockholm so that they (The Republicans!) would bring peace to the empires! They didn't bring peace, but they did bring a new slogan. Truly Masonic in character: democratization! Ugh! When our enemies threatened us with annihilation every day, there was For the Social Democrats, there is nothing more important to do than... to demand the democratization of the Prussian state election law And here in Ofterreich, the municipal election law! Behind the The buzzword “democratization” actually concealed something else entirely, that one was not yet allowed to say out loud: the Republic⸗ blikanization, or – as the Paris Freemasons' Congress calls it – had announced a few weeks earlier – the dethronement of the Hohenzollern and Habsburgs.) This via the roundabout way Seeds sourced from Stockholm to Paris, brand Demokrati⸗ The seedlings soon sprouted abundantly in the stalks. Half a year had already passed. Later – at the end of January 1918 – Lloyd George was able to note with inner satisfaction in the English House of Commons: "... After According to completely reliable news, an inner revolution is underway in Germany. lands immediately before, so that the Entente would certainly come to the the annexation peace she desires will be achieved, which England's war aims were fully satisfied without German involvement. The country itself will notice...“

1) This is merely a statement of historical facts,
But not to express an opinion in favor of this or that ruling house.
Read Scheidemann's "collapse", which is an unconscious self-mockery.
almost unparalleled – only Bethmann can be considered a competitor –
Scheidemann's role towards van Kol is downright pathetic.
Worthy. Sch.'s agreement with Bethmann Hollweg, Bernstorff, is also touching.
Brockdorff, Rantzau, and the other leaders of the hated old regime, who all
Friends and ministers of the revolution were! – Furthermore, let no one fail to…
who wishes to study German-Masonic-Pacific thought, Bethmann's "Be⸗
to read “attempts to wage the World War”. Bethmann rants vehemently about the “glaring
Voices of the All-Germans” (II. p. 59); defends the enemies: “To be rejected is the
The conclusion is that the Entente powers intended to turn the Balkan War into a war.
to let European war grow out of it” (II. p. 72); raves about the “cultural
French genius” (II, p. 60), etc. In view of such a chancellor, it was of course necessary
the war will be lost.

5) “Inf.” Correspondence of 31 January 1918. This and the earlier
Quotes are taken from Karl Heise, p. 27 ff.

220 Freemasonry and World War II. on
Did the idea of the throne originate from the lodge center in Paris?
The murder of the successor and all the war propaganda, Jo was there too.
The main resistance to a “peace without annexations and comm-
to find pensions. Of course! Since the French Free⸗
The masons had only dared to wage war in order to secure Alsace-Lorraine with
to preserve the Rhine border and to establish the German Republic
to see, therefore any peace that would have been “unacceptable” to her was
It did not meet either of the lodge's main demands. That the peace⸗
Germany's will to war against France's will to war, i.e., the will of Germany
"Grand Orient" failed, and that's now officially confirmed, so to speak, today.
confirmed, namely by the testimony of Count Bernstorff,
the before the Commission of Inquiry on the possibility of peace
keiten explained the following: "... In January 1916, the American⸗
Colonel House was in Berlin for the second time. When he returned,
he explained to me that the main resistance to the peace⸗
(to find in Paris...) – With this weighty
The investigation into the activities of the French is evidence of this.
Freemasonry and its guilt in the war, in the prevention of peace⸗
rung and provisionally concluded Germany's miserable peace.

The overwhelming majority of Freemasons is particularly evident.
to prove the World War against Italy. The Triple Alliance (Germany⸗
Austria⸗Hungary⸗Italy) already had an emp in 1902⸗
suffered a significant blow when under the young King Victor Emma
wel III. an rapprochement with France took place. Three Free⸗
It was the bricklayers who had brought about this rapprochement:
the Italian Prime Minister Br. Zanardelli, the French
Ambassador in Rome, Br.. Barrere and the French Foreign Ministry⸗

Minister Br.. Delcaššé, who jubilantly used the French name
could announce that Saxony would never become France
attack .....

The following period was considered less important.
However, the political event of the first order is Italy's return.
to evaluate the security treaty with England and France,
which came about on April 3, 1914 and the encirclement of the means⸗
powers completed. The Barifer edition of the "New Dork Herald",
(who informs us of this fact?) does not forget to point out,
that at that time Russian mobilization was already underway in
was in full swing. The contracting parties were again

1) See, for example, Deutsches Volksblatt (Vienna), October 22, 1919.
2) On May 22, 1915.

all represented by Freemasons; Br.. San Giuliano,))
Br. Poincaré, Br. Edward Grey.)

On June 28, 1914, the inauguration decided upon by Freemasons took place and
carried out the assassination of the Austrian heir to the throne and already
On June 29, 1914, the "Order Government" of the Grand Orient took office.
from Italy to a meeting to discuss the newly created⸗
to discuss the open world situation. The Grand Master at that time was Br..
Ettore Ferrari 33...

On July 31, 1914, Grandmaster Ferrari issued a round⸗
They wrote to all 460 Italian lodges, stating: “The Order’
The government will make every conceivable effort to ensure that
that the action of all the major oriental states (of the whole world) would be unanimous
and in agreement with the generally accepted reasons⸗
“I perform the tenets of Freemasonry…” What does that mean? — That
This means that one can make Freemasons of the whole world
Fighting against the “autocracies” of Europe — "ëm:
incitement against Germany and Austria
become.

On September 6, 1914, Grand Master Br..
Ferrari a new circular letter in which he discusses the Italian lodges⸗
brothers were instructed on the position they were to assume in the future:
Italy must and will enter the war, fobald
the opportune moment has arrived; until then, all freedom must be granted.
maurer awakens the national conscience in the most emphatic way⸗
to shake the people and educate them for war

On September 13, 1914 — it was since the last round⸗

Br... Ferraris barely a week had passed – it happened (already at the first major demonstrations against Ofterreid). They They took place in Café Aragno and in the square in front of the Quirinal Palace. and culminated in the desire that Austria must annex Trieste and Trento to step down. The main speaker was the Freemason Brother Civinini, writings. Head of the “Corriere della Sera”. ")

1) Brother San Giuliano, who has already entered the eternal Orient, was a Freemason and had been a member of the "Universo" lodge in Rome since 1893; cf. Heise, p. 111.

2) Incidentally, the current King George V of England is also a lodge member. brother. According to a statement from the “Circle” (Vienna) dated May 15, 1889, he was p. 37, by his father, the later King Edward VII, in the year 1886 of the Lodge brought about. King George V's son is also already a Freemason, namely he was He was initiated into the lodge on May 2, 1919.

The "Corriere" was a decidedly Masonic newspaper and had the High Command of Italian Freemasonry, cf. Karl Heise, p. 112. Since the victory Fascism forced him to fundamentally change his attitude.

On September 20, 1914, in a secret meeting⸗ The Milanese lodges expressed their hope that the war would be averted. will bring Freemasonry its greatest triumph: A time⸗ old, free from thrones and altars. The Freemasons Principles must triumph everywhere!!

The street demonstrations took place on October 20, 1914. repeated to an increased extent; they too were by Freemasons organized.

When the former German Chancellor in November 1914 and later ambassadors in Rome, Prince Bülow, negotiations a deal was brokered between Italy and Austria to protect the land owned by the Italians To let them cede such highly coveted Trentino to them, it was the Freemasons, who sought to thwart this intention) and actually thwarted it.

Now the commotion started in the Italian chamber as well. The first attempt was made by the Republican representative and Freemason. Br.. Commandini, who demanded that the parliament of the then but neutral Italy “to the heroic people of Belgium its "Greetings." And again it is a Freemason who later Prime Minister Br. Salandra, who already on December 3rd In 1914, the Chamber spoke of Italy's role in the reorganization. Old Europe will have to make significant demands.

That the war propaganda originated from the Freemasons and only This was also very well known in Italy. The war-related... The Dutch newspaper "Vittoria", for example, wrote at the beginning of March 1915 about to the Italian Freemasons: These people who have been continuously involved since 1870 They are working to dissolve the state and want to incite us into a war. which originates from Freemasonry, which receives its commands from the (Grand Orients of Paris and London are received.) And so it was. The lodge opposed the independent men. in the most violent manner; for example against Giolitti, who was in Rome his life was no longer safe. The Italian Chief of the General Staff But General Pollio, who was a staunch opponent of the war was, died suddenly under very strange, never explained circumstances (Circumstances...) The independent press became weaker day by day. smaller. Even before the war, numerous daily newspapers existed. available to the Freemasons; many had been mediated by the

1) See “On the Paths of International Freemasonry”, p. 25.
) Cf. Br.. Wolfgang in the “Invisible Temple” 1916, p. 307.
) According to the "Kölnische Volkszeitung" of March 6, 1915; quoted from Heise, p. 121.
) Bal. “Reichspost” of September 23, 1915, communicated to “Steimaurerei, Press (re World War) by Br.. Dr. JC Schwabe, Frankfurt a. M., 916.

French ambassador in Rome, Br.. Camille Barrere, high received visitation funds; this enabled the Italian socialist Bentini to... without contradiction and with widespread outrage in the chamber to claim that French advertising activity has already Before the war, 25 million lire were spent on the Italian press. have.”) And the “B. 3. on Mit” which in this case is certainly not in suspicion The newspaper “tag” wrote on May 28, 1915: Belgians, Frenchmen and irredentists People from Trentino gave hateful speeches throughout Italy against the Triple Alliance; enormous sums were spent on press and advertising. Steps were expended and every means was used to bring about the "He won over wavering politicians to his side."

On March 10, 1915, Mazzini's Day, the Free Professor Br. Vaccaluzzi, 33.9, a young man his wartime speech, in which he recalled Mazzini's program, whose realization was now imminent: We take, he said, the problem arises at the point where Mazzini is behind us⸗ has been allowed. (This refers to the conquest of Trieste and Trent, including...) all related areas.)

The war propaganda reached its peak with the large public- Freemasons' war rally on May 5, 1915; they took place on the occasion of the Garibaldi celebration in Quarto near Genoa. Watt and Gabriele d'Annunzio delivered a great and fiery war speech: All 493 lodges in Italy accepted the commission, along with their flags.

the Grand Master participated in it. “All lodges have contributed to this
Day after Genoa, MPs and their banners were un:
“Send,” it said in the circular from the Grand Orient, in which
on the significant decisions of this eventful day
was especially pointed out.

Less than three weeks passed and Italy declared war.
The agreement with Austria did indeed take place. Should anyone still be aware of this?
have the slightest doubt as to whether it is wholly or partly a work of the lodge
was, so he relied on the "decree" of Grand Master Br... Ferrari
referred to, on the first anniversary of the declaration of war, on May 24th.
1916, explicitly stated: “The declaration of war was made on
the decree of the Grand Orient of Italy!”) This
The way it's expressed sounds rather strange; it becomes understandable,
knowing that the then Prime Minister, Br.. Sa⸗
Landra, who had first declared Italy's neutrality.

f Cf. “International. Zurich, November 1917.

Quoted from Karl Heiſe, p.
Mazzini died on March 10, 1872
See Br.. Wolfgang id Bauhiitte 1916, No. 37.

is also a lodge brother, even if he belongs to a different branch
belongs to Freemasonry, namely the Scottish Rite,
who at that time held the gentler view of his president, Br.. Sa⸗
Verio Gera paid homage; but since the Order Council of the Grand Orient of
Italy, the sole Masonic supreme authority for all Masonic matters
Russian rites in Italy is, as the Prime Minister Br...
Salandra simply obeyed and followed the orders of Br.. Ferrari,
who was at the head of the Order's council, to declare war.

Thus, especially in the case of Italy, a completely seamless
Proof must be provided that it is exclusively the Italian ones.
Freemasons, to whom we attribute Italy's entry into
to thank for the World War!

Even the German Free Democrats could eventually benefit from such facts.
Don't just blindly walk past a bricklayer; Jo, for example, has Br... Müffelmann
a publication, 1) which convincingly demonstrates that
Italy's entry into the World War exclusively the work
the Freemason is and Italian Freemasonry as
who has incurred this grave blood guilt (fic). If Br...
But Michelmann only now realizes that "between the free⸗
Freemasonry in Italy and German Freemasonry is the most profound (!)

"Differences exist," that's rather late, because these differences
have existed since time immemorial.

To get back to the matter itself: Already in the spring
In 1914, at least six Freemasons served as ministers in the Italian government.
Cabinet. That shouldn't surprise anyone familiar with the situation there.
somewhat knows; as the influential said years ago
Grand Lodge Secretary and Brother of the 33rd Degree Ulisse Bacci: “It
It is essential that the ministers are either our brothers or
be overthrown!” In Italy, France, England and the Ber-
In the United States, it is practically the rule that ministers lodge-
(brothers are?) In some states, it is customary that the
Freemasons at public celebrations in Masonic clothing, in
Ornate, appear, so that any layman could easily recognize those ministers,
the brothers can be recognized as such.)

Subsequently, more Freemasons joined the Italian chapter.
binett a, fo Br... Salandra, Br... Sonnino,?) Br.. Barzilat,°)

1) Dr. Ludwig Müffelmann: “Italian Freemasonry and its impact on
"Italy's Participation in the War", Berlin, 1915. (For Bremen and Frmr. only)

Minister Giolitti was, exceptionally, not a Freemason.

5) E.g. B. in England, in America.

*) Sonnino is of Semitic descent.

5) Br. .. Barzilai ijt ein Trieſtiner Jede, der formerly called Bürzel.

Br.. . Commandini, Br... Bissolati ua The Main - War-
However, the agitator was Br... Ernesto Nathan; he later let himself
to elect Grand Master, mainly to ensure every peace⸗
to stifle the denominational movement in Italy in its infancy. Already his
The inaugural address on November 27, 1917 is so remarkable that
at least a few sentences from it are reproduced here, so that
one can know the spirit of this "excellent bricklayer")
learns; Br.. Nathan also thundered as newly elected Grand⸗
Master rant: "Down with the pacifists! War on them!"
with all weapons! With the peaceful weapons of perjury and
with the “persuasion” of non-peaceful weapons (add:
(machine guns). Peace is treason against the fatherland! The
Peace is the viper whose head will be crushed without pity.
Must! Worthily spoke our old friend Clemenceau, likewise
Our friend Lloyd George. Shall we look behind these two?
"To Italy's shame befall us? No, and a thousand times no!"

It should be remembered that Brother Nathan gave this satanic war speech. not as a private individual, but as the top boss of the Italian Freemasonry; fine rule extended (actually) over all 493 Italian lodges, because as Grand Master of the As Grand Orient of Italy, he was also chairman of the "Order" Councils for all Masonic systems in Italy.” This Order Council It consisted of 120 members; in addition, there was a "Smaller Council", Dellen members with the major oriental groups of the world in un-were in indirect contact; so Br... Nathan himself represented the Grand Lodges of Spain and Mexico; the Grand Master of the Scotsritus, Br.. Achille Ballori,”) represented the Berlin “Grand Lodge of the three globes”, then the Grand Lodges of New Zealand, Tasmanias etc.

Nathan was Grand Master of the Grand Orient of Italy moreover, he is also chairman of this "Inner Council" and in his So all the threads came together by hand. If later the same Br.. Nathan praised the League of Nations as an ideal, “) so they can The incorrigible German idealists should learn a lesson from this.

Like all other offices and ministries, it was of course also

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1) Printed in the Masonic "Secolo" (Genoa); she was sent to the frontsoldiers distributed.

2) This is what the Viennese “Circle” called him, 1911, No. 4, p. 54.

5) See “Neue Zürcher Nachrichten” of July 2, 1918, which was published by Karl Heisse Quoted on page 119.

Grandmaster Ballori was dismissed for political reasons at the beginning of November 1917. Murdered; perpetrator unknown!

H Bal. “Wr. Fr. Z.”, May 1919, ©. 54.

the Office for War Propaganda with a Freemason occupied; it was Minister Br. Commandini, a loyal and a reliable member of the lodge and a special friend of the Policy of the French ambassador in Rome, the Brs. .. Camille Barreère. !) But Br. . Barrère, who in November 1898 Rome was sent to bring Italy into the fold of France. The “Neue Zürcher Zeitung” judged as follows: “Mr. Barrere meistert der Behindnung der italisen Presse in jo vollkommeneder Weisse, perhaps the most cunning diplomat to date. And yet

The magnificent planning aims at the demolition of the
Triple Alliance and on a voluntary vassalage of Italy against≈
about the Frenchman from . ..")

The war smin isterium was also affected during the war.
entrusted to a Freemason, Brother Ottolenghi. He is
a descendant of the Ottenheimers, therefore of Semitic descent,s)
was tutor to Victor Emmanuel and was appointed Count by him.
stood raised.

Now a word about the Italian press: It is, like almost everything else,
everywhere, mostly for sale. The sums involved through Br.:
The amounts of information transmitted to Barrere were immeasurable. Here
Let us mention only the most famous major newspapers in Italy, The
partly out of inner conviction, partly for payment in a voluntary capacity≈
worked in a Masonic sense and for the war against
the Central Powers entered; these are: “Corriere della
Sera", "Secolo", "Idea Nationale", "Tribuna", "Mef≈
sagero“, „Giornale d'Italia“ nibst viele anderen.”)

In conclusion, one can probably say: The entry Ita=
Liens in den Welthkrieg ist aussonderlich ein Werk der
Italian Freemasonry. A similar conclusion was reached—
Even the German Freemason, Brother Dr. Dietrich Bij, is sufficient.
He says: Italian Freemasonry is the true banner-
driving force behind the entire political war movement. Also
Brother Dr. Leopold Wolfgang, Brother Dr. Müffelmann and
Others speak very disparagingly of Italian Freemasonry.
But that's far too little. If these German brethren... Freemasons
to act as if only the Italian and perhaps the French were being discussed
French Greater Orient conduct high politics and world history

1) See Karl Heise, p. 218, 113.

9) Thus, the “NZ 3.7” wrote before six months and 15 minutes ago that it was still in

the SE had passed over to the Entente... Cf. Karl Heise S.
) a =” ut3 Book: “Famous Jewish Women and always. taken from

Hot, S
For more details, see Karl Heise, pp. 116, 117.

If they do that, they are thoroughly mistaken. It has already been
earlier in the essay “Freemasonry — Charity — Po≈
"Litik" has dealt extensively with the fact that Freemasonry of
politically active all over the world, in contrast to the German,

where this generally doesn't apply. But how negligible, how vanishingly small is the number of German bricklayers in Ratio to the total number! 60,000 Freemasons in Germany They faced 3,000,000 bricklayers from the other states, so hardly 2% versus 98%! And how small is their influence in the aftermath! land! The German foreign lodges are mostly just namesakes. to German, but in reality Jewish⸗international.

People both here and in the wider world have often wondered, that the German-Swiss served for the Germans during the World War The Reich showed little affection, while the French The Swiss stood wholeheartedly on France's side. The lodge's influence is unmistakable here as well. The Swiss Grand Lodge The lodge “Alpina” comprises 35 lodges and a larger number of wreaths⸗ of these, however, only 11 lodges are German, 23 are purely French. and one is Italian. Among the 4300 brothers there are approximately 1500 Germans, 2700 French, and about 100 Italians. With others In words: In Swiss Freemasonry, the French prevail. The element is such that the numerical ratio of two large nations living in Switzerland, almost in opposition⸗ Partly incorrect; it states 64% Germans and 28% Germans. French and 8% of Italians opposite, while from the Swiss French Freemasons 64%, French 34%, German and 2% of Italians are.

This predominant influence of the French Freemasons⸗ The attitude of the Grand Lodge “Alpina” during the World War was also expressed. war. It has already been pointed out that the “Freedom” Masonic World Business Office” is located in Neuchâtel (Switzerland); Its creator is the long-time Grand Master of the "Alpina" B.. Quartier la Tente, one of the most respected and influential Masons of the entire world Freemasonry belonged and still in the year 1913 with Br... Magelhäes Lima the Freemasonic "World Federation" Quartier la Tente was the one that initiated it. National Freemasons' Congress (Paris 1900) with special The main goal of Freemasonry is the creation of the world. referred to as the republic.

Quartier la Tente, the aptly named professor of Theology (J was (he died in 1926), already in autumn 1914 hateful Attacks against the German Empire. It was so much under French influence.

Inclusion, that he dismisses their claims and slander without judgment quoted: “Germany is waging war with cruelty and a brutality worthy of savage hordes.” That in reality the “savage Hordes from the interior of Africa, etc., from the Allied powers

He took note of those who were called up and fought on their side. No further. But this spirit dominated the entire Grand Lodge. Thus Brother Renaud, the retiring orator, also gave a speech at the (63rd) Annual Meeting of the “Alpina” !) a inflammatory speech in which he especially the “invasion of Belgium” by Germany in the strongest terms He condemned his words; therefore it is very appropriate to consider a lecture. inside, which the Belgian socialist leader and Freemason Br.. Vandervelde on July 5, 1913 in the French Grand Orient (?) before numerous masons; Vandervelde discussed at that time under among other things, he also discussed “Belgian neutrality” and the possibilities⸗ possibility that in a future war between France and Germany could become a battleground. And now comes this. Strange: Br... Vandervelde confessed that the English had declared to the Belgian government that they were in the Jalle of a conflict between France and Germany, the German one⸗ to prevent a collapse and to "defend" threatened Belgium "digen" would... Unfortunately, no Br... had the presence of mind, the hate speech by Br.. Renaud by referring to this fact to undermine the foundation. Another hate-monger and full-blown- blood⸗ Swiss is the brother.. Isaac Reverchon, since 1922 Grand Master of the Grand Lodge "Alpina"; he maintained the best relationships. Hungen to the Grand Orient of Portugal. Finally, the activity should also begin. The ness of Br... AH Fried should not be underestimated, who under under the guise of pacifism, hatred against Germany is expressed in word and deed. Scripture preached. The fact that in the French foreigner⸗ The Grand Lodge "Alpina" may be considered the legion of 8000 Swiss soldiers who fought. to highlight special merit; and if - like the Parisian “Petit Paris” announced - of these 8000 Swiss by the end of August 3000 had fallen in 1918?) yes, they contributed to the greater glory of the "Grand Orient de France" had to give their lives... The advertising Activities in favor of the Entente were largely carried out in Switzerland financed with American money; the “New Zurich News” “They spoke of 1.5 million dollars.”

The Grand Lodge “Alpina” was everything during the war, only

1) Bern, May 30, 1915.

7, Paris, Rue Cadet 16.

) See Karl Heise, “Entente⸗Freemasonry and World War”, p. 184.
9 Ibid., p. 185.

not neutral; also Br... Mambretti (from the lodge "Il Dovere") in Lugano) directed the most hateful attacks against Germany there, “) without contradiction to be found; finally, even the very ge⸗ German Grand Lodges forced to tolerate relations with "Alpina" to cancel.

The position of the Grand Lodge was generally also reflected in the
Behavior of the Swiss Federal Council. “At the instigation of fran≠
The Roman Freemason (Clemenceau!) initially became the friend of the Germans.
Dear and exceptionally gifted Federal Councillor Hoffmann≠
expelled; Hoffmann worked for peace and
was just as much a thorn in the side of the Entente as the pro-German one.
General Wille. Brother Ador was appointed in Hoffmann's place.
bracht, who is a member of the “Grand Orient de France”.
According to the Federal Constitution, BR. Müller should actually be the one.
to elect the President of Switzerland, who already
who had served as Vice President at the time. The Federal Council had to
However, elect Br.. Ad or as President! — Hardly a vote
He has spoken out against this handling of the constitution in Switzerland:
lifted. — And why not? — You'd have to have the Grand
Orient de France ask... ."?)

The pro-French sentiment in Belgium is also the
The main thing is that it's a work by the Freemasons, who are, after all, in the Republic.
France sees its ideal, although King Albert of
Belgium itself is Freemasonry. During the World War, they
the Belgian Freemasons have completely sided with our enemies≠
fports, the alleged “German atrocities” collected and released—
Masonic commissions of inquiry were appointed; they found
but still time to review their own documents and the archive properly≠
to get them to safety in a timely manner, which was clearly absolutely necessary.

As is well known to the Germans, a particular "atrocity" is...
thrown that she would give the death penalty to the English Miss Cavell≠
have pulled; but they completely overlook the fact that this sophisticated
The lady, through her peculiar activity, helped the German troops endlessly.
He caused a great deal of damage and therefore truly deserved this punishment.
Since then, Miss Cavell has been regarded by Freemasons as a kind of saint.
revered and likely to be renamed in the foreseeable future after Joan of Arc
to be placed aside. The Grand Orient of France has
also actually already the following remarkable resolution≠
taken: “The French, English, Belgian, Italian and
Russian Freemasons met on November 7, 1915, at the

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1) Meeting of 20 and 21 May 1916; cf. Latomia 1916, No. 13, p. 166.
) From a letter from a Swiss Freemason to the author.

The number, gathered for a formal meeting, greeted with
Reverence and admiration for the memory of the heroic Miss
Edith Cavell, who cowardly fled to Brüffel through the German
barbarians were murdered, and brand them anew.

The actions of an enemy who, in the eyes of the civilized, "Disgraced humanity." — Let us listen in contrast to these. pregnant slanders, the judgment of a truly unpar≈ German informant: the Argentinian Lieutenant Colonel Emilio Kinkelin, who led the German armies on their campaigns in the East and West, in Italy and the Balkans as a war correspondent had slipped, he recently explained at a large gathering in Buenos Aires literally said the following: ... “I give you my honor” I am certain that I was never an eyewitness to this alleged cruelty. I have been in any way and never had an immediate or serious I heard charges against the actions of German troops. I have never heard of severed hands, rapes, Murders of women and children, poisoning of wells, etc., have been heard of or "Seen...!" That should suffice.

It was also the Belgian Grand Orient that established 49 Grand≈ a circular from the United States in September 1915 directed, in which he spoke out against Br. Wilson's efforts to establish a "To mediate a compromise peace, he emphatically rejected."

The Freemasons' aspirations can be seen particularly clearly, perhaps to incite all states to war against Germany, at Prove Spain. A circular from the Spanish Grand Orient. from October 1914 expresses the wish that Spain withdraw from its to stand up for neutrality and stand alongside France and England should fight. Furthermore, the Order Council wishes the Spanish Free≈ Bricklayers should make an effort to turn public opinion against Germans. to raise land and spread all the news that is in those Newspapers appear that are dependent on the lodges. In Barcelona Stormy street demonstrations were held to protest the war. to force against Germany; they originated from the Ferrer≈Gesellschaft, whose main Br... Alexander Lerroux is.

But even Freemasonry can ultimately understand these facts. "national newspaper" *) not to overlook; it admits that the foreign Grand Lodges “breeding grounds of hatred against Germanness” find”) especially the Spanish Grand Lodge, which is entirely under the

1) See “Hammer”, 1920, No. 427/428, p. 154.

2) See “Osservatore Romano” of September 29, 1915, published in Br. Freymann's writing "On the Paths of International Freemasonry", p. 39.

Official publication of the "Grand Lodge of the Three Globes", Berlin.

Federal Gazette, 1916, December 1.

ae S So WT, ee ae

Influence of the Grand Orients of France, Italy and Portugal; Yes, the "Bundesblatt" even openly admits that of the major the orient of the Romance countries that hatred emanates which Spain to drag them into the terrible world war. Some more Facts of this kind are immortalized here:') End of April 1917 the “Reformist Party” issued a lengthy statement on… favoring the break with Germany. Who was the recognized Leader of the "Reformist Party"? Prime Minister Eng: Niens, Br.. Romanones, a Freemason. His body⸗ The newspaper, the Masonic newspaper "Diario Universal", therefore welcomed this. including the entry of the "United States" into the World War with Open joy. Only Br... Romanones was overthrown when it became known in time that he had given the Spanish merchant fleet to the English⸗ wanted to extradite to countries. Furthermore: on May 27, 1917, Sand in the Bull⸗ A large gathering took place at the circus in Madrid, which also included the He demanded a break in relations with Germany. Who was he? The main speaker of the day? — Another Freemason, Brother Dr. Alexander Lerroux, whom we know as a warmonger and revolutionary as is already known. He explained at the time, among other things: How the As the Russian Revolution has shown, we are now faced with the question: Monarchy or republic. The Spanish Freemasons... At that time, they seriously considered the idea of Coup d'état; this is also evident from the English newspaper "Son". Bull” emerged, which on July 13, 1917 became the “prophecy” increased, “the days of King Alphonsus XIII as ruler of Spain is numbered.”?) It should not be overlooked that in Spain, Sir Edward Grey's "silver balls" are exactly the same. rolled, as in Portugal, in Italy, in Holland, in Switzerland, etc. At the end of August 1917, there were renewed serious disturbances in Madrid,

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) See Karl Heise, pp. 136—139. In the 1922 edition of Dahlen's "Calendar" "For Freemasons" it says on page 270: "The Grand Orient of Belgium has through Decision of March 19, 1919 prohibiting all foreign trade with the German, Austrian, Hungarian and Turkish Grand Lodges have broken off negotiations. He considers all the Grar Grand Lodges declared them unworthy of belonging to the great friar family and forbade the editorial board from citing representatives of Grand Lodges.” Shortly before According to information from the Grand Orient of Belgium: "These are the details from 1921. In that year the Grand Orient wrote that he was waiting for the printing of any which (!) news items are omitted from our yearbook.” All this is brought to the German calendars without any commentary! And not only that: the "German" holidays! Despite these kicks, the bricklayers still print the information about the Belgian "Brr... of the "Masonic family"! Brother Dietrich Bischoff, however, who previously had nothing He who knew about German national interests saw in the German bricklayer the man, to build the future Germany. He's actually spouting nonsense at the beginning of the caler a poem entitled "German Admonition". At the same time, he travels around the country preac Against anti-Semitism. Characters!

) Quoted from Karl Heise, p. 138.

Barcelona, Bilbao, etc. The uprising cost approximately 400 lives and
Strangely enough, it originated from the workers and trade unions,
under the influence of Br... Romanones, the war with Germans≠
land demanded.") This fact must be particularly noted:
In Spain, the arsonists incited by Freemasons demand
The war, in Austria-Hungary, demanded by
Freemason-led workers—peace! Was there?
more effective cooperation to defeat the empires
nieces and everywhere to introduce the long-desired republics?

If Spain was spared the horrors of war,
Yes, this was primarily due to the pro-German Minister-President.
Denten Maura, the successor of the Brothers Romanones, and
thanks to his peace-loving king; which again in a
In this individual case, proof has been provided that nowadays it is not the
Kings are those who incite their people to war; those we k≠
The Freemasons are everywhere the real "warmongers"!

Freemasons have also been active in Portugal since the beginning of the
World War II, he made a show of support for the French; nobody was on≠
of whom as Br.. It was Hervé who appointed the Portuguese Prime Minister≠
denten Br.. Theophile Braga as the originator of the French friend≠
Hervé referred to the demonstrations in Lisbon since August 1914.
therefore also welcomed "the election of our good friend Braga as a
(Great victory for the Entente). And Br.: . Affonso Costa declared
as leader of the Democrats on June 7, 1915, that the Democrats
demanded a national policy and that they include Portugal's participation
the European war as the very basis of their program
considered! Intervening in the European war was essential,
The greater the sacrifices, the greater the right to glory.
and reparations at the peace treaty!! — In mellen Dinfte
Portugal's men stood firm, the independent Portuguese tells us.
El Privaz: "England wanted to make the simpletons believe,
that a German victory would mean the end of freedom....
25 million were spent in Portugal for this purpose.
Money can control everything about public opinion, because the
Public opinion is the press, and the press is — buy≠
lich. ..") Edward Grey's silver bullets, of which he
Right at the beginning of the World War, they spoke of simply doing their duty;
But not just in Portugal, no, all over the world. Also.

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1) "Inf."≠Correspondence of 28 August 1917, quoted according to Heise.

3) Maura is not a bricklayer.

) Cf. "On the international Freemasonry", ©. 35.
) Cf. Karl Heise, p.

No one understood this better than El Privaz.
from which the famous saying originates: “England Portuguese-
"The whole world is watching!" With that he meant England
plunges the whole world into a state of disgrace—
The most utter slavery. And all this for the greater glory of the free!
Masonry! The Portuguese Grand Master Br... Magalhaes Lima
He says it clearly: "The victory of the Allies must be the
(Triumph of Masonic principles will be achieved!)

The so-called "revolution" in Lisbon from mid-May 1915
was nothing other than a Masonic act of violence, from English
Money was paid and with the help of the secret society "Formiga bianca"
(White ant) carried out to mark Portugal's entry into the world-
to enable war. General Pimento Castro, who has done this so far
Since it had been prevented, it had to be overthrown so that the lodge could retain its
The goal was achieved.

An instructive example of the warmongering activities of the
Freemasonry continues to educate Romania. First, let it be stated that
A secret treaty between Romania and Romania was already concluded in the summer of 1913.
Greece and Serbia came to this, the fine point openly against
Austria-Hungary. The contracting states were
represented by three Freemasons: Br.. Majorescu (for Ru≠
Mania), Br.. Venizelos (Greece) and Br.. Paſitsch (Ger,
bien). The Romanian General Coandra said — in January 1914 —
Regarding this: “Romania has already taken the necessary steps
undertaken to... the Romanian and Serbian
to bring cannons to Hungary and those (unga-
(Rish) part of the country, which has been part of the un for centuries:
“It is to incorporate oneself.” Even in Romania they originated
the warmongering forces from the Freemasonic camp, so before
especially the notorious Br. Take Jonescu; also Br.
Ceſar Jonescu is a Freemason, and in fact, a Grand Orator of the Nation-
Grand Lodge of Romania, dgl. Br... Bratianu and Br. . Costi≠
Nescu. At the outbreak of war, they were working there throughout the entire area.
16 lodges, five of which are dedicated to the French and five to the Italian.
They were subject to the Grand Orient. A "Supreme Council" naturally existed.
also; it includes over 200 of the most respected and influential
Members of the National Grand Lodge. In contrast, the former
King Carol of Romania, a reliable comrade

1) At the Freemasons' Conference in aoe on May 13, 1917; quoted in ben
"Neue Zürcher Nachrichten", 1917, No. 20

) Cf. Heise, “Entente Freemasonry in the World War”, ©. 145.

of the Central Powers: He was murdered. This noble prince died.
on October 11, 1914, after consuming poisoned coffee:
Other people in his vicinity also fell ill after being exposed to it.
had eaten the coffee that was passed around, under heavy mountaineering-
manifestations of war... The way was now clear for open warfare.
hate-mongers, including the new Queen of Romania, an English
The princess belonged to the lodge "Unirea".
was the first to issue an anti-German appeal from the Parisian
Grand Orient published in the Romanian daily newspapers. Now
Since 1913, there has been a purely German lodge in Bucharest under the French
Swiss name "Le Travail". It was under French control.
"Grand Orient", the refined, provocative against the Central Powers
Circular also addressed to this lodge and its publication
demanded by the press to also have a German-speaking country in Romania
to provoke a hostile atmosphere. The lodge “Le Tra-” alone
vai!" objected most vehemently, referring to
the Grand Orient as a purely political connection – which he is indeed
...which is actually true – and broke off all contact with him. It
It is clear that the lodge “Le Travail”, which has since been called “Zur Arbeit”
which is not the only one, the folder type from the Great Orient
was incited against Germany. She probably received this letter.
It was only preserved because those in Paris had overlooked the fact that this lodge
consisted of Germans; in any case, this will reduce the warmongering
The Grand-Orient's activities were deemed to have been carried out flawlessly.

The war propaganda of Freemasons also spread in Greece.
from the other side. Br.. Venizelos had since winter
In 1914, everything was tried to draw Greece into the war against the means⸗
powers to draw in. Through skillful mediation, the Entente
The states of Greece offered him the most enticing deals, promising him soon
the Turkish part of Albania (22 Nov. 1914), then again territory⸗
Acquisitions on the coast of Asia Minor (January 12, 1915), then even
Cyprus; all in vain: The steadfast King Constantine
wanted to bring the long-awaited peace to the fine people:
True and Brother Venizelos was dismissed. Thereupon, it was decided
the furious Entente, in the strongest terms against King Constantine
to proceed. He was simply threatened with death!
For example, the Freemason-led “Guerre Sociale” (No. 16) wrote
(November 1915) "he had already come close to doing something like that."
could easily repeat it; misfortune comes so quickly! ...“”)

1) See “On the... of International Freemasonry” by Brother Ernst
Freymann, 22. Since

In 1916, Brother Venizelos, 33 .*., called the English police to
Greece; in 1917, Br. Jonnart appeared as High Commissioner.
the Franco-English naval forces and presented the
Prime Minister Zaimis on June 11, 1917, the English French
Caesar's ultimatum: Either King Constantine thanks you immediately.
ab, or Athens will be reduced to rubble... King
Constantine did indeed abdicate; his son Alexander was succeeded by
Although the Entente recognized him as "king," Br. Venizelos allowed
to know him immediately that he had the rights of the crown of a – re-examination
I will undergo this! He could only dare to do this because he had the
knew he had the entire Freemasonic secret society behind him, so the “Grand”
orient of Greece”, the “Supreme Council of Greeks⸗
land”, finally a whole series of lodges, which are under English, be⸗
They work, in a sense, under French supervision. It is significant that...
Br. Venizelos, just on the anniversary of the assassination of Franz Fer⸗
dinands seized the dictatorship (June 28, 1917).')

Brother Venizelos is also accused of other things.
It is claimed that he was the one who carried out the bombing attack on the
had put the Bulgarian legation in Athens into action; the association
Convicted criminal Samut, who was arrested, had a check for 20,000
Franks among himself. Furthermore, he is credited with the intention of becoming king.
to violently eliminate Konstantin. "Only with Venizelos
With political approval and the assistance of esteemed friends, it was
possible, the royal forest of Tatoi, where King Kon⸗
Stantin at that time decided to incinerate him.” The king could only with
(To be saved with the greatest effort?) Br. . Venizelos is indeed the role model⸗
High-ranking mason: He knows why in the Knight's Kadoſch
Straight dagger thrusts directed at a royal crown
become.

Now to England. England's goal, that is, the top⸗
The Grand Lodge or World Lodge is the supremacy on the
the whole world.

As the famous Br. Ceeil Rhodes said,
Former President of the Cape Colony? – “English should be spoken:”

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1) It seems as if one is currently in Entente circles
has chosen this day intentionally to celebrate certain events: On
June 28, 1918, the anniversary of the dictatorship of Br. Venizelos, received the Parisian
The local authority solemnly inaugurated the Greek colony. The French brother...
Minister Pichon, representing the Prime Minister, welcomed Brother Clemencean.
the Greek comrades, who for their part declared on behalf of Brother Venizelos,
that they shared the same faith and confidence in victory as their opponents.
alliances. – Peace was again declared in Versailles on June 28th (1919).
signed with the German Reich; truly, a Felt James game of chance.

9) Karl Heise, “Entente Freemasonry and World War”, p. 142.

the: all of Africa, the Holy Land, the Euphrates Valley,
all of South America, all the islands in the great ocean, hol-
rural India, the coast of China and Japan
and – the United States of North America
Br.. Cecil Rhodes, the co-initiator of the Boer War,
He believes that there would then be no more wars at all. And
Another outstanding English Freemason, Brother Lord
Kitchener supplemented these exposed lodge plans by already
declared in 1911: The border of the English Empire
In Europe it is not the canal, but – the Meuse –
(line!) Do these plans of the World Lodge sound extremely diabolical?—
expensive, so the English are exactly the right people for it,
to carry them out; the World War itself brought them to their goals.
One significant step closer. Entirely in keeping with the spirit of these world lodges.
Lloyd Georges demanded plans from the Germans at the end of June 1917.
Colonies in Africa for England, likewise Mesopotamia and Asia.
menien; that was at exactly the same time as the Russian and German
Social Democrats in Stockholm on a "peace without
"Conquests" were negotiated! And when the English...
When countries occupied the Holy Land, there it was again Lloyd
Georges, who declared in the English House of Commons that the Eng≠
countries will never again release the holy sites of Palestine
become.")

Conquest of lands and Freemasonry are intertwined in England≠
proper terms. One could say: The expansion of the British
Colonial possessions and the strengthening of English Freemasonry
They complemented each other. “England’s greatness
"This is the work of the Freemasons"; the English themselves say
It. This word, however, does not refer solely to world trade,
whose representatives are mostly Freemasons, but primarily
on England's generals and conquerors. One might name,
Anyone who wants to be a Freemason; for example, Brother:
General Gordon, Br.. Lord Roberts, the Commander-in-Chief
in the Boer War, Br.. Lord Milner, the refined High Command≠
misery from South Africa; from the time of the World War in particular
Among them were Br... General French, Br.. Lord Kitchener, etc.
Accordingly, we also find this in England and its colonies.
numerous lodges named in honor of these men; it
There is an “Alfred Milner” lodge, several “Lord Roberts” lodges, “Gene-

) See Francis Delaifi: La guerre qui vient? Paris 1911. Quoted from
Karl Heise, p. 83.
) “Havas report of December 21, 1917; quoted from Heise, pp. 66 f.

ral Gordon"⸗Logen, "Kitchener"⸗Logen, "Cecil Rhodes"⸗Logen vim,
Other lodges are named after famous statesmen;
There is also a lodge called "L'Entente cordiale" – a
Signs of how deeply Freemasonry and world politics are intertwined there⸗
He connects, finds. Therefore, the German Br. rightly pursues... Dr. Schwabe
in the "Invisible Temple": "England's lodges, across the whole
They have spread across the earth, understood it, the English
"To serve imperialism in every respect." Br.
Schwabe also admits – and this is of particular value –
that English lodges became involved in political activities during the war
Congresses of Roman Freemasons in Rome, Paris
etc. involved.!) Thus, immediately before Italy
entered the World War, political discussions between major⸗
dignitaries of the English, French and Italian Freemasons⸗
rerei ftstatt and on February 12, 1915, in Paris by
the leading Freemasonry of the Entente
Italy's entry into the war has been definitively decided.?
On the influence of Judaism in English Free
Masonry has already been discussed. Here it should only be briefly mentioned that numerous
Jewish Freemasons were ennobled and some of them were brought into the English system.
were appointed to the House of Lords, for example Lord Beaconsfield (Benja⸗
min d'Sfraéli);5) Lord Rothschild, baronified since 1885,
Lord Montague (Monday); his father was from Galicia⸗
Zien immigrant Jew; Lord Wandsworth (formerly: Stern);
Lord Burnham (Lewy Lawson), owner of the newspaper "Daily"
Telegraph”; Lord Herschel (Naphtali): Lord Michlham (formerly:
Star); Lord Bearsted (Markus Samuel); Lord Reading
(Rufus Sfaacs); Lord Northeliffe (formerly: Stern, then Harms⸗
worth);) Lord Rothermere (brother of Northcliffe, Minister for

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1) See Karl Heise, p. 62.

) Festschrift of the “Invisible Temple” 1917.

He was first a clerk, later a journalist, then he went into English
Elected to the House of Commons, he became Chancellor, Prime Minister and Lord; he was a
high Masonic honors, for he belonged to the "Brotherhood of Princes", the
Order of the Garter Belt.

9) Lord Northcliffe's origins are still the subject of lively debate.
Jews deny the Hebrew origin of this now-dead, cunning villain.
(cf. about him “The Secrets of Crewe House”), while on the other hand still
No sufficient evidence to the contrary has been presented. Now it is
It is rather strange, though, that a man from Germany once emigrated to Ireland and
– Harmsworth was the name. There appears to have been a name change. While
The war has now also affected Lord North – in the general enthusiasm for Palestine.
cliffe once wrote to New York (to the Jewish Morning) in a telegram
Journal) expressed the following: “I sympathize with the restoration

of the old Jewish fatherland.” This is what the unsuspected Zionist tells us. Lazar Pinkus in his work "Before the Founding of the Jewish State". Zurich

Aviation, etc.). That these Jewish lords played a very special role playing in English Freemasonry is already evident from this, that numerous lodges were named after them; for example, there is a Lodge “Montague”, a lodge “Ferdinand v. Rothschild”, one “Herschel Maftali” lodge, two “Beaconsfield” lodges, a “Wandsworth” lodge, two “Montefiore” lodges, etc. That Among the lords mentioned earlier were also the greatest Germans– Finding haters in England should not surprise us.

There is no kingdom on earth where the royal family so closely linked to Freemasonry, as is currently the case in England. Edward VII, “the greatest Freemason in the world”, has already been mentioned. pointed out. The current King George V is also a Freemason. although he does not play a special role, since his uncle, the Duke von Connaught, since the death of Edward VII, the Grand Masters≠ would hold. Likewise, the young heir to the throne, Albert Edward, Prince of Wales, already admitted to Freemasonry; he also participated in the great victory celebration of the English Freemasons on June 27, 1919. – England's statesmen are – incidentally noticed – all Freemasons.

To promote Britain's global power ambitions, As early as 1885, a special "Empire Lodge No. 2108" was built. founded, to which primarily rulers belong, according to the Sultan of Zanzibar, the Sultan of Johor, etc.; also the Japanese state≠ Mann Hayashi, who was essential to the completion of the second English which contributed to the Japanese alliance, was encouraged to join≠ "Let it.") The assumption is that it is precisely the intervention that is the problem. Wieler owes it to the “Empire Lodge” if Indian princes on who participated on England's side in the World War.

The following may also have been of great importance for the Allied victory: The English journalists' and publicists' lodges were fine;*) The Master of one of these lodges, Br... AF Calvert, remarked Rightly so, that the struggle with the pen in the World War was exactly like that. be as important as any other; all members of the lodge Therefore, be prepared, he added, “to use their last drop – ink to be used for the defense of Masonic principles.””)

1918. The fact that Lord Northeliffe occasionally sharply attacked the Zionists suggests fid) for a variety of reasons.

) See the “Zirkel” (Vienna) 1889, May 15, p. 37.

3) On May 2, 1919.

) See Hermann Gruber in the “Germania” (Berlin) of July 17, 1919.

9. For example, the “Gallery Lodge No. 1928” and the “Fratres Calami Lodge No. 3791” in London.

) See “Germania” July 17, 1919.

That the World War was an explicitly Masonic
"There was a war," say the English lodge papers themselves. It was a matter of
according to their view, the decisive struggle between the
“Autocracy” (of the two imperial powers) and “Democracy⸗
"Tie." That, of course, means turning the truth on its head.
In reality, our enemies were not fighting for the cause brought about by the
German emperor threatened “democracy”, but rather autocracy⸗
The core of world capitalism... What exactly is a "demo"?
“Crafty”? This question was answered by the English MP Bon-
Sonby said in the English House of Commons as follows: Democracy is the
The state of a self-reliant, fully educated people, who are dependent on
all branches of the national government have a decisive share;
We English are quite far from such a state of affairs.
removed and had such a democracy even before the war
No?) That's at least honest. But even the "Daily Tele-
“Graph” openly admits that the English people are in no way
had a say in the matter, neither in the English-French one.
hear, even in the Anglo-Japanese alliance treaty, even
in the Anglo-Russian agreement. "All this tft from the
concluded with the English government, without
had the English people even suspected that all
that was even considered... The English Barla-
Ment had nothing more to say about it than the smallest member of the municipal council ir
Lands.") Most telling, by the way, is that the
English-Russian-French secret treaty of 1913
It has disappeared! During the term of office of the Russian Foreign Minister
Br.. Milyukov was taken to the apartment of a diplomat-
Broken and the files stolen. (According to the "Berliner Tageblatt")
Milyukov gave the Russian Workers' and Soldiers' Council the Ge-
danger was kept in mind, which would arise from the disclosure of the Ge-
Home contracts would have to be drawn up... The files then disappeared.
and migrated to Milyukov after his departure from the government
— London. The German Chancellor Michaelis began
August 1917: highly significant communications regarding these secret agreements
made claims that were never refuted: After that, France,
represented by Br... Poincaré, with Russia and England regarding this
informed which German areas were involved in the previous⸗

) For example, “The Freemason”, London 1917, p. 468, quoted from Hermann
Bruber in the "Germania".

) Val. “Internationale Rundschau”, September 1917, p. 528.

) According to an “Inf.” ⸗correſpondent of 30 Aug. 1917; printed in Heise, p. 206.

) See the "Schweizer Wochenzeitung" of June 16, 1917; quoted in Heise, p. 81.

e) Foreign⸗ÜUberſee⸗Edition from December 5, 1917.

ongoing wars with Germany to annex
may (Alsace-Lorraine, Rhine Province, etc.). The French Mi⸗
Nister Br.. Ribot, cornered, gave at that time in the
The chamber merely allows France to remove a [something] from the German West.
(wanted to create an independent buffer state.) Today we know...
already, what this "independent" buffer state looks like... Since all be⸗
The personalities involved were Freemasons, as can be seen from this.
Interlude recently made it clear that it was probably over.
The plans of the World Lodge were to destroy Germany.
to piece together. (These arrangements are in Wilson's "Memoirs and
(Documents) with all desirable accuracy.)
Several other reports are said to corroborate this: The English
General Townshend!) blurted it out in a moment of weakness,
that in his presence secret war discussions took place between close-
Belgian, French, Belgian and Russian military plenipotentiaries
took place, which resulted in the destruction of the German Reich-
ches as the subject. England had committed itself to
to land 150,000 men in Belgium within the first week of the war,
to enter the Rhine Province at the same time as the Belgian troops⸗
march. At the same time, the French were to cross the Vosges Mountains and
the Russians invaded East Prussia. Even then, the
Boers awarded for their assistance to Germany and South Africa!
Another testimony: The former British War Minister Br..
Lord Haldane gave a speech in London on July 15, 1915, in which he
he presented it as his own achievement, having prepared England for the war with
Having prepared Germany discreetly ;) could
he, however, with the express permission of the German Emperor in
provide the German General Staff with all support and instruction that
(He needed it!) Anyone who still refuses to accept this should quickly receive a message⸗
This was overseen by the English labor leader Macdonald, who soon threw out
after the outbreak of war, the English Foreign Minister, Sir Edward
Grey, before, this had been preparing for a war with since 1906
Germany has worked towards this and taken it for granted,
that the Entente didn't give a fig about Belgium's neutrality
I will take care of it. ... And that the border was already in 1913.
Maubeuge fortification with English and French ammunition
Being so well-equipped is probably also worth considering. Open⸗

d Cf. Heise ©. 82.
2) The same one who had to hand over Rut-el-Wmara to the Turks.
D Karl Heiſe, p. 35, based on a report from the "Berliner Lokalanzeiger".
) Ibid., p. 34.

) See “Germany on Trial” in the “South German Monthly Journals”,
17th year, 3rd issue, page 194.

It is therefore a matter of, – as Heise believes, who attributes this fact to the
French “Gil Blas” of February 25, 1913 – therefore,
Maubeuge to the assembly point of the Entente troops
make.

Enough of that; let's now ask ourselves: How has the English
Freemasonry, taken as a whole, contributed to the World War⸗

Did she stand up? Did she condemn him? Did she remain detached and impartial?

How did German Freemasonry behave? Did it perhaps oppose
the will and contact behind the back of one's own government
sought with the German Freemasons, to prevent the slaughter of men
To put a stop to it and achieve a negotiated peace? –
None of that. Immediately after the outbreak of war, the Great

Lodge of England expelled all brethren of German descent from the lodges.

"because – Germany's forehead bears the mark of Cain"
"Be signed." A German Freemason, the consul of
Sunderham, an English court sentenced to death, allegedly
(For treason, but probably unlawfully.) To all free⸗

The English Grand Lodge has held a congress of Romanesque Freemasons.

they sent their authorized representatives to present peace proposals.
Germany's [reactions] were met with derision and scorn. For this
English Freemasonry worked with all its might to achieve this.
to drag one state after another into war, especially⸗
their goal was the United States; furthermore, their efforts were directed towards that.
to strengthen their own ranks as much as possible. All these efforts...
long in a surprising way; from the pressure England exerted on
The exercise of this power by neutral states has already been mentioned several times:

We will come back to that later. But as for the strengthening...
When it comes to one's own ranks, it is confronted by the following counterparts:
The situation is illustrated: Before the war, there was a situation in the British world⸗
In total, there are approximately 250,000-300,000 Freemasons; throughout the world⸗
During the war, their number rose to approximately 450,000 active brothers;
This increase of more than 50% becomes understandable when
We bear in mind that, according to their own statements,
English and American lodge newspapers of the World War, their war,
i.e., an outright Masonic war is,
the greatest of all Masonic wars ever.”

1) See Karl Heise, p. 62.
) According to Hermann ne 515, the basis for the information in English lodge sheets;
cf. “Germania” of July 17, 1
Another 5 was the Boer War; this too was a
War of Jewish-English big business to gain possession of South African
To establish fields of gold and diamonds.
Wichtl, World Freemasonry. 11th ed. 16

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In keeping with this, the magnificent "Peace Celebration" is also taking place.
of English Freemasonry, which in reality is a powerful victory⸗
It was a celebration. The date for it had been set months in advance and
such that this ended a period of a full five years⸗
Validly concluded, published: June 28, 1914 – June 27, 1919. “It
It's no mere coincidence – said the Pro-Grandmaster Lord
Ampthill in his celebratory speech – but more than anything else, that
Especially today, long in advance for our meeting⸗
lung was fixed . ..“ This allusion to the Freemasonry⸗
The assassination of the heir to the throne is practically palpable. And
With the hypocrisy typical of the English, he added: “We
begin, with our searching for what we consider truth
to name, to recognize God's law, according to our world master⸗
"Believe." That sounds, if we go back to the starting point of the war
think, quite strange and covers the profound differences between⸗
English “Freemason morality” and “lay morality” are at play. The victory⸗
The celebration took place in London's largest assembly hall, the Royal Alberts.
Hall instead. 8500 brothers filled the hall to the last seat.
including numerous representatives of the Grand Lodges of Canada, New Zealand,
Australia, South China, Ceylon, British Shuyana, etc. From the...
The United States had 16 Grand Lodges represented by their Grand Dignitaries
Represented: In short, a parade of English-American freedom⸗
Masonry, as brilliant and magnificent as it had never been before.
has

And now, where the plan of the World Lodge to destroy the Central Powers...
nieces, if it has succeeded, we can already see what will come:
the world domination of Freemasonry under narrow-

Jewish-American leadership.

Once you have a deeper understanding of the connections...
of world Freemasonry and it as the actual driving force
clearly recognized which is the world revolution, i.e., the world-
war aimed to establish a world republic on the ruins of the old one.
to rebuild fallen empires, yes, one can imagine the Germans.
Freemasonry can no longer be regarded without bitterness.

Even Br.. Ohr comes to the conclusion that the defense
the German Freemasons in response to the continued attacks from the
The non-German major oriental forces have "always remained extremely lackluster".
German Freemasons, says Ohr, had their sights set on a high ideal.
directed and so “one lost a little bit of reality from it.”
eye”.1) His work is an open rejection of the nature and spirit of the

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1) Wilhelm Ohr, “The French Spirit and the Freemasons” p. 186.

Grand Orient of France. Yes, from every line one runs the
severe inner struggles emerged, which in his soul led to Freemasonry
had to contend with the awakened German national consciousness.
And in the introduction, Brother Dr. Ohr expresses his concern.
The fact that, after the war, the reconciliationists appeared all too quickly.
to speak up for French Freemasonry and about
to re-establish the broken bond of brotherhood across the Rhine. He
He believes this will happen out of genuine German idealism.
Here, Br... Ohr perhaps judges fine brothers too favorably.
This will happen not so much out of idealism, but out of necessity.
understood, out of ignorance and due to that Michel-like quality which
the Germans and of course also the German bricklayers, simply
own.

This Michel-like quality, or let's say: this harmlessness
He also managed to ensure that the German bricklayers were able to...
Romance Great Orient (Paris, Rome, Madrid, Lisbon) in Ver⸗
bonded, although their highly political and out⸗
It had to be known for its revolutionary character. They wanted to
but German bricklayers with French ones still on August 8, 1914⸗
come together, as the Germans, despite the Sarajevo assassination—
They didn't believe in war after the attack!

It also seems to come from earlier events in the bricklayer's life⸗
to ensure that the German Freemasons never succumb to the great
Difference between their own opinion and the expressed opinion
became aware of the political direction of foreign Freemasonry
are. Consider that all eight German Grand Lodges the
They readily recognized the revolutionary Grand Orient of Italy!

Remember how German Freemasons, specifically those from Cologne,
Lodge "Freimut und Wahrheit" (Freedom and Truth), founded in 1907 by the French
They received brothers with "most fervent expressions of sympathy":
The master of this lodge at that time was a captain, the first headman.
even a lieutenant colonel, who was also the head of the Cologne artillery depot!

But surely the harmlessness of the German bricklayers should also be taken into account.
There has to be a limit somewhere. For example, if you're on the free...
Masonic-Pacific Conferences in The Hague (23 to 25 August)
1913) the present German bricklayers from the Belgian senator
Brother Lafontaine was informed that the “militaristic,
Germany, bristling with weapons, was Bismarck's main obstacle.
for the rapprochement between the two peoples" (French and Germans)
(schen) s�ei, so a German bricklayer would have had the duty,
to reply to the Frenchman, that the French with the

Disarmament should precede it; the Germans would then already be...
16* °

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They themselves followed suit. The French, however, clearly did the opposite.
by introducing three years of compulsory military service instead of disarming.
and thus forced Germany to undertake further armaments. And
if the same Br.. Lafontaine even the German Freemasons
instructed accordingly: Your task, German bricklayers, is to build Germany
back to its old ideal, a nation of thinkers and poets
and to be an artist, to trace back, that is one thing.
A challenge that every German bricklayer would consider a challenge
must feel. (Incidentally, we have this Masonic word
also heard often enough during the World War, again a
Proof of where to actually look for the warmongering elements
are.) And when Br.. Lafontaine even dared to say:
"The German tends to do everything he undertakes with the best in mind."
to get to the bottom of it, even if he ends up at the Re vo⸗
"The solution should arrive," it is obvious that German
Freemasons who listen to this in silence thereby give their consent⸗
express their feelings; but then they are no longer at peace with their souls.
on the side of Germany, but they are of the political spirit of the
French Greater Orient already so thoroughly permeated that they are ready
are, either to bring about such a revolution in Germany themselves⸗
to lead or at least to promote resistance.
That such a Freemason is then paralyzed goes without saying: And
jo explains fic) also the wavering, doubting and insecure attitude,
the German Grand Lodges – and also many lodges – during the
World War II; but this also explains the very
German Freemasonry's weak defense against the attacks
of the French Greater Orient during the World War, which even
Brother Ohr rebukes in harsh words.

One should not, however, believe that statements such as those of the

Senator Lafontaine, standing there all alone. No, on At every Freemasons' Congress, the German lodge members were from their Romansh brothers... reminded, more or less gently, that they are actually still very backward, not in tune with the spirit of the times⸗ They could grasp it, and yet they should finally move on to revolution...

The enormous spread of Freemasonry in North America, particularly in the United States, as has already been pointed out: During the war, there were approximately 60 Grand Lodges there with around 14,000 members. Lodges and 1,700,000 Master Masons (from the third degree upwards) waits!) 1) In addition, there are about four million members of other secret societies that are under the influence of Freemasonry.?)

) See The American Freemason, March 1916, p. 235; quoted from H. Gruber.

2) Stephens, Cyclopedia of Fraternities. New⸗York 1907, p. V, XV.

(However, only 16 Grand Lodges are listed among the "German Grand Lodge Federation". (Recognized with approximately 500,000 Freemasons.) The 32 “colored” Grand Lodges Lodges (including those for Black people) comprise approximately 1000 lodges. From these One can already infer the significance that Freemasonry holds. must be granted in North America. (In the state of New York) The Freemasons alone number 92,460 brothers! *)

That Roosevelt, who recently entered the eternal Orient Wilson's membership in the order is known; Wilson was a Freemason. was denied, but according to American testimony he is, just like Bryan, certainly a Freemason.*) The contradictory In most cases, reports can be explained by the fact that someone... Lodge, or Grand Lodge, belonging to a German-speaking group It is not recognized. It is highly unlikely in North America. The likelihood is greater that a leading figure is a lodge member than that she is not, because without belonging to Freemasonry there is A political or business career is virtually impossible. That's what he said: It becomes clear that two-thirds of the members in the House of Representatives, namely 213, Freemasons find; likewise they take more than in the Senate half the seats, namely 48.

The political stance of the American Freemasons was too The start of the World War was uncertain. Initially, for example, there was a Current which opposes the export of weapons and ammunition sharp opposition was raised. Soon, however, the opinion prevailed that a republic can only stand on the side of that group of powers, who declared his support for the republican form of government and for the peoples⸗ to enter into fraternity. Of course, there were also contradictions there. Quantity, because the mere reference to Tsarist Russia was suitable to refute this viewpoint immediately.

The head of the Scottish high-grade masons, Br.. Moore, 33. .,

Therefore, very cautiously, he initially issued the following solution:

"We have the greatest respect for the German people..."
But Freemasonry is against militarism and our
American ideals have led to the divine right of kings.

1) As a small characteristic, it should be mentioned that all American oceans⸗
The 1927 aviators who were Freemasons are: Lindbergh, Chamberlin, Byrd and the passenger
Levine. Lindbergh had even taken fine masonry documents on board to use in
He immediately sought connections in Paris. Upon his return, he was welcomed by many lodge
Appointed an honorary member. The Honolulu flyers were also bricklayers.

9) See "Kölnische Volkszeitung" No. 280 of April 10, 1917; also Br.. Ernst
Freymann records this as a fact in his work "On the Paths"
of international Freemasonry”, p. 12 and p. 34. See Chapter XVI. Bryan ge⸗
listen to the Odd Fellows.

"Not much left." !) Among the German-American bricklayers, there was a stir.
no resistance; the divine right of kings had prevailed in the
Nobody left anything, and for militarism you need
Not even to rave about it, even if you're a good German.
is. With the help of royal art, the right platform was therefore available.
found and now the hate campaign against Germany could gradually begin⸗
break. It also broke loose, and in particular, the American
Freemasons in their own inviolable ideals, by
said: “The establishment of the United States of Europe
would prevent wars for all time.” That was indeed a
foolish phrase, immediately refuted by referring to the
War between America and Spain, but it was a powerful draw and
Effective. Or: "...Through Freemasonry as a pioneer
For justice, law and truth, the golden age will begin.
of the general peoples⸗ and brotherhood of mankind brought about
will."?) That too was a phrase: see the Masonic
Portugal, where civil wars and political assassinations have occurred in the
The agenda is!

Thus, from the Freemasons' side, the ground was gradually laid before⸗
prepared; on February 24, 1915, the two Italians then travelled
Grandmaster Ferrari and Nathan, on behalf of the Italian
The government after America stayed in the Ver⸗ for several months.
united states and targeted the American Freemasons

according to all the rules of "royal art", in order to make them available for war
to inspire enthusiasm against the Central Powers and to lead the United States into
to draw into the World War.")

That the American Freemasons account for the vast majority of
the outcome of the World War, it is clear from the enormous
highlights the efforts they made to increase their following.
to reinforce as quickly as possible. Their growth during the World War...
"carried – according to her own statements" – around half a million
new Freemason, so that they are currently in the Union≈
Ten states alone have more than 3 million brothers.

Most noteworthy is the following announcement from the French Ge≈

') In the Freemason newspaper "The New Age", Washington, October 1915, p. 187.

2) “The American Freemason”, Jowa, 1916, p. 185.

) “The American Tyler”, Keystone, April 1916, p. 78.

) See Rivista massonica. 1915, pp. 92 f., 139, 265 ff., 281; quote after
H. Gruber: “The Latin cultural ideal, Freemasonry and the Entente peace”
in * “Deutsche Rundschau”, XLV, 3. p. 347.

5) See, for example, "The American Tyler". Keystone, 1919, p. 109; quoted

according to SE Gruber in the “Germania” (Berlin) of July 17, 1919.

Historian and former minister Hanotaux: “When before
The French mood was so depressed during the Battle of the Marne (1914).
that many politicians desired immediate peace with Germany,
Three American [documents] appeared before the French government.
Envoy (the then envoy in Paris, his predecessor and
his successor) and implored the government to remain firm by
they gave her the promise that America would enter the war≈
will take action. “We currently only have 50,000 influences in America.”
rich people who want America to enter the World War, but
"In a while there will be a hundred million."") So that in one≈
The statement made publicly by Wilson in the Senate stands as follows:
that he would have entered the war under all circumstances,”
So not only as a result of the intensified submarine warfare. In
Their sympathy will be highlighted in an even brighter light when we see him≈
driving that on the French western front no fewer than 250,000
American Freemasons have fought.") That also
the American commander-in-chief, General Br. Pershing.
That he is a Freemason shouldn't surprise us after all this; the
“Vienna Freemasons' Newspaper” itself Hellt this fejt;*) it brings over≈

This is the highly welcome news for their readers that the French
Freemasonry has conveyed its congratulations to Brother Pershing:
"The Convention of the 'Grand Dorients of France' honors
himself, the American Br.. General Pershing and his
brave soldiers who went on a crusade for justice () to Europe
have come, their admiration for the glorious victory of
to express St. Mihiel!" – According to the principles of
German Freemasons would have to accept such a step by the French
The Czech "Grand Orient" is condemned in the strongest terms.
The Viennese Freemasons held a different view, believing this to be un≠
Masonic behavior cannot be criticized with the slightest word of reproach.
In addition, the American-French victory at St.
Mihiel was also a defeat for the Germans in itself.
Castle, but the Viennese Freemasons can't find any Germans at all,
but Jews, and their affection, despite its initial
masked stance since the beginning of the World War on the side of our
enemies; they felt like brothers of the American and French
Freemasons, whose victory was also their victory! They
knew very well what our government and the German Reich governments were doing

1) See Ernst Reventlow's page in the "Süddeutsche Monatshefte"
17th year, issue 3, 2

5 Ibid., 242. eee

5) "The American Tyler" EC ©. 93.
) "Wr. Fr. Z.", May 1919, p. 54

did not want to see that the war was basically a freedom≠
mason ≠war was, in which it was primarily about the Befet-
The influence of the two imperial powers – the "autocracies" – in favor of
of the "democracies"! (That all besides this, under the sign of the
Freemasonry also grants the special wishes of united peoples≠
(The desire for peace is self-evident.)

Is the claim that the World War was a Freemason war valid?
Was it perhaps too risky? – No! And once again:
No! The American and English Freemason newspapers
They repeatedly emphasize that the World War, like
no other, a decidedly Masonic one
War is a struggle in which the decisive battle for
the Masonic ideals in the secular sphere
is being fought out: This is written, for example, by "The New Age",
Magazine 1918, 1-7; 19f., 318, 451, 453, 510; it is the official
Newspaper of the "Supreme Council of the 330" and appears in Wa≠
Washington. But the same thing was written two years earlier by "The
American Freemason (Jowa), namely in the year

1916, p. 522; the same is emphasized in "The American Tyler" Keystone 1917, pp. 152, 204, 208; but also an English newspaper, “The Freemason”, confirms it in the 1917 edition, p. 468.1)

Yes, the Grand Lodge of Quebec states it in its annual report. The 1917 report officially confirmed that the American Freemasonry from the beginning of the World War onwards (The side of the Entente powers stood.) And in the London Free maurer⸗The newspaper “The Freemason” states verbatim: “Already in the In the first weeks after the outbreak of the war, a large Freemasons' Assembly of the United States resolved, Grand— Britain and its allies any and all⸗ how possible aid for the war might be provided "Let it.") The same newspaper also writes: "Freemasonry counts More than two million members. What this means for security⸗ Every American knows what this means for the future and the continued existence of the rep Canadian Freemasons are very good. The fight during the World War... fought between autocracy and democracy and the future of the world will be democratic, regardless of whether the German emperor knows this or not."")

"Quoted from Hermann, Gruber "The 11910 Victory Celebration of Freemasonry" English tongue”, “Germania”, Berlin, July 17, 19

) “The Freemason”, London, July 28, 1917. “e 45 (quoted from H. Gruber, “Germania” July 17, 191 9).

D Ibid., May 1917, ©. 601,

) Ibid., 23 June 1917, ©. 651.

But why are we only learning all this now, and so far away? Detours? Why did neither "Der Herold" nor "Die Bau⸗ take it? What is the position of the “hut”, or the “Dresden Lodge Journal”? Why were the “circle correspondence”, the “bun” concealed? desblatt”, the “Freemasons’ newspaper”, etc. these noteworthy⸗ Assess the facts? There are only two possibilities here: Either They either really didn't know, or they didn't dare to. To say: in any case, the German Freemasons are to be pitied. — But wait! — A lodge newspaper makes a commendable impression⸗ name: the “Mecklenburg Lodge Journal”; it publishes in The 46th volume features a highly remarkable series of essays: “On the "Paths of International Freemasonry" by Br.: Ernst Frenmann; these essays form a brilliant legal work. manufacturing for me, because Br.. Freymann is coming because independent research yielded exactly the same results as mine: It is Freemasonry worldwide that is waging the war of annihilation against

Germany and Ofterreich) has been conjuring up for years; the
World Freemasonry is responsible for its outcome⸗
The point, the assassination of the heir to the throne; Freemasonry worldwide gave
the war's vast and immense extent, and the world freedom—
It was also Freemasonry that thwarted every attempt at a peaceful resolution.
has been criminally suppressed... And sel⸗
Familia! Even Brother Ernst Freymann hints that behind
World Freemasonry, big capital, i.e., world Jewry⸗
tum, fsteckt. .)

Another noteworthy fact is brought about by Freemasonry.
"Latomia"; she tells us that the "United States"
In Masonic terms, it was also worked on by 30,000 clergymen.
will be, because the American lodge counts so many pastors⸗
Admittedly; but there was a man over there who still
had far more influence on the masses than all 30,000
Freemasons together. — Who were they? — It was
the “President of the American Workers' Union”
of," the millionaire and Freemason, Brother Samuel Gom—
Apparently as a thank you for their fine warmongering activities,
he in October 1918 in the Temple of the Grand Orient of Italy in
“solemn work” by the Grand Master and the Grand Dignitaries
received... 3) Br.. Samuel Gompers was the one who received everyone

1) See the final chapter of this work.

*) “Latomia” No. 14 of July 3, 1915, according to the American Lodge time schedule:
“The American Tyler” Keystone.

5) “Wr. Ms. Z.” May 1919, p. 54.

Resistance to the war in the Americanized working class
Ruthlessly struck down! Br.. Samuel Gom⸗
Pers is also Jewish; so it is at least noteworthy if
His fellow race and religious comrade, Oskar Strauss, emphasizes "that the
American Jews with body and soul to the Entente
"Stand up and advocate for the war against Germany!"
Oskar Strauss then counts a long list of outstanding
Jews who opposed Germany and supported the war:
the bankers Georg Blumenthal, Eugen Meyer, Ifaak Seligman
and W. Salomon; the major industrialists Adolf Lewisohn
and Daniel Guggenheim; the rabbis Wife, Lyons, Philipson;
then follows a number of professors, journalists, Pu—
blizzards, educators, doctors, judges, etc. Oskar
Strauss adds: "I only mention these names to illustrate a
To establish the fact; in my large extended family there is
none who have not been passionate since the beginning of the war

for the Entente we were, as I myself... The mood
The support for the Jews in favor of the Entente can almost be described as unanimous.
will be!" ...) Dr. Frank Cohn again, who was appointed by Oskar Strauss
not mentioned, said that the “German Democrats North⸗
America's" will do everything possible to ensure the victory of the –
To contribute to the Entente!) These are already the right "dait⸗
"German Democrats," who brought about the victory of Germany's enemies.
wish: just as Dr. Frank Cohn undoubtedly is the wür⸗
most digst and most appointed representatives of Germans in exile
land if...

How immeasurably hateful the mood of the Americanized Free Germans⸗
Maurer's opposition to Germany is evident from a statement which
the former President of the United States, Br... Taft, made
has: “We must punish Germany, and we must do it immediately.”
to do the right thing, and not just the military party, but the Germans as well.
himself…“ On another occasion he spoke of the:
thrown race of the Hohenzollerns.“).

But that's just a side note. There will be readers who are looking for...
Give less weight to the statements of individuals and more to the overall picture.
see. The size and therefore also the influence of the American
Masonry cannot be better illustrated than by the Hin⸗
points to their new temple in New Nork, which has just been completed
It has become. It has 14 floors and contains, besides the large one,

) Vol. Karl Heise, “Entente Freemasonry and the World War”, p. 163
2) According to a Reuter report of February 19, 1918; see Karl Heise, p. 163.
2) Source references in Karl Heise, p. 157.

Temple for the Grand Lodge and 12 more temples for the individual lodges.
The house sold for $4 million, which is almost $17 million.
Goldmark. Each temple displays a different architectural style.
different construction periods. Each lodge rents a temple, for which
He has to pay $330–$750 for two evenings a month.
Temples are very spacious, comfortable, and beautifully furnished. The altar
It stands in the middle and is covered with the American flag,
whereupon the Bible, opened to the Gospel of John, and the
Circles are at rest.!) Considering that New York is no less
as 852 lodges with 192,460 brothers possess,2) so this Tem⸗ appears
pelbau not even excessively large, since – with two be⸗ each
Use of the 12 temples per month – only 180 of the 852 lodges
can be taken into account. How much Freemasonry is the “Ver⸗
The fact that the "united states" are numerically superior to the Germans is evident from
It is worth noting that today 3 million American bricklayers only have 80,000
in addition to pacifist Freemasons of the German Reich⸗
stand.

Now a few words about Canada. There are 10

Grand Lodges *) with around 570 lodges and about 73,000 brethren) – With a total population of barely 6 million, certainly an un⸗ an enormous number. “American newspapers already established this at the time.” states that those circles which in Canada the war- “To engage in arms-building, to belong to the lodge,” says Athana- sius in his writing: “Secret of Evil” (p. 22). This The verdict is now further confirmed by Charles Collmann's book. about "The Warmongers in America". What is remarkable about it is The following passage: Canada had to save England. The war⸗ The incitement began. Borden, the governor of Canada, summoned the minister. of the militia, Sam Hughes, and gave him orders. The Deut⸗ They were portrayed as servants and cowards. They were said to have been taken from the Beaten by the Belgians, French and Russians had beaten German The country was invaded and the enemy (Germany) was crushed. Canadians could triumphantly enter a (already) defeated country⸗ back, where there would be plentiful booty and glory. On August 1, 1915, the employees of the "Canadian Pacific" read on their pay envelopes: “Your King and Country (England) "They need you – we don't!" These workers were laid off,

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1) See “Wr. Fr. Z.”, June 1919, p. 24.
) Dalen's calendar 1919, p. 285.
8) Alberta, Columbia, Canada, Manitoba, New Brunswick, New Scotland.
ee, Prince Edward's Islands, Quebec and Saskatchewan.
) See Dalen's calendar 1919 p. 286.

They had to go to war, whether they wanted to or not. The militia⸗ Minister Sam Hughes, on the other hand, who represents half a million Canadians who had sent him to his death was ennobled and received a high honor. military rank: he is now Major General Sir Sam Hughes.) That Sam Hughes and Borden are Freemasons, ijt More than likely, but far more significant, is the fact that that they acted on behalf of the Grand Lodge of England.

That is exactly how the Freemasons worked in Central America, where they forced one republic after another into war.

Guatemala declared war on us on April 23, 1918. Specifically, as a Reuters report from April 25th states, after a Note exchange between Br.. Lansing as representative of the United States and the Republic of Guatemala. This is located entirely in in the hands of the Freemasons, who are in 12 lodges in the "Grand Lodge of Republic of Guatemala” united and about 400 influential Men are among theirs. Grand Secretary is a brother... Robert Löwenthal (h, Callejon, Manchen 4.

The Republic of Nicaragua declared us 14 days later the

War, namely on May 8, 1918. Their policies are influenced by the high-ranking Freemasons of the local "Scottish Grand Lodge". During the riots of 1927 paid for by the Jewish-American Olfinanz Nicaragua was completely under the influence of the West, the West. brought.

The Republic of Costa Rica resisted the 9 Woodrow Wilson and Br. Lansings until May 26, 1918; on That same day she also threw down the gauntlet to us. In Costa Rica there is a Grand Lodge with 7 lodges, which again with 57 Grand Lodges of the United States, etc., are in contact.

The Republic of Honduras resisted until the end of July 1918, to yield to Wilson's pressure, until they too succumbed to the overwhelming force He succumbed to the influence of the World Lodge.

Furthermore, the republics of Haiti and San Bo have: Mingo declared war. Haiti is a definite Negro. Republic. The everyday language is French, Catholic is the official language. religion. But the Black people largely revert to their old paganism. regressed and their secret cult "is a mixture of fetishism" faith and Christianity with its own priests (Papa loi), nightly Orgies, snake worship, and animal and occasional human–sacrifice. Schooling is at a low level, culture is neglected. So much as everything else is left to be desired; White finds the most pressing.

1) See “Entente Freemasonry and World War” by Karl Heise, p. 170.

acquire. But still – this caricature of a state. has dared to declare war on us in the name of the "Freedom" "Heit," "culture," and "civilization"–all understandable This historical oddity will become apparent the moment when We learn that a large oriental organization also operates in Haiti, which consists of 75 lodges, comprising approximately 20,000 (twenty thousand) brothers and is the actual agent of politics. But this still exists as a “Supreme Council of Haiti” with 29 Royal⸗Arch⸗ chapters and 25 chapters of the Rosicrucian Cross, etc. In the Masonic newspaper “Der Zirkel” (Vienna) is a remarkable essay from years ago about Freemasonry in Haiti appeared, which particularly emphasizes that Almost every adult there belongs to some lodge, and everywhere, in In the cafes, on street corners, etc., politics is being actively discussed. Civil wars are commonplace there; no one is safe. Life-saving, betrayal, boasting, and espionage are highly valued. Blossom .. . (But Haiti is an outspoken Freemason⸗ republic, where the “sovereign people” govern themselves!)

Things aren't much better with the mulatto republic of San Do⸗

mingo; it too is controlled by Freemasons, it too possesses a
“National Grand Lodge” and a “Supreme Council”, yes fie bee.
There is even a second “Supr&me Conseil”, which is common≠
to manage the political destinies of their state and to
The World Lodge's mandate to participate in the war, dutifully according to≠
have come.

That Cuba and Portorico have also declared war on us,
It should, if not for anyone else, at least for some.
The smoker may have attracted attention. Cuba's declaration of war was also noted.
the Freemasons thanks to their close political ties to the
The Grand Orient of the Entente states was to blame; this becomes understandable when
We learn that the "Grand Lodge of the Islands of Cuba" has 102 lodges.
comprising 6000 active brothers and 57 other Grand Lodges
(England, France, Italy, etc.) maintains lively traffic.
What is noteworthy regarding Portoricos is that the "Grand Lodge of
Portorico'“ (37 lodges, 1560 members ..) only in the year 1913 from (33.)
It was recognized as a "German Grand Lodge Day". Applicant
were of course the Grand Lodges of Hamburg and Sadfen....')

Furthermore, the vast majority of us were supported by the füd-
declared war on American republics; especially
Brazil, Uruguay, Peru, Bolivia and Ecuador.

) See Dahlen's calendar 1914, p. 141.

In all these states, it has been proven that Freemasonry
had a hand in it, indeed, that the declarations of war
are almost exclusively attributable to them. Example≠
This is the case with Brazil, where a powerful Ge≠
a whole group of Grand Orients with knights≠Kadoſch ranks and
Rosicrucian chapters (no fewer than 85) exist and more than
32,000 members are active in 880 lodges. It should be noted beforehand that the
The last emperor of Brazil, Dom Pedro IL, was initiated by Freemasons.
fell and was banished from the country (1889). The main role
Br. Deodoro da Fonſeca was playing at the time, after Pedros
dethroning himself as President of the Republic of Brazil
had it proclaimed. His nephew, Br. Hermes da Fonseca, braſi≠
French Minister of War and President of the Republic since 1909, has
significantly contributed to Brazil declaring war on us
(October 27, 1917). A not insignificant obstacle was the
German-friendly Foreign Minister Lauro Müller, who was targeted by the hate speech
the lodge brothers were overthrown and replaced by the mulatto and Freemason
Br... Nilo Besanha was replaced (May 1917). A war-
Senator [name omitted] also engaged in inflammatory activities on a grand scale.
Grandmaster Br... Lauro Sodre, who plays a role in the new-
founded “Liga pelos alliados”, which was entirely in the service of the

The Entente understood and, in the name of “truth, justice and justice”,
nunft" fought against "German militarism and imperialism".
This “Liga pelos alliados” was founded by Senator Br. Louis Bar⸗
founded bosa; the French Grand Orient had given it the
Task assigned: to play a major South American league against the
to create Central Powers. “If he succeeds,” he wrote.
Br... Clemenceau in “Homme enchainé” from July 21, 1916:
— “He (Barbossa) will become one of the most outstanding fighters for the —
"It's fine to count humanity."

Also in Uruguay, where many Freemasons hold high government positions...
While working in public offices, the warmongering activities of the Free⸗
Freemasons. The President of the Republic of Uruguay is a Freemason.
Brother Dr. Feliciano Viera, who holds a high rank in the lodge

1) The Fonsecas are of Jewish descent and were formerly called Wagenseil. From
From the German side, we are informed that the Fonsecas were also involved with the
Jewish coal house Caesar Wollheim is related by marriage, or that a Wollheim was the
He adopted the name "da Fonseca" when he became minister. Which persons
What is meant by this cannot yet be determined. (Compare this to...)
the first volume of the "Memoirs" of the former German Embassy Counselor in
London, of Baron von Eckardstein, who gave us a Jewish Fonseca — Wollheim
demonstrates. The documents supporting the claim that the Fonsecas had wagon rope
Their names are unknown to me. (EB)

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7) See Depeche de Toulouse, February 13, 1916.
) See “On the Paths of International Freemasonry”, p. 35.

clothed; he was appointed thanks to the efforts of fine Serr.–. on March 1st.
Elected in 1915 as the highest-ranking official in the Republic. He, like his
His predecessor, former President Br. Battle y Ordonnez, is considered...
the leaders of the entire anti-German movement. The “Grand
Uruguay's "Orient" is based in Montevideo and includes
Approximately 35 lodges and 15 chapters. Grand Master Br... Dr. Carlos de
Gaftros; he also belongs to the “Supreme Council of the 33…”
and is also Minister of Justice. He comes from a far-flung family.
The Castros family is of Jewish descent.")

The Republic of Colombia also has its "Grand Orient" and
was previously — until 1885 — spoken by a
led by a Freemasonic government, which, however, has been thoroughly robbed⸗
That's precisely why the Freemasons there succeeded.
not to poison the mood of the people to such an extent that it leads to
would have resulted in a declaration of war against the Central Powers; so
Did Colombia escape unscathed from participating in the
World War spared!

The situation is similar in Argentina, where the free⸗
Masonic activities had grown out of control. There, they worked⸗
In addition to the “Supréme Conseil”, five national Grand Lodges with
180 lodges and approximately 4500 brothers called for the overthrow of the existing order.
Conditions. In addition to the locals, nine also work there.
Lodges under the supervision of the Grand Lodge of England, 15 lodges found.
the Italian and another 15 lodges, the Spanish Grand Lodge—
orient subordinate, while one under the immediate in⸗
river of the "Grand Orient de France". These foreign lodges
They have been working on the Argentine Great since the beginning of the World War.
lied; initially, there was a powerful show of sympathy.
in favor of France and the "noble cause" it represented. Three⸗
Ten lodges expressed their support for the French envoy in Buenos Aires
their congratulations! Thereupon, the Freemasons
a separate advertising committee was created, which represented all Argentine lodges.
in that sense, to make himself available to France and England⸗
to explain and take a stand against "Teutonic barbarism",
"to protect the whole world from becoming a victim of absolutism"
"To become a despot." Then, after folder Art the lodges
Once the victory was secured, the press campaign began, and it was announced in a
They lied and slandered in such a horrific and systematic way that
University professor Dr. Ramos in Buenos Aires publicly

e Bal. regarding all these statements concerning Central and South America,
the instructive book by Karl Heife: “Entente Freemasonry and World War”: Basel 1919,
Ernst Finckh Publishing House

explained that this deliberate lying and incitement "is one of the strangest things".
"Events in world history.").

Nevertheless, the Freemasons achieved their goal, including Argentina.
not to incite war. Although it did take place in Buenos Aires
In the summer of 1918, an American-Italian Freemasonry Congress took place.
Instead, he advocated for the Entente and for Argentina's participation
spoke out about the World War; relations with Germany were
It had even been cancelled when Argentina reinstated it.
and recognized the secretary of the German legation, Dönhoff.
as the new business representative of his country.

With few exceptions, therefore all of America stood
against us: It was indeed a tremendous achievement, fully appreciated here⸗
was brought, a seemingly superhuman task that a single person could accomplish.
could not solve it at all; only with the help of the countless followers of the
"Royal art" made it possible to master this task.

In August 1919, the Parisian Jewish Freemasons brought
The front page of the "Journal" features a drawing of a laughing Jew.

wearing an apron and holding a trowel, which was attached to two stone-
to create blocks. But under the drawing it said:
“Maurice Damour, a friend of France, to whom we owe mainly
thanks to America's intervention in the war.")

You really can't ask for more than that, in black and white!

But Africa, too, fought against us as a united front. From the
English, French and Portuguese colonies are entirely here
and even disregarded; they could not escape the influence of their
Mother states could hardly escape. But it wasn't just the colonies that sent
Troops and resources of every kind, even a true free state,
The African republic of Liberia abandoned its neutrality.
and declared war on us. This case is particularly instructive,
because he showed us the hypocrite Woodrow Wilson in all his glory
demonstrates ruthless brutality. Liberia was ruled by Wilson
simply faced with the choice of "either him — America —"
to join or to disappear from the face of the earth as an independent state⸗
"The." This is how it reads in a letter from the former German diplomatic officer.
Representative in Liberia to the "Kölnische Zeitung" (May 1917). Also
In Liberia there is a Grand Lodge with 9 lodges (lobia) and approximately
700 Brrn. They are all Black people. But these colored large ones⸗
The lodge had been explicitly recognized at the time, both
from the Grand Lodge of England as well as from various Grand Lodges
North Americans lie. England and America know that.

1) “Kölnische Volkszeitung”, February 10, 1916.
2) Rosenberg, “Crimes of Freemasonry”, p. 82.

exactly how and with what tools one can today
To make policy, namely world policy.

China, too, was affected by Anglo-American lodge policies.
Swept into the war against the Central Powers. Worth mentioning
First of all, it is that the last emperor of China, Khuang Xi,
He died in a mysterious way; his mother Tje-Hfi also died.
in a mysterious way;!) the three-year-old Pudfchi became the throne⸗
declared his candidacy lost — and as President of the Republic
A Freemason has suddenly appeared in China: Brother Gun:
yat=fen!?) During subtle revolutionary advertising activities, Br..
Sun⸗yat⸗sen of English and American Freemasons, essence⸗
strongly supported. In Beijing, there has been a high degree of support for this for years
Lodge (Lodge of Perfection), which influential Chinese people attended with
has been incorporated into the High Degree Association of the 33rd... in Washington
subordinated to TFT. This association of the 33... in Washington maintains
again the closest relationship with the government of the United States

Drawings. Woodrow Wilson was also in this Jalle, who called on the Republic of China to improve relations with Germany to break off and declare war, with a Dr. Morrison, former correspondent for the "New York Times" and official councillor The donor to the President of China rendered the best services. In China However, it is not only American lodge influence that can be observed; other groups are al there are also 19 lodges under the Grand Lodge of England and over⸗ This is a Grand Lodge according to the Scottish Rite with six lodges.

Japan also has its connections to the English world of Freemasonry; Four lodges operate there under the supervision of the Grand Lodge of England. land, besides there are three Scottish lodges in Vokohama, Nagaſaki and Kobé. It is known that Br.. Viscount Hayashi Freemason It is probably less well known that he was a Freemason, Br.. Theodore Roosevelt, who at the time led the peace negotiations led between Japan and Russia (1905).

Germany was always in league with the Kingdom of Siam. best relations. There was no reason for hostility. present, yet Siam also waged war against the German Empire It was explained! That Great Britain was present in all overseas trading centers. maintains its own lodges, thus enabling the English is, to have close relationships with influential people from all countries how to get there is known; this was especially true in Siam, which is exclusively under English influence; this goes so far that

1) Val. Athanaſius, “Secret of Evil” p. 8.
Sun Yat-sen belonged to an American lodge.

Wichtl, World Freemasonry. 11th ed. 17

— —

even a dedicated English representative to manage the finances of the sia⸗ monitored by the Mexican Empire. That Siberia is setting its peoples in motion against Germany

assumed that East India was forced to send hundreds of thousands of soldiers

The need to send them to Europe goes without saying: Here, the only fact that the Central Powers also were at war with most of Asia, which in

was essentially a work of the lodge.

The influence of Freemasonry in Australia must be considered–
unless underestimated. Dalen's Calendar (1922)
leads seven Australian Grand Lodges with 1070 lodges and more than
65,000 brothers. In a total population of only 4 million
That's quite a lot of inhabitants; if you consider the number of women
And after subtracting children, about one million adult men remain.
remaining, of whom on average every seventeenth is a Freemason.
Without having further evidence at hand at the moment, it is probably...
From these facts alone, the conclusion can already be drawn that it
apparently also attributable to the influence of the Freemasons in Australia
is, if the Australians join the World War on our side
Enemies were involved.

In summary, let us list those states and colonies,
with whom we were at war: I. In Europe: Serbia,
Russia, France, England, Montenegro, Belgium, Italy, Ru≠
China, Portugal, Monaco (1) and San Marino ().

II. In America: United States, Canada, Guatemala,
Honduras, Nicaragua, Costa Rica, Haiti, San Domingo, Cuba,
Portorico, Bolivia, Ecuador, Peru, Brazil and Uruguay.

III. In Africa: Liberia, South African Republic, colonies;

IV. In Asia: Japan, China, Siam, India, Siberia; finally

V. The United States of Australia.

That's a total of 35 states against – four! That's what they wanted.
but the colonies (India, South Africa, Canada, Australia, etc.)
Not including them, that still leaves 29 powers. And one might

do not overlook the fact that the nation-states that have since formed on the fragmented≠
formed the Austro-Hungarian Empire: Czechs, South Slavs

Around Poland was already invaded by our enemies during the World War.
have been recognized as belligerent powers; they have endlessly,

ae

contributed significantly to our defeat through deliberate blundering,

Rejecting resistance (paffive resistance), open defiance.
Acts of destruction (sabotage), acts of treason, etc.

Finally, the overwhelming influence of the high degree⸗
Masonry during the World War is commemorated. In total, there are currently...

3 K "Si keeft 2; 3

Freemasonry and the World War. 5,259

31 states where the politically active Scottish people have been proven to be active⸗
High degrees (Grand Orient, Supreme Conseils) have been introduced;
Of these 31 states, no fewer than 27 have waged war against us.
explained; the remaining four are Germany, Hungary (Ofterreich), Bolt
via and Argentina. Every German, but especially every German
Freemasons, let us now ask ourselves this question of conscience: Have
The American and English lodge newspapers are right when they...
World War as an outright Freemason war,
To portray it as the greatest Masonic war that ever existed?
— You are right. The war is already starting from its point of origin.
a work of the Freemasons (murder of the heir to the throne!); Freemasons⸗
Their motives were the same for all the states that waged war against us,
decisive, often they gave the decisive blow: defeating the “auto-
"Cratic" states, abolition of the monarchies, dismantling

of German militarism; it was Freemasons who...

They have dragged one state after another into the war, and the

The final result also met Freemasonic wishes: the
complete destruction of Austria-Hungary, the expulsion
the Habsburgs, the dethronement of the Hohenzollerns.

the robbery of Alsace-Lorraine, the separation of the
Rhineland, the repatriation of Poland, the rise-

Division of Türkiye . . A)

When the Turks, contrary to expectations, did not submit to the Peace of Sèvres-
threw (to the great displeasure of, for example, the Freemasonic "Neue Zürch. Ztg.", which
by the defenders of the fatherland around Kemal Pasha as by the “rebels”
(spoken, July 24, 1921), various circles in France believed they could help them to
They had to. These were, in part, strongly anti-Masonic Catholic associations.

and the high-ranking French generals close to them. Cf. Ernst Berg: The
Contemporary global political forces. JF Lehmanns Publishing House.

17*

XXIV.
Some wartime meetings of the Freemasons.

Without claiming to be exhaustive, here is a series

from Freemason meetings during the World War⸗
They were discussed in detail, and their respective purposes were highlighted. Likewise
Let me briefly mention a few more facts that show,
that Freemasonry worldwide has always opposed a premature peace⸗
who spoke out.

First, let us once again acknowledge the efforts of the Prince.
Bülow was commemorated, who in November 1914 negotiated between
had initiated talks between Italy and Austria to secure Italy's entry into the war
to prevent this. Who thwarted this intention? —
World Freemasonry:!) On February 12, 1915
in Paris, Italy's entry into the World War by the Great
dignitaries of the English, French and Italian Free States⸗
Masonry finally decided.?

On September 20, 1915, a [protest/war] was held in all Italian cities.
A poster was displayed, outlining the Pope's peace efforts.
Benedict XV was mocked. By whom was this demonstration organized?
(originating from the Greater Orient of Italy)

Also in 1915, the French Grand Lodge issued a decree
in conjunction with the Belgian Grand Lodge, a circular letter to
the American lodges, in which they were urged to the
To counter the peace efforts of American pacifists⸗
work.")

A secret meeting took place in Geneva on May 28, 1916.
instead of high-ranking Freemasons, in order to recently
against the peace efforts of Pope Benedict XV.
to turn around and advise the duck to "persevere". As
Participants in this secret meeting include, among others, ge-
named: The Grand Master, Brother Duke of Connaught, who
French Grand Master General Br. Périn and the Dor:
Tugiesian Grand Master Br.. Magalhaes Lima.)

1) Br.. Dr. l in the “Invisible Temple”; quoted from Heise, p. 121.

2) See Karl Heise, p.

) Cf. “Neue ürcher Nachrichten” of December 4, 1915, quoted from Heise, p. 43.

) Cf., “Bad. eobachter” 1917 No. 249, quoted in Heise, p. 197.
See Heise, p. 197.

A Freemasons' Congress met in mid-December 1916 in
Rome; at the banquet in honor of the foreign high-ranking Freemasons, it was declared
Br.. Riccardi, the President of the “Exalted Great Council”,
that the fight would continue until Serbia and Belgium regained their independence
have been returned and — up to Alsace-Lorraine again
French rope

In April 1917, a nationwide Freemasons' conference took place.
in Paris, which dealt with the important question of how
There is probably a strong movement against the Mo⸗ in Germany itself.
could cause anarchy...

The same purpose apparently served the social democrat⸗
table “Peace” Congress in Stockholm, which was founded by Frei
(It was admittedly financed by bricklayers!!) Also there
The main participants were Freemasons , such as Brother Dr. Viktor Adler.
Br.. Branting, Br. . Troelstra, Br.. Vandervelde. Anyway, it stands
confirms that the German Social Democrat (Br.. 2) Scheidemann with
the demand came back that Germany must now completely and
(or even be democratized.) Scheidemann was therefore nothing.
other than the mouthpiece of the Entente Freemasons, which
The word "demohratisation" was apparently chosen only for this reason,
because the more pronounced "republicanization" is not yet possible
dared to use it.

At the end of June 1917, the World Congress of Free Americans took place.
maurer in Paris instead, at which (with the exception of the Germans)
Freemasons from numerous countries participated. New ones were now being established there
dings the Freemasonic Entente peace conditions⸗
Gen set up: Return of Alsace-Lorraine
to France, establishment of an independent Poland,
of an independent Czechoslovak state,
complete dismemberment of Austria-Hungary and thus
“Liberation” of the nation “oppressed” by the Habsburg dynasty
nalitäten. — Furthermore, the purpose of this conference was the justification⸗
dung of a “union of all nations”, i.e. creation of the Böl-
kerbundesl?')

The last major wartime conference of world Freemasons took place against
It took place in Paris at the end of September 1918. The size of this conference
This is illustrated by the fact that no less than

1) See Dalen's Calendar, 1918, last page of text.

9) And this, despite the fact that he himself recounts in his work "Collapse" that There was no sign of a willingness to make peace among the "comrades"!

N Karl Heise, p. 198.

300 lodges of the "Grand Orient de France" were represented; also
The "Grand Lodge of France" was heavily involved, as was the Aus≈
land. Here too we encounter the Grand Master Duke of
Connaught, Grand Master General Périn and the Grand—
Master Magalhaes Lima. The allied powers were
Deep respect, thanks and admiration were expressed, and the
Certainty of triumph was expressed. Furthermore
It was desired that the League of Nations would finally be created, to which
but only those states that are freemasons are allowed to join.
are led by Russian governments! It is noteworthy that
earlier by the French Parliament, the Masonic Ab≈
orderly Br.. Lebey (Secretary of the Great Orient of Frank≈
(rich) the preparation of the foundations for this League of Nations over—
(had been worn.!) The “certainty of triumph” had
so the Freemasons worldwide already in September 1918; undoubtedly they were
The very best news from Germany and from Austria-Hungary
arrived. How the collapse was prepared is discussed.
The Social Democrat Vater addressed a meeting of the
Workers' and Soldiers' Council Magdeburg: "This revolution is against us."
"The lution didn't come as a surprise," said Comrade Father;
"Since January 25, 1918, we have been carrying out the revolution according to plan."
prepared. The work was difficult and dangerous at the same time, we
They paid for it with many years in prison and penitentiary.
The (social democratic) party had realized that the major strikes
This would not lead to revolution; therefore, other paths had to be taken.
will be. The work has paid off. We have our people,
those who went to the front, were led to desertion, the
We organized refugees from Jahnen, expelled them with false papers-
equipped with money and unsigned leaflets. We
These people have gone in all directions, mainly to the
sent to the front so they could process the frontline soldiers and the front
They were meant to wear down the soldiers. These were intended to overwhelm them.
running; and so the decay gradually, but surely, took place.
completed.. .“?) Using black-red-gold-rimmed bro≈
Swindlers called for “German” pacifists to mutiny, even assassination.
They rose up, promised the friendship of France, and explained the word
"Republic" as a slogan. The same was done by one in millions.
Postcard with a black, red, and gold corner, discarded from pieces.
On October 5, 1918, the Reich's peace offer was made.
Chancellor Prince Max von Baden. Prince Max von Baden

1) Karl Heise, p. 198.
) Val. “Oſtdeutsche Rundschau”, Vienna, December 21, 1918.

is very close to the Freemasons, because his father, Prince Wilhelm von Baden was a Freemason; he stood as Grand Master from 1859 to 1863. Master at the head of the Grand Lodge of Prussia "To friendship” and stayed with her until 1897, when he joined the entered the eternal Orient, as honorary grand master.") But also Chancellor Max von Baden's peace offer was rejected by the World Freemasonry immediately combated; Br.. Pointdexer spoke in the American Senate, the hope was expressed that the Entente ministers⸗ President Lloyd Georges and Brother Clemenceau, the ceasefire⸗ They will prevent Germany from doing that... And fine colleague. Brother Lodge would only acknowledge such a “love of peace”, the American-French-English army on German The land would be dictated... Like all other expressions of peace. Germany's step was also only approved by world Freemasonry portrayed as a “hostile maneuver” and met with derision and mockery⸗ Rejected.

Some indignant readers will now ask the question: Why? Has the German public been made aware of all these atrocities in the world? Did you learn anything, or almost nothing, about Freemasonry? Why did they clarify? Did the German newspapers not inform the population about it in time? — They weren't allowed to, it was forbidden. Yes, whoever in Could such a brainless idea have possibly occurred in the German Reich? To enforce a ban that only served the enemies, the fatherland But must it lead to ruin? Whoever brought about this prohibition has?? — The German Freemasonry section The German Free⸗ It was Freemasonry that successfully pushed through a ban by the Reich government. thereby the “unfounded () incitement against Freemasonry and the lodge system... was brought to a halt." "In particular, they found The editors of the Catholic newspapers were instructed to... To refrain from accusing the German Freemasons of being in» directly war-mongers ..)

Well, such an accusation has certainly not been made. have been; however, the German Freemasons have been accused of made so that through their silence they protected the actions of the Free⸗ Masons of enemy states seek to cover up and of such a kind Warmongering by enemy Freemasons indirectly supported⸗ This accusation is unfortunately all too justified! Indeed, Even the German Brother Dr. Wilhelm Ohr noted that the German Freemasons, the constant attacks of the hostile Grand⸗

gi SC e Fr. Z.“, May 1919 p. 50.

2) Cf. “Wr. Fr. Z.”, May 1919, p. 52, according to a communication from the Freemasons≠
French newspaper “Auf der Warte”.

The oriente had always only been repelled "extremely weakly"! The feeling
Freemasonic affiliation prevailed and killed every other.
A different feeling. Exceptions prove the rule here as well. Here, the following applied:
It's time to show our true colors: Is German Freemasonry true to its principles?
Essence, in its spirit a completely different one than the Anglo-American≠
fche, french, italian, Serbian etc., then she would just have the table≠
cloth between himself and the differently kindred hostile brothers torn apart-
She had to cut it. She didn't; therefore, everyone is free to do so.
To think one's own opinion and also to say it out loud: The German Free—
Freemasonry is known for its silence and concealment.
ſpielens mitſchulig an dem Zuschumbruch, mit-
guilty of the misery and annihilation peace,
who condemns the German people to servitude. And doesn't have to
In the heart of every German lies a feeling of outrage.
he reads how the German Freemasons are already actively involved in it
find, to re-establish old connections with our mortal enemies-
Take it? Yes, some of it has already been taken!

On the one hand, we learn that the French lodges,
Closed since 1870, they were rebuilt in Alsace-Lorraine
and the German Freemasons had to flee from there; on the other hand
But we are informed that in the venerable city of Cologne a
an English field lodge was established, “in which German brothers also
"travel". 4)

Truly, the Germans are, in national terms, the
Most negligent people in the world!

What can be said about "national consciousness" after such findings?
The German Freemasons' position needs no further explanation.
will be. The German Freemasons, however, prefer to deal with their
To determine with certainty whether they are so miserable and shameful
Whether or not they want to continue playing the role.

After the war, a number of Freemason congresses took place.
found flat, of which the last, the annual meeting of the Great—
Lodge of France on September 22, 1922, of particular importance≠
It was likely to be. Under the chairmanship of General Gerand, the
Congress after settlement of internal French affairs two
Reports on international relations. One concerned the
The announcement, which was received with great applause, that the Nuremberg lodge
"To the Rising Sun" the actions of the German military regiments
disapprove?) The other announced that in Geneva (! League of Nations! a

r. Fr. Z.”, August 1918, p. 23.
d the old nest-foulers at value 1! Compare the following interesting
Fact: The Grand Master of the Grand Lodge of France was, until the aforementioned congress

The Freemasons' League was founded, which includes representatives of all lodges. includes, but excludes the German and English ones. The first One is not accepted until they have crossed the French lodge thresholds. If they have kissed remorsefully, then they may "participate" make" of "the blessings" that "come from the human and military- fraternity flowing here.”1) The others want the atheist basic⸗ The situation is not so official with regard to bigoted Englishness. recognize, as the Romance lodges do. In any case, it was thus... the international Freemasons' alliance reaffirmed, organized. But in Berlin, a newly published newspaper wrote about "deepening" republican politics” on the same day (September 22, 1922): "While there are millions of people who see the republic as a a very valuable and sublime gemstone, but whose well-being the well-being of humanity and world peace is more important than the Republic. Therefore, if democracy can develop on its own merits proves incapable of uniting the German tribes into a single, unified entity under state co To merge, yes, that would be the lesser evil, this goal on the, of course terribly painful detours via the cuirassier boot and the to have to hope for the removal of the saber regiment. Perhaps it even is A world republic would be much easier to achieve through a through world tyranny, which initially targeted the small states, large⸗ has shattered the loudmouthed braggart ().“?)

So: the world republic is the self-evident goal. And A “simple” means to achieve this is the – world revolution.

On the same day, however, international Freemasonry maintains its [unclear] Paris held its meeting, at which the same world republic was discussed. Will. Connections?

Of the many Masonic congresses of recent years, (apart from the aforementioned Belgrade meeting of three) especially the Basel conference, which had been carefully prepared and on which the French “brothers” have now achieved their war aims were, who played the role of peace apostles. 308 representatives from all over the world e They held a “peace” rally on August 30, 1925, in which they referred to a declaration from 1902, which established a friendship between Germany and France as the target of Masonic be–

Bernard Weillhoff (as Dahlen's "Calendar for Freemasons" 1922 describes him; the

"Bayer. Kurier" writes the fine name Wellhoff. (October 9, 1922) The Grandfather
The Nuremberg lodge is called – Wellhoff. Probably both are Brothers... from
Tribe of Jacob.

Br. O. Caspari: “What is Freemasonry”. Leipzig 1889, p. 34.

>, “German Republic” No. 4, 1922.

had placed it there. When nothing happened from 1902 to 1925.
It happens!

This audacity was praised by Brother Lennhoff (Great Ludwig of Vienna).
and Br. L. Bangel (Orient, Frankfurt) as a true act of peace⸗
recognized. Unofficially, representatives of the old Prussian Great—
logen present. .

All sessions of Masonic conferences are undoubtedly also included.
to include the League of Nations. Never has this been clearer,
as when Germany entered under Br... Stresemann's leadership.
The chairmen were Br... Nintschitsch, the Yugoslavian
Foreign Minister, that is, the very representative of the country which
opened the World War with the Freemason murderers in Sarajevo,
and Br... Affonso Dacosta, the previously mentioned Portuguese-
Giessen masons and German-haters, on whose incitement the fitting⸗
The number of German ships taken at the beginning of the World War declined.
And Br... Stresemann knew exactly who he was dealing with.
had: he deliberately wove the phrase into his speech
from the "divine master builder of the worlds", a standing Masonic
Idiom (the great architect of the universe). These facts
had caused great outrage in Germany, not least in
old Prussian lodge circles, which, according to Stresemann's speech, he—
neut international relations with our mortal enemies,
Stresemann was one of them. These attempts at denial failed.
On the one hand, the “humanitarian” Masonic circles around the “Ber” voted in favor.
“liner Tageblatt” and a humanitarian brother was careless enough,
fine “indignation” at the rebellious Brothers… publicly expressed
give. In the aforementioned newspaper, he specifically highlighted the fact that
Br... Stresemann stood "under the sign" and the French
Stresemann would have made gestures well-known to bricklayers.
used a secret language that was apparently designed to prevent
to be kept hidden from the German people. And to this
The peculiar representatives of Germany responded, as the “BV. T.” from⸗
emphatically highlights the Freemasons Briand and Chamberlain! *)

Moreover, a well-informed body like the "Wiener"
"Freemasons' Newspaper" the causal connection between lodge
and the League of Nations in the heat of a battle with the "Germania" itself
granted. Their editor-in-chief, Br... Lennhoff, wrote on the occasion of

the defense against some attacks by the aforementioned central newspaper (No. 6,
1927): “Certainly, on one point the people who are together…”

1) The disturbed lodge circles later attempted not only to challenge membership
to deny the aforementioned individuals' membership in Freemasonry, but even their Masonic
to deny the existence of the League of Nations altogether! Something that, thanks to other
To describe the statements of the Brr. .. as a misleading practice is.

Some wartime meetings of Freemasons. 8467
I suspect a connection exists between Freemasonry and the League of Nations, quite rightly
The League of Nations as such is based on a Masonic conception.
" sprang from." |

This now provides conclusive proof of the nature of an In⸗
situde provided, which is run by men who are in first place
Lines are to blame for the monstrous collapse of Europe and
to dare today to present oneself as a bringer of peace.

The organic will of all nations rebelled everywhere against
This increasingly obvious lie of the Geneva Confederation.
Germany's entry further enhanced its reputation.
also his power. And it was the Freemason Stresemann who
participated in this.

XXV.

Wilson's Masonic peace program.

That the Freemasons bear the main responsibility for the outbreak of the
The blame for the World War is likely to be placed on this grounds.
Explanations for anyone who wants to understand the facts without prejudice or influence⸗
The behavior must be examined and appear sufficiently clear. One must do this.
bear in mind that only a portion of the publicly available evidence in
our representation could be used and that, if one considers all
Freemasonic periodicals, brochures and especially the ver⸗
access to closed secret archives containing the evidence
could be multiplied a thousandfold.

However, it should be emphasized once again that it is important to the Freemasons⸗
seemingly not about a world war with its terrible consequences⸗
It was not about armies and devastation, but about a world⸗
revolution, which challenged its ideals, especially the overthrow of the European
Realizing dynasties and the introduction of the world republic
should. If this line of reasoning is correct, then it should also be possible to achieve t
The final result needs to be confirmed. So Wilson would also have to be confirmed.
The peace program, which marked the culmination of the war
presents conditional historical development, in its main demands⸗
wrestling corresponds to the Masonic goals, all the more so,
when Wilson himself was a Freemason.

When the claim was made that Wilson was also free⸗
When the Masons were accused, lively protests arose in German lodge circles.
Today, this fact can be considered proven.

When Wilson arrived in Brest, he was met by the Br...
Taugourdeau welcomes; the lodge “Fidélité” held an event on the 10th of November.
November 1918 a meeting in which Br... Lucien Le Foyer, ebe:
former Member of Parliament of Paris, on the politics of “our brother,
President Wilson gave a lecture”;) the “Masonic
The Algiers Monitoring and Action Committee” sent Wilson
the so-called “Depeche Algérienne”, which read as follows:
"The moment you arrive on French soil, send
the Freemasons of the four lodges who met on December 8th
Algiers their famous brother... Wilson (to their illustrious brothers)
Wilson) their brotherly respect (homage) and most vivid

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1 Bulletin hebdomadaire des Loges de la région parisienne 1er au
November 15, 1918.

Congratulations on his Masonic work during the
War for the rights and freedom of peoples.” !) Wilson
The secretary replied: “Paris, December 17, 1918. — The
The President has asked me to convey his deepest respect to you.
to speak in praise of the kind words spoken upon his happy arrival,
which they expressed in the telegram of December 13th."

Furthermore, it is noteworthy that Wilson, on his European tour
in Genoa, where he laid a wreath at the statue of Mazzini.

These remarks should end the dispute over Wilson's 3u-
Membership in Freemasonry is considered to be completed.

Let us now take a closer look at Wilson's "peace" program,
Thus we find that the main points of Freemasonry
minds are permeated. However, there is also a whole
A series of provisions that obviously do not make any sense together⸗
These are, however,
only those that the war itself has made necessary and that are just as good
might be included in any other hostile peace proposal.
These should therefore not be touched further.

However, the very first point of Wilson's program is
Remarkable: Publicity of the peace negotiations
— a slogan for the unjudgmental people of genuine Freemasonry
Imprint. Especially those who do everything in secret, who...
Brothers bound by oaths and vows to the strictest secrecy⸗

duties, call for publicity, in order to then, when the seduction of the
Massen succeeded in continuing according to the “tried and tested” system⸗
work. Thus, the Paris Peace Conference immediately went to
At the start of their negotiations in January 1919, they declared that "tech⸗
For niche reasons, a public presentation of the deliberations is unfortunately not possibl
It might be possible!

The situation is similar with the second point: Complete freedom of
Shipping! Also a resounding buzzword, because self-defense⸗
This demand, in practical terms, refers only to those peoples who have submitted to the
by the Jewish-Masonic "Frankf. Ztg."
have not been subjected to "Anglo-Saxon world domination", under which
Of course, the victory of the Jewish stock exchange in New York is to be understood.
The awakening Türkiye and other movements in the Orient, which
Those who seek to subjugate the world political forces will be thwarted by them.
Hopefully, that will thwart their plans.

Published in the weekly magazine "Die Schildwache", Olten, Switzerland, No. 16
dated January 17, 1919.

See Le peril Judeo-Maçonnique. Paris 1921 p. 85.

Hoser, Freemasonry. Regensburg 1922, p. 77.
) 1922 No. 108. See last chapter.

Point 4 calls for the abolition of militarism,
a demand made countless times by Freemasons and at
was posed on every occasion. In the rally of the colonel
Council of the French Greater Orient of December 13, 1914, states
It explicitly states that Prussian militarism at any price
must be destroyed. Mind you – the Prussian military.
Tarism! Today it is clear to every sighted person that the fran⸗
Czech militarism – which already before the war divided the people into
France was burdened 82% more than Prussia was in
Germany did – proliferating in a way that defies all the words of the Brothers...
Poincaré and his associates are being proven wrong. The new barracks in
In occupied territory, they speak a more vivid language than all words.
Previously, there was one German soldier for every 30 inhabitants; today, there is one fo
a Entente soldier.

Point 8 concerns Alsace-Lorraine, whose return
is demanded of France. This too is a Masonic demand-
rung, which has been raised anew over the last 40 years and even
was strongly advocated in the presence of German Freemasons.")

The demand of point 9, border correction against
Italy also corresponds to the Masonic principles, as

They were already taught by Grandmaster Mazzini half a century ago
erected and fundamentally approved by all Freemasons of the world
were approved.

The desire for autonomy is exactly the same.
The peoples of Austria-Hungary made a demand that could be met at any time by
openly and unashamedly to the Freemasonic brothers on both sides
was collected.

The division of Türkiye, point 12, is also part of it.
Freemasonic thought. Br... Mazzini already asked before
50 years ago: "Two great empires shaped Europe."
Buildings of despotism and the denial of nationalities⸗
to uphold the principle: The Austrian Empire, which in its
The European China represents an unshakeable rigidity and that
Turkish Empire, which is seen as a representative of the Asian principle and as
The papacy of the East stands in the way of European progress.” *)

Finally, the 14th point: Unification of all nations.
mutual guarantee (in other words: to the “peoples⸗
bund“, to „World Republic“ or „Pyramid of Republics”) is like this⸗

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1) See the speeches cited several times at the centenary celebration of the Revolution-
lution of 1789.
) Mazzini, Opera XIII, 178/179.

spoken of a Masonic nature and was based on the Masonic
Conferences of the last 30 years have been discussed so often and so thoroughly,
that there is probably nothing more to be said about it.

What this brotherhood of nations actually looks like is shown by...
The present reality for us: hunger and misery, ruthless
A peace imposed by force! And all this after and despite our
drove out their own “despot” and made this Masonic demand:
have filled up to receive peace and bread from Wilson's hand.!)

Before the war, there were frequent arguments about whether the Freemasons
the whole earth as a unified world federation with equal rights-
To grasp aspirations and shared goals, whether free or not. From measure⸗
The first estate of German Freemasons was repeatedly awarded to the first estate.
This point was emphatically represented. It is worth recalling the statement...
of the Grand Master Brother Gartz (Grand Lodge of Freemasons)
of Germany in Berlin), which expressly affirms the unity of the Free⸗
Masonry was emphasized despite the diversity of its forms. Furthermore, it was
They referred to the highly respected German Freemason Brother Ludwig.
Keller, who in his important works on history and the
The essence of Freemasonry has always been the idea that it should be a

Unity to sit upon, which stretches over the whole earth. *)

Now the day has come that the Freemasons have long awaited–
waited, so eagerly anticipated. The day when, to meet Br.. Fran:

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1) Anyone who seeks insights into Jewish–Masonic mendacity and deception of the people
Anyone wishing to obtain this should, in addition to the "Frankfurter Zeitung," especiall
Recommended reading from the newspaper. Regarding the scam involving 14 points.
She wrote before the Washington Conference in December 1921: "...what a
The difference is from the time three years ago when President Wilson crossed the ocean,
to bring peace to Europe. It was quite an event at the time.
of suggestive power, which fills all (1) hearts with joyful anticipation
fulfilled. After a horrific night of war, the new morning seemed to usher in a time of pea
Reconciliation dawned. But Wilson disappointed the world. His noble
Will was too weak to carry out the deed... Wilfon announced
Programs without considering the possibility of their implementation
give. Thus his high principles were shattered by the harsh will of the nations.”
(December 12, 1921). If one were to assume that the "N ZZ" fet the
People who allegedly brought down the "high principles" are angry, so it is known
One cannot see her character. Lloyd George remains for her the "eternally youthful".
statesman” with “indestructible optimism” (November 16, 1921); the French
The national holiday is mentioned with almost religious devotion (ibid.); the “victory⸗
"rich reconquest of France" at the anniversary of Chateau Thierry with
Thoughts of deep emotion (July 20, 1921); the “heartfelt boldness” of
The French praised Clemenceau and spoke of his “inner greatness” (October 7).
1922). German national sentiment is, quite understandably, nothing but "all–German chauvir
"nism", the Uerde: bung of Upper Silesia is considered a just act, and will – Luden⸗
Dorff was blamed for it (October 27, 1922), etc. The fraud is inextricably linked.
further away.

) See especially the fine prize essay “The Intellectual Foundations of Freedom⸗
masonry . ..“ Jena 1911.

To speak to Kolin, “all the disinherited are freed, all injustices are rectified.”
atones, abolishes all privileges, restores all violated countries to their true selves⸗
"They should regain the right to determine their own affairs." So now "all
Grand Lodges and all Grand Orients of the world meet in one university⸗
Comradeship in the United States. The divisions and the national...
"The boundaries by which Freemasonry is divided" have disappeared.
the. The “glorious future ideal” that the Freemasons envisioned⸗
What was hovering has now been achieved.

Truly, this glorious future ideal, which Brother Fran⸗
Kolin on July 17, 1889 with such enthusiastic enthusiasm⸗
He declared it was worth the sweat of these noble people!

XXVI.

World capitalism, Zionism, Bolshevism, Freemasonry.

We are currently in the midst of a time in which the international allied financial powers are preparing to claim victory over all peoples to fully exploit this. In a whole series of world conferences (Washington, Genoa, The Hague, etc.) will be involved in the preparation of a World government worked, as did Walther Rathenau in Cannes advocated it. This leader of Judaism in Germany said Back then: “The path one wants to take seems right to me: an international syndicate, and indeed a private syndicate.” !) Above all For the purpose of their "development," a private company should be established for the pe several high-net-worth individuals are in whose hands the well-being and woe of the world has to lie all over the world. Some philistines, who the Forces of today's politics, overwhelmed by all the lies and deceit of his demo⸗ unable to see through the kratish or other stomach leaf, This claim will seem fantastic, so that it is useful It is likely that some voices of the increasingly confident and brazen High finance should be noted.

The all-Jewish “Frankfurter Zeitung” wrote: “Regarding the dependency, in who in America the party machines (not one, but all!) are located – under Wilson this dependency almost a perfect one – one might now assume, that reason has all the more free rein in the United States will have." ?) He knew about the nature of the Genoa Conference the same paper reported that it was "organized capitalism", Yes, "capitalism in its purest form".3) It is called Upper France Cold: "In France, high finance and big industry are actively pursuing policy." and wholesalers, because for them politics is simply part of business. " belongs." !") As far as England is concerned, the "Frankfurter Zeitung" stated in a Polemic with Stinnes states that of all conversations with English Government officials “a number of men in the city” Be⸗ (divorce would know, “just as it would be in Germany”)

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1) Berliner Tageblatt No. 27, 1922.

4) October 9, 1922. Evening Paper. Why reason should come when the e⸗
The same master rules, it remains dark!

2) January 7, 1922. Evening paper.

) March 4, 1922. 2nd Morning Paper.

5) February 8, 1922. 1st Morning Paper.

The "NNZ" knows about the Washington conference before the
To report on the world situation, the word of the "leading American".
"Financial people" are "of particular importance today," as the circle
represent those who “have a determining influence on the course of events (1)
"Exert influence." The Jewish-Masonic newspaper refers to this as follows:
These financiers; they are Lamont, Otto Kahn and James Speyer,
who speaks of America as the “great creditor nation”.”)

Thus, the great “Disarmament Conference” of Washington≠
sound in the large hall of the association of the "Daughters of the American
“Revolution” opened.” President Harding gave the opening speech.
Harding was not initially a Freemason. But when he became president
Upon becoming a member, he entered the lodge, an outward sign of recognition.
a power that, identical with Jewish high finance, controlled America's
Fate is "perfectly" determined.

Harding's speech was therefore also one of sentimentality.
A drippingly sanctimonious Freemason sermon, just like it's written in the book.

The duty of the conference is fraternity. All men≠
India desires disarmament and demands that the war be ended outside-
half of the law is posed (which he himself has always taken care of).
has!). “We have gathered here to show compassion for humanity.”
serve" etc.")

Lord Balfour had come over from England, accompanied by
Brother Anthony Rothschild.") On the "Aquitania" came the President-
Mr. Nahum Sokolow has arrived as a member of the Zionist executive. Already
He was greeted on the high seas by New York's city yacht,
which raised the Jewish flag (blue and white). And the purpose of the
Conference, a “world regulation”, as the “Frankf. 3tg.” said —
It succeeded. The war was "disarmed," meaning "America" took over.
of world politics. Great Britain had to adopt the two-fleet standard.
To renounce, it had to dissolve its natural alliance with Japan.
at the same time, however, that the speeches at the conference before Friedfertig-
Because they were dripping with nihilism, a special study was initiated in the American Se
and the improvement of poison gases was decided!”) When the conference
then, when it ended in January 1922, the German
Language written and appearing in Germany “Frankf.

) November 1, 1921. No. 1559. Cf. the deification of the Jewish
Newspaper magnate Adolph Ochs (“New York Times”), who took Wilson to war
incited. November 8, 1921.

) NZZ, November 14, 1921.

50 Frankf. Ztg. 13 Nov. 1921, No. 847.

) With whom the German Reichsbank representative Havenstein in London to under
had to act, or rather, he begged the person he was asking for "help"!

Local Gazette, December 9, 1921.

Ztg." fest, fie fet die „Begründung einer angesächsischen Weltherr—
It had been a "divided world". But the "torn world" didn't need to worry about that.
to lament, on the contrary: “If the Anglo-Saxon preponderance…”
(brings it back into order), then she will be much more⸗
more of this development can look forward to it.”) The spirit will respond to this.
still praised by Washington as the "spirit of understanding"...

For any sighted person, things are now as clear as day.
The stock exchanges of London and New York find the masters of the
The fate of the world. That is the "order," the "reason," the
“Understanding”, “reconciliation of nations”, etc., which separate us from all⸗
Jewish stock market publications are being misled.

That in fact, in the hands of gold-rich Judaism the
The direction of world politics lies with and already before and during the world⸗
The war's location is evident, among other things, from a situation under the protection
The Jewish Beech, issued by the government in 1918 (before the end of the war),
which has so far only been published in a French translation. It is called
"The Jews among the Entente Leaders." We find there the
Biography of 16 leading Jewish politicians alongside their light⸗
Images. First, Herbert Samuel, the former mayor of
London, present Viceroy of Palestine; then ES Montagu,
Member of Parliament, former special “secretary” of Afquith, wh⸗
End of the war, Minister of Munitions. Furthermore, Rufus Isaacs appears.
Lord Reading, former Lord Chief Justice of England, then Vice-President
King of India, now Marquis and leader of the Liberal Party
(together with the Jewish financier Herbert Samuel); Alfred
Mond, Zionist leader and former Minister of Public Works.
Then Lucien Klotz is mentioned, French Finance Minister.
end of the war; Joseph Reinach, the Dreyfus defender. Then
Br... Sonnino, Italy's foreign minister, who is in first place
who worked for Italy's entry into the war; Luigi Luzzatti, Italian
Ginangminifter; Br... Barzilai-Bürzel, Minister without Portfolio.

Then one of the most important Jews is mentioned: the American-
Niche Chief Justice Louis Dembitz Brandeis. It is said of him from⸗
emphatically, he was one of the "most intimate and most favored advisors"
of the President (Wilson). “Not only was he asked for advice in
all () problems of trade and industry addressed ...,
but his sound judgment was also heard where it concerned the

international situation.” Brandeis was then also at the Top in the drafting of the plan of American policy in Versailles. There Wilson transferred almost the entire management to him.

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1) What does the woman from Frankfurt understand by "order"?
2) No. 108, 1922.

Alongside him – the Hodkapitalijten – the Jewish “worker” was also active. leader Samuel Gompers; furthermore, the high financier Oskar Strauss – former ambassador to Constantinople, chairman of the trade committee⸗ and transport offices, etc. He is said to be "one of the most influential". richest Jewish leader of modern times!” Then comes Bernard Baruch, who was responsible for the entire material supply of America⸗ Having been in charge of the war, he had “blank check” over "All industries of the United States," the book says.") From Otto Kahn, the "German," is assured that he is a most loyal advocate. of the Allied cause, and also a French Legion of Honor. Abraham Elcus is also mentioned, former ambassador to Constantinople and, To conclude this little round, Paul Hymans, the Jewish first President of the League of Nations

It would be going too far to list all the leading Jews of the bank here. and the stock market world by name,?) the symptoms of hay fever The current state of the world is already clear enough. Now, in addition, that all these Jews are Freemason leaders. And they sit in... mostly in the leadership of the Freemasons' order B'nai B'rith. This order is known in Germany as the "Charity Order". "That fine central political, and indeed Jewish political Pursuing goals is self-evident, and the "development of “The highest interests of Judaism” is what he himself describes as his goal.”) He therefore also earned the praise of the Jews. Thus writes the “Tribune Juive”, he deserves one of the top spots, he is always were willing to cooperate in “any useful Jewish cause.”

The leadership of this organization, which comprises 426 lodges worldwide, Secret societies include Br... Morgenthau (formerly American Botfafter in Konstantinople), Brandeis, Mak (Zionist, judge), Warburg (Felix, brother of Max Warburg in Hamburg), Elkus, Alfred Krauss (1st Chairman), Schiff (now deceased, perhaps also his) (Son Mortimer meant), Louis Marshall (Judge) uf.)

) See "The International Jew," Vol. II. Hammer Publishing House. – So that no Misunderstandings arise, Fet notes that this is not an apocryphal matter.

It concerns writing. The "CV Zeitung" (organ of the Central Association of German State-citizens of Jewish faith) describe it as a "private printing" intended for a "narrow circle" 7 had been, and finds that they were free in a "simple () tone" held. No. 14,

) I . a Foreground and on the 'large collection of facts at Alfred Rosenberg, "Anti-State Zionism"; also, "The International "Jew" Vol. I and II; Winzer, "The Jews in England"; the "Old France" Paris, 5 rue du Pre. aux Gleres; the "Revue Internationale des Sociétés sécrates. Paris, 96 Boulevard Malesherhes,

General Handbook of Freemasonry. I, ©. 112.

*) February 25, 1921, from the Jewish Chronicle No. 2703.

*) La vieille France. April 14, 1921. p. 11.

It should now be noted that this order, B'nai B'rith, is based on the principle⸗ This directly contradicts the law of Freemasonry. This fundamental law consists in the denial of the difference between race, nation, and community. federation etc. within the "one chain of brothers". The Freemasons' Order B'nai B'rith is purely Jewish, it doesn't accept Germans, English⸗ countrymen, Muslims, or Japanese. Nevertheless, he will be treated differently. knows! This too is irrefutable proof of who holds the ladder. including the other Freemasons. This entire book has led to Enough has been shown.

The German Grand Lodge Association attempted to counter the sting in 1887. to lock, and described the Jewish order at that time as a secret-society. Later he backed down and the anti-Masonic Freemasonry is persona grata, a taboo, a noli me tangere, a sacred brotherhood, to which the German Brothers belong. (3rd Brotherhood) Schwabe) He received accolades. The folly and — fearfulness It seems that mankind has no limits!

To all these things, there is now one more, which is... The real problem of today's world politics (and of this work) forms: it is the already open cooperation of the leaders of World banks and Freemasonry with the leaders of the allegedly anti-capitalist world revolution. Is the goal a world republic? Does revolution or world revolution represent a means and play a role? Freemasonry plays such a world-dominating role as is claimed, This must also be proven by many facts, if⸗ just as it goes without saying that only posterity will know everything individually able to fully grasp it.

Now, in the course of our considerations, we have at step and kick saw that big capitalists and "proletarian" politicians in

They work together with truly touching harmony. Just look at them!
Br.. . Vandervelde, the famous Br... Samuel Gompers, the
Brother... Hervé, the brother. Oscar Cohn, etc. The whole of Marxism
has been supported by pan-Jewish high finance for decades
Movement.

This has its very natural causes. For that against the
political game undertaken and the economic development⸗
If opposing forces were to emerge, the representatives would have to
to say to high finance. It therefore came down to the management of such
to get hold of emerging movements, or to create such movements oneself
to launch in order to render them harmless (for fic), which are entitled⸗
But the outrage was diverted to other circles. For decades.
This planned work now proceeds, and so it happens that almost
the entire major Marxist press almost exclusively written by Jews

is directed by them, or devoted to them, or directly dependent on them⸗
gigen “workers’ leaders”.)

In all the Entente countries, this has been the case for decades.
Lodges opened that served no other purpose than the workers⸗
to exploit leaders for Masonic purposes. The lodge names
Only these things reveal the purpose of the exercise to anyone with insight. For example..
Are there lodges in France with the following names: "L'Aurore"
Sociale”, “Les Amis du Peuple”, “Sociale”, “L'Action Socialiste
de France“ etc.

The same is true in other countries.

From the glorious era of the "Bavarian Soviet Republic" there are still...
The following “most luminous” Brothers . Freemasons of grateful posterity
According to tradition: Br.. Toller, a Jew, a “talented” poet, for whom
The well-known Brother Hermann Bahr really put his heart and soul into it, when
he was to be punished with death for fine “heroic deeds”; Br..
Leviné⸗Nißen, Jew; Br.. Venten, Jew and instigator of the lower⸗
pregnant hostage murder; Brother Tobias Axelrod, Jew and Illuminati;
It was these three Jews in particular who were bestial human beings
have hired for numerous assassinations. Furthermore, Br..
"Dr." Wadler, a Jew, his real name is W. Adler; Br..
“Dr.” Erich Mühsam, Jew, Master of the Chair, son of a rabbi
biners, and finally Br.. Fechenbach, Jew, Privy Secretary of the
Brothers .. Kurt Eisner; he belongs to the Munich Lodge: “To the out,
"going light on the Isar"; hopefully this lodge is middle—
Meanwhile, a light has dawned. ?) Countess Henriette Fischer
von Treuberg, née von Kaufmann-Asser, the intellectual Be—
Councilwoman Kurt Eisner, a Jew, must not be omitted from this list—
to be mentioned again. Besides the previously mentioned personalities, there were
during the beautiful era of the "Council government" there were still quite a number

“Highly talented” Jews, regarding whose membership in the
Freemasonry is not yet definitively established; the following belongs here:
praised Socialization Minister Dr. Neurath from Vienna, then the
The oft-mentioned Mr. Gustav Landauer, and also the Mr. "State-
n for southern Bavaria Dr. Ewinger; whether this and more

One should not forget that the "Frankf. Ztg." and "Berl. Tagebl." have editors,
The registered members of the Social Democratic Party are: Philipp Scheidemann
On the other hand, he writes excerpts in the "Frankfurter Zeitung," for example, on Januar
then: had this capitalist newspaper enthusiastically praised the 1918 revolution,
What if it hadn't known that high finance would be spared from it?

I am unable to verify these statements by Dr. Wichti. Furthermore...
Felix Fechenbach's activities, who worked for a Jewish-English spy agency in Rotterdam
5 delivered and was sentenced to prison by the Bavarian People's Court,
This also speaks volumes about certain international connections. EB

That several other Freemasons are, is factually irrelevant; the formerly ge⸗
The cited documented cases should already be proof enough for every reader.
have demonstrated that the entire glorious "Soviet Republic" was a work
Jewish-Masonic “swindler of the spirit it was” ijt!

The situation is currently worst in Russia: There they are practicing
550 Bolsheviks ended the reign of terror; among them were
447 Jews.!) Almost all other proletarian leaders find the
Both of the greatest tyrants of Soviet Russia were Freemasons. In the lodge
"Art et Travail" in Paris has always attracted the most radical revolutionaries.
Shelter for the whole world. On February 6, 1918, the ever-present
The excellent "Libre parole" lecture on a topic mentioned above.
Lodge meeting of the Temple Work of December 24 (1) 1917. The
The venerable Br... Rogiéres of the "Jean Jaurès" lodge stopped
this day on Brother Lenin and Trotsky (Braunstein) a
great praise.

Trotsky's close connection with Freemasonic circles came
ua immediately after the outbreak of the war in his work "The War and the
International” expresses, in which he quite clearly the “Con⸗
united states of Europe as the foundation of the United States-
'ten of the world' demanded, i.e., the world republic.

From this purely Jewish⸗Masonic⸗political face⸗
The point to consider is Bolshevism; with a host⸗
He has nothing to do with the business program. That was just the
A side of bacon for the proletarians who are being led astray. Now the circle is complete.
Run completed in Russia: the Russian factory and land
Owners were driven out and killed; international [entities] have taken their place.
Trusts stepped down (Trotzzy is a member of several as a board member); the

The financial administration is in the hands of a Jew named Aaron Scheinmann.
And the high finance of all countries is doing everything to prevent Jewish violence.
government against the Russian starving population to be punished.?) By hun≠
May only one testimony stand here, one that in its unveiled
Hohn clearly demonstrates how far we have already come.
The all-Jewish-Masonic "Frankf. Ztg." writes: "They want
Not showing the opponent any favors in Moscow, but even less so
They want to show them to their own followers. Because there are among
This constitutes a significant part, which is not covered by all the twists and turns.
the Soviet government is pleased and the one smooth () connection-

) See the citation by name in "Jews in Russia". Translation in
“Reichswart” of Count Reventlow.

) See the numerous documents on this topic in A. Rosenberg: Pest in Russia.
German People's Union, Munich. Extensive photographic material complements the text.
shocking information.

dung with Western capitalism as a price≠
would view the imposition of Bolshevik principles. Against them=
One must save face, and that is why one asks
to them that further concessions to capitalism were out of the question
are ..., and that Russia should not be turned into an object of exploitation.
"I will do this for a large capitalist syndicate." !)

Regarding Hungary, the fact should first be established that
the Hungarian workers already in 1914 on a workers≠
Congress expressed the demand that the socialist leaders must
Resigning from Freemason lodges: One more piece of evidence,
that in Hungary, too, the workers' leaders are Freemasons; they
They promised it; whether it actually happened remains more than questionable.

On March 22, 1919, the Hungarian Soviet Republic was proclaimed.
directed; their leaders were Freemasons, such as the teaching≠
minifter Br.. Kunfi (read: Kohn!), Br. . Jaſzi, the nationalities-
minister, Br.. Agoston Peter, Br.. Lukazs, the son of a
Jewish millionaire in Budapest, Br.. Servant-Denes Zoltan
and especially Br.. Bela Kun (pronounced: Kohn), the notorious criminal,
who still today enjoys the special protection of the Austrian Re≠
government delighted!*) The council government consisted entirely of
Jews; the most well-known names are listed here as a lasting reminder.
Nailed down: The bloodhound Tibor Szamuely; the “President of the.
Governing Council" Alexander Garbai (S Grünbaum); Boſtanzi
(= beehive) for the military; Ron ai (rose stem) for the
Law; Varg a (S Weichselbaum) for money matters; Vince (S Wein-
Stein) for the capital; Moritz Erdelyi (— Eisenstein) for the
Nutrition ()): Bela Vago (= Salzberger), Bela Biro

(= Beehive No. 2) for the police — all of them were Jews.
Only Oskar Czerny was — allegedly! — not Jewish, but was convicted⸗
The robber and murderer had the certificate of competence, the “councils⸗
Nik, who was a member of the “government” in Hungary, also performed excellently. Nik, to
Commander of the Bolshevik security guard, was a robbery⸗
murderers, like any of the 6000 “Lenin boys” Br..
"Bela Kun's idea that almost everyone was a murderer."

1) March 15, 1922. Editorial.

4) Dr. Haus Eifele, “Pictures from Communist Hungary”. Tyrolia Publishing House,
Innsbruck, 1920. p. 6. That the connections were of the aforementioned kind is evident fro
the two-volume work “A szabadkönnvessig bünei”, published in autumn 1922
(The sins of Freemasonry) evident, which after the throwing down of the
The confiscated material from the Hungarian Soviet Republic is based on this.

That there is also a purely communist branch of Freemasonry
The German Freemason Brother Ernst Freymann confirms this in his fine writing:
“On the paths of international Freemasonry” Page 3.

9) See “Pictures from Communist Hungary”, p. 23.

The 134-day rule of the communists has left the Hungarians with:
It caused immense damage: Many thousands of innocent victims were
murdered in the most gruesome way; the Jewish leaders, on the other hand
have gold, jewelry and precious stones worth 3000 million⸗
Lion crowns stolen and brought to safety! 197 million!
Kronen flowed to Austria for communist propaganda work;
The communist Tomann alone demonstrably received min⸗
(at least 450,000 crowns) It is also noteworthy that
Immediately after the proclamation of the Soviet Republic in Hungary, a call was made.
appeared: “Peoples of Israel!”, in which the Jews were called upon⸗
the, in the sense of the promises of their prophets of all Hungary
To seize possession. Also, that during the street parades and at all:
Common flags besides the red revolutionary flags only the blue ones⸗
The fact that white flags of the Zionists were tolerated is highly...
"significant."

When one considers these connections, then it also becomes clear that...
to the skeptic the much-maligned protocols of the "Wise Men of
Zion”, as it was already called in 1902 (1) in Russian, as a negotiation⸗
Report on secret sessions at the first Zionist Congress, 1897
to Basel, were published, in a strange light he⸗
Seem. Because the truly monstrous things that were considered at that time
Plans of Jewish political conspirators could be considered valid, they
These have largely become facts of world politics today.
The agreement is so astonishing that no one can deny it.

can deprive the eye of appearances. Thus, this book is in all
It was translated into cultural languages. That the Jews did everything to protect their
Preventing its spread goes without saying. It was first
Bought up, then ignored. When all that failed, they brought in a
One "witness" after another, to present it as a hoax; one
Ihaffte brought out old books to prove that it was a plagiarism.
All for nothing. The "witnesses" were led away in a terrible manner, the others
Attacks proved unfounded, thus improving the situation of the Jewish
Defense only worsened.")

As for Freemasonry in detail, it is worth noting that...
that the non-Jewish Brethren, who today believe they are in communion with the Hebrews
To be able to gather the conspirators together and gather their sheep, the following
Keep these lines in mind:

1) Dr. H. Eisele: “Pictures from communist Hungary” p. 113.

) Ibid., pages 7 and 8.

5) It is not possible to discuss the entire dispute in detail here. See:
on this: L. Fry: L'Auteur des Protocols Achad ha-Am; Mer Jouin “Le Peril Judeo”
Maconnique" II and the related essays by Count Reventlow in the "Reichs⸗
"Wart." Also the writing by A. Rosenberg: "The World Conspiracy Congress in Basel."

"Once we have finally achieved full dominion, we will
to ensure that no conspiracy is hatched against us (Jews)⸗
Wars can take place. We will relentlessly pursue every one.
to be judged, who turned against us with a weapon in his hand and
our rule rebels. Every founding of a new secret society
The federal government will also be punished with death. The now be⸗
established secret societies (Freemason Grand Lodges), which are probably good for us all
are known and have rendered and continue to render us good service,
We will dissolve them all. Their members will be sent far away.
Europe will be banished to continents farther away than Europe. This is how we will primar
deal with those non-Jewish Freemasons who are too deeply involved
the secrets of our lodges have been leaked. But who from
Anyone who is pardoned for any reason must live in constant fear of the
Expulsion lives.

A nice perspective for the scoundrels who, in order to gain their personal
to satisfy their ambition, to place their country in the hands of the Jewish
High finance and its representatives laid down the law. In Soviet Russia,
Implementation of this principle has already begun. Whether
Whether this will also succeed in Western Europe depends on insight and the
will of his peoples.

But apart from these, many seemingly only theoretical—

trachtung: the facts of today, the Jewish outrageousness-⸗
Today itself gives us enough examples of the sad state of the world.

On September 1, 1921, the 12th Zionist was born in Karlsbad.
Congress opened. Not with the sound of a bell, but (as the
(as reported by "Neue Freie Presse") with the three Freemasons
Hammer blows! Among others, the following sat on the board of this congress:
Jewish socialist engineer Kaplansky, who in a speech to the president of the
Zionist World Organization, Prof. Chaim Weizmann, slightly ahead-
accused him of not putting enough pressure on the English workers.
The means were used. Weizmann responded to this (in public).
(Assembly): “I knew the value of the power you wielded,
Friend Kaplansky, speak. When the day comes when the letters
and the talks, memoranda and negotiations published-
light can become, so you will be convinced that I am with er-
can look into your eyes with your head held high... .“!) Over a year
But before that, the same man had already spoken words that everyone
Europeans should know. During a visit to Jerusalem, Weiz said-
Mann ua: “We told the leading figures: “We
They will be in Palestine, whether you like it or not. You

) See the reports in the “Jüdische Rundschau” No. 72, 1921.

You can speed up or delay our coming, but it is
It's better for you to help us, otherwise it will...
our constructive power into a destructive, related-
dels, which will set the whole () world in ferment.“”)

Weizmann as representative of the pan-Jewish Masonic Highness⸗
Finance (Rothschild, Warburg, Untermeyer, Schiff etc.) threatened major⸗
Britain is also openly embracing the - world revolution!

This has exposed the great global fraud.
now to all peoples to change the battle front and this ⸗
swearing-in society and their henchmen with the greatest energy the
Turn them away. Before they all leave in disgrace and shame.
If they have been hunted down, there will be no peace in Europe!

1) Jewish Review No. 4, 1920. Further details in A. Rosenberg, “The State-
"Hostile Zionism." German Nationalist Publishing House, Hamburg.

Closing remarks.

CA my Kramarſch⸗Buche I have the New Slavic movement

described as one of the seven main causes of the World War and
Kramarsch was portrayed as their instigator. The events have made me
fully justified and those relevant persons⸗
Possibilities that placed too little faith in my statements,
They may decide with their conscience whether and to what extent they should adhere to it.
to feel partly responsible for the horrific collapse. It has happened again.
once again confirming the old truth that in times of greatest danger
nothing is as destructive as a weak, poorly taught,
A hesitant and clueless government. From my experience at the time...
Therefore, I have nothing to retract from my previous statements; I only want to say one t
I would like to correct this based on my broader understanding of the situation:
the slogans used in the war by the German barbarei, from Prussian militarism, from liberation
of the small oppressed nations, of the struggle for Hu⸗
Manhood, civilization, culture, etc. were not first created by
Kramarsch invented it, but rather drew it from his linguistic treasury.
Br.. Mazzinis took over, which had already been in place 70 years earlier.
(Battles against Ofterreid) used. She finds her way to a strike⸗
words of world Freemasonry have become and there Kramarsch
like many other Slavic leaders, they are among the "knowing"
Being a bricklayer, it is only natural that he speaks the language of his
Ber . speaks.

The present work is therefore in no way in line with the
Contradiction with my earlier book, but rather forms its nature⸗
appropriate addition by providing another major cause of the world⸗
war reveals, which is to be valued far more highly than the
New Slavic movement. Both share the irreconcilable nature of
Hatred against the Central Powers, against Germany, against power⸗
position of the German Empire against the imperial “despots” and
against everything that is Christian; in short – against the “devils”.
“Tonic barbarism,” as they call it.

The Ariadne's thread, which stretched from Prague to Paris,
It necessarily led me to the Freemasons; when I

later received the certainty that Kramarsch was also the three-pointer⸗
That I belong to a brotherhood was no longer a surprise to me.!)

That's how I came to Freemasonry.

Soon word got around among friends and acquaintances,
that I am currently dealing with this matter. And without much ado
To contribute to this, first this person, then that one promised me an interesting...
A fascinating book that I absolutely must read and use. The one
sent a few volumes of the "Herold", another older editions
the construction shed, yet another one procured for me the "Revue Maçonnique", the “Rivista massonica Italiana”, “Freemasons Chro-

“nicle”, then the post brought me a whole number of volumes⸗
Spoken secret literature, whose kind donors I still remember today
I hadn't guessed; then again I received some old vintages of the
"Latomia," in short, I gradually accumulated so much material in
the hand, that I already feared I wouldn't be able to handle the material⸗
to be able to do so. To all the generous donors, I offer my heartfelt thanks—
Many thanks. In addition, I was in contact with more than 20 books.
actions that provided me with new releases and older works.
So I soon had a whole library together, which is currently
which amounts to well over 150 numbers. Approximately 5000 notes that I...
What he made of it at the time formed the preliminary work for the execution.
Much, far too much, I left unconsidered due to lack of space.
because the book had to be short, substantial, and therefore worth reading.
to have a direct impact on the people.

It certainly would have been easier for me to read a few thick volumes of
to write many hundreds of pages, because there was a lack of material.
Not me; I resisted this temptation and kept it brief.
as possible.

I owe many a quote to the expert writings of Her⸗
Mann Gruber, who is among the most accurate and well-read experts on the
Freemasonry is known and accepted by the brothers themselves without verification.
being quoted — a sign of his great reliability. By
other opponents of the Freemasons, from whose writings I have taken passages
Of those who withdrew, Dr. Peter Gerhard (Freemason) should be particularly mentioned.
and politics) and Dr. Brauweiler; I also made extensive use of the
Extensive lecture work: Freemasonry in Austria-Hungary;
Likewise, Dr. Walther's book on freedom served me well.

1) That Kramarsch is a Freemason has been disputed. My statement is based on...
based on the oral communication of a well-informed and entirely reliable
a guarantor who explained to me with absolute certainty that Kramarsch to the
"Grand Orient de France" as a foreign member. This announcement was
Moreover, it has been confirmed to me by another source as being completely accurate.

286 — Concluding remarks.
masonry, from which particularly French sources were taken
were. | |

The Masonic books and magazines themselves are always found
made visible in footnotes or in the text, so that I can inform the reader
which can save a tedious list.

The book had to be written; it was a moral necessity.
Agility. And it had to come from a German-conscious politician.
men, not from a side that could be described as "clerical" or "ultramontane"
or could be suspected of having "Jesuit leanings". The "clericals"
have truly done enough in this area to benefit the population

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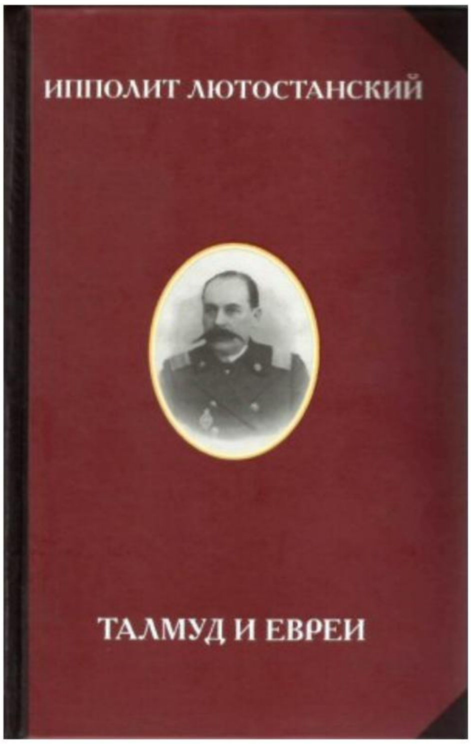
CLASSICS OF RUSSIAN THEOLOGICAL THOUGHT

HIPPOLYTUS OF LYUTOSTAN

TALMUD AND THE JEWS

TOM I


ИППОЛИТ ЛЮТОСТАНСКИЙ
ТАЛМУД И ЕВРЕИ

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MOSCOW
Orthodox publishing house
"Encyclopedia of Russian Civilization" 2009

Dedicated to the memory of the Metropolitan of St. Petersburg and Ladoga John (Snycheva; sk. 20.10/2.11.1995).

I. Lyutostansky Talmud and Jews. Volume I. Edited by O. Platonov. - M.: Orthodox publishing house "Encyclopedia of Russian Civilization", 2009

The Orthodox publishing house "Encyclopedia of Russian Civilization" considers its duty to publish the famous work of the famous Orthodox theologian, member Imperial Palestine Society I. Lutostansky (1835-1915) “Talmud and Jews", in which he explored the influence of the ideology of the Talmud on the fate of the Jewish people. Brilliant theological education received at the Moscow Theological Academy, knowledge of seven languages (including Hebrew and Latin) allowed Lyutostansky to create one of the most outstanding works in world science on history and ideology of Judaism. With the approval of the Censorship Committee, first edition The book was published in 1879, the last - in 1902-1907, and since then the book has not been reprinted, becoming the greatest rarity. Under Bolshevik rule, reading and storing this book were punished by execution.

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PREFACE

Judaism is a religion of chosenness and racial superiority that spread among Jews in the 1st millennium BC. e. in Palestine. WITH With the emergence of Christianity, it took an extremely hostile position towards it. The irreconcilable attitude of Judaism towards Christianity is rooted in the absolute incompatibility of mystical, moral, ethical and ideological the content of these religions. Christianity is a testimony to the mercy of God, which granted all people the opportunity of salvation at the cost of a voluntary sacrifice made by the Lord Jesus Christ, God made man, for the sake of redemption all the sins of the world. Judaism is the affirmation of the exclusive right of the Jews, guaranteed to them by the very fact of their birth, to a dominant position not only in the human world, but throughout the entire Universe.

“And the world passes away, and its lusts, but he who does the will of God abides forever” (1 John 2:17); “God so loved the world that he gave his only begotten Son, that everyone he who believes in Him did not perish, but had eternal life” (John 3:6); "Everyone who believes in He will not be ashamed. There is no difference here between Jew and Greek, because one Lord is with all, rich to all who call on Him” (Rom. 10; 11-12), Christianity testifies to the world, affirming love as the basis of the universe, moral man's responsibility before the Law of God and the equality of all before this law. The Talmud states: “The Jewish people are worthy of eternal life, while other nations like donkeys"; “Jews, you are people, and other nations are not people”; "Only Jews are worthy names of people, and goyim... have only the right to be called pigs.” Similar statements that take the activities of their adherents beyond the boundaries of moral assessments and depriving them of any ethical and moral standards in dealing with other peoples, Talmudism gives a central place, deliberately replacing religion and national affiliation of adherents. Its Satanic Origins The Lord Jesus Christ Himself denounced Him, directly saying to the Jews who tempted Him: “Your father is the devil; and you want to fulfill the lusts of your father” (John 8:44). These origins lost in the depths of centuries. Long before the birth of Christ, the prophets denounced Israel. But in vain. Having lost their state independence under the blows of Assyria and Babylon, the Jews misinterpreted their sacred books, expecting the coming The Messiah, Christ as the King of Israel, who will make them lords of the world. “They, being completely occupied with their earthly significance, dreaming of an extraordinary earthly prosperity, for the sake of this significance and prosperity, for the sake of one vain dream about them, they rejected the Messiah,” says St. Ignatius Brianchaninov.

Obsessed with waiting for a military and political leader, the Jews rejected the true Christ, who came into the world preaching repentance and love. Special them hatred was caused by the fact that, having denounced the Pharisees, Christ destroyed the myth of the Jewish “chosenness of God”, introducing pagan peoples to His teaching. And here are the Jews slandered the Savior before the Roman authorities and achieved a death sentence for him. The result of this sacrilege was the rejection of criminals by the grace of God. The Jewish people, "who were originally chosen as God's people, became a people predominantly outcast” (St. Ignatius Brianchaninov).

But the crucified Christ turned out to be even more terrible for the atheists. Christianity rapidly conquered the world, pushing the dream of domination further and further.

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Then war was declared on the Christians. Christ-haters will not conduct it openly They could - they didn't have enough strength. Their weapons in this war were heretical teachings that destroyed Christianity from within, and secret societies that served as conductors heretical views. Christians

were forced to defend their native shrines. Saint John Chrysostom - "Christ's mouth, the world's luminary, the universal teacher", by definition St. Paisiy Velichkovsky, - spent a lot of energy denouncing the lawless. Here what a saint who lived in the 4th century said: "If you respect everything Jewish, then what do you have? in common with us?.. If someone killed your son, tell me, would you really be able to watch on such a person, to listen to his conversation?.. The Jews killed your Son, the Lord, and do you dare to meet with them in the same place? When you find out that someone is committing Judaism, stop and announce him so that you yourself are not exposed to danger comes with it." Among Christians, a view has been established that Judaism is hostile to Christianity as a reflection in the world of the atheistic hatred of Satan, the devil - to Jesus Christ, the Son of God, who destroyed his power with His sacrifice on the cross and power over the souls of people.

In the fight against Christian statehood, the Jews relied on a huge the monetary power of the diaspora, which traditionally controlled all financial life continent. Their intrigues contributed greatly to the fall of Byzantium in 1453, and then they were inevitably transferred to Russia, which remained the only stronghold pure apostolic Orthodoxy.

The full weight of the hatred of the God-killing people is natural and inevitable focused on the God-bearing people, who made the task of preserving the faith meaningful of your existence.

Metropolitan of St. Petersburg and Ladoga
John (Snychev)

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BOOK ONE

SECTION 1. BIBLIOGRAPHICAL

TREATISE I ON THE ORIGINS OF THE TALMUD

Chapter 1 The beginning of the Talmudic era

The real Talmudic era begins with the destruction of the Jerusalem Temple victorious legions of Vespasian and Titus. From this time on, Judaism received special character: ceases to be a political unit and becomes only a religious doctrine and community distinguished from other civil forms. The dogmatic and moral-ritual aspects come to the forefront and give to Jewry the political vitality and steadfastness with which the Jewish people in continuation of many centuries stubbornly withstands the incessant blows of its historical fate. The Talmud

contains all the strength of Jewry: in it it draws the means for its cosmopolitan existence amidst the most numerous vicissitudes, even until now. Once Judaism was

politically destroyed, the victors stopped oppress Jews regarding their religion. This was a major mistake on the part of Romans All Jewry of that time concentrated around its religious teaching, connecting with it the political idea of revival with an inextricable link national freedom and independent people. The Romans did not limit themselves to one indifferent religious tolerance towards Jews: those Jews who from the very the beginning of the struggle, after the first failures, they agreed to submit to the Roman authorities, they even began to patronize. Thanks to this, the school was restored Hillel and gave predominance to scholastic peaceful rabbinism. At that time there lived the

famous Rabbi Joachanan ben Zochai[1] follower Hillel school, a member of the former Sanhedrin, who laid down shortly after political catastrophe the foundation of Talmudic Judaism. During the siege, Rabbi Johanan was in Jerusalem. Anticipating the inevitable death of the city, he decided go to Titus' camp. To do this, in order to avoid evidence of treason, he resorted to tricks: pretending to be dead, the old man lay down in the coffin; his devoted students managed deceive the Jewish guards, put a piece of rotten meat to prove that the dead man was already decomposing, and thus diverted the attention of the vigilant guards, who, without inspection allowed them to leave the city. Titus received Joachanan very graciously and kindly and granted his request, allowing him to establish a school in Jamnia, on the shore Mediterranean Sea. The remnants of rabbinism grouped around this school. National Jewish traditions found refuge in it. Thus formed a religious center whose importance began to rapidly and successfully increase. Not suspecting that

in the request of Joachanan lies all the future and strength Judaism, which has survived Rome itself and hoping to defeat the winner himself, Titus agreed to the request with a grin Johanan ben Zohai, who had the idea of founding a spiritual kingdom, is much stronger strongholds of fallen Jerusalem. From that time on, the Jewish tribe became fluttering the banner of the Talmud, under which with invincible energy the Jews about two For thousands of years they have been bravely fighting with the whole world, always having complete victory on their side. The Talmud was compiled gradually from scrolls and traditions. Initially, in the 2nd century, under the title “The Secret Scrolls,” Rabbi Akiva collected all the oral traditions and explanations of the books of Moses, passed down from generation to generation in order to These legends and various decrees of the Sanhedrin were not lost or forgotten scattered Jews. The name “Talmud” comes from the word “lamad” (to teach) and got its start at the time when, with the destruction of the Jewish kingdom and the temple many laws and rituals have lost their binding force; for example, sacrifices, the allocation of tithes to the Khagans and Levites from the produce of the land and etc.

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[1] *Talmudic tales about the last days of the second Jerusalem temple are found in the play “Omar Reb Joachanan,” usually read in cheders in the days preceding the 9th of Ab (July), i.e., the day of the Jerusalem catastrophe.*

Laying the foundation for Talmudic teaching was a very serious matter and difficult, because among the Jews it was forbidden to publish letters and make public what taught orally. To directly violate this custom would be to go against a people so strongly attached to their cherished customs. Meanwhile, representatives Jewish people felt the need to gather and make known the scattered oral traditions, in order to use their authority to preserve unity between the scattered Jewishness and thereby support a nation exposed to danger destruction. We do not claim that before the time of compilation of the Mishnah there was no nothing written in terms of oral tradition. Separate notes on different subjects existed; compiled by various persons and zealots of religion, they were studied with diligence. So, Akiva learned them by heart and, as some testify, knew everything legends; but nevertheless, these legends have not yet been made public[1] .

[1] *Maimonides, in the preface to his commentary on the mishnah.*

As the fall of Judah neared its end, many of the Jews began to accept Christianity, condemning their fellow tribesmen for their humiliating view of everyone who professed other religions. The Pharisees rush to publish the mishna and gemara, adding them divine authority, and the fulfillment of the rulings of the mishna and gemara put them above the law of Moses, threatening terrible punishment for their violators. Target Talmud - to separate Jews from other nations even at a time when the temple is not Jerusalem exists and is already in the wrong hands. This goal has been achieved: 18 centuries have already passed Since the time of the dispersion of Jews throughout the world, Jews have not merged with other nationalities. The Talmud invented various ablutions, prohibitions on eating with non-believers from the same utensils, eating this and not other food, and other various petty prescriptions elevated to dogma. The result was that the Jews not only mix with foreign peoples, but deadly hostility towards them has become entrenched forever.

In addition to the written law of Moses, already in the era of the second temple, religious decrees and laws regarding internal government Jewish people. These decrees and statutes were formed under the influence customs, ancient traditions, interpretations of the law, or simply additions to it. But how Both ancient and modern law were based on the Pentateuch of Moses, then the study of Holy Scripture was given the names “midrash”, “halakhah”, i.e. the application of “law” to life; the development of additions to the Mosaic decrees was called “mishnah”, which means “repetition of the law”, or “second law”. Many scholars attribute the oldest composition of “halakhah” to the school of Hillel, contemporary with the birth of Christ.

Rabbi Meir is especially distinguished in the field of “haggadah” (the legendary part of Talmud), which Talmudists consider his great merit, especially since he is against distribution of the haggadah was almost all contemporaries, since its area affected

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the highest knowledge of metaphysics, which should have remained in a close circle of people who were not able to abuse its conclusions. Here too Rabbi Meir went forward and became write down haggadah ideas in collections.

In this spirit, he acted on his student Rabbi Yehuda Ganassi, who compiled a collection of provisions of “halakhah” called “mishnah”, which contributed to the rapid development of schools and directions and, at the same time, became the property of all the people. Admirers or disciples of Meir said: “Who had to listen to Rabbi Meir's reasoning in the audience, it seemed to him that he tears mountains from their foundations and smashes one against another.” This is how they spoke about him minds of learned academicians, and among the people the strength of Rabbi Meir’s mind was reflected in the fact that it was considered sufficient to touch Rabbi Meir's stick to become smart person. Meir was ordained to the rank of lawyer by his teacher Akiba.

Akiva, around 135, and Meir, around 170, tried to put the mishnah in order, but the honor of starting such a work belongs to Patriarch Simeon ben Gamaliel and his school. The son of this learned patriarch, Yehuda-hakadosh (saint), completed the work begun by his father and his disciples. Bringing the Mishnah to perfection order, Yehuda-hakadosh rewrote it and published it around 218. Last edition it came out one century later . Judas is a

saint whom new Jewish historians place above the rulers of the earth (“Saint Jude,” they say), was born on the day of Akiba’s death, as if in order to It fulfilled the words of Solomon: “One sun sets, and another rises.” [2] . Place the birth of this rabbi, who later rendered great services to the sciences, was small town of Tiveri. As a child, he was exposed to great dangers: strict Hadrian's decree prohibited the rite of circumcision, but Judas had the good fortune to secretly receive this sacred sign from the teachers of the law.

After 40 years of labor, he was elevated to the dignity of Rosh Abbot, and then set out to complete and publish the great collection of legends known as in the name of the mishna, -

the basis of Jewish jurisprudence. Before his death, he determined the order of church and civil positions among Jews. Judas' son Simon, who succeeded him power, all that remained was to continue the work begun by his father. This is the origin books that constitute a compilation of all Jewish beliefs, a guide to mental life and physical, the treasury of all knowledge, the beginning and end of human wisdom, according to the expression of the rabbis.

Many people translate the word "Mishna" as "Deuteronomy", when in reality it means textbook. This is a colossal work in which all the halakhs are collected together, i.e., legal provisions that embraced the law, theology and morality of Jews in the most broad sense of these concepts. To collect all the material on these subjects for for several centuries, the “patriarch,” as many correctly claim, undertook traveling to different schools with your best students. Then, when with the help of modern collecting scientists, all material was checked as relative to the source, and in strength and meaning. It was necessary to

verify not only the very existence of halakhah, but also in who and where installed it and how it was used in practice. In addition, she appeared the need to make a choice between halachahs in order to give preference to one or the other the other, then to bring the halacha into conformity with modern conditions of life, to establish the difference between the laws of Moses and those of later jurists. was coming

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1 Graetz believed that the mishna was written in 180 AD. 2 Tzemach David, pp. 99-115.

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a very complex scientific work, which was carried out with the participation of many scientists employees, but most importantly thanks to the genius of the energetic leader, the "patriarch". All material was grouped into departments and brought into a system that, for the end of the 2nd century. after R. X. is a rather rare and extraordinary phenomenon, because this required knowledge of all departments of law, not only the defined in the law of Moses, but also in its entire historical development. For the correct resolution many agrarian issues, such as: determining the right of the poor to produce field plots, rights and obligations on tithes (first and second), restrictions regarding the original products of the earth and its growths; rules regarding the prohibition of mixing different breeds of animals during work, and the same regarding relationship between various seeds and fibers - it was necessary to have information on agronomy and natural sciences. Likewise, to resolve issues: o pure and unclean, about skin diseases of people, about menstruation - knowledge was required in hygiene, medicine and veterinary art. Moreover, in the field of moral views, it was necessary to collect all the sayings of famous teachers of the law - sayings, in which concentrated the entire worldview of the previous era about mutual relationships between people, the social union and the performance of duties in relation to God. Although before Rabbi Yehuda, collections were compiled by Rabbi Akiva and Rabbi Meir, but they concerned only legal and theological activities. The collection compiled by the "patriarch" is a complete, systematic unification of the entire national heritage, a comprehensive scientific research carried out with with the assistance of first-class scholars from the era of Rabbi Yehuda and specialists in various branches of knowledge.

After the composition of the Mishnah, the development of Jewish law does not stop, but expressed in the famous gemara written in Aramaic or Chaldean. The Gemara is a commentary on the Mishnah: it contains additions called "anad", containing various poems, allegories and additional resolutions. Currently, there are two gemaras: the Palestinian, or The Jerusalem Gemara, which sets out interpretations of 29 treatises of the Mishnah and was compiled in the 4th century, and the Babylonian Gemara, which explains 36 articles of the Mishnah. The last one is final compiled in the city of Sura, in 500 after R. X. The Mishnah and Gemara together bear the common name "Talmud".

The syllable of the mishna in the Jerusalem Talmud is cleaner and closer to the Bible, in the gemara there are often dark and barely understandable passages. As for of the Babylonian Talmud, it is entirely filled with barbarisms and alien to the language designs. The Mishnah, i.e. the main, main part of the Talmud, represents a huge collection containing countless different regulations, decrees, commands and prohibitions regarding religious, moral, everyday and legal matters.

Since the Talmud consists of numerous sections containing folk legends, then it is an incoherent collection of fantasies and incomprehensible intricacies. It does not contain precise and clear instructions, so medieval scholasticism in comparison with them is much more accessible and understandable. The main feature of the Talmud - this is his casuistry; the mind, squeezed into the framework of Talmudic fabrications, receives an indelible imprint. From these vices the Jew's brain comes out flattened, tuned to a false tuning fork and does not allow him to think or feel like other people.

Chapter 2

Talmud Division

The Talmud has two editions, or, strictly speaking, there are two Talmuds, as they say - Jerusalem and Babylon. Both Talmuds received such names from two different schools that compiled Talmudic texts. Talmud of Jerusalem edition was put in order and reviewed by Rabbi Yochanan, Talmud Of Babylonian origin, collected by Rabbi Abina and Rabbi Assi in 500. Sixtus of Siena, a former rabbi and later a devout Dominican, in in his essay "Errores adversus charitatem et humanitatem" he says: "Rabbi Yehuda, the son of Simeon, called a saint, collected all the manuscripts and traditions into one book and called "Mishnag", in 120 or 150. Again, in 300, Rabbis Jochanan and Samuel handed over the Mishnah and called it the Talmud of Jerusalem. Finally, in 426, after reworking of all this work by the rabbis of Asse and Gammai, and after the death of Asse, with the participation his sons, Mor and Maremath, the Babylonian Talmud came out; the last part of it, called the gemara, was finished 100 years after the Jerusalem Talmud.

The Mishnah was promulgated around 188;
Jerusalem Talmud - around 469;
Babylonian Talmud - around 505.

Completed in the 5th century, the Babylonian Talmud comprises 36 folio volumes. All he is imbued with the most ardent fanaticism. There is an abyss of meaningless contradictions in it. At every step, the most immoral things are recognized as immaculate and moral sayings. The Talmud of Jerusalem consists of 12 huge volumes in folio, each page which is dotted with small, condensed type - Hebrew and Chaldean - requiring lengthy study from those who do not yet possess the key to rabbinic terminology; otherwise, the person reading it will be confused at every line. These volumes do not specifically examine any philosophical or religious question, but only compare and show them, so to speak, with sides to bring out countless little details more clearly rabbinic ritual teaching. The Talmud is written in a special language: name it Jews are not allowed under any circumstances; it is composed of different eastern languages and adverbs - even Greek and Latin words are quite often found in it. This the special Talmudic language is the most difficult of all living and dead languages. No a dictionary in which one could consult regarding those used in the Talmud words and expressions. And what's even worse: even the learned rabbis themselves sometimes don't know how the non-purely Hebrew words found in it are readable. So the language The Talmud, like the language of the Bible, is studied only through pure translation, because there is no grammatical dictionary in the Talmud, and this constitutes the first degree in studying it. Content and internal logical connection of the passage read constitutes the second stage in a consistent acquaintance with Talmudic science. The third and final stage in the study of the Talmud is debate. Last method of study in former times was in great use in the highest Talmudic schools schools, but is now significantly out of use. Currently in dispute is usually placed on a purely real basis, meaning the actual, and not fictitious truth; aimless fluttering for the sake of one innocent utterance is no longer in fashion, and scientific skepticism, placed on a strictly scientific basis reasonable analysis leads to the exposure of ambiguous frauds that constitute the most important content of the Talmud. In the old simple times, scientists mainly pursued dialectical and stylistic subtleties, not attaching serious importance to private and sometimes very noticeable sophisms.

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Upon completion of all three specified degrees of the Talmudic course, for greater improvement, two or three young quasi-scientists often come together and They work together at their own expense. Sometimes it happens that studying The father of the family devotes himself to the Talmud. It happens this way: father of the bride takes newlyweds for a certain number of years on his grub. The groom is given a new Talmud publications and various expensive books. From the first days of marriage he devotes himself entirely study of the Talmud and bears children for a long time at the expense of his father-in-law - a rich simpleton and fanatic. This custom is especially common among our wealthy Russian Jews in Western region. In general, studying the Talmud is very common, and Jewish children First of all, the Talmud is usually taught according to one model. Everyone goes through the same thing an incoherent system of training for Jewish melameds; everyone gets acquainted with Talmudic an egg laid by a hen on a holiday or on weekdays, and is considered from theological sides clever themes about a bull goring a Jewish and Christian cow, or about a red and black cow.

The Talmuds - the Venetian edition of 1520, and the Amsterdam edition of 1600 - are used authority among the Jews and are called complete, because there are no omissions or spaces. "New Talmud" Amsterdam edition. 1644 is called incomplete - from spaces. When Christians loudly protested against the slander found in Talmud, on Christ and Christians, the Jewish Council in Poland in 1631 decided: “For the future, such places in the Talmud should be covered with white paper, and when printing, spaces should be left in places that treat about Christ. The same “things” - what Christians are a very vicious people and are not worthy of being given justice. or love, should only be taught orally in school.

The Talmuds printed in Warsaw and Vilna have no such value for Jews. Poor Jews keep them on display in glass cabinets due to their cheapness, flaunting learned Talmudists. Real scholars: rabbis, carvers and other rich people who call themselves scholars - they all have foreign editions of the ancient Talmuds - Jerusalem and Babylonian, the latest Amsterdam edition, complete, without spaces.

“Shulchan Aruch” was written by the learned Rabbi Yosel Koro (b. 1488 in Galilee, died 1575 in Italy); the first edition was published in Hungary in 1565. When among experts in the Jewish language began to appear among Christians, dangerous for the “secrets” of Jewry, the Kahal allowed “amendments” to be made in the “Shulchan Aruch”, which were understandable only to Jew. Thus, the Vilna edition (1879) contains much more of these “amendments” than Stettin (1865); There are also earlier editions.

Chapter

3 Sections and treatises

The Mishnah embraces 6 large sections, which, in turn, are subdivided into 63 tractates. The first section is called

Seder Zeroim. Beginning with prayer, he treats agriculture, crops and agrarian laws. It speaks, among other things, about the gifts that fall to the share of the priests, Levites and the poor; the laws on tithes. The following is the statute concerning the seventh or sabbatical year, and mentions prohibited mixtures of plants, animals and materials.

The entire department of "zeroim" is divided into eleven treatises: "broheis (berachot), peyo, demai, kilaim, schwiis, trumeis, maashreis, maaser-sheini, halo, orlo and "Bikurem."

Of the entire division of “zeroim,” the first part, “berachot,” belongs to the Talmud Babylonian, all the others - Jerusalem.

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The second section, "Seder Moyed", includes regulations on Saturdays, holidays and fasting days, about work prohibited on these days, and about holiday rituals and sacrifices. Particular attention is devoted here to the Feast of Passover, the New Year, the Day of Atonement, the Feast of Tabernacles and the Feast of Haman. At all This department is one of the most interesting and outstanding. It is divided into 12 parts: “Shabos, Eyruvim, Psochim, Shkolim, Yumo, Suko Beytso, Reish-Tashono, Taannis, Mgilo, Moyed-Koton Hagiga.” All these parts of the second section are found both in Babylonian and in the Jerusalem Talmud. The

third section is called “Seder Nashim” and is divided into seven parts: “iovomeis, ksubeys, nedorim, nazir, soito, gi-tin, kiddushin.” All seven parts are found in both Talmuds, and in this section they are treated about women. It contains laws on engagement, marriage, divorce, and also on vows.

In the fourth section of the Mishnah, the Seder Nezikin, many provisions are set out as civil and criminal law.

Here are the regulations on buying and selling, on various trade relations and about the finds. This section also talks about rights and duties in general. After Moreover, we are talking about the most serious and terrible of known crimes - about idolatry. Then follow chapters on witnesses, oaths, and penalties under the law. and about the Sanhedrin. The entire section consists of the so-called “sayings of the fathers.” About them in truth it can be said that they belong to the highest and moral sayings in the field of the then religious philosophy. The following units,

numbering 10, constitute the “nezikin” units, this the legal department of the Mishnah: “bove-kamo, bove-metzie, bove-batra, sanhedrin, makot, shvueis, edeis, vode-zoro, oveis and geyriyes.” The Babylonian

and Jerusalem Talmuds both contain all parts of the following department.

The fifth section of the mishna talks about sacred objects and various religious functions, for example, about sacrifices, about the firstborn, or firstborn, and in general about the rituals performed in the temple. This department, called the Seder coded,” refers, it should be noted, to the era of the temple’s existence. Its divisions the following: “zevachim, minheis, hulin bheireis, eirikhin, tmuro, kriseis, miilo, tomid, mideis and kinim.” There are eleven treatises in total, which are found in both Talmud.

The sixth and last section includes treatises on purity: this section called Seder Tagarot. It discusses primarily the purifications, the Levites and, by the way, various hygienic laws are concluded, mentioned

0 unclean things and unclean persons. The parts of this department, of which there are twelve, the following: “keylim, ogoleys, negoim, poro, tagarot, mikvoeys, nido, makhshirin, calling, tovulyoim, ioday-im, ukkim.” This section is not in the Babylonian Talmud, except 7th part - “nido”. All of

the above sections of the mishna with their parts are in turn divided into 524 chapters. The number of petty regulations, especially with the constant additions, which every significant rabbi considers himself entitled to make1 thus increased to 14,000, instead of some 100 rules in Pentateuch. 1279 ritual formulas relate, for example, to the observance of the Sabbath, 319 - to the Easter holiday, 342 - to the wearing of mourning, 177 - to the slaughter of livestock, 25 - to the morning washing hands, etc. *1 In*

the frame of the Talmud, which is not constrained by anything and can be expanded to infinity, almost every Jewish rabbi tried to contribute. Each of them has in the depths of his soul a desire to take fatherly care of *his children, for which he delves into all the details of the life of his people. Thus, preoccupied with determining the number of "Sabbath meals," the Talmudist Rabbi Chidka always arranges a mysterious meal for the extra soul that appears on based on Talmudic fictions.*

Chapter 4

Abridgement of the Talmuds

In view of such confusion, over time it became necessary to resort to compilation of abbreviated manuals of the Talmud, which we will briefly list: 1) Abridged Talmud, published by Rashi's contemporary, Rabbi Yitzkah Alphes, about 1040. 2) Abridged Talmud, published by Rambab, or Moishe Maimon, about 1135 g. (remarkable for his deliberate hatred of other peoples). 3) An extract from the Talmud called "arba-turim" belongs to Rabbi Jacob ben Rabi Asher and appeared around 1340. This grandiose work of 1000 sheets divided into 4 volumes: the first of them, known as "derech gayu sher" - the path life - interprets: about the laws of ritual, about washing hands; about how to stand in prayer; about activities permitted and prohibited on Saturdays and holidays. The second volume, entitled "Khoshen Hamishpot", talks about civil laws regarding rights inheritance and various contracts and transactions.

The third volume, called Yore Deah, talks about kosher, permissible and forbidden foods, the slaughter of livestock and poultry, and the purification of women in the mikveh.

The fourth volume, under the name "Eben Gaezer", treats marriage, divorce and all generally the laws of marriage.

4) "Magid Mishnah", compiled by Rabbi Joseph Karo from Zefat in Palestine. 5) "Ploughshare Mishnah", op. Rabbi Yehudi of Constantinople. 6) Extract from the Talmud, compiled by Rabbi Jacob ben Asher around 1340. 7) Abridged Talmud by Rabbi Shimon Keir. 8) "Haggadah", i.e. the interpretation of the legendary section, compiled by Rabbi Jacob around 12 9) Interpretation of the Bible in the spirit of the Talmud; compiled by Rabbi Shimon around 1673. 10) The same interpretation on the Talmud; compiled by Rabbi Ruben ben Goshke around 1673. 11) Commentaries by Toysfis and Rashi; they serve as inseparable companions of the Talmud, in the margins of which they are printed in all present editions, and constitute 12 folios, totaling 2947 sheets.

12) "Yad gahozaka" (ayod akhzuka, or mishna toire) - a powerful hand is a giant a work with a systematic presentation of the Talmud, divided into 982 chapters. It has not yet lost its authority among the rabbis.

Maimonides, who lived at the end of the 12th century, wanting to understand the Talmud as simply as possible, published this huge work. Some time passed, and his work was attacked a whole series of comments, so that any copy of this work is now supplied ten comments. The Slavuta Talmud is highly respected by Jewish fanatics because that it contained malicious sayings against Christians in general. Under dominion Polish Jews opened a printing house in the town of Slavuty, Volyn province. The printing house was closed under Alexander I and the Jews were exiled to hard labor for the killing in the printing house of a baptized Jewish man who was their typesetter. The Talmud, in its content, is divided into 2 parts, legislative-casuistic (halakhah) and legendary-exegetical (haggadah). Since halacha is immeasurably more important in the eyes of the Jews than the Haggadah, then they are chosen for study by young men

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those treatises that contain the most halakhah, i.e. the most difficult treatises: 1) “baba-kama” - a treatise on the judicial decision of cases of damages and rewards, according to theft, robbery - generally a treatise on legal casuistry; 2) “baba-mezia” - o trade transactions, loans and growth, hiring, finds, leases, safekeeping, etc.; 3) “kedushin” - about betrothals, under what conditions they are valid, etc.; 4) “ketubot” - about marriage contracts and marital relations; 5) “gitin” - o divorce papers; 6) “Shabos” - a huge treatise on everything that is possible and what cannot be done on Saturdays; 7) “betsa”, a treatise on “mutsk”, i.e. in what cases this thing can be classified as one of those whose owner may intend on the eve of the holiday to consume or not to consume on the holiday; 8) “pesachim” - about laws on the destruction of leaven on the eve of Easter, about cases of finding leaven on the very holiday, etc.; 9) “sukko” - about the laws of setting up tabernacles for the holiday of this name, etc. d.

This is the program for children in primary schools "cheder", from 8-13 years old, not having no idea about anything worldly. This is where that one comes from in the Jewish nation intelligence and dexterity in trade - among Jews, even in the cradle, a child begins sing about his purpose, and how he should live among the “goyim” and conduct his trade affairs. A Jewish child comes out of cheder having already such great theoretical information, and perhaps even more than a Christian student at the end of his studies at a commercial school. We see throughout the world that the Jewish nation is predominant commercial talent above all others. This is facilitated by the fact that a Jewish child, as soon as the teacher begins to teach the alphabet, immediately uses commerce, equating a wallet with money to a letter: begins to teach a child addition and subtraction - and at the same time introduce percentages and datum along the way money at interest. This trade and trade application to the alphabet is done with The goal is to develop a taste and passion for percentages. That's when people start developing talent. and the genius in the Jewish boy. We

consider it not superfluous to at least glance at the universal Jewish literature in various periods of its development.

Chapter 5

The most famous Talmudists

The vast Jewish literature is depicted primarily by religious character; all her works are imbued with this direction and can serve valuable material for studying the religious views of this people. Besides how excellent eclectics, the Jews borrowed astronomical knowledge from the Babylonians knowledge, from the Greeks philosophy, from the Arabs poetry and natural sciences, from the Chaldeans and from the Egyptians magic, from the Romans jurisprudence.

Several centuries before Christ, Ezra was identified as the most zealous scholar of the Pentateuch and the Prophets; some date back to the same time additions in the Old Testament history of “midrash-rabbot”, or “midrashim”, as well as translations from the Greek “targum”, the oldest monument of Aramaic writing, biblical apocrypha. Remarkable figures at this time were: the poet Ezekiel (not prophet) Jason, the author of the first book of Maccabees, and then the founders of oral traditions: Hillel-Shamai Johanan-ben-Zakkai, both Gamaliel, Ezekiel-Irkhan, Jesus ben-Haniyah, Ishmael and the famous Akiva. After R. X., from the 1st century. until the 4th

century, the study of halakha and haggadah constituted the main occupation Jewish schools. Under Hillel, these schools flourished in Galilee, Syria, Rome, Babylon; there the Talmud was revived from collections of various Jewish rulings rights. The Hebrew text of the Bible received its present form around the 4th century. In Tiberias, where the famous rabbinical academy existed, around the middle of the 2nd century. according to R. X. or in beginning of the 3rd century A society of Talmudists was formed. They compared the manuscripts of the Bible and cleared the text of errors that had crept in after the time of Ezra. They counted not only the number of verses and words in each book, but even the number of letters in some books, so that protect the text from changes. Thus,

without a doubt, we have exactly the biblical text that existed in the 4th

century. Of the three oldest translation lists of the 70 currently existing, two written in the 4th century. according to R. X., and the third - in the 5th century. A translation was made from the Greek several translations into other languages that can serve to verify the original text. Most of these translations were made in the 4th century. (Ethiopian, Coptic, Gothic). The most authoritative in the Talmudic sense during this time can be considered the sayings of Mar-ben-Ashe, who died in 475. Then comments and additions were compiled to "sihar", moral teachings, stories, fables and historical works. In it time the number of prayers called "targum" (translation) for the Pentateuch has been increased Moiseeva.

From the 4th century until the 7th century after R. X. Jews stop using their Hebrew language, and the introduced one is local.

During this period, the Babylonian Talmud was completed, the "massora" was created, i.e. new signs, accents and new letters were added to the Hebrew alphabet, which partly changed writing. Two "targums" date back to the same time: Jerusalem and Palestinian, supplementing many articles of the Bible, a collection of ancient "haggadahs" and various interpretations, for example, of the "pessikt" of the chapter of Eliezer, etc.

Chapter 6

Review of Jewish Literature

In the period from the XII to the X centuries. Jewish literature assumes wide dimensions. In it time, science develops among the Arabs, from where it spreads greatly, and among the Jews, among which aspire to study medicine, astronomy, astrology, chronology and theology. Spiritual writings, haggadahs and commentaries on the Talmud keep appearing. In the 2nd or

early 3rd century AD, two special commentaries were compiled on the 3rd, 4th and 5th books of Moses under the title: "Safra" and "Sifrya", but who were the compilers - unknown. The books of Moses were divided into 54 sections by the teachers of the Babylonian school. for reading on Saturdays; and Palestinian theologians divided them into 155 parts for readings on Saturdays for three years. In 900 the first Talmudic book was published dictionary. At the same time, the works "midrashim", or "midrash rabbot", hagiographical targums and the beginnings of theological cosmology, or "Kabbalah" were compiled. After After the decline of the Babylonian Academy, Jewish learning passed from there to Spain.

The book "midrash" enjoys great authority among modern scholars Jewish writers, as proof of which we cite an assessment in the magazine "Voskhod" of "Divrei hacho-mim", i.e. moralizing stories from midrash and Talmud op. Levina. "Midrash is an inexhaustible source of stories, legends,

anecdotes, fables, etc. similar types of anthological and instructive-didactic literature. Between they are true pearls, captivating with the naive charm of form and moral cleanliness of content. Graceful simplicity, in which deep thoughts, and the special softness and delicacy of color make this light type of Tal-Mud literature the most convenient material for youthful reading. It is forbidden tell us to ignore the moral and pedagogical significance of this

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a rich source of practical everyday ethics and healthy humor: from it we have the compilers of various manuals and children's books have long and abundantly drawn on Russian and especially the Jewish language."

All ancient Talmudic literature - the mishnah and related collections - It is considered to be a direct product of the Pharisees' schools. Authorities The Mishnah and Tosefta allow the Tanaim to recognize themselves as legitimate successors of the Pharisaic persuasion. The first founder of the Pharisaic school in Jamnia, Rabbi Jochanan ben Zakai, a student and follower of the great Pharisee Hillel, participated in disputes with the Sadducees, repelling the latter's attacks against arbitrary interpretations Pharisees (Aboth II. 6; Aboth of Rabbi Nathan XIV, 1; Jadaim IV, 6).

True, there is no genuine information about the points of disagreement between the Pharisees and very little of the Sadducees survives in Mishnaic literature (Graetz, Geschichte III, Note 10). But everything

that has been preserved is undoubtedly authentic, since it is completely agrees with the information that Josephus (historian of Judaism) reports about these two sects, namely, that the Sadducees adhered to only the Sacred Scripture, and the Pharisees also recognized tradition and the right to interpret the law (Bell. jud. II, 8, 8; 9, 10. Geiger).

After the destruction of Jerusalem and the end of the war, when Rabbi Yochanan ben Zakai established the Yamna school, through the efforts of which, in fact, it was founded the beginning of Mishnaic legislation, the surviving Essenes were not slow to adhere to to this national stronghold of a dying people and at the same time they contributed a lot specific Essene elements into the religious practice of the Pharisees.

The most ancient mystical work called “The Book of Creation” (sefer-yezirah), both in its content and in its form, was fully consistent with the purposes of the Kabbalists, and on it they built their metaphysical system. Who was the author of the “Book of Creation” is not known for certain. Some consider her by the famous Tanait, Rabbi Aki-vu, who lived about a century after our era. e.

This book is written in Hebrew; the content is extremely mysterious and unclear; the method of presentation is aphoristic; aphorisms are arranged in order and sequentially, but so brief that they resemble ancient oracles. People was in awe of this inaccessible book to the point that he associated a gift with its study prophecies and even the ability to perform miracles. So, in the Babylonian Talmud someone tells a curious fact that Rabbi Oshaya and Rabbi Hanina, who had habit of studying the “Book of Creation” every Friday, once during This activity created a 3-year-old calf, which was immediately slaughtered and eaten.

Then another Kabbalistic book came into being called the Zohar. (shine). It is written in the Chaldean language and partly thanks to the high the charm of this language, sounding as if from another world, for several centuries was considered a divine revelation and under the name “Zohar-Gakadosh”, i.e. Holy Zohar, served among the Jews almost as an object of worship.

The Zohar was discovered by a rabbi from Catalonia, Moses de Leon. Some scientists, including the historian Graetz, claim that Moses de Leon himself was the author Zohar; but, wanting to extract more material benefit from scientists, he issued his own composition under the authoritative name of the famous Tanaite, who lived at the beginning of the 2nd century, Rabbi Simon ben Yochai and his friends. The Zohar itself says that “Rabbi Simon ben Yochai, having spent 13 years in a cave as a hermit and feeling the approach of death, calls together his friends, 12 in number, and informs them deeply mysterious teaching. When they gathered to compose the Zohar, the prophet Elijah and

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hosts of heavenly angels are allowed to attend and listen to such mysteries as were previously unknown even to them.” The Zohar praises its author, Simon ben Jochai, calling him a saint luminary (betzina kadisha) and placing him above Moses. But this is exactly what is extremely exaggerated self-praise proves the dubiousness of the authority of Simon ben Jochai. Those of the newest critics are quite right who prove that the Zohar exists a collection of traditions of many centuries, which were mixed over time various teachings, interpretations, additions and notes of later Kabalists, and that at the end of the 13th century it was brought in manuscript from Palestine to Europe, where fell into the hands of the Kabbalist Moses de Leon, who published it. The most important thing the basis of the Zohar - the religious and metaphysical system of Kabbalah, according to the scientist Professor Frank, belongs to Rabbi Simon ben Yochai. Both books, Yetzirah and Zohar, constitute the code of ancient and modern Kabbalah. New Kabbalistic school, founded by Rabbi Isaac Luri (1537-1574), in essence does not contain anything contrary to the doctrines of ancient Kabbalah: it only develops and complements the latter.

Famous Kabbalists of the ancient school: Azriel, Ezdra, Isaac ibn Latif, Abraham Abulafia and his students Joseph Gikatilla, Jacob ben Sheshet, Moses de Leon, Moses Cordovaro, Rabbi Moses Nachmani, Rabbi Eleazar of Worms and others. Christian Europe was first introduced to the name and existence of Kabbalah Raymond Lull. In addition to Lull, the following were engaged in Kabbalah: Pico della Mirandola, Paracelsius, Heinrich Walrus, Robert Flood, Jacob Boehme, Cornelius Agrippa (De oculla philosophiao) and Reuchlin (De arte cabbalistica and De verbe mirifico). But a more accurate and detailed work on this subject is the book Baron Knor de Rosenroth called "Kacabbale de nudata", which attracted everyone's attention.

From X to XII centuries. Jewish literature rises to a brilliant state. The center of science and literature was then Spain, where many Jewish theologians, mathematicians, philosophers, rhetoricians, physicians and poets. Moreover, we purchased Honorary Doctor of Rights: Samuel Halevi, Isaac Alfawi, poets Solomon Gabirol, Moses ben Ezra, Judah Halevi and, finally, the famous Jewish thinker Maimonid, whose death ends this period of Jewish literature. The authors of the Talmudic dictionary and commentaries, Gershom and his brother Mashir, lived in the 11th century. In the next - XII century. - well-known additions to the Talmud were compiled under the name "Tozaphata", or, as they are called, Toysfes, is a work that belonged to Isaac ben Asher, Jacob ben Mezer and Samson ben Abraham. Famous haggadist Moses Gadar-shan, the famous translator Judah Tibon, the biblical critic Joseph Kara, the religious poets Baruch ben Isaac and Eliezer ben Nathan, the traveler Petahia and the famous Italian rabbis Nathan ben Yegiel and Hillel ben Eliakim complement this period. Among the Karaite writers of that time, especially Judah Hadassi became famous.

From the XII to the XIX centuries. a period of religious mysticism begins and at the same time spiritual disorder: all this time heated debates continue between Talmudists, philosophers and Kabbalists. In the 13th century differed in Spain: Jewish scientists and poets Yehuda Sharizi and Isaac Sagala; translators Samuel, Moses and Jacob Tibbon; astronomers and philosophers - Isaac Lattef, Judah Cohen, Isaac Aben Seed, author aotfonsovyh tables; Doctors of Law - Meer Gal-Levi, Moses ben Nahman, Solomon Adereth; naturalist Gersham ben Solomon; Kabbalists - Todros ben Joseph, Joseph Hekalia, Abraham Abulafia and Moses of Leon. In the 12th century. occupy a prominent place Jewish theologians: Khazdai Kreskos, Jesus Shoaib, David Cohen, etc. In the 15th century Jew-

Russian literature is falling noticeably. Although it is possible to point to some personalities of the era, such as Joseph Alba, Shantoba ben Joseph Alba, Shantoba ben Joseph, Isaac Abnab and the Portuguese Jew Abraham Catalan, but they no longer have that strength and energy, like their predecessors. At the beginning of this period, Jews were almost everywhere expelled from Western Europe, and with this the direction and character of Jewish literature. Struck by the general persecution against them, the Jews directed all their aspirations to maintain their nationality towards detailed studying the Talmud, drawing from it hope for one's salvation, for achieving independent life. This movement

continued in the 12th century. caused many essays on the subject biblical criticism, Kabbalah and Talmudic dialectics, and in the half of the 17th century. - a whole system known as "Tzadikism." Around 1620 arose Jewish schools and printing houses in the cities of Smyrna, Venice, Livorno, Ichar, Amsterdam, Prague, Krakow, etc. The following are immediately issued from among the Jews personalities: theologians and philosophers Isaac Abarbanel, his son Yehuda, Abraham Bibayah, Saul Cohen, theologian and commentator Isaac Luria, Chaim and Vital, etc.

Chapter 7

Main figure - Rabbi Maimonides

But the most important figure in the field of Jewish Talmudic literature is Maimonides, a Jewish scientist and thinker, philosopher, physician and theologian. Maimonides, "the great sage, the glory of the west, the light of the east and second after Moses" as he was called by his contemporaries, was born in Cordoba in

1135. His father was respected among Jews and had significant capital, which made it possible for the young Maimonides to indulge exclusively doing science. He zealously studied Hebrew, Arabic, Greek and Latin literature, studied philosophy, theology and medicine. But with all its scientists In his studies, Maimonides devoted himself primarily to the business inherent in his nation - the trade in precious stones. Then he became the life physician of the famous Sultan Saladin. He possessed philosophical and medical knowledge and declared brilliant abilities in his numerous compositions. His contemporary, Rabbi Iedalia, says: "If I wanted to list his works, there would not be enough I wish I had time."

Maimonides commented on three parts of the gemara; but these comments disappeared. Before us "Mishna", "Torah" (Yad-Gahazaka), "more-nebuchim" and a commentary on "Mishna", begun by Maimonides in the 28th year of his life, have reached.

Since the Mishnah was more or less completed, subsequent legislators completely and did not think to ask themselves the question - is everything that is stated in the "Mishnah" consistent with the spirit of the bible? Thanks to this situation, the literature of the Talmud grew constantly, and When Maimonides came to the conclusion that it was difficult to understand this sea of laws, he undertook a truly gigantic task - to summarize more than a thousand years activities of scientists. He drew up a code of laws in which everything was laid out in the foundation of the Talmud, or rather, in which the findings of scientists before him were set forth living, the results of religious legislation.

Despite the importance of Maimonides as a man, a scientist and an expert on the Talmud, it must be said that in one respect he did enormous harm with his code, and precisely because he looked at the work of his predecessors in the same way as the scholars of the third century. looked at the mishna. More devout people from time to time introduced new

restrictions on personal

freedom of action and, more and more, increased the Jew's dependence on

Talmudic legislation. In encouraging this spirit, rabbis almost always were in solidarity, and if we compare the religious code of the Jews of the present century with such, let's say, in the 12th century, we will see that the number of laws from that time is significantly increased; and compare the laws of that time with those of the 6th century, you will again see big difference; just six centuries ago - and the difference would already be very significant. Whatever they say, there is no doubt that in relation to the religious Jews of the time life in the second temple was more free than now, in the precise sense that the whole mass the laws, the observance of which is now mandatory for Jews, were unknown.

Despite all his learning, Maimonides amazes us with the waste of his talent and time to explain the petty practices that fill an entire part of the mishna. IN in fact, was it worthwhile to study such questions, according to the school of Hillel, such as: "Is it permissible to eat birds with milk?" or talk about "should Should you take revenge in the house without washing your hands, or should you wash them first?"

A due tribute to the astonishment of Maimonides' intelligence, talents and knowledge is still greater surprise when this famous thinker in his writings confirms the need for Jews to hate followers of other religions. He is not only allows you to deceive, but goes so far as to convince you of the need to exterminate the villains of the Epicureans' and heretics, under the hated pretext - common to all persecutors - to avert the danger threatening true religion. Of course, the bad side

of these rules applies more to the Talmud, but this cannot be a sufficient reason to justify Maimonides, who had a high mind, in preaching such rules. The latter is all the more strange and outrageous because he did not share all the prejudices of his time: for example, he often rebelled against astrology, which the Jews believed and which was found even in the 16th century. a lot of adherents in France. *1 By the*

epithet "Epicurean," Jews do not mean a person who indulged exclusively pleasures, but the one who allows himself any doubt regarding the Talmud.

There is a historical indication of the existence of a letter from Maimonides to the Marseilles Jews, in which he condemns them for gullibility, and in the preface of the commentary on "mishneh" even points out the absurdities of this pseudoscience. In the influence of stars on disasters people were generally believed at that time, and the Marseille Jews considered it necessary, out of some religious feeling, to defend astrology from the attacks of Maimonides, who rebelled against the prejudices of his compatriots, although without much success.

True, the same teacher who rejected the influence of the stars says that the celestial spheres in their movement they are controlled by angels; that they themselves are angels fulfilling the will of God, as Aristotle says. From this it is not far from believing in their influence on human destiny. The philosopher Stachirine also reached this limit, and following his example Maimonides limited himself to the belief that the stars are animated by a supreme intelligence.

Maimonides, as stated above, made an extract from the Talmud "Yad-Gahazaka" ("powerful hand"), which also respects the traditions of the Talmudists, as well as their national religious enthusiasm, blindly condemning everything that did not happen Israeli, and despising other nations and other religions. Maimonides in 14 books of his composition says: about the introduction to the love of God, about holidays, about celebrations, about service, about the relations of men to women, about firstborns, about sowing, about harvests, about labor, retribution, predestination, about judgment - in a word, it presents the religious, civil and criminal code of the Jews with explanations and interpretations.

Maimonides wrote a commentary on the Mishnah in Arabic because Spanish Jews knew no other language; these comments were first translated to Hebrew by many translators, as well as into Latin for Christians. Except In addition, Maimonides wrote the work “the sea-unbukhim”, or “the leader of the lost”, translated into Latin, called “Dux Perlexorum”.

“They worked a lot on mystical interpretations in the ancient Jewish academies, says Maimonides, Tiberias was a famous city and dwelling wise men; the Sanhedrin (supreme court), Jerusalem, was transferred to it The Talmud praises Tiberias as a hotbed of wisdom and enlightenment.”

The book “Yuhasin” was compiled by an unknown person: it contains a description of the rules teachings followed in schools: twice a year - in February and August - students gathered at the academy to test and understand the mysterious places of the Sacred Scriptures.

In the ancient Jewish academies there were several sects of scholars: the most important were the “tanaim”, who preserved the traditions from Ezra to Jude the saint who wrote the “Mishna”. Tanaims were so called from the word “tana-sana” (to teach), and the word “Tanakh” is the later name of the Bible and consists of three words: “Torah” - the Pentateuch, “Neviim” - prophets and “Hotuvim” - hagiographers. The rabbis

have deep respect for these teachers of Israel and call them sages. The

Jewish respect for Maimonides was most clearly expressed in the prayer for the coming of Messiah, read daily in the synagogue: “Thy kingdom come while you live our great leader Maimonides." This prayer was recited by the Jews of Palestine and Egypt. In the tombstone, the Jews called him “the chosen one from the human race.” Maimonides

died December 18, 1204; his body was transferred to Palestine, where he buried. Maimonides' son, Abraham, was also the Sultan's physician and head Jewish community, he wrote an essay entitled: “What satisfies the good a pious man."

In the 12th century. Abraham ben David, the glorious defender of the Talmud, wrote against Maimonides and reproached him for falling away from the Jews.

Joseph Kikhmi wrote a commentary on one part of the Bible. David Kikhmi was different as a theologian, but his commentaries on the Bible are of interest only to rabbis and some theologians. Iarchi,

famous in Judaism, being 30 years old, composed a commentary on the Bible and the Talmud, i.e. Rashi, from the words of Rabbi and Shelom Iarcha from the city of Lunel, in France, for "Jerach" in Hebrew means "moon", and the name of the city is Lunel comes from the French word Lune - moon. In modern times it was found that “Rashi” was not called Rabbi Shelom Iarchi, but “Yitzkahi.” His teaching gave rise to many disagreements in the synagogue and was condemned by fanatical rabbis. The archi accused that he missed some place in the prayer to Olen Habbakh1 and did not get up during one important point, as prescribed by the order of service, and missed the song “gokadamush” about fish Leviathan and a bull that eats grass from several thousand mountains every day. Then he He was convicted of wickedness and heresy and expelled from the

synagogue. The works of Iarcha were filled with fantasies, like those of other rabbinical writers. He explains every verse of the Bible dryly and at length; its Hebrew mixed with Chaldean and replete with French phrases, because, of course, Iarchi spent many years traveling. However, his comment is respected by Jews and now he still enjoys great fame among them. In his opinion, Jews are a people the chosen one to whom the whole earth is assigned, who is to be enjoyed by all her creations, according to the teachings of the Talmud, the writer treats other nations with contempt and breathes malice and hatred against them.

In those days, Jewish scholars combined the study of theology with medicine and astronomy, studied nature and delved into the study of divine properties world, to which one can find many interesting indications scattered in the teachings Talmudists. Thus, Iarchi, in his commentary on the treatise “nidu”, indicates how the way surgery designed the side of the body to complement natural childbirth; A his teacher, Maimonides, explaining the Mishna, speaks of caesarean section, in knowledge which is very skillful2 . A contemporary of

Maimonides and his friend, the writer Aben Ezra, born in Toledo in 1169 and nicknamed by the Jews "hakham", or wise, wrote a chronological chronicle, “seder olam,” or “order of the universe.”

1 Gregoire Tours, Hist. Franc. IV, cap. V.

2 Epistle of Saint Amrosius 29

Some argue that this work was not written by Aben Ezra, but by Rabbi Rabbi Joseph ben Holafta. This commentary, which perfectly explains the Hebrew text, although written in beautiful and clear language, is in other places condensed to such an extent that it loses clarity and requires a special aid for understanding. Nevertheless Aben Ezra's commentary on the Pentateuch is a work that turned out to be useful not only Jews, but also Christians1 . In addition to the above, Aben Ezra left many works on various subjects, and his manuscripts are scattered across various libraries of significant European cities. These are: grammatical treatises, in which study in the most detailed way the composition and properties of letters, as well as geometry, astrology and books of moral content.

But the educated and extensive mind of Aben Ezra still could not free himself from all the prejudices of his time. Thus, in a short treatise on the stars, he offers in life be consistent with the position of the moon and planets. This, however, was a fantasy of all the peoples of his era2 . Aben Ezra also wrote spiritual books; composed a poem about chess, which Guide included in the history of this game. Ezra died in 1168 on the island Rhodes.

Michelstatt, a German rabbi, philosopher and kabbalist, wrote extensively works related to Kabbalah, which is also known from history.

Rabbis Silva and Hezekiah wrote a famous work entitled “Perichodash”, or “new fruit”, which means Talmudic wisdom.

Chapter 8

Galakha and Haggadah

The goals and direction of all Talmudic writers were almost the same and consisted in the desire to determine the external side of the life of a Jew, his external behavior and actions; hence the name of this aspect of legislation - “halakhah”, that is, the most important and essential part of the Talmud.

1 Capitularies, edition of Baluse, 1, ch. 14.

2 Code Theodosien, t. A. VIII, ch. IX.

As for the internal movements of will and consciousness, they are nowhere positively determined by law and in their reasoning the children of Israel were given complete freedom, only there would be no direct and significant contradiction to the law. This area is free flights of thought in the Talmud are called “haggadah”. Halakha and Haggadah stand alone from the other, each mutually serving as an addition and explanation.

It is praised that Akiva was as great a halakhist as he was a famous haggadist. In halakhah he breaks new ground. Although already before Hillel, and during Akiva’s time his teacher, Hamzu, gave the first impetus to “halakhah” and even indicated the way to interpret the law and develop halacha, but only Akiva became its true exponent; he substantiated it, revived it, as the Talmudists put it, and brought it into the system. He was the first to group its material into separate subjects, and his collection of halakha is known as Rabbi Akiva's Mishnah. His experience, according to in all likelihood, served as a model for further collections of “halakhah”, also under called "Mishna". Akiva gave “halakhah” his method and his system and strengthened it so much that there could be no talk of turning back, but all that remained was to take care of its further development. In the Haggadah he also advanced in such a way that he was the only lucky person who could return from the field of higher knowledge not affected in their religious beliefs. And in this area the so-called “The Letters of Rabbi Akiva”, which treats: the greatness of God, creation and resurrection; about the creation of the earthly and heavenly worlds and their destruction; about good deeds of God; about the upliftment of the poor; about the future creation; about the totality of the letters of God names given in revelation to Moses; about many keys that God does not trust not a single angel; about repentance; about the joys of the pious in paradise; about human organs; about chanting letters before the Almighty and raising them to his crown; about the soul; about the suffering of sinners after death, about hell; about the temple and Holy Scripture and its greatness; O the creation of the organs of the human body to glorify the Lord; about language human; about paradise shown by God to Moses; about the mission of Moses; about the generation in the times of the flood and confusion during the Babylonian Pandemonium; about punishments atheists in hell; about the passions and death of man (Babylonian Talmud, treatise Berachot 13).

When reading everything that Akiva says, as stated by the Talmudic interpreters, one must keep in mind not the literal meaning of what is stated, but the inner, hidden and the most important thing is the goal. Thus, in the chapter that serves earthly purposes, Akiva, meaning easing the conditions of modern life for the people, or connecting a new law with an ancient one, often resorts to this kind of explanation and the development of one “halakhah” from another, or from various letters of Holy Scripture, which bear obvious traces of fiction, with the help which achieves favorable results. Moreover, one should treat great caution towards his teaching in the “haggadah”, dedicated to non-earthly interests, where the scientist especially has in mind to hide his thoughts from people who metaphysics is inaccessible, and therefore speak in hints, referring briefly to instructions, the meaning of which is clear to only specialists.

Let us point out, for example, the following. Akiva states that in the Song of Songs Solomon is about Jehovah's love for his people and, in accordance with this basic indication, all concepts and expressions of this erotic song are given absolutely no the meaning they have in the lips of a lover. This application of the idea of love God to the people may seem a little strange coming from a scientist. But the point is will be explained when it is indicated at what time and on what occasion this was expressed Akiva's look. The point was that the Song of Songs should be recognized as a book apocryphal, not to be counted among the books of the Bible.

So the Talmud is divided into two parts - “halakhah” and “haggadah”. "Halakha" was the law; Haggadah, on the contrary, is a matter of personal calling. This is the essential difference between these two sections of the Talmud. Studying “halakhah” in its historical development, one cannot help but notice the enormous influence of the changing conditions of political and religious lives, which gradually gave rise to new and new prescriptions in the Talmud. Sami Talmudists recognize the “haggadah” in the literal sense, and there is an indication of this in the Talmud.

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“Once upon a time, Rabbi Eliezer, after his death, appeared to his disciples, who asked him what Abraham was doing now in heaven? Rabbi Eliezer answered them that Abraham was now lying down on Sarah's lap, and Sarah was looking for him in her head. When one of Eliezer’s disciples dared to suggest an allegory here, he was subject to excommunication according to the general verdict for this insolence.” In the Talmud, external formality is important not in itself, but because of its[1] comprehensiveness and general applicability, due to which, with the acceptance of this formal side by all Jews, not a single a member of the Jewish community does not differ from another in his external behavior and rituals; each of them by his appearance can recognize his fellow tribesman and fellow believer, and external signs constantly remind the Jew of the promise to which he is called, and serve as a sign of his covenant with God and his readiness to accept the promise and glorious triumph over all the nations of the earth.

Chapter 9

Kabbalah and the meaning of the Talmud

The main authorities of the Talmud, the above-mentioned Rabbi Akiva, Rabbi Yehuda-gakadosh (saint) were initiated into the secrets of Kabbalah. The Talmud often cites the definitions of the main authorities of Kabbalah, Rabbi Simon ben Yochai, his son Rabbi Eliezer, his student Rabbi Aba and Rabbi Hanin, who completely agree in their opinions with the opinions of real Talmudists. Various striking convergences and unexpected conclusions especially appeal to the taste of the Jewish people and arouse reverence for the depth and comprehensiveness of the law, elevate above the general level of people the person who has penetrated more than others into the essence of the law, and give great value and authority to its definitions.

The entire Talmud is saturated with Kabbalah, especially its auxiliary part, called the Haggadah; Followers of the Talmud attribute all passages incomprehensible to them to the highest Kabbalistic wisdom, which is not always and not accessible to everyone. The main significance of Kabbalism for the Talmud is in that part of it where it helps to derive definitions for individual life from the law; Kabbalism is unknown to most; it was even completely forgotten and reappeared only in the Middle Ages, around the 13th century. The traditional oral teaching of the Jews - a mysterious one that was passed down from generation to generation - is recognized by many as a very ancient science called “Kabbalah”. The Kabbalists themselves attribute this science to the patriarch Abraham and even to the first man, Adam, who was initiated into its mysteries by the angel Raziel (angel of secrets). Others point to a much later origin of Kabbalah, attributing it to the era of the Babylonian captivity; others, apparently, attribute its emergence to the influence of the Jewish Alexandrian schools, where the teachings of Pythagoras and Plato, merging with many philosophical doctrines, formed the so-called Eastern philosophy... Kabbalah has as its task to resolve, with the help of a unique interpretation of the Holy Scriptures, all the most important questions of metaphysics, including in its circle explanations of all the problems of dogmatic theology, transcendental cosmogony, the doctrine of the soul, ethics, which was the subject of such heated debate in the dogmatic systems of the 13th century.

According to Kabbalists, Holy Scripture, as a heavenly revelation, should naturally have heavenly properties and, therefore, the ability to unravel those

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[1] *Tract. Bova-batra, l. 58.*

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higher questions, the resolution of which lies beyond the boundaries of the methodological thinker mind. Thanks to this view, a new way of exegesis is invented, using which every word, every letter in Holy Scripture is given a higher, mysterious meaning. Engagement in “secret teaching” is allowed only to a select few.

The Talmud, which respected contemporary Kabbalah, forbids even reveal the titles of her articles to the profane, allowing them to be read only by persons scientists and known for their modesty. The Mishnah contains the same prohibition in the following terms: “The story of creation should not be explained to two people.” together; the story of the heavenly chariot (merkabah) - not even one; but wise and If you can understand for yourself, you can open the titles of the articles.”

Despite the precautions taken, the study of the “secret science” apparently had a disastrous effect on the minds of even famous teachers of the law, like gives reason to judge the following allegorical story available in the Talmud: “Four people

entered paradise: Ben-Azai, Ben-Zoma, Azar and Rabbi Akiva. The first one looked and went crazy, the second one saw it and died, the third one spoiled the young plants (seduced the young minds of his disciples); only Rabbi Akiva entered with peace and went out in peace, for the Holy One, blessed be He, said: spare this old man, he is worthy to serve for My glory.” Kabbalists

divide their science into two main parts: Kabbalah theoretical, or speculative, and practical. The latter contains an imaginary secret science that gives instructions under what conditions the highest the power to act on the earthly world - or, to put it simply, to create miracles. Pronouncing well-known words from Holy Scripture containing allusions to some spiritual beings, or by signing the names of God and angels on amulets, you can subjugate the mentioned spiritual powers, drive out demons, cure the sick, put out fires - in a word, perform all sorts of miracles. This is a product of sick minds, which is a sad example of human error, gleaned from the superstitions of the East in continuation after the Babylonian captivity. We find traces of this in some apocryphal books and various theological works. As for the speculative

part of Kabbalah, it is remarkable in that at the beginning XVI to half of the XVII century. occupied the minds of the most serious scientists of the Christian world, and she managed to win a place for herself in philosophy, philological studies, general history of philosophy and rational theology; she also had an influence on natural sciences and medicine. Until the end of the 12th century. "secret science" was known among the Jews by name only; ancient mystical books like "Shiur Koma" (dimensions of God greatness), the book “Enoch Metatron”, the book of “creation” (Sepher Yetzirah), etc., were considered incomprehensible, any attempt to explain their meaning was ridiculed, and no one undertook for such a thing. The first appearance of Kabbalah coincides with the violent politics against the philosophical direction of Maimonides in religious matters. The first who decided to reveal the “secret of the teaching,” according to Kabbalists, was Isaac The blind man (Sagi-Nogor), the main opponent of Maimonides. From Kabbalistic the teachings of Rabbi Isaac the Blind (who flourished in 1190-1210) have only reached us some passages proving that he was intensively studying the book of “creation,” explaining and interpreting its incomprehensible meaning. In the coherent system of Kabbalah for the first time was set forth by two of Isaac’s disciples, Israel and Ezra, natives of Gerona. When it appeared, Kabbalah served as a counterweight and protest against shredding the philosophizing of the Maymonists. Israel and Ezra in their piety accepted every word of the Bible and Talmud as divine truth. They developed a unique theory, explaining some parts of the Haggadah, prayer and Song Songs are this inexhaustible source of all kinds of mysticism. Scope exclusion the religion of any philosophical reflection was to the taste of the German and northern French rabbis, who adhered to a strictly theosophical direction, while the southern French and Spanish rabbis, among whom Maimonides was held in high esteem infallible authority, ridiculed the latter trend, asserting that Jewishness imbued with deep thoughts, hidden for the unreasonable crowd and clear only for the thinker.

The Kabbalistic book "Zohar", inspired, mystical inspiration, was a misfortune for the Jews as it destroyed hundreds of thousands of souls: those intoxicated by it deceptive fantasy, they rushed in blindness to obvious death and died like flies in poison.

The book "Zohar", composed in the 13th century, was the first to appear in print and began to spread incredibly quickly, shedding blinding rays over every Jewish ghetto. It seemed to the Jews that all the secrets relating to the time of the coming of the Messiah. In it, Jewish dreamers clearly saw: the prophet Elijah, angels, spirits, righteous souls - finally the entire heavenly council, not excluding ten spiritualistic natures. Here the Kabbalists learned all the movements of the elements and the reason for these movements, as well as the mysterious words that excite these movements. Same happened regarding the real meaning of the Torah, which was hidden in the Pentateuch from the eyes of those of little faith through different signs and dashes, placement of vowels, stress, and even through arbitrary changes in the letters in these words. It is not known who wrote the book “Zohar”, although many This work is attributed to Simon ben Jochai.

Jewish Kabbalists consider the book “Zohar” as the first shrine: what was written in it is accepted above all the secrets of knowledge. Such a revelation, they believe, descended in the first century of our chronology in Palestine to the holy hermit Simon ben Jochai, who wrote down the Zohar. In reality, however, this book was composed not in the first, but in the 13th century by the Spaniard de Leon. For what purpose did the author write it - was it the fruit of his fantastic the ideas in which he believed, or whether it was simply written for the sake of mystification - all this remains not entirely known; some historians, however, directly call de Leon is a hoaxer and a deceiver. The teachings of the Kabbalists turned many heads Jewish scribes; it is dangerous for every Jew unfamiliar with European philosophy and not emerging from blind belief in the miraculous. The teachings of the Kabbalists about the messiah is closely related to the belief in the transmigration of souls. All human souls are like They believe that they have already been created in advance and are awaiting their destiny in the next world. incarnations; those of them which, despite their mixture with the earthly element still retaining heavenly purity within themselves, they depart again into the world of spirits; others, who failed to remain pure, again move into mortal bodies, repeating such a migration until they are completely cleansed. Consequence such transmigration is that many of the pre-created souls who have not yet descended to the earth, they cannot take on flesh for some time. Soul of the last messiah will descend to earth, but will not descend until all pre-created souls have incarnated. Moreover, the Kabbalists, who existed even before the appearance of de Leon’s book, have long been believed that the soul of the Messiah had already taken human form many times before the last coming in order to gradually prepare people for it. They They taught that the soul of the Messiah already lived on earth in some patriarchs, prophets and kings. Some of the Kabbalists even considered Jesus Christ and Mohammed to be special phases manifestations of the soul of the messiah; yet they believe in the coming, except the true messiah from the tribe of David, also his forerunner, who must be from the tribe of Joseph.

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Kabbalism is closely related to the Talmud; The very first Talmudic sages were at the same time Kabbalists - and this science itself could appear and be accessible only to the highest Talmudists.

Jewish teachers extol the Talmud with high praise, but his actual dignity is far from corresponding to these exaltations lavished by the rabbis. The Talmud is composed of ignorant folk traditions and the interpretations of Jewish fanatics and teachers for the purpose of explaining and supplementing biblical teaching; but these traditions and interpretations are precisely the opposite of the purity of biblical teaching; they distort it, giving it a pagan character. The Talmud is filled with pagan legends, fables, fairy tales, apologists, some of which are insignificant, petty, empty, not on the same level with the importance of the objects being practiced, while others are even indecent, seductive and blasphemous.

Talmudic teaching bears the stamp of the most extreme limitations, unable to elevate it to religious contemplation; its character in places is completely pagan, contrary to those concepts that are revealed in the writings of Moses and the prophets. The limitations of the views of the compilers of the Talmud are obvious because they include passages that cast an unfavorable shadow on the aspirations of the rabbis of ancient times with the deliberate purpose of hiding the more spiritual aspects of Jewish teaching under this outwardly rough shell. Not having the strength to explain their real meaning, these rabbis wait for their explanation with the coming of Elijah, and the majority of Jews believe the letter of the legends here, too, because an orthodox Jew does not even dare to doubt that his wise teachers could say anything contrary to the meaning and truth.

Getting acquainted with the teaching of the scribes from the Talmud, one cannot help but be surprised by its narrowness, dogmatism and materiality of view. It is cold in presentation, empty in content, worn out and contains an incessant repetition of the same thing. There is no freshness, no strength, no fire in it; it is enslaved to the authorities, resists all independence; in him one can feel at the same time learning and foolishness, arrogance and baseness. It does not deviate a hair's breadth from the well-known line of commentary and preconceptions; full of wavering conclusions, but in true beliefs he adheres to the letter of the law to the point of recklessness. In this teaching, everyone will notice a confusion of regulating details and a whole labyrinth of systems, a preference for antiquity and repetition of butts over genius. It constantly revolves around the priests and Pharisees, in the temple, in the synagogue, in the school, in the Sanhedrin and is extraordinarily concerned about the most insignificant little things.

Chapter 10

The Importance of Gemara and Mishna

Talmudists place the Gemara and Mishna above all else. Unequal importance of different parts of the legislation is expressed in the following comparison: the mikra (Bible) is compared with water, the mishna with simple wine, i.e. vodka, and the gemara with aromatic wine (stara wudka). Therefore, whoever opposes the rabbi will, according to the definition of the Talmud, contradict God himself[1] ; whoever resists the word of the scribe deserves death, because the words of the scribes have much greater meaning than the words of the Mosaic Law itself. To prove that the definitions of the rabbis should be preferred to the definitions of the written law, the latter point to the following case. The once pagan king Pyrgandicus, while feasting with his dignitaries, decided to invite eleven of the most famous rabbis in his land to the feast. When they arrived, the king received them with all the respect due to their rank and dignity. But after a little time, the king, under the threat of death, presented them with a choice: either eat dishes prepared from pork meat, or take part in the general pleasures of the harem; or drink pagan wine. After three days were given to the rabbis to think, they decided on the latter, since only rabbis prohibit the use of pagan things, and the first two subjects are positively forbidden by Moses. But, drunk on the pagan wine, the rabbis not only ceased to distinguish pork meat from other types of meat, but also, when musicians and singers appeared, the pious rabbis succumbed to the new crime, and only the next day they realized that they had sinned a lot; and all this happened because they preferred the words of Moses to the words of the rabbis. Therefore It is said: “Let him not expect mercy from God who, according to the definitions of the Talmud, prefers the definitions of the Bible."[2]

1 Treatise Sanhedrin, fol. 110, art. 1. 2 Treatise of Hagig, l. 10, art. 1.

The Talmud says that “the law (the Bible) is likened to salt, the mishna to pepper, and the gemara - cinnamon; the world cannot do without salt, pepper and cinnamon" (and the Jew - without garlic, onions and radishes). Further: “Whoever values little the words of the rabbis is guilty of death”; who from the rulings and teachings of the rabbis passes to the Bible, he no longer has happiness.” IN in another place it is interpreted that “the words of the Talmudic writers are more pleasant than the words of the Bible”; “Whoever holds in his hands only the Bible and the Mishnah, and not the Talmud, is not worthy to make acquaintance with him.” And the famous Rashi (1105) says along with the Talmud: “My son, pay attention more to the words of the Talmud than to the words of the Bible.”[2]

In the book of one rabbi who died in 1500 AD, we find confirmation that “those who read the Bible without mishna and gemara do not believe in any God.” Maimonides says: “The fear of a rabbi is the fear of God . ”3 The Talmud says that “dead rabbis, always in heaven, teach other living rabbis”[4]

The Vilna gaon Rabbi Elijah was the enemy of all superstition and sophistry; He was aware of all their perniciousness and sought to contribute to the study of religious sources system and methodology. Heirs or disciples of the Gaon on his behalf the order of training sessions was outlined in the preface to the commentary they published him to the Shulchan Aruch "Orach Chaim": the basis of this plan was the study tanakh and the very grammar of the Gaon language, without which it is considered impossible to begin studying the mishna and which, in turn, should precede the study of the gemara. IN in his program, Gaon Rabbi Elijah devoted space to the study of secular subjects Sciences; among his published works and manuscripts there are works not only in grammar, but also in mathematics and calendar studies. His manuscripts have been published were around the 1780s. *1 Tr.*

Erubim, l. 21, 2. 2 Behai, a famous rabbi in 1291. 3 Yad-Chazak 1. Talm. Thor. 5.1. 4 Tr. Sanhedrin. l. 92.1.

Every Jew considers it his sacred duty to educate his children Talmud, so that they are imbued to the depths of their souls with the consciousness of their high dignity and to have weapons in their hands against the enemies of their faith. Due to this, the number of Jewish theologians increased enormously and represented such a proportion to a mass of people that we will not find in any other society in the world. Competition on rabbinical places therefore became unusually large and were not slow to lead to very sad results. Rabbis, not financially secure, like the clergy of all other denominations, and due to such excessive competition

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have fallen very low morally. More and more often there are complaints about injustice and corruption of rabbis and the corruption of rabbinical places. It even became a custom for rabbis to buy their positions from communities instead of receiving salaries from them. It is quite natural that in this case the rabbis had to compensate themselves, by hook or by crook, for the expenses of obtaining a rabbinical position. The best of the rabbis themselves rebelled against such an immoral and contrary to Jewish laws custom, who in 1637 even pronounced a solemn curse against the corruption of rabbinical places. But they could not overcome the natural course of events, and the corruption of the rabbis increased more and more.

Such a moral decline of the rabbis, which naturally followed
to lose their credit in the eyes of the Jews was accompanied by an equally strong and mental decline. The rabbis withdrew entirely into the realm of Talmudic literature and religious and ritual debates, which provided them with their daily bread. But by this the rabbis lost a lot in the opinion of the majority, for the latter, despite the religious nature of their life, still could not be content with theological food alone, which was of little attractive to any common person. Instead of, following the example of the ancient rabbis, using the Talmud only to guide everyday religious life and devoting their time mainly to conducting the public affairs of their parishioners, inflicting justice and reprisals on them, being their representatives and defenders before governments and peoples, the Polish rabbis of the latter centuries, they disappeared completely from real soil and ceased to be the leaders of the Jewish people; but they surprisingly improved Talmudic casuistry.

As is known, they created a new kind of theological literature - the so-called “hiluk” or “pilpul”.
Khiluk is an argument on a religious and ritual theme, representing an abyss of the most subtle intricacies, although devoid of a solid logical basis. This is more a game of imagination than a figment of thought. It is said about the creator of this type of literature, completely unknown to Jews to this day, that when several sheets were torn out of his copy of the Talmud, he, without noticing this circumstance, with the amazing flexibility of his mind, continued his teaching at the interrupted place and found an opportunity to connect two completely different places in the Talmud! With this direction of the mental activity of rabbinism, teaching became a means not of achieving truth, as with the ancient rabbis, but of obscuring it. In the sophistry of the Khiluk, he was considered a luminary of learning, who could either provide evidence in favor of allowing what is prohibited, or who could present more arguments for and against the same position, but not the one who, using the techniques of reasonable logical interpretation, achieved the truth in the labyrinth of the Talmud and Talmudic literature. The best minds of Jewry, of course, fought against the khiluks, who produced a harmful moral influence, arousing envious rivalry and extreme pride between the Talmudists, so characteristic of school pedantry. This play with learning for unworthy purposes and the perversion of the natural laws of thought could no more please the majority of the Jewish people than the moral shortcomings of rabbinism could inspire respect for this knowledge among the masses. This order of things could not continue for long without causing some changes, for it concealed within itself the inclinations of its decay. And all of Judaism with its religious teaching has been in this state for a long time.

In conclusion, one cannot ignore the remarkable circumstance that the Talmud, in addition to all other divisions, is also divided into official and unofficial, that is: published for show to civil authorities and published for the Jews' own use. In the first case (ostentatious), the Talmud is completely decent, not only not striking readers with the fanaticism of his views, but even flaunting high morality and the purity of his humane rules; in the second (for the Jews' own use) preaches irreconcilable malice and hatred of the goyim, and not only contempt for all laws is expressed love for humanity, but it is even forbidden to pull a goy out of the pit into which he accidentally fell. The last kind of Talmud, the only one revered and canonized Jewish teachers, in every line he breathes the most inveterate fanaticism, the most inveterate hostility towards Christians and in every rule it reveals examples of the complete immorality of Talmudic teachings. The

New Talmud, published in Vilna under the modern edition of the brothers Romov, no longer has scientific authority; it is only used for exhibition by the poor or those who never look into it. All rabbis and scholars Talmudists have foreign editions of the Talmuds, complete, ancient ones. Although in new editions of the Talmud and try to raise their authority through additions, but this edition differs from numerous others in that between the various comments there are some ancient or not yet published and appearing now for the first time, or, although printed, they are very rare and inaccessible, such as the commentaries of Rabbi Hananel, Rabbi Nissim Gaon, Rabbi Gershom Moor-Gagol, etc. In these commentaries, the authors reach monstrous nonsense in everything, trying, however, then declare their holiness by saying that their works are supposedly the fruit of inspiration God's and holy clairvoyance. Anyone sane, reading such rude nonsense and antics, must recognize them as either outright fraudulent deception, or some kind of insanity. Later rabbis acted even more monstrously.

Adepts of mysticism and Kabbalists seized on such Talmudic stories and sayings in order to soar even higher on the wings of fanciful fantasy and launch swiftly across the boundless sea of visions, revelations, etc., so that very often reached the extreme limits of supernaturalism. The rabbis who received secular and philosophical education, trying, on the contrary, to cleanse the Talmud and Midrash from everything strange and incredible, went to the other extreme, namely: through allegorical method of interpretation, they forced the ancient Talmudists to express thoughts of Pythagoras, Plato and Aristotle and often imposed even ideas on the first Arab philosophers and natural scientists. Their attempts suffer from the fundamental malady that they are based on the doctrines of Greek-Arab philosophy and Gnostic mysticism, completely alien to Judaism. The method of interpretation used ancient gaons in the Babylonian Talmudic academies and then passed into North African Jewish schools, in addition to their other advantages, in Jewish In my opinion, it is also distinguished by the fact that it is undoubtedly his own, purely Jewish.

Thus, the more ancient ones appear and spread commentaries on the Talmud, it becomes all the more obvious that the present traditional Judaism was alien to those elements that invaded it in the Middle Ages, such as Franco-Italian mysticism and Polish-German pilpulism, which spoiled the purity and authority of the Mosaic Law, undermining the main foundation of Judaism.

About 15 years ago, by Rabbi Dr. Zuckermandel in Prussia, published in two manuscripts, Vienna and Erfurt, “tosaftu”, i.e. a collection of ancient Borayt Tanaim, not included in the mishnah and served as a source for both the Babylonian and Jerusalem Gemara. This work has as its task all strange places and barbaric ones found in the Talmuds, smooth out, soften and reinterpret for public so that black comes out white. Finally, published in Mecklenburg Biblical-Talmudic Encyclopedia, the major work of Dr. Hamburger. The same the author published a brochure on non-Jews and sects in the Talmud, where almost all Tal-Mudist passages on this subject are grouped.

Chapter 11

Talmud in Russian

This systematic deception of the authorities by pointing to official publications the sinless Talmud, purified from its essence, has long been used as by the Jews themselves, and by those publicists who took on the difficult mission protect Jewry and its teachers from all kinds of attacks. How do these work? the latter, that is, the defenders of Jewry, can best be seen from the critical review of a book called “Worldviews of the Talmudists,” published in three volumes in Russian, of which the first treats about man and his duties to God, the second - about his duties to his neighbor, the third - about his duties in society and civil life. This is a collection that was compiled by a whole Areopagus of scientific representatives and employees of the brotherhood “Habura-marbe-Gagaskala” (Brotherhood for the spread of enlightenment among Jews in Russia). The purpose of this Jewish society, no matter how cunningly hidden, it is still clear at first glance visible to everyone. Firstly, the collection was published in Russian: this pretends that “Society” wants to replace the Hebrew language with Russian, even in religious reading, and this would seem to contribute to the Russification of the Jews. At first glance this, of course, cannot not to arouse sympathy in Russian society for the educators of our sons of Israel; but the matter only seems so in appearance, but in essence it is not at all like that. Secondly, in The collection contains a preface. When starting to read it, it is natural to expect that it contains publishers, addressing the Jewish public, explain to them the reasons for their introduction Russian language, and we Russians will soon hear fury in Jewish prayer houses Jews, or their awkward singing of psalms in Russian. This assumption it is all the more natural that the mentioned collection, according to the visible idea of the “Society”, should be intended for Jews. Meanwhile, the preface of the collection addresses not to the Jewish public, but to some other persons who may receive the collection hands. The introduction of the Russian language requires an explanation of the reasons why Jewish the reformers decided to change the language; demands to prove the benefit of this change, the absence of any contradiction with the spirit of Jewry, etc.; but in the preface there is no mention of all this. It is clear that the Jewish public is being ignored here; by name only This collection is intended. Even the title of the collection indicates that it presented to the Russian public, which is not familiar with this worldview and for who may be interested in the collection and may attract her to it. Moreover, the collection cannot even replace reading Jewish books, because is a set of unrelated moral and humanitarian maxims, scraps torn from various places in the vast Jewish literature. It is clearly visible that there was a different intention here, which is not entirely successfully covered by the bark of these new moral Talmudic maxims: scientists and progressive Talmudists with a set of humane phrases they only tried to cover up the not at all humane instructions his Talmud in the eyes of the Russian reader. These modern Talmudists with their collection only distract the attention of Christians from fanaticism and thieves deceptions practiced by both enlightened and ignorant Jewry

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against Christians. The collection does not intend to enlighten the Jews, but only to throw dust on eyes of Christians, so that through this the Jews do not appear as disgusting as they seem and as they really are. In a collection of Talmudic maxims, everyone can clearly see all these cunning tricks, manipulation and erasure Jewish fanaticism. Smoothing techniques and tricks of these defenders Talmudic harshness is seen in the most obvious way. So, for example, in The first appendix to the first volume is, under No. 18, the following article:

"The purpose of teaching (Torah) and commandments is faith, for whoever has no faith was better off." if only he had never been born! Faith dwells in the heart, that is, a person must believe that in the universe there is such a being who cares about an unchanging world,

0 the human race, about all people in general, about each person in particular; must also believe that the influx of God can rest on a person, so that it becomes a prophet and through him divine teaching is given. This teaching contains all the spiritual bliss of a person and his eternal salvation. They teach him the ways of life in in all its directions, both in relation to spiritual purity and in relation to integrity of the future life, eternal and true"[1]

Expressing only general thoughts about faith, these lines breathe humanity, and one might think that between the worldview of the Talmudists and the Christian The church makes no difference. Meanwhile, the above article is composed of two scraps that, in their place, in general speech, have a completely different meaning. They are taken from the first chapter of the book "Kad-Hakemah". This chapter does not treat faith in general, but actually about the faith of Israel. Rabbi Behai begins and ends it with the text of Isaiah: "Open the gates, let a righteous people come in" (Is. 26:2), giving it meaning prophecies about the restoration of Jewish power and Jerusalem. He proves that the faith of Israel lies in the exact fulfillment of the laws of Sinai (the Pentateuch and Talmud, according to the teachings of the Jews), and that the fulfillment and preservation of these laws will lead certainly to the realization of the expected coming of the Messiah and the restoration of the Jewish kingdom. The authors of the book used this chapter in their own way. Throwing it away text from Isaiah, they took the four lines following it, changed the signs punctuation and, skipping over 22 lines and taking the second piece, put an end to that point in the period from which Rabbi Behai begins to explain the thought expressed in the first half of the sentence he took.

Meanwhile, the end of this period that they threw out reads as follows: "And it (faith) consists in the law that Moses gave to Israel and which everyone is ordered not to forget; for it is written (Deut. 4): "Beware and take good care of your soul, lest you forget such deeds as your eyes have seen." The meaning of this verse is that we do not forget any of the foundations of the Torah (law) and commandments that are given to us, and it (this verse) says that to forget (the rules of the law) is considered a grave sin of the soul."

And here is a more detailed excerpt from the famous speech of Rabbi Behai: "It is known that the sacred seed is the Israelites, being in exile in their country enemies, although scattered and scattered among nations, do not forget, however, the foundations law and commandments, and protect the fence of faith, and remain firm in their faith in everyone generation. Every nation incites them to change their law and their faith; and they They don't even want to listen to this, but our sages explained the word: "Return, Shulamit (Rabbi Behai, like some other writers, calls the Israeli nation "Shulamit" - Jerusalem), return, return, and we will see you" (Song of Songs, chapter 7). The word "return" is repeated by Holy Scripture 4 times, according to the number of kingdoms, from

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1 R. Behai, in his work "Kad-Hakemah".

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of whom each one tells us that we should accept his faith and he will make us treasurers and ministers; for it is said (Ex. 12): “And thou shalt choose valiant men from all the people,” and Israel answers them: “What should you choose from among the Shulamit? What can you give us?” elevation and dominance? You are not able to give us such a high degree as a mountain Sinai, the degree of which scripture speaks with the words: “the dance of two armies,” that is, ours the gods cannot give us such a dance as the one in which 2 armies took part: the 600,000-strong army of Israelites and the same army of angels, for the Scripture says: “The chariots of God are ten thousand, thousands upon thousands” (Ps. 67:18). And for the sake of this faith, for which the Jews hold on tightly, the Lord will subsequently place himself between them and return, as before, to Jerusalem, and the children, driven away from their father’s table, will return to place»[1].

This is the attitude of the defenders of the Talmud to the truth, and although it would be enough This is one example, but we will indicate another. In volume III of the collection, in article 24 says: “I have

repeatedly preached to the Jewish communities (in the original “exiles” Israel"), that those who deceive and rob the Gentiles insult the name God of Israel, for, seeing such actions on our part, all nations will say that Jews have no teaching of God. Meanwhile, the prophet Zephaniah says (3:18): the remnant of Israel should not (in vile, “will not”) do untruths, tell lies and must not (in vile, “not will") be in his mouth the tongue of wickedness." From these

words one can perhaps conclude that the Jew is certainly forbidden deceive a non-believer, and those who violate this law or rules are punished as an insulter to the name of God. But in the same book we read the following positive law about the same subject:

“This is what Rabbi Kan taught2 : it is permissible (for a Jew) to take advantage of the mistake of a Gentile if the Gentile himself makes mistakes.” The following is a wonderful instruction on what to do: to a Jew in such cases: “If a non-

Jew, when drawing up an invoice (for the product he sold to a Jew), made a mistake (not in his own benefit), then the Jew must tell him: look, I trust your account, but I myself I don’t know, and I pay you as much as you demand. But to deceive a Gentile prohibited: for a non-Jew may want to test a Jew, and then it will result in “higul-hashem,” that is, dishonor of the name of God.” 3

From this it is clear that a Jew can deceive a Gentile, but be careful not to give the non-Jews a reason to think that the law among the Jews is not good, i.e., so that it doesn’t come out “higul-hashem”, which, according to Rabbi M. Mikutsi, the author of the said book, can slow down the emergence of the messiah and the restoration of the kingdom of Judah.

1 Kad-Hahemah, ch. 1. 2

Talmud Gagazan Achron, l. 113. 3 Sefer

Mitzvod told fortunes. Venice, 1546, l. 152 b.

Regarding the above replacement of the words “exiles of Israel” with the words "Jewish communities" need to keep in mind that the political dogma of the coming the Messiah and the restoration of the kingdom of Judah constitutes one of the members of the symbol Jewish faith, namely the 12th, reading like this: “I sincerely believe in the coming Messiah, and although he hesitates, I still wait for him every day."[1]. Based on this dogma, Jews, wherever they are, are obliged to say three times - daily in the morning, afternoon and evening - the following prayer: “Blow the great horn for our freedom and raise the banner to gather our exiles, and gather us all of the four ends of the earth”, etc.[2]

This dogma is recognized by all Jews, who were brought up in Talmudic rules, and those who received education. The only difference is that the first ones expect restoration of the kingdom of Judah by some miracle; the latter believe that it will happen naturally, and that the Jews must prepare for this by education that will give the people good generals, engineers, rulers and in general people needed for this restoration and for continued existence states. Here, for

example, are a few words from the secretary of the Society for the Propagation education between Jews in Russia and a collaborator of Mr. Gordon's collection from the message to the Jews, printed in Hebrew on the pages of "Gashachor".

"Let the son of David (Messiah) appear," says Mr. Gordon, among other things, "and then our reformer brothers (a Jewish sect that arose in Germany and does not recognize dogma

0 Messiah) can turn to him in one minute, saying: we have sinned, but now we are your slaves. And he will accept them and find them capable and useful people for all its purposes. But what will he find between you and what can you do for him? help? Will he find useful people among you when he comes to resume our lives as before? *1 See G.*

Gurovich's prayer book. Vilna, 1870, p. 125. 2 Ibid., p. 71.

From among you, will he take the minister of finance, the military, scientists and government officials capable of being representatives at foreign courts? sovereigns, engineers, land surveyors, etc. people necessary for his kingdom?"1 . Thus, the Jew

does not consider himself an eternal citizen of the country in which lives, but as an "exile", waiting for the sound of the trumpet for liberation from someone else's yoke and restoration of the kingdom of Judah, which is why Rabbi M. Mikutsi called the Spanish and Italian co-religionists "exiles of Israel," and the publishers of the collection considered it necessary instead of the words "to the exiles of Israel," write for Rabbi M. Mikutsi the words: "to the Jewish communities." In

the 25th Art. Volume III of the collection says: "One Jew had all his married sons and all married daughters. Talking about his grief to one scientist, he among other things, he said: "I had a non-Jewish maarufiyah (customer), and when he died, then soon after his death my children began to die out, so that all my fortune passed to my sons-in-law and daughters-in-law. If I don't deserve the happiness of having children, then why didn't God take it away? Do I have them before their wedding? Then at least what I had acquired would remain with me and etc." - "Was your money acquired dishonestly?" - asked the scientist. - "I have never offended anyone in my life," answered the mourner, "only this one client I allowed myself to deceive my (meropia)." - "This is quite enough. The Guardian Angel revealed this after the death of your client, and he cried out to the Lord; the All-Holy One executes judgment for those who were robbed, no matter who they are, Jews or non-Jews." "2 .

From this story one might think that deceiving a non-Jewish buyer is considered a grave sin among the Jews. Meanwhile, maarufiya, or more correctly - meropia - every the buyer is a non-Jew who is betrayed by the kahal for exploitation to a famous Jew. WITH Kahal, of course, cannot act like a Jew, and one of the Jews is not and cannot be meropium. Here is an explanation of what meropia is:

1 Lashahor for 1872, p. 154, 155 and 156. 2 Sefer

Hasidim, § 358.

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“If a Jew has a good non-Jew,” says the law, “then in some places Bet Dan (court) prohibits other Jews from undermining a Jew who has this measure and deals with this non-Jew, and in other places he allows others Jews should go to this non-Jew, give him money on interest, deal with him, give him bribery and extract from him (exploit him): for the property of a non-Jew is free, and Whoever takes possession of it first, it belongs to him.” It is clear that only a non-Jew whose property is Jewish can be a meropie. the law always considers free, and that the law is not at all about whether it is allowed or it is not allowed to exploit a non-religious person who has fallen into the bondage of the Jews, but the only question is whether this booty should be provided only to the exploiter to whom fell into the hands, or others like it. In the article in the collection (Volume III, Chapter 3, Art. 1), about the meaning of the court for Jews, we read: “In this sense it is said: “And you will come to the Levitical priests and to the judge who will be in those days” (Deut. 17:9). Holy Scripture wants to say by this that there is nothing look at former judges, but we must be guided by what the modern judge prescribes.”

From these words we can conclude that the Russian court is recognized in the Talmud obligatory for the Jew on a par with the judgment of Moses. But the positive law of the Jews says this:

“It is forbidden (Jews) to be tried in non-Jewish courts, even in such cases when the non-Jewish law agrees with the Jewish law, and every (Jew) tried in judgment of the Gentiles, - a villain who raised his hand and reviled the law of Moses." *1 Choshen Hamishpot, code of civil laws of Judaism, art. 156.*

“If the enemy (defendant) is strong (influential, able to find protection from local authorities against Kahal violence), and he (the plaintiff) cannot recover from him (defendant) through the Jewish court, then preliminary still the first invites him (the defendant) to the Jewish court, and if he does not want to appear, then he (the plaintiff) takes permission from the bet din (Jewish court) and saves his from his defendant through a non-Jewish court"[1]

In connection with the law on the court, it is not without interest to cite the law on Jewish witnesses in a non-Jewish court. This law says:

“A Jew who is a witness for a non-Jew against a Jew in a non-Jewish court, undergoes "shamsha", the last degree of "herem", i.e. he is placed on that path, on which the Shklov kagal recently staged the famous Khatskel Porokhovnikov.

Our Jews positively reject the Russian court, and on this occasion a Jew, as now it has been stated that it is forbidden to sue in non-Jewish courts, even in such cases where the Gentile law agrees with the Jewish law, since everyone tried in a Gentile court is a villain who raised his hand and reviled the law Moses"[2]. A Jew is forbidden even to be a witness in a non-Jewish court against Jew.

This is the game of truth allowed by the shameless advocates of dark doctrines Talmudic Jewry, and it must be admitted that they operate according to the same system with Talmudic publishers producing two types of Talmuds: one in order to cloud the eyes of the government, administration and society; the other is for own use for the guidance and edification of his flock.

Here in Russia there are many deceptive, insignificant brochures in Russian. language, under the loud name "Talmud", which are compiled on a custom topic Judaism in order to familiarize the average Russian public with the religion of the Jews.

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Chapter 12

About another Talmud in Russian

The first of these brochures is entitled: “What is the Talmud?” - its author is Deisht. It was published and translated by Landau, that is, by the Jewish society in St. Petersburg (in 1870). The brochure lavishes such praise on the Talmud that it is as if there were no not a single work as intelligent and classical as this teaching.

1 Tur-Hoshen Hamishpot, p. 26. 2
Treatise Tur-Hoshen-Gamishpot, p. 26

On page 4 of the brochure it says: “And not only restorers of disappeared idioms Canaan and Assyria, Himiare and Zoroastrian Persia resorted to the Talmud for advice, but the new school of Greek and Latin philology began more and more benefit from the rich treasures of classical material explained in this creation." Further, the author of the brochure, forced by Jewish customers, says: “In the same way, jurisprudence has now come to the conviction that all existing sciences cannot be thoroughly investigated without the help of this ancient and a colossal encyclopedic creation." On page 5 it is explained: “But apart from these things, the direct right to which belongs specifically to the sciences, in The Talmud contains other, perhaps much more important, things that concern human culture in the broadest sense of the word. Every day from this depth new pictures rise before us: images of Hellas and Byzantium, Egypt and Rome, Persia and Palestine; pictures of the temple and the forum, war and peace, joy and sadness, paintings full of vitality, shining with the brightest colors.” IN in the following chapters we will see what worthy and charming pictures these are, oh which the writer of the pamphlet we quote so passionately and eloquently relates. Further, on page 9

of the same brochure it is said that “in the entire field of science there is hardly there is one branch of research that could rival in difficulty Talmud." The

purpose of the compilers of the Talmud was to separate Jewry from others peoples - and this goal has been achieved. 19 centuries have passed since the dispersion of Jewry throughout all the countries of the world, and Jewry did not merge or become close to any people. All these seemingly strange and funny rituals, ablutions, prohibitions are with Gentiles from the same dishes and even live in the same house, edifications to hate and curse them in ritual prayers and even try to harm them - erected Talmud in dogma, placed above the sacred scripture of the Mosaic Law and helped precise implementation of the evil goal of the fanatics of Judaism, which until now time remains a stranger and a malicious enemy of all mankind under the sun. Jesus Christ in his teaching preached love for one's neighbor and even for one's enemies. The Pharisees and scribes, outraged by the actions of the disciples and the influence of Jesus Christ, formed a Sanhedrin, at which they reasoned among themselves like this: “What should we do with Nim? He works many miracles and, among other things, teaches the people to love their enemies. If leave Him like this, then everyone will believe in Him as in Christ, and the Romans will come and take our place and language." The Jewish high priest Caiaphas gave the following advice: “You do not Do you want to think that it is better for us if one person dies than the whole people? will die because of him." Due to some political considerations it was determined was to betray the Son of God to death.

To destroy and blot out this hitherto existing evil - so harmful Talmudic teaching - and to destroy its isolation, which brings disaster to the peoples among whom the Jews live - to do this, what means must be used?

Why not destroy them? Jesus Christ commanded us to love all enemies! Seek measures so that the Jewish people, who are so benevolent and caring towards their co-religionists, was he exactly the same in relation to all tribes and peoples? Such a measure has long been known to everyone, and emperors and princes constantly strived for it. and popes. But how to actually implement it? The only way, it seems to us, to achieve the above goal is this is the destruction of the Talmud, but not through burning, as was done before, not through taking it away from the Jews, but by revealing all its absurdities, malice, harm caused to society and Christianity. Then we can hope that everything Jewry will see the true light and the main Divine commandment - to love your neighbor as yourself.

Chapter 13

Combined Hebrew and Greek alphabet

The biblical language of the Mosaic Pentateuch, according to the evidence of philologists formed from Sanskrit, Aramaic and Chaldean languages, was sacred language, purely Jewish. After political adversity, when the Jews suffered Syrian, Babylonian and Roman captivity, their language completely changed, which is what you find in Talmud.

According to Karpolez's research, the spoken language of the Semitic ancient peoples was Greek or Aramaic. New Jewish served only as a literary language (rabbinic), formed from Hebrew and Aramaic with an admixture of Greek, Latin and Persian words and forms. Without touching on another controversial point - do they constitute ancient Pelasgians, from whom the Greeks descended, descendants or general relatives Philistines or Semites - one can, however, agree that their civilizations in generally come from the same root. This, by the way, is indicated, in addition to the many common features of mythology are also the extreme similarity of their alphabets - one of the most powerful levers of civilization. Even the letter names are almost the same, except some - missing in one or another alphabet.

The relationship of both alphabets cannot be subject to any doubt, regardless from the supposed place of origin of alphabetic writings. According to Herodotus, writings were brought to Greece by the Phoenician Cadmus, the founder of Thebes (in 1519 BC. X.).

If we accept the hypothesis that Renan recognizes as very solid (“Sunrise.” 1886, No. 8, p. 160. On the origin of the Bible), that alphabetic writing first appeared in Egypt around the Gyx era (there is an assumption that the Gyxes are Jews in the shepherd period), we should not forget that the conquerors and founders the first dynasties in Attica - Kekrops (1552 BC) and in Argolid - Danai (1511 BC R. X.) were Egyptians. By

the way, about the word - “Jew” - in Greek “Iudaios” - which will appear more than once in our book. Most

representatives of the Jewish tribe are offended by this designation as a nationality, almost suggesting that the name “Jew” was invented by Christians out of contempt and hatred for them, and if it is used, then precisely in the shameful, abusive sense. Needless to say, in something like this there is not a single grain of validity in the assumption. The meaning of the word "Jew" equivalent to “Jew”, “Israel” or “Jew”, as is generally accepted in in popular parlance, with the only difference that “Israel” resembles the origin this tribe from the patriarch Jacob, called Israel (happy), or, speaking of later times - from the kingdom of Israel, while the word "Jew" indicates the ancestor of this tribe, the patriarch Eber, the fifth from Noah, and, therefore, constitutes a more general designation. Most likely, the word “Jew” comes from the land Eberskaya, where Abraham came from, and that is why it was called Ivriy. Latin expression "exterra hebleorum" is often found. The word "Jew" originally had the correct designation of the tribe, from Abraham to Jacob, called Israel; then this all Israelis were already called by the name; and when the kingdom of Israel was divided into two halves: Israel and Judah (from the Patriarch of Judah), then the Jewish tribe received both the double name “Israelites” and “Jews”.

As for the word “Jew,” the most popular in Europe and in general common among all peoples, it represents only a modification the French word “juif”, that is, “Jew” (the same as “Jew”), and therefore denotes the origin of the tribe either from the patriarch of Judah, or from the kingdom Jewish. This name is used to call Jews in general, as it is generally accepted and easier in pronunciation: in French, English, Polish, Czech, Lithuanian, Zhmud, Latvian, Serbian, Bulgarian, Croatian and Slavic languages there is no name, like “Jew,” i.e., Jew. In the new Russian dialect, probably due to intrigues Jews, the incorrect name “Jew” crept in - which I liked - to rename the word “Jew” hated by the people. Under Empress Catherine II they began to introduce the word “Jew” into use, and this is completely wrong. Consequently, the words "Jew", "Jew", "Jew" and "Israel" represent only different names the same ethnographic concept. The Jews

themselves do not call themselves Jews, but “Id” - hence Jew, i.e. Jew. They swear: “their vir-bin a id.” The main

thing here is the internal, moral meaning, united in representation of the people with one or another ethnographic term; but if with any of them the people associate a concept unfavorable for those who bear it, then this is already the fault, in any case, not only of the people, but most likely of that very tribe, with whose name connects a concept that is unfavorable for him.

DEPARTMENT 2. THEOLOGICAL TREATISE I

ON MUTUAL CONTRADITIONS TALMUD TEACHERS

Chapter 1

Discrepancies in the Talmud

The fate of the Jewish state was in the most deplorable state. Jerusalem, when Titus captured the city with his victorious legion, for then the Jews, instead of unanimously resisting the enemy, divided into religious parties, cut among themselves and were exterminated by tens of thousands.

After losing their independence, the Jews founded two religious academies: Babylonian and Jerusalem. These two suns are two academies, as they say Talmudists, were at enmity with each other for life and death. So, if one proved that such and such an object was black, then the other academy, on the contrary, tried prove that he is white. By

the way, let us look at the wonderful spectacle presented by Jewry in our, new time: misnagids and Hasidim are fighting against the Jewish intelligentsia. The latter, in turn, is fighting: with the help of the Misnagids - against Tsadikism, and with the help of the Hasidim - against rabbinism; still these parties work together in harmony against “Hebabe Zion” and “Zionism”, which also are hostile to each other. The Jews since their loss of political independence

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experienced many “futures”: the future - Bar Kochba, the future of the Mishnah, Gemara, Rabbinicism, the philosophy of Saadi Alpha-Gomi, Avicebrom, Yehuda-Halevi, Maimonides, Ralbog, Kabbalistic confusions, Sabataev Zevi, Frankism, Tzaddikism, but all these “futures”, which temporarily supported the vigor and vitality of Judaism, disappeared and sank into oblivion. There remains only one hopeless struggle, displeasure and bitterness. But

let's return again to the academies. The School of Shammai says: “You should not convert Maaser Sheni silver into gold denarii,” but Hillel’s school allows it. Rabbi Akiva explains this: “I personally exchanged silver for gold for Rabban Gamaliel. denarii."

Anyone who wants to exchange church tithes for the village of Maaser-Sheni must, according to the Shammai school, turn the entire village into copper at once; according to the school of Hillel, - one of a shekel is turned into silver, and another into copper. (In Jerusalem it was forbidden to change silver for silver, and even more so for copper.) Those who participated in the debate along with the wise men (?) decided: three denarii can be converted into silver, and the last denarius into copper. Rabbi Akiva says: “Three denarii are in silver, and part of the fourth is in copper.” Rabbi Tarfon says: “The selah should be placed on the counter and eaten, how much for it will give (without resorting to exchange).”

“If someone, along with ritually clean household members, also has unclean ones, then he (buying a jug of wine with maaser-sheni money) puts it in the village and says: “What drink clean, so that this village may be profaned." Thanks to this, the clean get the opportunity to drink from the same jug as the unclean” (tract. Maaser-sheni). “You

cannot buy offerings with maaser-sheni (sacrificial) money; but rabbi Simon allows, if Maaser Sheni money is allowed to buy peaceful sacrifices, then why can’t you buy offerings with them?” “If

anyone in Jerusalem needs Maaser Sheni money for outsiders expenses, and his neighbor has food hulin (free), then he can tell this to the latter: “Let this money be profaned by your products.” Thanks to Therefore, he can spend the money in clubs for his needs; your neighbor can eat his own products transformed into pure ones. Such an agreement cannot be had with an Amgaaret, i.e., with a laborer, unless the money itself is not real Maaser-Sheni, but demai, i.e. ordinary” (tract. Maaser-Sheni).

“If he has the products of clubs in Jerusalem, but the sacrificial money remains in provinces, then he can say: “That money will be profaned by these products." If he has masser-sheni money, that is, sacrificial money, then he can say: “Let this money be in clubs for those products.” In this case, he will have to take the food to Jerusalem and eat it here. Sacrificial money can go to Jerusalem enter and exit; But the products of the offering may enter Jerusalem, but not come out. can" (tract. Maaser-sheni).

“If finished products are transported through Jerusalem: grapes in baskets destined for the winepress, or figs in baskets destined for drying, then in the opinion of the Sham-May school, the maaser-sheni from them should also be returned to Jerusalem for eaten, and according to the school of Hillel, it can be bought and eaten at anywhere. If an offering purchased with money is defiled, it must be bought out. Rabbi Judah says: it must be buried in the ground. They objected to him: if It is permissible to redeem the offering itself in case of desecration, then even more so to redeem You can buy tithes or sacrifices with money in case of desecration. He replied: “It can be redeemed at a long distance; and bought for money an offering cannot be redeemed at a long distance if it remains clean.”

this seems to be read in the Russian Talmud for Christians, when in this confusion they themselves Jews are non-specialists and will not understand anything. G. Pereferkovich presents this as valuable sublimity of the Talmud. *1 32*

Borrowed from the 1st volume of the Talmud, ed. Soikina.

This is the philosophy and commerce of the learned Talmudists, to what subtlety and madness they interpret and argue! In the

first section, speaking about the origin of the Talmud, we mentioned that at the end of II century in Palestine the first collection of laws called "Mishna". At the beginning of the 3rd century. other, shorter meetings were made, which amounted to as if additions to the “mishnah”, called “boraita” and “tozefota”. In these collections contain the most contradictory views of the ancient rabbis, most partly without a definite decision to follow in religious practice. About 220 A.D., in Babylonia, as is said, two the great rabbinical academies that existed until the half of the 11th century. In these academies until the end of the 5th century they were exclusively engaged in the explanation and development of collected laws, interpreting the regulations contained therein and newly introduced religious issues. These academies throughout their existence were constantly at odds with each other. If one explained any Talmudic syllogisms and drew their conclusion that this, for example, is light; another academy, on the contrary, tried to prove that this is not light, but darkness. Therefore in The Talmud contains many gross, senseless and incongruous contradictions, opposing opinions and unresolved questions, so that everyone can clearly see that the very essence of the Talmud rests on false foundations, and the most opposite opinions are found in it one next to the other. Some of the wisest rabbis, completely entangled in syllogisms, in this bottomless labyrinth, themselves They called the Talmud a Babylonian confusion of languages. The rabbis subsequently tried also make extracts from the Talmud and thus establish certain codes of laws; but thanks to these worries the matter became even more confused and became more complicated, because they could not help but introduce fanatical intolerance into the question. But since during these labors the rabbis, so that, as they put it, “in the labyrinth Talmudic forest to pave straight paths", followed various methods and principles, and the results, naturally, came out different. Despite all efforts rabbinical schools to protect the Talmudic law with a strong fence, to preserve it inviolable, disagreements between schools became more and more intensified and more and more often turned into personal rivalry between teachers and interpreters of the Talmud.

Chapter 2

Rabbi Yochanan's School

The most famous after the fall of Jerusalem was the school founded in Jamnia by Rabbi Johan. His disciple, Gamaliel, grandson of the great Gamaliel, expels him from Jamnia, persecutes his successor, Eliezer, quarrels with Rabbi Akiva until, finally, he himself loses his place. "Wake up “at the hearth of the teachers,” says Eliezer, “but do not get burned by their coals, for their bite is the bite of a fox, their sting is the sting of a scorpion, their hissing is the hissing of a dragon.” More vital and fresher than the scholastic precepts of rabbinic wisdom - the codification of which, later formed by the Talmud, was initiated by Rabbi Akiva - those works of Jewish literature of the 1st and 2nd centuries that were inspired by the fall of Jerusalem and all the disasters that followed. Despair and the grief of the Jewish people is expressed with force, sometimes reminiscent of the great prophets from the time of the Babylonian captivity. Most of these works were written in Rome and many other places.

The Talmud not only is not shy about contradictions, but, on the contrary, elevates them to a principle, into a dogma, that is not at all contrary to the truth, but only develops it. According to ordinary human concepts, two positions are mutually contradictory, mutually destroyed; in the Talmud it is not so: they both remain equivalent, and this is how he argues about it: "Although one rabbi says one thing, but another is different - their words, nevertheless, are the words of God."[1]

1Talmud, tract. Gitin, L. 6, art. 2.

Some rabbis claim that the thing is pure; others, on the contrary, are not pure; some prohibit it, others allow it; some prove that it is fair, others that it is unjust, nevertheless one must believe that God speaks equally with the mouth both of them1 .

Chapter 3

Halakha and Haggadah, two types of instructive works

With such a concept and contradictions, it is not surprising that the Talmud arose a special way of argumentation, the representatives of which are "halakhah" and "Haggadah", two types of instructive works, of which the first actually interprets the law, and the other explains it with examples. These interpretations are guided by according to Maimonides, 13 rules of argumentation, transmitted to posterity by Moses, who himself received them from God on Mount Sinai. But the scholastic logic of these rules Most of all, it is consistent with the personal arbitrariness and fantasy of interpreters, who, depending on the need, accept the words of the original either literally or figuratively sense and give the letter of the law any meaning. For the most convenient achievement For this purpose, in the hands of the rabbis there is another, very strange way of interpretation, which consists in explaining a given word through its constituent letters. This is done either by replacing the letters of a word with other letters, which is called "temura", or by replacing a given word with other words starting with these letters, which is called "notarikon", or, finally, by explaining the word according to its numerical value its constituent letters. In this way, Rabbi Jonnai proves that God gave Moses 49 ways to declare a thing clean, and the same number to declare it unclean. The Talmud boasts that rabbis can make 300 objections to such a clause teaching, the clarity of which is obvious2 ; and in the book "Yalkut Hadash" there is even this the opinion that the book of the law was given without signs of pronunciation, so that each word could be interpreted in 70 different ways. *1*

Truck. Hagiga, L. 3, p. 2.

2Ivamot, l. 16, art. 1.

If at the same time we remember another saying of the Talmud, which reads: "You should not repeat orally what is committed to writing, without transmitting in writing what belongs oral teaching"[1] -then the boundless field of Talmudic interpretations will appear us in all its immensity, in all its lawlessness and arbitrariness. There will probably be defenders who will deny this and argue that the Talmud recognizes the logical law of contradiction; that the halacha and haggadah in their interpretations are quite reasonable, that Notarikon and Gematria have long been forgotten.

Talmudic legend places Rabbi Akiva on a pedestal that could not be achieved none of the halakhists rise. She says that the Lord God spends before Adam generation after generation with his learned representatives. Adam doesn't pay

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none of them received any attention until Akiva's generation came along. On The last one caught the attention of Adam, who expressed his sorrow to the Lord about death of Akiva (the Romans skinned Akiva alive and then killed him).

Elsewhere, the legend forces the greatest of lawgivers - Moses - to express to the Lord God his deep regret that He did not give the Jews a law through Akiva, who is much higher than him, Moses. Even the angels, according to legend, are jealous of him and ask God to remove him from themselves; but the Lord answers them: “Leave this old man, he is worthy to enjoy the sight of My glory.”

In the haggadah, the Talmudists resolved questions about the universe, the supreme being, about modern knowledge of life and morality; everyone spent it there, what was supposed to lead Jewry forward and bring it closer to better ideals future. Those same Talmudists who, in halakhah, according to the requirements of the time, supported the banner of the law, hoisted a completely different banner in the haggadah, on which completely different demands appeared in bright colors and were set completely other tasks.

1Tract. Gitin, L. 60, p. 2.

Talmudists criticized their own halakhah in the haggadah. What's in They established the halacha, but undermined it in the haggadah. Talmudists were critics of their their own thoughts and revolutionaries of their own order. They supported the people at the level of his worldview, and at school and outside of it they handed out a misleading the incessant voice of the Haggadah, in which the mystical teaching developed, filled endlessly new influences and contradictions between interpreters of various and endless theorems. But if

in the same book hundreds of adjectives preach honesty and peace, and hundreds of others - deception and enmity, then doesn't this prove that the Talmud is like the legislative collection of such sayings gives their followers complete the right to choose for leadership, who wants anything? This is the inevitable conclusion simple logic, which cannot be argued against and to which even the most Talmud. Here are his words: “Having no reason to attach more importance to the opinion of one side than the other, I must conform to the decision that is for me more favorable" [1] and “he who obeys the words of the first party does as well as and he who obeys the words of another" [2]. This is the attitude of Talmudic logic to all the contradictions of the Talmud. In case of any extreme confusion the Jew exclaims “Teiko!” The word "teiku" was formed from the original letters the following phrase: “Tishbi (Elijah the prophet) will resolve questions and confusion.” When Talmudists will become confused in their scholasticism when the questions to be resolved, syllogisms and comparisons of contradictory Talmudic theorems become angry until insoluble dilemma, then this Gordian knot is cut with the word “teiku”: have patience until the coming of the prophet Elijah. An example of the most glaring contradictions the famous Jewish writer Maimonides serves in his commentaries, so contradicting himself, that by reading him one can believe that he is a freethinker, then be considered an ardent admirer of the Talmud, convinced of its great authority and holiness.

1 Tract. Shulchan Aruch - Choshen Hamish, ch. 75 and 83

2 Tract. Berakhot, l. 27, page 1.

As for the use of the Talmud by Jews in general, German Jews are engaged in preferably the Bible, and the Talmud is learned mostly from biblical interpretations; The French are the most indifferent to the Talmud. As for

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Polish Jews, then Friedlander says that then only it is possible to expect from them moral improvement when they fall behind the study of the Talmud, which devoted with extraordinary diligence and passion.

Enthusiastic praise of the Talmud is heard even from leading Jews, for example, Society for Jewish Education in Russia. The Talmud, they say, is a monument progressive aspirations in the religious history of the Jews (Library of the Jews, vol. V, art. “The Jewish Question and the Interests of Russia”). “Bible students do good work and not kind; those who study the Mishnah do something worthy of reward; but a student of the gemara does a job that no other can compare to"[1].

“There is no peace for those who return from studying the Talmud to studying the Bible”[2]. To challenge your rabbi is to challenge God himself. . and "breaking words" scientists of Israel are guilty of death"[4], “for the words of these scholars are more worthy of attention than words of the law of Moses"5 . “Although sometimes rabbis contradict each other, nevertheless least of all their words are the words of God . ”6 In the supplementary treatise to the Talmud under the name “Mesechet-abot” (saying of the fathers) says: “Three things hold civil society, that is, light: by learning, religion and good deeds. How more knowledge, more life; the more teaching, the more information. Let there be a home yours is forever open, and let the poor be your household,” etc.

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1 Bova-mecia, l. 33, p. 1. 2 Trakt.
Hagiga, L. 10, art. 1. 3 Tract. Sanhedrin,
l. 110, art. 1. 4 Tract. Eruvin, L. 22, art. 2. 5
Ibid. 6 Tract. Gitin, L. 6, p. 2.

And next to this, the Talmud preaches that members of the Sanhedrin should elect only those who are able to imagine the unclean as clean, despite the law (tract. Sanhedrin). “By

impudence one can act against God himself”, “spread out an ignoramus, how fish, that is, a Gamurian Jew, so that the operation begins from the back”; “Take the skin off someone else and get something”[2]: these are the principles preached Talmud. Yehuda Halevi, a 12th century writer, author of Sefer Khozri, admitted that in The Talmud contains so many amazing and self-contradictory passages that he could not otherwise explain this to yourself as the illegibility with which compilers tried, with their eyes closed, after Yehuda Haqadosh to describe everything related to the law and memorize word for word even when you didn’t understand a single iota of what described and learned by heart (“Sefer-khozri”).

Chapter 4

Contradictions Maimonides

The greatest authority of Jewish learning, called the “Eagle of the Synagogue,” Maimonides, says the following about the duty of the Talmud: “Everything that is contained in The Talmud of Babylonia, obligatory for all Jews, for the entire teaching of the Talmud was recognized by the people of Israel, and its learned compilers were the successors of the tradition that was preserved from Moses to them" (Yad-Hazaka, in the preface). But Maimonides very sharply contradicts the general spirit and teaching of the Talmud. Maimonides deduces the unity and incorporeality of God based on one’s imagination and scientific data; he explains the expressions of the Bible “the face of Adonai, the finger of Adonai, the wrath of Adonai,” etc. as an allegory. Jehovah must not be given human properties, places or substances, right and left hands, front and back, sitting and standing, the same attributes of time, life, emotional unrest, etc. *1 Tract. Sanhedrin.*

2 Tract. Psokhim.

The teaching of the Talmud, on the contrary, materializes Adonai very materially and with the sensory side, namely: Adonai cries, is sad and is happy that he sits and lies down, studies the Talmud and plays with Leviathan, which is what we have shown in detail in the chapter on

God. Maimonides divides all creations into destructible and indestructible (angels); the latter are, at the same time, incorporeal beings. Maimonides admits the existence of nine spheres located one above the other. The earth is placed in the center and all spheres and constellations have life and consciousness; know God, angels, have self-awareness. The human soul is attached to the body, but it is incorporeal, and after the death of the body becomes completely independent. Maimonides further says in his in the work of Yad-Chazak, that the study of philosophy can be the lot of a few. If If everyone wanted to devote themselves to this science, the human race would perish in a short time. The writings of Maimonides on all branches of human knowledge are so contradictory that, reading one, you might think that you are dealing with a freethinker, while in another In his writings, he is an ardent admirer of the Talmud. Putting him at the level of greatness authority and reading some of the more intelligent writings of Maimonides, the Hasidim they claim that he repented of his heresy before his death.

Maimonides' anger against Christians is so great that he, forgetting the seven commandments Noah, declares that “a Christian should not differ from the pagans.” Maimonides, imbued with ardent fanaticism, zealously expresses his readiness to exterminate everyone at once Gentiles, which, in his opinion, would be very useful for Jewry. Talmud says that only the Israelites, like the descendants of Abraham, Isaac and Jacob, with whom God entered into a covenant, obligated to fulfill the laws of Moses; for others it's enough fulfillment of the seven commandments of Noah, which are: 1) do not serve idols, 2) do not blaspheme God, 3) do not kill, 4) do not rob or steal, 5) do not commit fornication and violence, 6) do not eat member and in general meat torn from a living animal, 7) live according to the laws, have judges, courts, etc. The

Talmudic treatise Avoyedezura says that if anyone accepted these seven commandments and keeps them, then it is called “Ger-Toshab” (settled guest); in a relationship A Jew must behave towards Ger-Toshab as he would towards his fellow Jew. But Maimonides, carried away by fanaticism, forgets himself, contradicts the Talmud and sometimes to himself: he not only allows Christians to be deceived and harmed, but teaches to exterminate and kill all Gentiles for the benefit of Judaism.

Chapter 5

Gamaliel the Rabbi Teacher of St. Paul

However, some rabbis, contrary to the teachings of the Talmud, despite their religiosity and attachment to the faith of their ancestors, paid tribute to Christ and Christianity. Among these we include Gamaliel, who was partly the teacher of St. Paul[1], who was not prevented by rabbinism from nobly defending the apostles. Jewish historian Josephus spoke brilliantly about Jesus Christ and John Baptist[2]. Also

the learned Rabbi John Levi, who lived in the second half of the 18th century. V London, in his apology for Judaism, says the following about Christianity: “Christ preached a morality that should give the human race strong social natural ties. Most of today's Jews know how to appreciate and respect his teachings. His teaching is worthy of deep respect mainly because it is different love, forbearance, meekness, humility and lack of feelings of revenge.” Another authority, important in the synagogue, falls into the following contradiction. He says[3] : “Small children (Jewish) even touch food, do not having washed their hands, they do no harm; because a complete soul appears in a man (Jew) only when he reaches 13 years and one day, which means that where there is no complete soul, evil spirits do not settle there, for children, even if they touch food supplies, do not harm, i.e. e. they do not transmit evil spirits to foodstuffs through touch, therefore, evil spirits do not reside in minors and have no power.

over minors".

1 Acts 22, 3 2

See his Archaeology, book. 23, ch. 33, p. 876, as well as book. 23, ch. 5, pp. 883, ed. 1726

3 Oirach Chaim, ch. 4, l. 15.

But since at the birth of a baby, according to the teachings of the Talmud, a talisman is used “shir-gamailis”, to protect the baby from evil spirits or Satan, then with this This is what destroys the teachings of Oirach Chaim, which says that children who do not have full of soul, the evil spirit does not touch. Further: “If a non-believer reads the toire, that is, the law, he is subject to the death penalty[1] ; and in another place it says: “If any If a non-Christian is familiar with the scripture, i.e., with the toire, then it should be considered along with high priest"[2]

The Talmudists teach: “The whole universe and its works were created only for the Jew, who, as God's favorite, possesses the highest heavenly riches and should therefore, neglect insignificant earthly goods. The Jewish nation, although distributed throughout the globe, is still considered the chosen one and should not merge with other peoples. Every Jew is appointed by God to be a missionary and teacher of other nations, who, sooner or later, all without exception recognize him great teaching; Until this blissful time comes, the generous mentor has the right consider everyone as beings subordinate to him, like all nature, created by God for his “use and good.” There is not a single question

not only in terms of religion, but also in terms of social life, which the Talmud would pass over in silence, which is why they are always disagreements and quarrels between Talmudic teachers.

1 Tract. Sanhedrin, l. 59. 2 Tract.

Awoide-Zura, l. 3, page 1; tract. Sanhedrin, 58, building 1.

About medicine, for example, we find the following: whoever wants to preserve his health the stomach, says the Talmud, should be divided into three parts and, filling two of them, the third should always be left empty': Excessive consumption of food burdens stomach. Since the stomach, the Talmud continues, can be burdened from being overly cool food, then such dishes can be dissolved in liquid, i.e. consumed drink, but not often. The Talmud advises to rest after the meal, but again not immediately fall onto the bed, and first make a light movement, for example, walk slowly near the bed, at a distance of 4 arshins. Do not do it being irritated after eating also interferes with digestion[2] .

Since the Talmud was composed at different times and wherever Jews lived, then the spirit of the time and the views of the then non-Jewish philosophical writers could not help affect him too. Therefore, often next to the Talmudic treatise, for-

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containing purely biblical teaching, one can also find a treatise that echoes the spirit, for example, of Greek philosophy; and various teachings clothed in allegorical tales and fables, and such tales as were usually invented only idle childish imagination. All this happened because many rabbis in compiling the Talmud they used foreign human wisdom, which mixed with their religious fanatical teaching. That it is so, enough point to their doctrine of the creation of the world.

Regarding the primeval matter that supposedly served to form world, the teaching of the Talmud has some similarities in views with materialistic Greek schools of ancient periods, as can be seen from the recognition of the existence, before the present world, of water, fire and wind. Water created darkness, fire created light, and the wind is the spirit of wisdom. Thus, according to Sanchoniaton, Phoenician cosmogony recognizes air and chaos are the original essence, from the union of which, according to love attraction arose: the original silt - the globe - and the guardians of the sky - the heavenly vault with its luminaries. In its discussion of creation itself, the Talmud fully recognizes and gradual development of "space". Modern Jewish progressives with a special enthusiastically grasp at such ideas regarding the creation of the world. *1 Talmud, tract. Broches. 2 See the teachings of Rabbi Rambam.*

They say that it was very natural for the world to be created, not suddenly, not at six days, but over a very long period of time; “or maybe even that,” they continue they say that the days of God were not like the days of men.” Holy Bible tells us that one day of God is equal to 1000 of our years, which allows us to think that our world was formed over several thousand years. The Talmud says that God created worlds after worlds and destroyed them one by one, until finally he created a real world that I found quite satisfactory. In confirmation of his opinions The Talmud quotes the words of Holy Scripture: “And God saw that everything he had done was very good.” It was then that he said: “I like this world, but not the previous ones.” "Target the creation of the world was that,” says the Talmud, “to apply the law of circumcision to the work.”

According to the Talmud, the Lord created man not all from earth, and not all from heaven, but from both together, so that there is a harmonious connection between heaven and earth...

Chapter 6

Rabbi Rashi interpreter

The interpreter of the Pentateuch of Moses, Rabbi Rashi, adds to what has just been given, that the Creator took the earth to create man not from one place, but from everything on earth ball so that in the event of death, no matter where it befalls him, a person knows that he is not in a foreign land, but on his own land, for there is a particle of it in him.

“One man was created last; even a mosquito - and that one is older than him origin,” says the Talmud, to prove to man that the life of every an individual person is worth the whole world and that every individual has the right to say: “The world was created for my sake,” etc. 1 Treatise Shabbes, l. 142, p. 2. God created the first man bisexual (germaphroditus) and when Adam was alone it was not good and he noticed the difference between the sexes in animals, he began to deeply feel the severity of loneliness; then God first brought animals to him, and then, when these helpers were not pleasing to Adam, He created Eve for him, braided her hair and began with dance with her, and so on...

Rashi, commenting on the book of Genesis, touching on the story of Adam and Eve, says the following: “The tempting serpent had no other reason to enter into a conversation with Eve other than temptation; since the serpent was the most cunning of all the animals in paradise, then therefore, he could especially be capable of succumbing to sexual desire, seeing chaste relationship between Adam and Eve. That's why the snake became not indifferent to Eve, but tried to have an intimate conversation with her in private.” In his

commentary on Lot and his wife, Rashi says: “Lot’s wife was turned into a column of salt precisely as punishment for the fact that she refused out of stinginess to the poor in giving bread and salt." The commentator goes on to explain why Lot once made his daughters pregnant, says that this was facilitated they themselves, because they gave themselves voluptuous poses, etc. Commenting on Chapter V, Art. 7, book. Genesis, he quotes the following passage from Sanhedrin (l. 108): “When Noah released a raven from the ark to find out if the earth was dry, then the raven circled near the ark and did not want to fly further, so that Noah would not have intercourse with his girlfriend.” Explaining the words of the Bible in the story of Abraham, where it says what he said To Sarah: “I know that you are beautiful,” Rashi explains from the midrash haggadah where Abraham is from He knew this: chance helped him. Commentator Sifsihahomim conveys what it was like happening. Abraham and Sarah had to ford a river, and when it rose her clothes, then he saw that she was a beauty... Rashi continues that, having made sure of Abraham became so jealous of Sarah's beauty that he often even hid her in chests; so, moving to Egypt, he hid Sarah in a chest at the border, and when the Egyptians came to inspect Abraham's wealth, they opened the chest and found Sarah and they saw that she was beautiful. Rashi leads from the tract. "Bova-metsi": When there are three angels came to Abraham, the Bible says that Abraham ran to them; why did he run when they stood near him? Since the angels saw that Abraham was tying and ties his recently circumcised penis, then they leave; and how Abraham saw that The angels were moving away from him, so he ran after them...

To the tract. "Bova-Metzia", l. 87, speaking of the biblical words that “Abraham took a young, beautiful and fat calf,” indicates that the Talmud interprets these three qualities of a calf in that they mean three calves, and not one, so that each angel it was on the tongue for seasoning with mustard... Then Rashi continues to give an explanation those words in the Bible where it is said that Abraham brought butter, milk and cooked veal; but why is there no mention of bread there? "Because Sarah at that time she was unwell with a periodic illness, and therefore the bread that she baked, he was filthy...” From the treatise “Shvues”, l. 38, Rashi cites the following: Abraham, sending Eleazar to find a bride for his son Isaac, demanded that Eleazar pre-oath, “but since this ritual requires holding some shrine in one’s hands, Abraham, being the first excircumcisionis, gave Eleazar to hold in hands during the rite of oath suum penis, like a shrine...” Regarding the question of where the king came from Abimelech learned that Rebekah was Isaac's wife and not his sister, Rashi says that Abimelech saw their “marital copulation...” The reason for Isaac’s blindness in Rashi’s old age interprets that “at the time of Abraham’s sacrifice of Isaac, when the latter was lying tied on the altar, and Abraham was about to kill him, then suddenly the heavens opened, and Isaac saw the angels crying; at the same time their Tears fell into Isaac's eyes..."

Commenting on Ch. XXV, art. 22. the book of Genesis, where it is said about Rebekah: “The sons in they were fighting in her belly,” etc. - Rashi says that, according to rabbinical teaching, this does not mean that they fought among themselves, but only wanted to run out; for example when she walked past the doors of a pagan temple, then Esau rushed out, and when she walked past doors of the Jewish synagogue - Jacob was eager and wanted to leave.

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Before the time of Patriarch Jacob, every person who had to sneeze died. Because of Jacob’s prayer to God, he himself did not die from sneezing, and Since then, other people have stopped dying from it. This is where the custom comes from say to someone who is sneezing: “Be healthy.” It is not appropriate to say this greeting during food so that the one who eats does not choke. At first

after the meeting of the Talmud, the Jews did not know the extent of their praise for him, and everything it says was taken literally. Jewish rabbis and teachers of the law argued that if in the traditions of the Talmud the right hand is called the left, and the left right, then even then one must believe this unconditionally, for, according to the teachings of the Talmud, the rabbis of all ages have the same meaning before God and before the world. Therefore, in our time there is a doctrine among the Jews according to which the words of the rabbis have the meaning of words Divine. The Great Rabbi Menachem taught in 1200 A.D. [2] , that the Lord is God even orders to seek the advice of rabbis on earth if any dispute arises regarding the law in heaven. Book of the Jews from 1590 [3] says: "You must to know that the words of the rabbis are sweeter than the words of the prophet.” Elsewhere in the same book[4] is written: “The ordinary conversation of rabbis should be held in the same reverence as the Bible.” Another important rabbi and authority on Talmudic dogma, Behai 5, teaches: “The words rabbis - the words of the living God." It goes on6 to say: “When a rabbi tells you, you don’t must contradict his words, at least he called your right hand left, and left right, because while he spoke the words, your right hand became your left, and left right." Maimonides in his work Yad-Chazaka teaches: “Fear of a rabbi is the fear of God.” *1 Talmud of*

Jerusalem, l. 10, pp. 1 2 Pentat, ch. 28, l. 129.

3 Kapht. irp., l. 121.
4 Mid. Misehie, L. 1, ed. Venice, 1546 5 Book of
Pentate, sec. 44, l. 201, chapter 4.
6 Rasphi Dent. 17.11; Rabb. Lipmann Niz, sec. 166.

The Talmud, in general terms, states the same thing that we read in later rabbis: “Whoever,” he says, “opposes his rabbi or teacher, who leads with him dispute and whoever rebels against it commits an act exactly the same as if he resisted God’s greatness, argued with God and rebelled against Him.” Talmud tells that dead rabbis are always in heaven, teaching other living in the land of the rabbis. Since the rabbis do not always agree with each other and in the most The Talmud contains constant contradictions and terrible errors in chronology, then the famous Rabbi Menachem, already mentioned by us, makes up for this deficiency in in his extensive work, proving that “all the words of all the rabbis, even if they were among themselves and disagree should have the same meaning as words prophets and the word of God. And if anyone opposes them, he rebels against God.” Almost all Jewish books also state that “the words of the rabbis come from heaven.” Therefore, whoever laughs at these words will be cast into hell and boil in tar.

Chapter 7

Characteristics of the Talmudic schools of Hillel and Shammai

Developing his positions in the audience or outside, and in the Sanhedrin itself, Hillel was distinguished by an inimitable spirit of peace. Even later, when he entered the Sanhedrin the great representative of the opposite direction - Shammai, who formed also a special school, Hillel was alien not only to passion in debate, but also to everything anything that would indicate irritability in tone, a desire to offend or kill the enemy. He often yielded to his opponents when they gave in too passionate a turn. There were also such examples: when Hillel, wishing in disputes to put an end to the passionate attacks of the main enemy, the appearance was already showing compliance, when suddenly the most gifted of opponents with great strength and ardor begins to defend Hillel's view, which is accepted by everyone and done dominant. Hillel owed such victories to the professed and the preached principle that "the teacher should not be irritable, and the student should not be shy." Both of these traits are so closely related that one of them causes another. There was no one who could make Hillel lose patience. In that In this regard, several legends have been preserved in the Talmud. Two people bet on the possibility or impossibility of bringing Hillel out of patience. The one who claimed that this was possible appeared at Hillel's door and began to shout, omitting any title: "Hillel, hey, Hillel!" Hillel threw on his robe and left. "My son, what you need?" - he asks. "I have a question". - "Tell me which one?" - "Why Do the Babylonians have spherical heads? - "Because they don't have skilled grandmothers." The man left, but immediately returned and began shouting again: "Hillel, hey, Hillel!" Hillel put on his robe again and left. "What do you want, my son?" - "I have a question!" - "Which?" - "Why don't Palmyreans have wide eyes?" - "Because they live in the sandy steppes." The man left, but after a short time again found himself at Hillel's door shouting: "Hillel, hey, Hillel!" Hillel put it on again put on his robe, went out and asked what he needed. "Why do Africans have wide Feet?" - "Because they live in swampy countries." The man continued: "U I still have a lot of questions, but I'm afraid you'll get angry." Hillel pulled it tighter took his robe, stood in front of him and asked him to ask questions. But the man objected: "You, Hillel, it would be better if there were no others like you." - "Why?" - "Because because of you I lost a big bet." "Calm down, my son," he said. Hillel, it is better if you lose this and other similar bets than if Hillel lost his patience." In addition, Hillel was an enemy of asceticism: he believed Sociability and living among others are the main basis of human life. He could not imagine a person who lives only for himself, **and** not for others.

When leaving the classroom, Hillel was always in a hurry and told his students that he was in a hurry home to receive a guest. When the listener, after frequent repetitions of the same thing But, curious to find out what kind of guest this was, the sage answered: "Our soul, which is with us today, and tomorrow, perhaps, it will no longer be." Hillel, therefore, took care of his soul every day, receiving it as a dear guest, so that when it left its monastery it would retain a good memory of its host-host! Hillel's meekness in dealing with people, his patience in

listening to them, his calm, objective method of teaching - attracted to him all those pagans who were repelled by Shammai, Hillel's opponent in direction, who was distinguished completely opposite qualities: impatience, irritability and hot temper. Hillel's direction aroused a whole school of followers; a representative of the opposite direction, Shammai, also founded a school during life of the first. Both schools differed from each other in spirit and method of interpretation law. The school of Shammai stood on the basis of the literal meaning of the law, even if only contradicted both reason and living conditions. The school

of Hillel studied the ancient law in spirit and its reason, based on conditions of the time of its occurrence, on the comparison of various passages of scripture, on logical and historical interpretation of the law. The Shammai

school only deviated from the written law when it had Moreover, the basis is in a positively expressed tradition; Hillel's school is not

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was embarrassed by deviations from the written law, since they turned out to be necessary in force of popular needs and when possible through established rules draw a conclusion from the written law in the spirit of modern needs and popular morality. The Shammai school, for example, adheres to the surviving tradition that forty days before birth, a person’s marriage destiny is already determined in heaven - she argued that the bonds of marriage are sanctified by the will of God, and therefore allowed divorce only in exceptional cases. Hillel's school expanded the conditions for divorce, arguing that the essence of the law is to achieve reasonable goals in life and family morality, and then the restriction of the school of Shammai can lead to the introduction of demoralization in family life. The conditions of the modern family provide quite a satisfactory answer to the question which of these two schools guessed the true needs of married life; even the worst enemies of the Jews stand for purity of morals family life, despite the expansion of divorce conditions or, more correctly, thanks to exactly these conditions. Both

of these schools were sharply opposite directions in all matters competed and opposed each other, even sometimes with great harm to the common Jewish cause, not only religiously, but also politically. Subsequently, when the Jews became a Roman province, when over the Jewish the cloud of Roman destruction hung over the people, and among the Jewish parties a party of people's zealots was formed - the direction of the schools of Shammai and Hillel takes on a more passionate character. The school of Shammai pesters the party of zealots, its the direction takes on a political character, rebellious against the Romans; school Hillel remains faithful to the great principles of her teacher, inspired by a love of peace and truth. By placing these principles above others imbued with a narrow national spirit, Hillel's school stood above all the hobbies of the time. In this way she served the people service: while the passion of the trends and the passion for the spirit of rebellion brought Judea to complete destruction in the political sense, the teachings of Hillel and his schools served as a bulwark against the enslavement of the national spirit. Hillel lived 70 years before R. X. and 10 years after R. X.; he was originally a Galilean.

In conclusion, let us give a few more words about the differences in the teachings of both

schools. “A hole in a vineyard that is allowed for sowing must have,” according to school Shammai, -24 cubits, and according to the school of Hillel - 16 cubits.” “Five vines planted in a row” are considered, according to the school of Shammai, to be a vineyard, and according to the school of Hillel, a vineyard there must be at least two rows. On the Sabbath year, the field that was under the clearing was not must be sown after this year. According to the teachings of Shammai, the works This field cannot be eaten during the Sabbath year itself, but according to Hillel it is possible. According to the school of Shammai, one cannot pay for the fruits gathered in someone else's field during the Sabbath year. a service, and according to Hillel, you can pay with a service. When an oil plantation is damaged (from density) (in the Sabbath year), according to the teachings of Shammai, the plants are cut off (leaving the root), and according to the school of Hillel, they are removed by the roots (pulled out).

In the Sabbath year, it is permissible to train an ox to plow someone else’s field, but so that the furrows are spaced apart from one another. Rabbi Abba Saul says: “Firewood in the forest they cut down, leaving tree roots in the ground; but you should chop not with an ax, but with another instrument" (?). Since

when is it forbidden to cut down trees on the Sabbath year? The school of Shammai teaches: from the time they bear fruit; and according to the teachings of Hillel, horns - since begin to curl; grapes - how the grains are discovered, and olives - with flowering time.

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Arum (plant) of the sixth year, which also captured the Sabbath year, as well as summer onion and madder, according to the Shammai school, are dug with wooden shovels, and according to Hillel - with ordinary metal shovels.

The school of Shammai prohibits the sale of a working ox on the Sabbath year, but Hillel allows it, because it is possible that it was bought for slaughter. Rabbi

Judah believes that “the offering (tithe) set aside for minors which has not yet shown a pair of hairs (?) (as a sign of maturity), is not considered offering, if the one who brought it has not yet reached the capacity (12 years and one day).”

Since when is tithe taken from the winepress (wine)? - From the time when (the workers) walked along and across it. From when can it be desecrated? By the teaching of Shammai, from the time the first tithe was taken. Rabbi Judah says: “Although the opinion of the school of Shammai is more correct, the majority act according to the opinion Hillel, and the sages say: as soon as you have taken out the tithe, you can desecrate sharpener."

If anyone sets aside grapes as a offering for grapes for food, or grenades, as a reward for grenades intended for sale, then the reward Indeed, it is not necessary to separate it a second time. Rabbi Eleezer

says: “The School of Shammai maintained that we should separate the exaltation is secondary, but the school of Hillel is, on the contrary, that there is no need to separate again.”

If anyone has black and white figs at home, as well as two varieties of wheat, then he can tithe one kind of product after another. Rabbi Isaac says: "At school Shammai, you can’t give tithes like that, but according to the school of Hillel, you can.”

This is what the rabbi believes, for the rabbi said: “Wine and vinegar are different things,” and the sages They say: “Wine and vinegar belong to the same genus.” Rabbi Ishmael said: “You can give wine for vinegar, but not vinegar for wine.”

If a sat of an impure offering falls within 100 sats of a pure offering, then this one, according to the school of Shammai, the mixture is prohibited for consumption, and according to the school Hillel, it is permitted. In the Talmud, disputes of this kind are endless. camel grass must be eaten immediately upon ripeness; as an offering, camel grass, according to the Shammai school, requires a state of ritual purity in all actions with it, except for rubbing the head; and according to Hillel’s school, all actions with it are permitted able to produce uncleanness.

Vetch (forage plant) of the elevation requires cleanliness when peeling and peeling, but you can feed cattle with it even if you are not in a state of ritual purity. Rabbi Akiva says: “With all of them, a state of ritual purity is not required.”

The writers of the Talmud, the rabbis, demand the same faith in contradictory your judgments. In the Talmud, the eternal disputes between the schools of Hillel and Shammai are known: is there any we are talking about a mosquito or a camel, unimportant or significant issues - the views of these the two schools are always different and opposed; however, the Talmud says: “Both of these glance are the words of God; What Shammai teaches, Hillel teaches the same . Sometimes by there are contradictions about the same subject in the Talmud; then the question is how you need to understand such passages, you get the answer[2] : All these are the words of God, and therefore you try to arrange your ears so that they can at the same time hear words that prohibit and command the same thing.” This means: since everything is a word God, then do what is more pleasant to your heart and how much more convenient for you. The Talmud teaches that having sinful thoughts is not disgusting to God, you just need to try to keep them secret[3] . “The word of Moses (Deut. 23:20),” says the rabbi Rabbi, there is a word that is obligatory for us.”[4] . The Talmud teaches: “Samuel said that the sages, talmid huchem, that is, learned Talmudists, can give money to each other on interest.”

A contradiction immediately appears: now it was said that the word of Moses is binding, in which Moses forbids taking interest or interest from a Jew, and suddenly after that another rabbi in the Talmud says that sages can give from themselves to each other money in growth. Why is this so? After all, they clearly see that growth between Jews prohibited by the law of Moses? The Talmudic sages found a way to answer: they interpret in their favor that the interest that one gives to another is a gift, and not usury. Samuel said to Abraham ben N., “Go and lend me 100 pounds of pepper for 120 pounds, as it is fair” (as a gift of gratitude). This treatise is not talks about permissible interest, since it is entitled “On the prohibition of interest,” which Moses gave for everyone, not excluding the rabbis.

1 Tract. Erubim, l. 13, p. 2. 2 Tract.
Hagiga, L. 3, p. 2. 3 Tract.
Hagiga, L. 16, p. 1; tract. Kiddush, l. 40, p.2. 4 Pesikta rab., l. 80,
3 Teze.

This treatise talks about unfair growth in relation to the use a borrowed thing, as the example of pepper shows; secondly, about the percentage too large, 20% of a hundred, and, thirdly, this treatise introduces sin by false play on the name percent as a gift title, whereas Moses clearly forbade the Jews to take from a Jew interest on the use of borrowed things, just as they are also prohibited there was also a secret interest. Not only do the Talmudic sages themselves contradict oppose the law of Moses, but even with this lesson they teach to fill the taste of children theirs. Rabbi Yehuda says that the Rabbi said: “It is permissible for a person (i.e., a Jew) to lend to children and his household as they grow, so that they may learn the pleasantness of growth"[1].

Chapter 8

Rabbis Abarbanel and Hans

Abarbanel does not hide the fact that the Jews do not understand the law of Moses as follows, and that Jews are allowed to take as much as possible from a foreigner percentage, but in his justification he adds: “Under the foreigners whom we permitted by the Law of Moses to plunder by exacting high interest rates, we we do not understand Christians, who are still before the Heavenly Father, in relation to Jews, not foreigners! But then the same great Abarbanel is his now explained the quoted words that Christians are not foreigners by what he expressed them so that Jews could live calmer and more peacefully, without troubles, between Christians2 .

To instill in the Jews a deep understanding of Christians as pagans, the Talmud says: “A goy who studies the law (i.e., Holy Scripture) is worthy of the death penalty”3 . suddenly then it says in the same place: “The goy who reads the Holy Scripture is equal to high priest."[4] The Talmud explains to us that in this case, under the Holy Scripture you need to understand the 7 commandments of Noah.

1 Tract. Bova Metzia, l. 75, p. 1. 2
Tract. Mark. Hamish, l. 77, 4 Teze. 3
Tract. Sanhedrin, l. 59, art. 1. 4
Tract. Awoide-Zura, l. 3, Art. 1.

Contradictions in the Talmud lead to the fact that a Talmudist can do anything deal as he pleases. The Bible makes it clear that when Abraham sent Eleazar to look for a wife for Isaac, then he definitely did not know Rebekah and did not have her in mind, and

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it is said that she carried water and herself talked and reasoned with Eleazar, as grown girl. From the description of St. history shows that she was not betrothed in childhood. IN In the Talmud, on the contrary, Rashi says that Isaac got married when Rebekah was three years old and one day. Similar kinds of contradictions are found among Talmudic teachers on almost every page.

Subsequently, obvious absurdities, of which there are so many in the Talmud, forced the most well-intentioned rabbis to turn to an allegorical explanation of fables and fictions contained in it. Maimonides, a representative of Jewish learning, extols the art of the rabbis in hiding the truth under the bark of a fable, the literal meaning which represents the height of absurdity.

In the 19th century, precisely from the 20s, in the Jewish world of Western Europe it began strong religious movement. Hans, one of Hegel's most gifted followers, who was a professor of law at the University of Berlin, began the scientific development monuments of the Jewish religion, conceived a radical transformation of Jewry, and, naturally, had to touch upon the foundations and sources of Jewish beliefs. The Talmud was the first to undergo his reformist knife. Destroy the binding force of the traditions of the Talmud, its countless, useless and petty rules that enveloped and bound the Jew in all paths of life from head to toe - to destroy their significance in the matter of faith - this is what the reformers proposed to their fellow believers. Then they touched the Bible itself and took that look at the law Moiseev that it had only a temporary meaning, which has now lost its power and obligation. At the same time, Jewish scholars developed a new view of Judaism; According to this view, the essence of the Jewish religion and Judaism consists in free disclosure of a person’s inner moral strength, in recognition human dignity and in the striving for constant self-improvement. But the attempt of Jewish scientists to radically transform Judaism has not yet made any progress. There weren't enough people prepared for radical changes in religion. Between the scientists themselves There were divisions and disagreements between the rabbis, and parties emerged. Some rabbis did not completely abandon the idea of transformations, but limited them to the most minor changes, and most importantly - did not encroach on the authority of hitherto recognized sources of Jewish doctrine and rituals. Hirsch, the head of the latter, saw in aspirations of progressive rabbis (reformers) humiliation for religion revelations. “Revelation and law are as obvious a fact as the existence of heaven and earth.” He recognizes as such a revelation the Bible, the Mishnah, and the entire tradition that developed before the time of Maimonides. Hirsch was joined by the rabbis of the former directions. Thus the Talmud is for the vast majority of the ignorant Jews still have authority and inviolability; dogma of immutability and the inviolability of Jewish law still prevails, all rituals remain in their strength, and with them

fanaticism. Jewish reformers also appeared here in Russia. In Odessa for several years ago, at the opening of a Jewish school, some graduating rabbi said speech in which, among other things, he said: “The present time for the religion of the Jews is much better than the times of the kingdom of Judah, because then there were priests, priests, restricting the freedom of religious thought, but now they are gone, and everyone can think about the law of Moses, as he pleases. Thus, what was foretold by God as a punishment for the Jewish people is now considered by Jewish scholars to be good. But it is obvious that they are not the real Israelis, but those who shed their tears remnants of the stones of Solomon's Temple."

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Chapter 9

Reformer Mendelssohn

The most important reformer in the Jewish environment was Moses Mendelssohn, who died in 1786. He was a man remarkable for his learning and enjoyed general Jewish fame. He wrote the essay "Phaedo", a conversation about the immortality of the soul, which was translated into almost all languages. During this period, Jewish isolation in the West was almost destroyed, and the character Judaism there almost completely changed. This movement, although slow, is still ongoing. Let us point out here the names of leading figures of the said period: Mikhail Ber, Leon Halevi, Levi Weimar, Frank Salvador, Salvator Rosa, historian of the life of the Savior Mendessus Munch. One cannot help but fully sympathize with the ideas of these truly progressive people of the Jewish people.

Mendelssohn was the first of the Jews to whom Christian society treated with respect and whose friendship European scientists sought. His example forced German Jews to stop shunning European education. Previously, Jews were strictly prohibited from becoming acquainted with European education and reading works published by Christians. Although Mendelssohn paved the way for reform, it did not move forward quickly. Mendelssohn's main desire was to eliminate some religious abuses, give true meaning to rituals, and enable all Jews to read and understand the Bible. Mendelssohn translated the Bible into German and composed his own commentaries on it. His followers established schools to teach Jews European languages and introduced prayers and hymns in German into Jewish worship. In France, Mendelssohn's reform brought less benefit and could not be successfully adopted due to the unpreparedness of the mass of Jews for it.

Among the Jewish scholars of this time, as we said, Hans is known, one of Hegel's most gifted followers. He was a professor of law at the University of Berlin, known for developing monuments to the Jewish religion and creating a new science of Judaism. The newly created science focused on the most important and basic sources of Jewish beliefs. First of all, she drew attention to the main root of evil - the Talmud. The goal of the reformers was to destroy its binding force and undermine its significance among the Jews. Scientific criticism, developing the idea of the inconsistency of the Talmud for the Jews of the present time, at the same time did not spare the law itself, pointing out its temporary significance, which has now lost its force and bindingness, and shaking faith in the dogma of waiting for the Messiah as a conqueror. The reformers of Judaism wanted to create an abstract religion out of it, leaving only one idea from the previous beliefs. The German rabbis, who accepted new ideas and reforms, met for public meetings in various cities of Germany and founded societies for the reform of Judaism. The first meeting of rabbis with the aim of introducing reforms was in 1835 in Wiesbaden, then in 1844 in Braunschweig and Breslau. There are now two societies pursuing this goal: one in Frankfurt am Main, the other in Berlin.

The attempts and aspirations of the reformers to transform Judaism with a renunciation of its previous foundations and forms have not yet been completely successful. Returning to their places of service, the rabbis often abandoned their new views - for fear of losing the trust and respect of the masses of their fantastic, rude people. In addition, disagreements and divisions appeared in the society of the rabbis of the new direction. Parties of Reform rabbis and New Orthodox rabbis were formed. That is why all the noble aspirations of the learned reformers remained fruitless, justifying the Russian proverb: “Strength breaks straw.” However

The Talmud still serves as an authority for the vast majority of Jews to this day; the rituals still remain the same, but nevertheless these attempts responded to the direction modern Jewish literature.

Since 1821, Jewish magazines with a new direction began to be published (“Time Book of Jewish Science” - “Zeitschrift sur Wissenschaft der Juden”), and compiled Society for the Education and Science of the Jews "Verein fur kultur und Wissenchaft der Juden"; "Uunivers Israelite", "Journal des principes concervateurs du judaisme". For the same purpose A society called the “World Jewish Brotherhood” was founded in France.

It is known that belief in the coming of the Messiah and the advent of his kingdom was completely developed and generally known among all Judaism long before Christ. This belief still belongs to the main dogmas of Judaism, it has entered into The 13 creeds compiled by Maimonides and accepted by all Jews are located in every Jewish prayer book. This belief is also deeply rooted in religious life of the Jews, such as faith in the unity of God, revelation, etc. Prayers for the sending down of the kingdom of the Messiah constitutes the content of most of the Jewish prayers. Despite everything, however, the Talmud contains an extremely contradictory saying one famous rabbi who clearly says that Jews should not expect no messiah; for, he says, the prophecies about this subject were already fulfilled in reign of Hezekiah1 .

Chapter 10

About the commandments of Noah

The rabbis claim that only the Israelites, as descendants of Abraham, with whom God entered into a covenant, they are obliged to fulfill the law of Moses, and all other nations, on the contrary, are obliged to keep only the seven commandments of Noah, as we cited above. *1 Khvolson, “On medieval accusations of the Jews,” p. 56.*

The idolaters who kept the aforementioned seven commandments of Noah were called "Ger Toshab", i.e. foreigners, and acquired through the acceptance of these commandments right of residence in Palestine'. According to some rabbinic laws, they must in all respects to be placed alongside the Jews. The Talmud says: "Who called Ger-Toshab, he accepted these seven commandments of Noah. Rabbi Meir believes that one who has just renounced idolatry should also be considered Ger-Toshab.”[2] It goes on to say that “you must provide for the food of a pagan who has refused idolatry"3 . Every foreigner who accepted the seven commandments of Noah belongs to the pious nations and will receive eternal bliss4 . He is equal in all respects to Jewish citizens, can buy Jewish male and female slaves, and he needs to be helped, even supported and taken care of for his existence, as he is in needs it; he can not only acquire land and real estate in Palestine, but it should not even be bypassed when dividing the land, like natural Jew5 . “In relation to a fellow believer who fulfills the seven commandments Noah, one must behave in exactly the same way as in relation to an Israeli, as regarding the obligation to do charity, and regarding everything else, because We have a duty to support people like this . ”6 To indicate such an illogical contradictions in the Talmud, most likely introduced out of cunning by Jewish writers, so that we can interpret and act on all sides, we present some inconsistencies found in it (the Talmud). “You Jews are people, but other nations - no,” etc.[7]

1 Talmud, tract. Awoide-Zura, l. 64, ch. 6; also Maimonides Hilcot, Isure Bia, 14,7.

2 Talmud, tract. Awoide-Zura, l. 64, Art. 2 3 Talmud, tract. Awoide-Zura, l. 65, art. 1. 4 Talmud, tract. Sanhedrin, l. 105, art. 1; also Maimonides, Hilcot, Mela-chim9,1.

5 Ezechiel 47, 21-23; Talmud, tract. Awoide-Zura, l. 64, Art. 1; tract Kidushin, l. 20, art. 1; tract. Awoide-Zura, l. 10, art. 2. 6 Maimonides, 1. p. 10-12; tozafot to the Talmud; tract. Awoide-Zura, l. 2, art. 1; tract. Berakhot, l. 2, art. 2; tract. Sanhedrin, l. 63, art. 2; into the tract. Shulchan Aruch - Oirakh Chaim, p. 156 and so on.

7 Tract. Bova-metsie, l. 9.

“Take nothing from your neighbor, as the commandment says; but your neighbor is a Jew, and not other nations of the world"[1]. “No one is recognized as a person except a Jew - others should be called brutes"[2]. We do not need to repeat these laws, since they set out in our chapters about our neighbor, about hatred of Christians and about murder and extermination of all non-Jews. That is why all the debates of the disputants turn out to be fruitless. about the Talmud, that it contains everything together: good in appearance and evil in reality. Attackers The Talmud chooses the more extreme and contrary facts; his defenders they exhibit selected, most good and humane passages from the Talmud; As a result, the hottest and most learned debates and polemics always ended nothing. In order to reconcile both sides, you just need to seriously pay attention to what law Jewish Talmudists follow in practice, and then it will be possible to very easily determine in disputes whose truth is and whose lies. What mind is not entangled in this labyrinth of tedious, myopic pettiness?

followers of Brahmaism!.. Arousing the spirit of fanaticism, the Talmud instills in the Jews pride with constant reminders that they alone will inherit the promise God, and enmity towards other nations with sayings such as the following: “A non-Jew who does evil to a Jew does evil to God Himself; the fire of Gehenna is powerless even against the wicked of the Jews." This alienation extends not only to people of other faiths, but also on followers of the Law of Moses who belong to another sect: “An Israelite is not must treat a Karaite for any disease; if he falls into a hole, he should not pull out; I must not deliver him even from the hands of a murderer.” And all the similar rules are considered moral and dogmatic, like the law itself! Moreover: attributing The Talmud is of divine origin, without daring to see in it the ugly compilation, on which ignoramuses and fanatics worked diligently, the Jew gets used to consider it more important than even the Mosaic Law, for he constantly hears that “to contradict to your rabbi is the same as contradicting God Himself”; that "the words of the Israelites scientists are much more worthy of attention than the words of the Law of Moses.”

1 Tract. Sanhedrin, ch. 7, l. 59. 2 Tract. Ialkud rub, l. 10, art. 2.

The teachers of the Talmud, caring about preserving the nationality of the Jews, separate them, as chosen ones, from the rest of the world; and the Talmud, indeed, killed everything in them human, made voluntary pariahs among other people, dead on general feast of life.

Chapter 11

Rabbi Trenel and Rav. Ashi

This is what Rabbi Trenel says: “At all times the Talmud has had strong detractors and ardent defenders; for two thousand years he had a reputation, and is still

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to this day, an object of veneration among the Jews, for whom it is a religious law. With another on the other hand, it simply serves as a text for apostates and other slanderers of our worship services; they used weapons from this arsenal to defeat us. But with the help of God the truth triumphed, and the last murmur of intolerance drowned out by the voice of holy criticism."

And here are the words of another rabbi: "An extensive collection of Rabbi Rav.-Asha spread among the Jews with incredible speed; from the day he appeared was accepted as an undoubted truth and a sincere expression of law and tradition. In an instant, numerous schools were established where the Talmud was the most respected the subject of science, both in the East and in the West; his theological decisions were introduced and accepted in all communities, and this triple barrier erected around the Torah (written law) by the rabbis of Palestine and Babylon, did not meet a single daring attempts to exterminate her. How this happened is difficult to decide. The thing is that the work of the banks of the Euphrates instantly passed into the hands of Jews living on banks of the Rhine, Danube and Vistula. The devotion of the Jews to the Talmud, of course, drew the attention of enemies to this enormous work, as a result of which the Talmud became the subject of all kinds of injustices; they attributed to him all the vices and everything crimes the Israelis were accused of; all his rules were spread black slander, often accompanied by terrible murders."

Yes, these murders, the cause of which was the truth about the Talmud, are clear to us will be revealed on the following pages!

Intoxicated by the spirit of freedom, those who were called reformers wished get rid of all obstacles at once, and the Talmud, which enjoyed undeniable power, from the day of his appearance he was rejected, reviled and despised.

Some Israelis freed from shameful imprisonment in the ghetto[1] and proud of free entry into all houses, were not afraid to blame the Talmud for their past suffering. Thus, here is the

first hostile action in Israel against the Talmud; then a second, similar to the first, followed at points distant from one another. This means that the law of Moses has disappeared and the Talmud is dying. Convinced of this, we remain indifferent spectators during the construction of several temples, tombs, hiding It's just nothing when all this is built by the hands of Jews.

The same hands, often in disagreement, join together to push away Talmud. It is a fact. The Talmud is rejected - and the Jew becomes accessible; his strong power falls, he ceases to be dangerous and despised. In a word, his fall Talmudic orthodoxy is made the cause and dawn of a social revolution in Judaism

Chapter 12

Jew Traveler Stemfet

One of the travelers to the Heavenly Empire describes what they did discovery of some Chinese Jews and conveys an excerpt from his conversation with these unexpected ssktators of Moses, who express themselves very wittily about the meaning Talmud.

Jew traveler, Stemfet: You are not entirely different in your beliefs from your brethren in the West?

Chinese Jew: You are a little mistaken; firstly, we do not recognize the Talmud as religious law.

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[1] *Jewish Quarter in some European cities.*

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Put.: In that case, you are not Israelis? *Whale.*

Jew: Why? *Put.:* Because,

visiting Israelis in France, Poland, Turkey and Africa, I
I have not met a single one of them who did not believe in the religious merit of this
books you reject. *Whale.*

Jew: But there are Israelis living in Palestine whom you could not
see; they don't even know the title of this book. From the time of Josiah to
Sederiah, they all received instruction from Josiah himself, Samuel, Elijah, Elisha and
Isaiah.

Put.: Why do you know that they do not know the Talmud? Why are those in
this book of traditions was communicated to Moses on the day of revelation, were unknown
Abraham, and this patriarch had 400 volumes of Talmud, which spoke about
Dbadossore?

Whale. Jew: You yourself don't know what you're saying; is it possible? Are you looking for your
evidence in the very book whose authority is now in doubt? Be sure that if your Talmudic traditions
were known to your
ancestors in Palestine, then they would be reflected in us, who came here from the land
Canaan, without experiencing the slightest oppression that would change our
religious morals1 . This

conversation, of course, is unflattering for the Talmud; but from what era and from what
no matter how he came, nowadays Jewish reformers and friends of progress do not hesitate to
publish about him. Tell me how their conversation differs from the conversation
free detractors? *1 Stemfet.*

In Vienna, for forty years, the Jews sent their
worship. The Vienna synagogue served as a model for the entire Jewish population
dignity, taste, progress and perfection. Now all this means nothing, everything
recognized as insufficient, meager and, due to its long history, unworthy of the modern age.

The Jewish leaflet "Neuzeit" recently published a number of articles under the title
"Reaction in the Viennese community." They are not content with desecrating worship, but
cruelly persecute Israeli life in general: the Talmud, Shulchan Aruch, traditions... The author
exposes not only the Christian and Jewish public to judgment and ridicule
practical Judaism and the teachings of the Talmud, but, unfortunately, even worse than that: he
suggests that the Israeli family has become morally corrupt; proves the obvious
loss of honor, lack of ability to do everything related to Kiddush and Gallul Hashem - in a word,
a complete fall!.. He blames the religious laws that forced the Jews to apostatize from the
faith... He speaks in the language of missionaries.

Finally, Judaism was issued by the Jews themselves, and will be disgraced by themselves
if it remains in the bloody mud of the Talmud; even more: it suddenly gets a slap in the face
before the whole world at the hand of Renan, that executioner of the eternal divinity of Christ.
“Alien everywhere, without any other participation except his sect, not social
the Jewish Talmudist was often - says this anti-Christian publicist - a scourge for
states to which fate brought him.” What Jew or

what philosopher dared to support Bayle after such
confessions that “the corruption of the Jews is found neither in morality nor in the law”? Is there
anyone today gifted with common sense who will allow himself
condemn the rulers and popes who placed a curse on the Talmud and with shame
who abandoned this monstrous book of the Jewish mind and law?

One of these rulers, Saint Louis, ordered the Talmud to be burned; "if Jews will disobey, then force them to do so and subject them to all the severity of the laws."

Such a verdict from the holy book led the Jews to complete despair, and to this day the patronizing power of Christian enlightenment opposes im.

How to explain the presence of wild opinions and outrageous advice in such amazing creations like the books of the Talmud? It is known that separately torn out places in the overall picture are not so scary and can even be edifying when this deceptive The Jews, the defenders of the Talmud, use this discovery to mislead Christians. One a sensible Jew, enlightened by the European light, exclaims: “Listen, Israel, I say to you: are you not tired of the hatred that they have for you? peoples? Aren't you tired of your obscurantism and literalism? Don't you you see that if you were truly the chosen people of God, and not a crowd of Pharisees, then I would not have been so stupid and, at the same time, arrogant, so poor productivity, pathetic, insignificant and despised, so cowardly and so, finally, cunning and resourceful. You who chose your prophets in ancient times, woe to you if you you will shed a drop of my blood because I speak the truth with lips baked from thirst for truth and goodness! I want your renewal and salvation! Awake, O Israel!

SECTION 3. HISTORICAL TREATISE

I ON THE PERSECUTION AND DESTRUCTION OF THE TALMUD

Chapter 1

Persecution of the Talmud by the Popes

As you know, the Jews called “Karaites” were the first to rebel against the Talmud and threw it away. The Sabbateans did not recognize the Talmud, except for the Zohar. Adepts Frank called themselves “Zoharists”, since they recognized the “Zohar” as the only the true Torah and acted as “counter-Talmudists.” The hostility to the Talmud lay in basis of the teachings of Frank and his followers. Author of the book "Zohar", Rabbi Simon ben Yochai, Tanaite, 2nd century. according to R. X. - this same Simon at the head of an entire party 16 centuries ago ago formed a strong opposition against the Talmudists, who created many laws that distorted the meaning of “scripture.” They argued that the Talmud's interpretation false. All these Frankists turned to the bishops with the goal that the Talmud would be publicly destroyed by the authorities. So, the Talmud and religious formalism themselves War was declared by the Jews.

Frank's retinue included many famous rabbis and preachers (magidim): Yehuda Leib Rat, rabbi in Nadvorna, and Nachman ben Samuel Levi, rabbi Buysky. Jacob Frank's most zealous collaborator was Elisha Shor from Rohatyn, an elderly man whose family counted many of the most authoritative rabbis. In a word, from our time many educated Jews in general look at the Talmud as a harmful burden for Jewry, but openly express this They are afraid for the sake of fear, so as not to incur the dangerous kahal scourge.

Christianity, in its constant desire to influence moral the rebirth of Judaism, one of the most effective means to achieve this goal considered, among other things, the destruction of the Talmud, or at least those parts of it, in

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which contain unfavorable and blasphemous views on Jesus Christ, the Mother of God and the Christian religion.

Justinian, the Roman emperor, in 556 allowed the Jews to read the Bible in synagogue in whatever language they wanted, but strictly forbade the reading of the Mishnah, the second law, from which it is clear that from the very first moment of the appearance of the Talmud, secular authorities paid special attention to it and pursued this code. First persecution started by the eastern emperors; the same fate befell The Talmud was later in Rome, where the popes persecuted him along with all those of that time books of black magic. Thus, Gregory IX in 1230 and Innocent IV in 1244 ordered burn all Talmudic books. In 1272, in

England, during the expulsion of the Jews, the Talmud was destroyed with such zeal that they searched for Talmudic books in the homes of all Jews and betrayed flame. In 1286, Gregory IV wrote to the Archbishop of Canterbury about “the worthy curse the book" (Liber damnabilis), seriously warns him and urgently (vehementer) demands that no one read this book, since reading it all evil results. Anti-Pope

Benedict XIII followed the example of his predecessors, who issued in 1413, in Valencia, a well-known bull against the Talmud, in which he declares The Talmud is the main cause of the religious blindness of the Jews, and its origin attributes it to nothing other than the wiles of the devil. In 1554, Pope Julius III decreed determined to confiscate the works of all Talmudic books throughout Italy; burned there were, however, only a small number of them, since the Jews managed to save books precious to them, moving them mainly to Cremona, inhabited by many of the most zealous adherents of the Talmud. As a result, at the beginning of 1559, Pope Paul IV issued another bull for the destruction of the Talmud, which took place. IN 1565 Pius V sent Sixtus of Siena to the city of Cremona with orders to seize everything surviving copies, and, if you believe the report of this papal agent, which seems to be a little exaggerated, he managed to burn 12,000 copies of the Talmud, amounting to no less than 14,000 volumes. In 1593 and 1599 Clement VIII renewed persecution of rabbinical traditions, entrusted him to Italian inquisitors. Pius IV, authorizing a new edition, set the necessary condition that it appeared without the title “Talmud”: “Si tamen prodierit, sine nomine Talmud tolerari deberet,” from which it is clear that even the very name “Talmud” became outrageous and intolerant. Clement V, having in mind the promulgation of a new condemnation, wanted, at least, to publicly promulgate the harm of the Talmud: as a result, he ordered the establishment of three departments for the languages of Hebrew, Chaldean and Arabic, which are mainly used in the Talmud. Chosen by him for this purpose the universities were: Paris, Salamanca, Bologna and Oxford. After to achieve the goal, i.e., a detailed study of the Talmud, a command was issued not to only in certain cities of France and Italy, but also in the south and north, east and west and destroy the Talmud almost throughout the world. In all Christian countries he was subjected to general persecution.

Chapter 2

Pfefferkorn - a baptized Jew

Several years before the start of religious reform in Germany, someone Pfefferkorn, of Jewish origin, presented to Emperor Maximilian written report on various Jewish blasphemous books against Christians content, especially pointing to the Talmud and some other books. This report gave rise to strong strife, persecution and widespread searches. Pfefferkorn's goal was

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destroy the Talmud and other religious blasphemous Christianity, Jewish books, for which he received a decree from Emperor Maximilian, in which he was ordered to form a commission to study Jewish books. The research began with the Magdeburg Jewish community, which had books taken away and burned. A strong intrigue arose through persons close to the emperor Judaism; Jews filed a complaint at that time about the injustice and attacks against them. The emperor, deliberately confused by them, ordered the decree to be cancelled. But Pfefferkorn, with the assistance of Dominican monks, published the work “Manual mirror". The lawyer of Jewry in defense of the Talmud was the learned and dexterous Reichling, who, with the assistance, probably, of the Jews, published the essay “The Eye Mirror.” At the end In the end, Pfefferkorn obtained a new decree for the confiscation of the Talmud and other blasphemous writings. This time the archbishop was appointed executor of the decree Uriel together with a commission of scientists from five universities. Archbishop Uriel appointed Professor Hermann of the University of Mainz as his plenipotentiary Hess. Upon examination of the case, it turned out that Pfefferkorn's jealousy was far from superfluous, and in Frankfurt 150 handwritten works were taken from the Jews. Similar the fate befell the Jews in Worms, Lorch, Bingen, Laufon, Mainz and Deinz. Pfefferkorn officially announced that the Jews offered him a significant sum money for refusing to persecute them.

In addition to the Talmud, the Jews also have a verbal tradition, or blasphemous teaching against Christians, kept in deep secrecy. It is only rarely discovered Jews who converted to Christianity. Among these is the one who accepted Christianity Jew Nicholas Rochelle (Nicolas de la Rochelle). In his letter to dad He revealed to Gregory IX that the Talmud and rabbinic writings contain blasphemy. The Pope offered the kings French, English and Spanish explain the matter. Commissions were appointed, interrogated the accused point by point, found Rochelle’s report to be thorough - and decided to burn the Talmud and everything blasphemous writings contrary to Christianity. 14 cartloads of books were collected and publicly burned; A few years later, 6 more carts were burned. But these 20 destroyed carts only encouraged the Jews to publish a large number of new ones. writings blasphemous against Christianity.

In 1506, under Maximilian, the baptized Jew John, a zealous advocate Christianity, has made it his sacred duty to persecute blasphemous Jewish books, and for this purpose he obtained written permission from the emperor, using which he destroyed many such books.

In 1707, a learned Jew rebelled against the Talmud in writing, arguing that faith must be based on the Holy Scriptures of the Old Testament and what the Talmud represents a complete delusion, promoting only immorality, etc.

Chapter

3 Monk Neophyte, former rabbi

The former rabbi, later monk Neophyte, wrote in 1803 in Moldovan language book: “Refutation of the Jewish Faith.” Jews, as they say, are for big money persuaded the ruler of Moldova to destroy this book, despite the fact that its translation into Greek language appeared, however, in print in Iasi in 1818. The baptized

Jew Pikulsky in his work in Polish, published in Lemberg in 1760 under the title “The Malice of the Jews,” says a lot about the malevolence Talmud. In our time, not only baptized Jews unanimously testify, in writing and verbally, the same thing, but even all Jews, more educated, like theirs

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they say, “cibulized” (civilized - *I.L.),* rebel against the Talmud as against the greatest evil. In

Paris, under Louis IX, the persecution of the Talmud reached such an extent that it searched from house to house; but despite such strict measures, is it because Indeed, it was not there, or because the Jews skillfully hid their treasure, only a small number of books were found, which came to royal archive. In Italy

and other places all means of destruction were also used. various harmful Jewish books. Everyone worked on this for a long time legislation, but Jewish printers acted faster, warning the law significant release of them.

In the 16th century, 3 editions of the Talmud appeared in Venice, and the fourth in Basel. Italian printing houses published many letters from famous rabbis, and At that time, the extermination and destruction of Jewish books became almost impossible. The learned man, or, more precisely, the resourceful lawyer Reichling, who managed to save Jewish books from the fire that threatened them in Germany, he undertook to defend the Talmud. This circumstance, however, had beneficial consequences, turning special attention of German scientists to Jewish literature, and produced an essay full of deep and original intelligence: “Epistolae obscurorum virorum.” This work subsequently served as a source of borrowings. The persistent persecution of the Talmud, no

doubt, contributed greatly to making this book even more sacred in the eyes of the rabbis: when speech touches it, the most enthusiastic praise seems insignificant to them.

Chapter 4

Preface Maimonides

Maimonides' preface to the Zeder Tzeraim (first section of the Talmud) begins in the following words: “It is necessary to know that the commandments given by God to Moses were accompanied by interpretations, for the Lord first told the text, and then it explanation. When Moses was returning to his tent, the first man he met the man was Aaron, to whom he repeated the text and then the interpretations, as they were handed over.” “When Aaron sat down on the right side of Moses, Eleazar and Ithamor his sons, to whom Moses repeated the same thing as to Aaron. When Eleazar and Ithamor sat down on the left side of Moses, 70 elders of Israel entered, to whom Moses conveyed the same thing as Aaron and his sons. Finally, all the people entered, desiring to find the Lord, and was also taught by Moses, and the same thing happened repeated until it is heard by every single one. When Moses departed, Aaron He repeated to the rest what he himself had heard 4 times. When Aaron left, then Eleazar and Ithamore repeated to the elders and the people what they themselves had heard 4 times. After Eleazar and Ithamor had left, the elders repeated to the people what they had heard 4 times. Josiah and Phineas told the same thing to their heirs, through whom the chain traditions reached, interrupted, until the time of Rabbi Yehudah-Gakadosh, who, being luminary and adornment of his time, collected all these legends together and copied them into book.” All

the rabbis agree in this tradition, and it is not surprising that, attributing The Talmud has such origins, they have a special reverence for this book.

When Rabbi Eleazar lay on his deathbed, his disciples asked him what they need to do for their salvation.

“Leave the scriptures and take up the Talmud,” he answered.

Not fully recognizing such dogmatic authority in the Talmud, one of later rabbis explains the apostasy of some Jews from their religion solely due to their inattention to this book. In his opinion, the Kabbalistic fictions of the Talmud contain not only all kinds of pearls religious poetry, but also all kinds of treasures of allegorical morality.

Since the decisions of the Council of Basel (1431-1436), the Catholic Church accepted the publication of the Talmud and Jewish religious and liturgical books under its own censorship. Released later, in 1581, under the censorship of Marcus Marin, an edition of the Talmud was adopted as a model for other publications published under the control of the Church and Christian Western governments.

In all these publications, passages concerning the face of Jesus Christ were not included in the text. and the defining relationship of Jews to Christians. As a result, the Talmud the present tense is incomplete; there are extremely many gaps in it, and gaps these are perceptible even with a superficial glance at it. The existence of such omissions or gaps, both in the Talmud and in religious and liturgical books Jewish pointed out to the rabbis the need to fill in the gaps with preserved orally by traditions and additions from ancient publications made without any passes. Of these, those known to some Christian researchers have survived: the Venetian edition of 1520, the Krakow edition of 1603, the Amsterdam edition of 1645, and probably many others. Diligent Talmudists, out of jealousy, tried to replace those destroyed distribute an incomparably larger number of new copies. Many Jewish fanatics, especially the rich, have and keep, like a shrine, the ancient Talmuds publications; sometimes Jews in Russia even set up secret printing houses in which they print books most hostile to Christianity and government. So, in 1848, officials sent by the Governor General, Prince A. N. Golitsyn They discovered and seized in the city of Kopys, Mogilev province, secretly printed books that were most hostile to Christianity. In addition, the rabbis verbally interpret arbitrarily in in schools for youth, passages hostile to Christianity were omitted from the press.

Chapter 5

Esterka, favorite of the Polish King Casimir

Complete Talmuds found refuge in Poland, where Jews generally lived freer and supervision over them was weaker; More stubborn Jewish fanatics hid here, counting on the patronage of the Polish king Casimir, who was in intimate relations with Jewish Esterka, with whom he had two sons, Shmerka and Pelka.

Thanks to his weakness for this Esterka, King Casimir was named by the Polish the poets Mordecai. Esterka openly interceded for her fellow tribesmen, and when with her assistance, the Jews were not only given freedom, but they enjoyed unnecessary benefits, even to the detriment of the Poles themselves. Thus, Jews occupied the highest places in Kingdom of Poland. Matters were decided in state councils according to wishes the Jews who sat there; they were also ministers. According to some historians, this partly explains the rapid moral and political fall of Poland.

The nephew of King Casimir, Louis, having ascended the throne, turned all his efforts to eradicate Jewry; but in vain; Jewishness thanks to the unreasonable his uncle's protectorate had taken deep roots in Poland and strengthened exorbitant. Louis, seeing the impotence of the measures taken, had to involuntarily leave Jewry is at peace and, to his humiliation, sometimes still indulge him. Consequently in Poland a kind of kingdom of Israel was formed, and not only in Poland itself, but also in Lithuania, Belarus, Chervonnaya Rus, Podol and Ukraine, i.e. in all places, over which old Poland ruled. The number of Jews in these areas huge, and if we count about 10 million Jews on the globe, then Russia's share accounts for exactly half of this figure. The

reason for this crowding must be considered to be the patronage they were used here during the time of Polish rule, and poor development social life in the Christian population, which cannot give serious resistance a tightly knit body of Jewry. This also explains the greatest fanaticism Western Russian Jews and their enormous ignorance, compared with the Jews of other countries Be that as it may, the fact of the dominance and predominance of Jews in Western Russia represents an exceptional phenomenon. In a large part of the states where Jews settled, the persecution of the Talmud did not subside, especially in medieval eras, which was the motivation for the Jews in their religious books to publish all passages blasphemous against Christianity, or present them so allegorically, incomprehensibly and vaguely, using barricades the Hebrew alphabet, so that the uninitiated into the mystery of Talmudic wisdom I couldn't understand anything about them.

Chapter 6

District message of Polish Jews

Abbot Chiarin gives the following district message of the Council of Polish Jews of 5391 (1631) to their fellow believers: "Peace to our many brothers, beloved of all the house of Israel! We know, as well as all the sons of Israel, that now the Notzrim, that is, Christians, are beginning to study the language in which our holy books; therefore we consign to a great curse everyone who is in new editions of the mishna or gemara will leave something concerning the actions of Yeshu Ganotsri (Jesus Christ). Beware of writing or typing even the slightest regarding him, things are either good or bad, so that no misfortune results for us and for our faith. We already know what the apostates, the sons of Belial, did to us: having accepted the law of the Notzrim and having received mercy from them, they slandered us; As a result, we must be careful and prudent. And if you, without heeding the words of our message, despite our threats and prohibitions, continue to print everything as you did before, then we, as well as yourself, will suffer disasters much greater than those we have experienced so far time: the Roman peoples will force us to forcibly accept their faith, as they did this is before, and the last evil will be greater than the first. Therefore we command for the future It's time for new editions of our books to leave gaps where they talk about Yeshu Ganotsri, and mark these spaces with the sign O. This sign will make it clear to every rabbi and in general, every teacher has a gap that must be supplemented from oral tradition. With the help of this means, the learned notsrim will be deprived reasons to bring accusations against us and then we can have hope that we will not the former disasters will befall us, and then we can live in peace."

According to baptized Jews, omissions were made in the new Talmuds, indicated sometimes with spaces, brackets or eloquently "find out", i.e. guess, search for sense. The reasons for these omissions are also explained in the book "Seider Gadaidos": it says that the frequent conversion of Jews to the Christian faith could not but have an impact on regarding the discovery of some secrets of the Talmud, not only compromising Jews in the eyes of Christianity, but also positively presenting them as their worst enemies Christianity. The Talmud is not open to any interpretation: not only by any philosopher will not understand it, but even the most rabbis to explain the dark places in the Talmud resort to Kabbalistic books.

Chapter 7

The Scattering of the Jews over the Face of the Earth

The dispersion of the Jews across the face of the earth began much earlier than the fall of Jerusalem. Already in the 2nd century. before R. X. there was almost not a single significant city in which there was no Jews lived. The fertility of the soil in Palestine did not match the rapidity with which its inhabitants multiplied: hence the constant emigration from Palestine, especially strong that the commercial enterprise of the Jews already attracted them to distant countries. Everywhere they settled, they aroused the hatred of the native population. The local authorities were not particularly friendly towards them, they were afraid of the incessant and persistent complaints to which the Jews resorted to anything, even empty, sometimes even alleged violation of their rights. They held each other tightly and made every contact with the pagans, one continuous whole, which, of course, is absolutely impossible further increased their strength.

It was extremely difficult to compete with them in trade; they are everywhere In this way they gained significant influence over their fellow citizens. In Roman Jews enjoyed empires, especially in comparison with other classes population, a greater degree of independence. The emperors looked very distrustful of organized societies of all kinds, constantly fearing that they did not become a breeding ground for political conspiracies; the law determined with all accuracy: the conditions under which such societies could be tolerated, their number members, the time of their meetings, the amount of monetary contributions received in their favor. But an exception to this law was made only for Jews; their synagogues became centers of corporate life, which formed a sharp contrast with everything around them. The leaders of the synagogue were at the same time judges, vested not only with the right resolve civil disputes, but also punitive power. Discipline within Jewish societies was so great that none of the Jews dared to deal with a fellow tribesman to the Roman court: everything was discussed and resolved inside the synagogue. The synagogue was a place of religious conversations and debates, allowing Jews to watch looking down on the Greek agora with its eternal disputes about issues of theater and circus; together with the synagogue also served as a center for trade transactions, as we see from the Gospel the story of Jesus Christ, who expelled all those who sold and bought from the synagogue.

Despite all the constraints, all the unfavorable living conditions, the Jews managed achieve such importance in Europe that the leading statesmen; Even thrones sometimes shake from them. This is the influence acquired by force of circumstances. First of all, it should be mentioned that the great Philosophers and publicists of the 18th century rendered a service to the Jews, who did not disdain by no means to destroy Christianity in principle; They varied the Jewish question in different ways, inflating it to enormous proportions complete liberation of the Jews from the yoke of universal hatred, bringing it to their absolute political and civil equality on a par with Christians. In short, in the hands of the then luminaries of liberalism, this motive became one from vital issues of Jewish politics'.

Chapter 8

Jewish Influence

Then the increase in Jewish influence was facilitated by the constantly increasing financial power of the Jews. To what size has it grown? evidenced by the words of one writer, who back in 1847 boldly said: “Workers are exhausted and perish in labor, working diligently on the earth’s surface only

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in order to enrich several thousand Jewish nabobs of Amsterdam and of London» [2]

Voltairean philosophy, which preached liberalism, freedom and equality, helped Jewry a lot. Under the pressure of the Voltairean trend hatred, sometimes deserved, sometimes purely instinctive and motivated solely due to traditional hostility, gradually weakened. Jew's access to spheres of social and political activity became easier and easier. Clever, resourceful, with a huge reserve of practical intelligence, Jews with with extraordinary skill they gradually and imperceptibly mastered the paths that led them to wealth, honors and power. Little by little, Jewry began to penetrate into the circles the intelligentsia of that time. Exchange circles fell and rose without any interference from the local plutocracy. The exchange was in the hands of the Jews. The press, the periodical press, was tuned to the tuning fork of influential Jews; literature also received a peculiar coloring that matched the same tone with interests of Judaism. During the reign of Louis-Philippe d'Orléans, according to testimony contemporaries, depending on the king there were positions of officers, judges, etc.; He could also freely have positions paying from 1200 to 3000 francs, but no more. *1*

Waschler, of Jewish origin. "Encyclopedic Dictionary", ed. scientist, professors. T. XII, art. 451.1861

[2] Jew Tushnel. "Modern Overlords"; preface, p. 5, 1847

The highest and most profitable positions with large annual salaries depended on the Jews. Of course, their influence, which determines the choice of one or another person on any important administrative or governmental place, prima facie it was insensitive and imperceptible. Here everything was done so cunningly and deftly that it was impossible for the uninitiated eye to guess the existence of an outsider influence. In government spheres, people who were hostile to Jewry were replaced by people who were more liberal and well-intentioned. The king himself the assistance of Jews did not sign a single agreement; but here the influential personality of the Jew stood aside, not allowing her to feel her pressure on the progress of the matter. Hebrews exclusively belonged to the administration and monopoly of transportation along the entire state, so that they could soon have more officials than the government itself. The Jews cared about everything. Did the king and the chamber enter into terms? customs union, whether it was about cotton, coal or iron, it didn't matter: the Jews did not refuse anything. Anzin opposed the union of Belgium with France - and it came true... Until the railway concession was given to the Jews by law, everyone

the traveler had free passage along the main roads, along the royal pavement. Since all the roads (railroads, ditches, rivers) have passed into the hands of Jews, no one could travel without paying them a special increased duty. By virtue of For these reasons, the Jews, despite their extremely unfavorable social position, managed to take possession of untold wealth and separate them from their persecuted and downtrodden There are many very remarkable people in the environment, in terms of capital, personalities.

Chapter 9

About the brilliant insight of the Jewish mind

Giving full justice to the brilliant insight and speed Jewish mind, according to their own expression: "A gute yiddishe kop", and considering the subject from this point of view, it can be assumed that the Jew is able to be a useful official or officer and open the way to higher government positions; but in order to stand at the head of the board, except talents and abilities, you also need to love your Fatherland, you need to donate to devote oneself to the affairs of the common good, the common good, without distinguishing from whether the state consists of Christians, Mohammedans or Jews. Is it possible to have these qualities of a Jewish Talmudist? - this is a question that, for the sake of the common good, should not even be put to the test. The spirit of corporation and mutual assistance is so strong between Jews, that one exalted Jew would certainly pull his fellow into damage to representatives of other nationalities, which is what we currently see in unfortunate Austria. Then there would be sneaking, flattery and catering to the weaknesses of the higher replaced the holy and impeccable fulfillment of the law, and instead of the faithful and devoted servants for the Fatherland, the state would acquire servants dedicated to the interests of the region their personal views and aspirations for the elevation of themselves and their nation.

When all layers of society in the state, by force of education, are admitted to such a stage of development that members of different classes will, at will, have access to occupying lower and higher positions in the state, without distinction of origin, - then Jews can claim their rights to public service; but at the same time they will have to become on par with the general development and closely merge their interests with the interests of the whole state. Purely mercantile direction the Jewish people does not foretell this result; it only strengthens the spirit of the Jews cosmopolitanism developed between them to a strong degree. *1 There*

is a custom among the Jews, if they have successfully and cleverly done any business, especially in deceiving and deceiving a Christian, to hit themselves with the palm of their hand in delight on the forehead and say the following phrase. “A gute Yiddish cop.”

The pressure of the Jews to obtain the rights assigned to the nobility will are correct and fair only when at least half of them turn to agriculture; when the land from which they use funds and feed on bread becomes their home without the desire to leave it after accumulating significant capital, and, having waited for the Messiah, go to Palestine; when finally a Jew without any back thoughts, without any pretense, will sincerely extend a helping hand to his to a compatriot, whatever his faith and origin. But for this radical reform is needed - not by coercive means from outside, but produced by the Jews themselves, having, so to speak, developed from consciousness your position and surrounding requirements. Without touching the laws of the Old Testament, the Jews themselves can abolish what people like them may have been forced to do. circumstances to establish and accept into management. Real Jewish corporate isolation, the Talmudic state within the state is great evil, antisocial phenomenon; Treasuring her, they carefully preserve their beloved ugly jargon and all the antediluvian manners, facial expressions, gestures and grimaces and they neglect the customs of those peoples among whom they have lived for so many centuries. In a word, as long as a Jew considers himself a Talmudist, i.e., under the banner Talmud, there is no hope for fraternal community with Christians.

TREATISE II ON THE JEWISH SECTS

Chapter 1

Perversion of the Mosaic Law

Tendency towards dogmatic innovations in the teaching given through Moses, became noticeable among the Jews from the time of the fall of Jerusalem. After this fatal

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For the Jews, they were carried away by the general eclectic direction of minds in this era, striving for the unification of all philosophical systems known at that time. If Plotinus, Porphyry and Iamblichus openly recognized the high wisdom of the Mosaic Law, then, in their place, Aristovolus, Philo and Josephus, a century earlier, mixed Greek concepts and the beginnings of the Ionic school into the pure and strict religion of their people. To prove the great antiquity of the Jewish people, they are guided not only by the holy books and prophecies, but also by the history of Herodotus, the poems of Homer and the opinions of Plato and Pythagoras. True, among them the God of Israel still retains all his dogmatic dignity; but they surround Him with a multitude of other immortal beings, borrowed from the religion of Persia and India, brought into a strict system by the genius of Plato. The philosophical sects of the Sadducees, Pharisees and Essenes were formed in the synagogue. Since the beginning of the Maccabean wars, the aforementioned completely new sects have entered the political arena of Judea. Flavius Josephus, attributing the emergence of these sects to the time of the high priest Jonathan, characterizes them immediately, as well as three philosophical schools, which relate differently to the question of the religion of Divine Providence, that is, regarding, on the one hand, the fate and free will of man, on the other - the well-being or misfortune of each individual person or his people. The Sadducees attributed everything to personal will, the Essenes made everything dependent on God's Providence, while the Pharisees maintained a moderate middle ground and assigned their due role to each of these factors. These empty disagreements were the cause of those terrible civil strife that soon broke out between the Sadducees and Pharisees already during the time of John Hyrcanus, and even more fiercely during the time of Alexander-Ianna, when blood flowed not in streams, but in streams. Later historians could not determine the essence of these three sects and the motives for their mutual opposition: some argued that the Sadducees and Pharisees disagreed with each other on political issues; others said that they differed on religious issues; still others completely denied any opposition between the two parties, seeing in the Pharisees representatives of strictly religious orthodoxy, who had nothing to do with politics, and in the Sadducees - representatives of aristocracy, valuing their social position, but indifferent to religious issues. The Talmud itself, with extraordinary sharpness, described to us seven categories of Pharisees, of which six were characterized as proud and hypocrites. These categories are as follows: Pharisees “Sekhemites”, who obeyed the law out of their own interest; the “jumping” Pharisees (nikfi), who were so humble that they constantly stumbled because they could not lift their feet from the ground; “bleeding” (kinkhs), who hit the walls due to exaggerated modesty, which did not allow them to walk with their eyes open, so as not to see the woman; the Pharisees “medorki”: these seemed to cover their eyes with lime for the above reason; Pharisees “tell me another commandment and I will fulfill it,” many of them are found in the Gospel; the “timid” Pharisees who acted solely out of fear. The seventh category were the Pharisees “for love.” These latter obeyed God because they loved Him with all their hearts. Then Kabbalism arises and develops and becomes the most perfect type of that confusion of teachings, which one rabbi compares with the confusion of languages during the Babylonian pandemonium. Over time, the tendency to modify and distort the primitive teaching of the Sinai legislator not only did not weaken, but, on the contrary, intensified, finding food for itself in the fragmentation and dispersion that befell the Jewish tribe in our Christian history and deprived it of the opportunity to strictly and sacredly observe the ancient traditions of their religion.

As for the current Jews living in Russia, almost all of them belong to the sect of Talmudists, then splitting into two large, hostile ones another party - Hasidim and Mishnagids, i.e. rabbinists, the difference between which limited to some petty religious rituals (Polish Jews Pronounced "husid" or "xi-dim". Lithuanian Jews pronounce it "hosed"). Word "Hasid" as it is understood in Hebrew does not mean any religious or ritual isolation, which is proven by the Talmud itself, which, being a strict condemner of everything non-Jewish, nevertheless says that Hasidim can be among fellow believers, and promises them the kingdom of heaven until the 18th century. With a more or less correct understanding of the word “Hasid”, the Jews did not have and did not there could have been such a mass of Hasidim as we see now. The word "chosed", or "hassid", for those unfamiliar with the Hebrew language seems to be something symbolic, which is what it was basis for Christians’ belief that Hasidim constitute Judaism a special religious sect. Almost all Jews of the Western Russian region call themselves Hasidim. The word “Hasid” comes from the Hebrew word “chosed,” which means “good guest.” In the Holy Scriptures, God is called “Rav-chosed” - the all-good (Moses, Ex. 37, 7; David 85, 15), and both David and Moses call Jehovah by this name in hope to appease His wrath. The word "Hasid" thus means one who the task of life is to selflessly fulfill the commandments of God, in which lies the true greatness and beauty of the soul. It is not enough to be a Hasid (good) executor of the letter of the law; his good deeds are not limited to ritual and religious decrees. According to the exact meaning of the word, in relation to neighbors Hasid makes no distinction between family and strangers, between friend and foe, non-religionist and co-religionist in everything that relates to human protection, help and even love for him. The ideal Hasid should represent the personified complacency and contain all the virtues of an immortal being. That's why it is clear that in ancient, pre-Talmudic Jewish literature, when the words used in their exact meaning, none even of the patriarchs or prophets were we call it "Hasid". To the reader of Psalms 4, 3; 16, 8; 32, 4 and 85, 2 it will seem strange that David is called a Hasid, but the irrefutable meaning of these psalms refers to Christ, whom David calls by this name.

Only after the Nativity of Christ was the title of “Hassid” awarded to Rabbi Yosi Gakanen, a student of the famous Rabbi Jochanan ben Zakai; but for what reason or merit - unknown. The second

person to be given the title "Hasid" was Rabbi Yehuda Borebi. Apart from these two rabbis, we find no more for the entire Talmudic period, then There is, for eight centuries, no one who would be called a Hasid. From the same time until beginning of the 18th century among all the celebrities of Jewish literature received this the title is only Rabbi Echiel Ashkanazi, author of Gehol Hashem (the palace of the Lord), and Rabbi Joseph Sagish - both in the first half of the 18th century.

Chapter 2

Jewish sects in the East. "Samaritans"

The Samaritans recognize only Moses and Joshua as prophets and, in accordance with This means that only the Torah and the book of Joshua are considered sacred books. Samaritans do not recognize the Jerusalem Temple and during prayers turn their faces to Shiloh, or to the ancient city of Shechem (now Nablus). They perform sacrifices even before present time. Their priests form a closed sect; they don't join into kinship with other classes and even consider the touch of a stranger as desecration. They determine the new moon according to the calendar of Jeroboam. Samaritans in Hebrew

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are called "kutim". These are the ones whom the Holy Scripture (Ezra 4:1) does not particularly flatteringly certified as “enemies of Judah and Benjamin” when they imposed themselves on accomplices in the construction of the second temple. The Samaritans still remember this time, surrounding the name of their former leader Sambalath of Horoni with honor (Nehemiah 11.10).

The Samaritans have a strange custom: when they need to cleanse a dress defiled by touching something unclean, they put this dress in empty tub and, having tightly sealed the hole, throw it into the water. So they exactly fulfill the words of Scripture (Lev. 11, 32): “It (the defiled clothing) must be introduced into water,” and the clothing becomes clean without actually touching water.

The Samaritans are divided into two sects: Kushan and Dustan, of which one denies future life. The Torah of the Samaritans differs somewhat from the real one, and, as examples of deviations, they have two versions of the Samaritan Pentateuch, which are also found in the translation of the LXX interpreters.

Chapter 3

The Sadducees

The founders of this sect were Zadok and Baytus. Zadok first exposed the mistakes of the rabbis, renounced them and revealed part of the truth. He wrote books filled with objections and reproaches to the Rabbinites. Preserved in the Talmud several Sadducean provisions, provided with evidence (M. Yadayim IV, 7; B. Batra 115-1, etc.). A saying has been preserved from Baytus that Pentecost (Shabuot) should be celebrated no other than on Sunday; at this point his teaching agrees with the teachings of Anan and other Karaites. Regarding the date of celebration of Pentecost in In ancient times there were great disputes. Samaritans and Karaites to the present time adhere to the opinion of Baitus and celebrate Pentecost on Sunday. According to the teachings of

the Sadducees, divorce is completely prohibited. All months have 30 days. Some argue that the Sadducees are based on the time reckoning in the story of Noah, where 5 months correspond exactly to 150 days of the flood (Gen. VII, II, 24 and VIII, 4). Saturdays among the Sadducees are not included in the holidays of Passover and Sukkot, so Each of these holidays lasts seven weekdays, excluding Saturdays. Sadducees this is inferred from verses 1 Samuel VIII, 66 and 2 Chronicles. 7.10, where is the eighth day of the holiday Sukkot (Tishri) is named on the 28th day of the month. This contradiction is eliminated if not count Saturday as a holiday. Sadducees are anthropomorphists who take literally all places in the Bible where members of the Godhead are mentioned. Books the Sadducees, mentioned in the Talmud, are everywhere confused with the books of the Menaians; They hugged quite a lot. The Sadducean lists fit this concept The Pentateuch, perhaps even with variants rejected by Rabbi Azkarot, are the written names of God, but some scholars (Rabbis Akiva, Ishmael and Taphron) were not even considered sacred. The rabbis ranked among the books the Sadducees and the book of the Son of Sirach, and the mysterious book of Ben-Laana. Subsequently, in The Amoraim era saw in these books one of the reasons for Acher’s apostasy.

Chapter 4

Magarians (cave dwellers) and Carians

The Maghari sect is so named because its books were found in caves - "margar". The best book found in the cave belongs to the work Alexandrian (Iskenderani). The Magarians begin to count their months from the moment appearance of the new moon. Between them there are very serious people who recognize

Laughter is a sinful activity. The Magharians explain many passages of the Bible incorrectly and in a ridiculous way. They attribute biblical anthropomorphisms to some kind of angelic a being to whom even the creation of the world is attributed. Philo of Alexandria and Josephus already knew about isolated dwellings, a serious lifestyle and developed angelology of therapists. The name of the Margarians (cave dwellers) is they they got it simply because they lived in caves. What should be seen in “The Alexandrian” is not none other than Philo of Alexandria. On the banks of the Nile, in Egypt, they live like this called "Carians" (pumpkin growers). The Carians got their name from the fact that They use pumpkin (kar) exclusively as utensils. They themselves derive their name, that is, the name of their sect, from John ben-Karey (John ben-Karey [Jer. XLI-XLIII]) - one of the prominent Jewish figures of the era of the destruction of the first temple, who resettled to Egypt, contrary to the admonitions of Jeremiah), whom they consider their ancestor. Why do they only use pumpkin dishes - the reason unknown. Probably this custom originated from the fact that the Carians, like The Samaritans consider all people unclean, which is why the dishes made by strangers is considered unclean and prohibited for consumption. So Thus, they are forced to make their own dishes, and the most suitable for this a material that does not require much effort turned out to be a pumpkin: pick it, clean out the inside, and the jug is ready, hence their universal use of pumpkin dishes. Carians celebrate two days a week: Saturday and Sunday.

Chapter 5

Isavnians, Yudganites and Ananites

The founder of the Isavian sect was Obadiah, nicknamed Abu-Isa-Isfahan. He lived in 686-705. according to R. X. and pretended to be a prophet. Inciting a rebellion against the local sultan, Obadiah formed a decent army from his followers, boldly went on a campaign and was killed. With particular persistence the Isavians they say that he was a simple tailor, a complete ignorant who could not write or read, but despite the fact, precisely because of what was acting in him with a prophetic gift, he published books and wrote essays, he did not take lessons from anyone literacy. Of the numerous once followers of Abu Isa, only pitiful remains remain. remnants in Damascus: now there are only 20 Isawites.

According to the teachings of Abu Isa, divorce was prohibited, like the Sadducees and Christians; one should pray 7 times a day, based on the saying of David (Ps. 119.164): “Seven I praise You once a day.” He preached vegetarianism and strict abstinence alcoholic beverages, based on an alleged revelation from above. Extolling rabbis to heaven, Abu Isa put them on the same footing as the prophets and claimed that God himself ordered him to read the prayers “Shemona Esre” (18 blessings) and “Shema” according to the Rabbanite charter. Abu Isa recognized Jesus Christ and Mohammed as prophets and said that they received missions only to their own people: therefore he ordered consider the Gospel and the Koran as edifying and soul-saving books and get acquainted with the comments available on them. “Christians and Muslims,” he said, “must keep their law, and Jews – theirs.” Yudgan is considered the

founder of the “Yudganites” sect. He is considered a student of Abu Isa. He, like his teacher, appropriated the title of prophet to himself, and his disciples believe they even say that he is not dead, and therefore they await his coming.

Yudganites consider abstinence from meat and wine and very strictly observe prayers and fasts. They claim, however, that observance of Sabbaths and prayers is not at all necessary for our time; if they are observed, it is done simply as a pious remembrance.

"Ananites", followers of the famous Anan, who lived during the time of Caliph Abu-Jafar-Al-Mansur (754-775 AD). Anan was the first to reveal the whole truth about religious laws. According to teaching, on the Sabbath it is forbidden to wear only large weights requiring back work, which is based on the verse of Num. VII, 9; small ones It is not forbidden to carry heavy loads on Saturday. Matzo (unleavened bread) should be prepared made exclusively from barley flour, which represents the bread of poverty. Repetitive he decided to consider "Shevat" and not "Adar" to be the month of the leap year; "abib" should, in his opinion, be determined no later than 24 Shevat. Anan brought to life long ago the calendar order already compiled by the Jews, according to which the leap year was determined depending on the state of the crops before Easter. Anan

believed in the transmigration of souls and even expressed his thoughts on this matter in a special book. Kirkisani (special researcher) says that the Ananites are strictly not adhered to the teachings of Anan regarding the afterlife. Ananites during Kirkisani, as he testifies, was already very few, and their number is increasing every day everything was decreasing.

Chapter 6

Benjamin an. Negavendi, sect of Maliki and Meshwians

Benjamin, with his theory, which he could have borrowed from the Magharians, was very resembles the philosophical theory of Logos. Benjamin taught: "The Lord Himself did not participate and does not participate in the universe and world management. He created one angel, who created the whole world, sent prophets, gave them the opportunity to create miracles, issued commandments and prohibitions, he still rules everything in the world autocratically, independently of God." Next he teaches such a boring and uninteresting nonsense that it is most convenient to stop presenting his teaching.

The teachings of Ismail-al-Okbari, who lived during the time of Caliph al-Matasin (831-842 R. X.), in most cases bordered on madness. Prudent people don't could listen to his absurd reasoning without laughing, nevertheless he imagined himself a celebrity and had followers. He did not recognize what the Masoretes had established rules that not all words of the Bible should be read as they are written - and to oneself contradicted, arguing that the existing text of the Bible is not without some errors requiring changes, etc.

Musa al-Zafrini. Musa, known as Abu Imran of Tiflis, was originally from Baghdad, but then settled in Tiflis, where he acquired followers who existed in the last century. Musa did not leave any writings behind him, no matter where his entire religious system was expounded in detail, but it is known that in some On points he diverged from the views accepted among the Rabbinites. Pentecost he celebrated on Sunday; prohibited the consumption of fatty parts of animals and embryos, and also prohibited marriage with a niece. He wrote answers to Hiwi's questions (Al-Balkhi, a famous skeptic and freethinker), outlined in a small notebook arguments for eating meat, against vegetarianism.

Sect "Milikijcev" founded in Ramla (in Palestine) by Malik. Apparently Abu Imran, Malik did not leave a code of his religious views, although his teaching agrees with the teachings of Abu Imran. One day Malik while visiting Jerusalem stood on the site of the former temple and solemnly swore that on the altar of the existing Here, once in the temple, roosters were sacrificed, etc.

The founder of the Meshwi sect was Meshwiah, who lived after Ismail in Okbara, where his followers, as Kirkisani testifies, live. Regarding doctrines Meshwiya, he allowed the consumption of lard. Meshviya borrowed his teaching from inhabitants of Jebal (ancient Media). Regarding the time of celebration

Pentecost Meshwiah did not give specific instructions. Pentecost, he says, must fall on Sunday; but, not wanting to take responsibility, he decided to celebrate Pentecost with the Rabbanites. He ordered Easter start celebrating on Thursday, citing the fact that Yom Kippur (the day of forgiveness) must certainly fall on Saturday, as this day is called in the Bible "Shabbat Shabbaton" is the Sabbath of Sabbaths, and in it, therefore, must be combined two Saturdays: ordinary Saturday and Yom Kippur. Meshviya also decreed a rule regarding the "qibla" - the direction of the face during prayer: it should always be facing west - i.e. i.e. with the back of the head towards

Jerusalem. Daniel ad-Damagani is the last reformer. He left a code of his opinions and gained followers. His original teaching about archangels differs from the existing Jewish teachings, that is, from the rabbis and Karaites.

Daniel calls angels unknown beings, gifted with life, possessing the gift of speech and receiving, like the prophets, various teachings from Lord, but by such natural phenomena, such "bodies", as he put it, such as fire, clouds, smoke, etc., through which the Lord accomplished everything he needed to do. earth.

Daniel's Law: Fish blood is prohibited. Locusts are allowed to eat only those four types that are mentioned in the Pentateuch. Forbidden at night Do a lot of work with women so as not to be late for prayer in the morning. He installed The rule is that religious majority occurs in men after 20 years of age. It is known that among rabbis, the implementation of religious laws becomes obligatory after 13 years.

Chapter 7

Sadducees and Pharisees

The Sadducees sect mocked the teachings of their ancestors. Sadducees rejected the resurrection of the dead, the existence of angels and the future life; despised customs domestic; ancient customs, in their opinion, were only suitable for ancient people. The Pharisees

are a sect of hypocrites; in contrast to the Sadducees, the ancients domestic customs, in their opinion, constituted the life of modern peoples. The Pharisees, in view of the decline of Judea, preached that the exact fulfillment Jewish rites and customs have the same meaning as fulfilling the law Moiseeva; finally, during the very fall of Judea, the Pharisees decreed that performing various ablutions and other rituals and, in general, the instructions of the Talmud - above the law of Moses. Caring exclusively about the preservation of nationality, the Pharisees and The Savior was condemned to death because He preached that His kingdom was not of the world this, that it is necessary to pay taxes to Caesar, and so on.

The Pharisees expected a different kind of preaching from the Messiah. They were in the highest degree hypocrites, performers of external rites. Their real heirs are we have a sect of Kabbalists, or Hasidim, superior in their meanness ancient Pharisees.

Chapter 8

Polish Hasidim and Kabbalists

The origins of Hasidism are rooted in views that Jews borrowed from Indians, Babylonians, Persians, Egyptians, Phoenicians and, finally, the Greeks, especially from the school of Platonism. (According to these principles, the main deity is called "En-Sof" (infinite), "En Shem" (nameless), "Shtike" (silence) and "Menukha" (peace), has its residence in the highest heavenly spheres and has nothing in common has with visible and invisible world. From this deity came another, lower deity, Jehovah, the creator of the world, the liberator of the Jews from Egyptian slavery and the Sinai legislator. In order for this last deity to be productive, he was given a wife “Matrona” (Matronite - they did not disdain the purely Greek word) under the name “Shekhine”. From this couple came other divine couples under the name “Sephiroth” (from the Greek word sphera). Like their prototypes, the Greek gods, these divine couples were not distinguished by family virtues, for “in heaven there is no incest” (en erva milmaala), “in heaven there are no laws of morality and modesty” (en hak tsennot umusar milmaala). At the same time, they did not forget to mention the mutual kisses and hugs of the divine couples in love. The Talmudists pursued this teaching under the name of "Greek wisdom" (khakhmat gavan), and it could never have been grafted onto Judaism if the Talmud itself had not prepared the ground for it, creating an antecedent for it by its deliberately incorrect imposition on the words of Moses of a meaning that they did not had to give more sanction to their reforms, which for the most part were useful and necessary. If almost all Talmudic reforms can be attributed to Moses under the name of the “oral teaching of Sinai,” then why not impose on him the secret “Greek wisdom”? And little by little this wisdom penetrates invisible into Talmudic schools and turns into “Kabbalah” (tradition), also taught by Moses at Sinai. Until the 13th century. The most prominent representatives of rabbinism considered Kabbalah to be of little importance and recognized that it was not worth worrying about. But in the 13th century. is Moses de Leon (1250-1305) with his apocryphal work “Zohar”, which de Leon attributed to Tinaim Rabbi Simeon ben Jechai (lived in the middle of the 2nd century AD). In this work, in the name of the Sinai teachings of the Talmud, even the Pentateuch is reduced to the level of a “handmaid of Kabbalah,” with the help of which one can work miracles and even hasten the coming of the Messiah. From that time on, Kabbalah ceased to be theoretical, it became “practical” (Kabbalah-maasiis). Although the then greatest representative of rabbinism and theoretical Kabbalah, Moses Nachmani, persecuted this practical Kabbalah, nevertheless, thanks to external circumstances, the latter managed to take possession of the minds of almost all Judaism. No matter how great the harm that Kabbalah caused to Jewry, we must give it justice: with its groundlessness and fantasticality, it gave new strength to Judaism, which, by virtue of ordinary human logic, should have perished. On the one hand, the best heads of Judaism fell under the blows of the Inquisition or perished in its dungeons, and on the other, the logical, scholastic mixtures of rabbinism lost their healing qualities, as can be seen from the despair of many rabbis of that time, almost reproaching Jehovah for injustice to to the Jews. True, thanks to Kabbalah, Judaism experienced strong crises during the times of the false messiahs Sabbatai Zevi and Jacob Frank, the Kabbalist rabbi Jonathan Eibenschutz and the first generation of Tsaddikism; nevertheless, Judaism, having accepted so many moral poisons into its body, became accustomed to this poison, which little - Little by little he began to atrophy and lose his sharp character, especially since she, Kabbalah, did not fulfill her promises. At present, foreign rabbinism, even orthodox, assigns to Kabbalah the place that modern science assigns to mythology; Russian rabbinism tolerates it like an old, deep-rooted evil. But it continues to influence the Russian-Polish Hasidim under the name of Tsaddikism, which, true to its principles of the aforementioned Greek wisdom, has remained pagan, contrary to Judaism. Here is the genealogy of Tzaddikism...

It is quite natural that the Jews, disappointed in their fanatical hopes for future glory, surrounded by all sorts of inconveniences for external existence, so to speak, concentrated and closed their natural imagination in narrow sphere of only inner, spiritual life, and this life, hitting mystical direction, the Talmud developed, which has been written since then the most important part of Jewish life and everyday life. So, for example, in the environment of Polish Jews is Rabbi Israel Bol-shem-tov, reforms Kabbalah and replaces its Hasidism, which admits that a person can have communication with spirits, does not breaking away from worldly pleasures and moderate material pleasures. Such the view is conveniently grafted onto the Jews, and Hasidism, gradually acquiring followers, finally embraces all of Poland and its neighboring provincial areas. Being in constant religious exaltation, Jews greedily grab at new reform, since they found it a very convenient thing to use at a time the benefits of present existence and at the same time prepare oneself for communication with perfume.

Created on the ruins of Kabbalistic teaching, whose main task is to know God, Hasidism opens up a vast field of fantasy, bringing it to the crudest level. beliefs that people, i.e. Jews, are in personal relations with heavenly powers and By God Himself, to Whom the positive, continuous patronizing participation in all the most insignificant accidents of petty, everyday life, and even in incidents that are the result of one's own errors. Hasidism does not pay attention to the lessons of real life, wandering into fantastic fabrications that reduce him to the level of simple trust. The founder of this pseudo-religious (essentially fantastic) doctrine of Kabbalah, which arose at the end of the first half of the 18th century, was the above-mentioned Rabbi Israel Bol-shem-tov.

Polish Jews initially appropriated the name Hasidim to themselves not at all sense of some religious or ritual sect, but simply in honor of the founders Hasidism, but at the same time they somehow very quickly fell both in education and in morality. Taking advantage of this, the disciples of Rabbi Israel, called tzaddikim (righteous men) and balemofes (miracle workers), easily ignited the imagination of the masses; every rabbi had a special kamenzella1 of followers and hatched a whole special nest of Hasidim. Thus, the Hasidim of Mezhiritsky, Koretsky, Eravani (in honor of the Lithuanian tzaddik named Rav), Chernobyl, Braslav, Kaidanov, Kotskov, Sandarur, Yas, Promyshlyan and others. Despite these local names of Hasidim, they are in no way In this case, names cannot be given a sectarian meaning, and in reality they are all the strictest followers of the minutest precepts of the Talmud.

The founder of Hasidism, Rabbi Besht, acquired zealous students: Rabbis Yakov-Joseph Cohen and Ber; Besht and Ber influenced with their books; he was in in the full sense of the word, the literary apostle of Hasidism. Thanks to his books, numerous sayings of Besht became known for the first time, containing a whole religious system. These books laid the foundation for Hasidic writing, which subsequently grew to enormous proportions. The main work of Jacob Joseph - his commentary on the Pentateuch - is a collection of sermons spoken and written for 30 years between 1570 and 1780. *1 A group of his followers.*

This essay is not a "commentary", but a reading on texts taken from various chapters of the Pentateuch. There are quotations from the Talmud, midrash, Kabbalah, and from the religious and philosophical works of the Spanish school. Quotes are common (a very disgraced book among the orthodox) from the "guide of the wandering" by Maimonides. All quotations serve only as threads on which a series of thoughts, opinions, reasoning and interpretations are strung. The most important element of the book is the sayings of Besht.

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It says: “In prayer there must be an excited state, not only spiritual, but also physical, necessary during prayer: the voice of Jacob, and the hands of Esau. We (Hasidim) pray not only with delight and in a loud voice, but at the same time we wave and clap our hands, as a result of which we, the children of Jacob, take away the hands (i.e. physical strength) from Esau and use them also for a holy cause.”

All Besht’s students who were honored to see him and listen to him from their own Hasidic wisdom from his lips, some number up to 40, others even up to 70. One of the main adherents of Hasidism was later in Lithuania - in Vilna, Elijah, who gained enormous popularity. Already in middle age, he began to be called “pious” or “saint” - an honorary epithet given to him thanks to his holy hermit life, and then he was awarded the greatest title of “Gaon” (“Gaon” is a great genius, and this most honorable title has grown together with the name of Elijah that they began to call him simply the “Vilna Gaon”). But the Gaon had his favorite philosophy in the form of Kabbalah. He studied the theoretical Kabbalah to its intricacies and even compiled an interpretation of the Zohar, the Book of Creation, and similar codes of secret wisdom. In practical Kabbalah, he was a strong admirer of Isaac Luria. And so, under such and such a person, who served as the personification of Talmudic Judaism, taken to extremes, in the very nest of militant rabbinism, in Lithuania, ruled by the all-powerful kahal, there is a sect that denies the importance of studying the Talmud, and the benefits of asceticism, and, in

addition, allows itself changes in sacred rites! How could one not take up arms against such heretics; How could they not have started a desperate, deadly struggle?.. The Lithuanian Hasidim fully deserved the name “heretics,” of course, from a rabbinic point of view. The reasons for the emergence of Hasidism in Lithuania were completely different from those in Ukraine. There, in the South, Hasidism was accepted unconsciously, instinctively, on the one hand, as a teaching more accessible to the common people, and on the other, as something that warms the heart, comforts in sorrow and provides oblivion of earthly sorrows in religious ecstasy. In Lithuania, the success of Hasidism - although due to the deep-seated fear of the Kahal - was the result of fanaticism and consciousness. In the first decade of the existence of the Hasidic sect in Lithuania, there was not a single tzaddik, and subsequently that crude cult of tzaddik, into which Hasidism finally degenerated in the South, did not take root. The priestly cult, which appealed to the dark Jewish mob in Little Russia, was not suitable for the Lithuanians, who themselves constituted almost the entire class of priests - the “kingdom of priests” (Levites). The beginning of the spread of Hasidism in Lithuania should be dated approximately to the mid-1760s. The preacher from Mezhirich, Besht's successor, was the first who began to propagate Hasidic teachings. For the first time, Talmudic scholars from Lithuania and Belarus began to come to him in order to receive initiation into the secrets of the new teaching. In the city of Vilna, although the Hasidim were hiding, the noisy, exalted worship gave them away. They were denounced by the Vilna rabbis: “They are behaving like crazy. They scream during prayer, interrupt it every now and then, jump, rage so that the earth is torn apart from their screams.” When the Hasidic sect was discovered in the city of Vilna, the all-powerful Kahal of Vilna ordered to capture all the leaders of the sect and bring them to trial in the general meeting. Representatives of Chaim, who, although he repented, was nevertheless subject to excommunication. Issar was detained with some of his followers and subjected to strict interrogation in the presence of three “bes-dins”. When the representatives of the kahal - the nobles - reported to the gaon on the results of the last interrogation and asked his opinion, Gaon Elijah expressed his will that the most decisive measures be taken against the “apostates” and added that pursuing, driving out and driving such people out of the world is a “good thing” God." Then a new meeting of judges and kagals took place "nobles" presided over by the great chief rabbi, Rabbi Samuel. Court decided: the found heretical manuscripts should be burned publicly in the synagogue; "gatherer" same mug," the unrepentant sinner Issar, forced in the synagogue, in front of everyone people, confess their apostasy and read the confession formula compiled by the demon; after this the synagogue minister must say excommunication - "herem" - over Issar and all his like-minded people. When the Gaon Elijah was informed about this decision of Bes-Din, he very much regretted the easy condemnation a heretic and wished that Issar be subjected to the most shameful punishment, a decree in the "kuna"[1]. But for some reason the Kahal representatives did not find possible to agree to this proposal, and therefore replaced the "kuna" with blows (malkot), and Issar was punished with a "kanchuk" (Cossack whip). The next day from all over Jews gathered in the city in a large synagogue, where the herem was read publicly and decree of condemnation of Issar and his comrades. During the entire week, when Issar's trial was carried out, he was kept in strict confinement in a kahal prison called "schloss". What happened to Issar after his trial and release is unknown. He was probably sent to Abraham because he went missing. If

If he had survived, then, probably, the Galician or Little Russian Hasidim would have named him thundered as a martyr and sufferer for his idea. Jewish writers themselves reveal the bloody reprisal of the Kahals against all their brothers.

1 Kuna - an iron folding ring embedded in the wall, closing around neck. This instrument of torture and execution was placed in the "kahal hut".

The Vilna Kagal and the spiritual court decided to announce everywhere the anathema pronounced against the Vilna Hasidim, and sent it to the main communities of Lithuania and in other areas, circulars calling for a widespread struggle against heretics. For to achieve the first goal, the kahal obliged all nonresident Jews who were in Vilna during the trial and anathema of the Hasidim, notify your khals or your relatives, friends and acquaintances about everything they saw, in the name of the commandment to "disclose the wicked." To achieve both goals on a large scale, the Vilnius zealots prepared broadcast messages to the most important Jewish communities, containing an appeal for the persecution and eradication of secret Hasidic societies. These appeals were sent signed by the Vilna Gaon, all rabbis of Vilna, as well as representatives of the kahal who participated in the spiritual court. The first appeals were in Minsk and Shklov, because there, as the official statement says, decree, "the main nest of ungodly heresy." The same appeals were sent were also to all other main cities, such as: Grodno, Pinsk, Slutsk, etc. This message, dated 1st Yar 5532, i.e. in April 1777, was obviously compiled after the trial over Issar. The

Hasidim could not resist in Lithuania against the combined forces of two powerful authorities - the clergy and the kahal. The reaction succeeded in temporarily weakening the Hasidic sect. It was possible, on the one hand, to temporarily reduce the number of Hasidim, and on the other hand, to temporarily force sectarians to hide and be quiet. The Hasidim had to recover from defeat and gather your strength again. This state lasted for several years, from 1773 to 1780. Only in Lithuania - in the country of the powerful kahal, who had at his disposal prisons, a whip, a rolling hut with a "kuna" and the death penalty - the Hasidim were supposed to for the time being, to remain silent, subdue and fade away. They did so; but secretly Hasidism grew and became stronger in these apparently quiet years, gathering strength and preparing for open war, which soon broke out. The first and second sections have arrived Poland, all circumstances changed, and Hasidism revealed all its strength and power, took precedence over rabbinism by the wealth of his society and

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the number of its members. Victory remained with the Mishnagid. However, the Hasidim hatred against Jewish Lithuanians remained forever; they call Jews Lithuanians dogs. (“Uy, litvak gund, ganev apikeires”). There are no Lithuanian Hasidic teachers accepted.

Kabbalism has given rise to a lot of dreamers, or rather, charlatans, who, fogging them with a darkness of mysterious interpretations incomprehensible to anyone, exploited the stupid and gullible crowd. For example, you can take the story Sabbat-Zvi: if success had accompanied the preaching or teaching of this false prophet to the end, then Mohammed’s time would have repeated itself. The appearance of Sabbat Zvi and the significant spread of his teachings, in any case, speaks in favor of the fact that The Talmud does not yet satisfy the Jewish masses, and among the rabbinists themselves there lives the need for renewal or continuation of his fantasies, which were carried away by these Arabic tales, similar to the Arabian Nights stories. At the end of the 18th century In Italy and Spain, Simeon ben Jochai wrote the book Zohar. This book gave rise to a number of Kabbalistic works. Among others, Isaac Lurie, who died in his early youth, became famous in Kabbalistic science. Kabbalah spread not only in Italy and southern France, northern Spain and southern Germany, but also embraced the countries subject to the Turks. At

the beginning of the 17th century. in Turkey, in a village in Asia Minor, there lived a Jew Naphtali, who collected herbs and sold them to Egyptian doctors and merchants for embalming. He had a son, Samuel, who was considered the greatest astrologer. Once upon a time, both of them, together with the Jewish preacher Abraham, happened to be visiting in Smyrna the Jew Morduch Zvi, who was expecting an increase in his family. They They predicted to Zvi that he would have a son, the redeemer of Israel, the future messiah. Indeed, Morduch gave birth to a boy who was circumcised and named Sabbatai: this is the beginning of the story of Sabbat-Zvi, the continuation of which can be found in book 2, tract. IV, o messiah.

Talmudic Jews treat Hasidim as schismatics and dangerous people. IN in public kahal synagogues, a Hasid can pray according to his own understanding only in a whisper; as soon as he raises his voice in prayer, he betrays himself and is subjected to shameful expulsion. This encourages sectarians in the places where they live in in significant numbers, to arrange special chapels for themselves and perform divine services there according to their ritual. But the watchful eye of rabbis and kahals does not give them rest here either: Hasidic prayer houses are often and officially closed, due to the power granted to the kahals authorities, or they huddle somewhere on the outskirts of cities, in private premises, where the parishioners gather as if on the sly.

In relation to public ritual, Hasidim adhere to a special way slaughter of livestock - with sharply sharpened thin knives. Hasidim have their own special special butchers; they consider the meat of cattle slaughtered by a Talmudic butcher to be treasury. But the rabbis, feeling the strength on their side, often forbid them to cut cattle according to their method and thus deprive them of the opportunity to eat meat. So, for example, in “Pin-kose” (kahal journal) of the Minsk Jewish community is located: “Saturday, department Korach, 5558 (June, 1798). Resolution of the emergency meeting and the Kagal authorities. The canonical herem prohibits anyone and everyone from cutting in in our city, anything (from livestock and birds), besides local slaughterers. Same Our butchers hereem undertake not to use subtly under any pretext. sharpened knife when cutting something. If anyone breaks this decree, then everything that is slaughtered by them will be considered carrion.” Quite a few resolutions can be found in other old “Pinkos” - Lithuania and Belarus.

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We now see widespread guerrilla warfare, we notice unrest and discord among the masses everywhere. Not only one clergy fights with another: not rabbis with tzaddikim, but in general one part of the people with another - mishnagids with Hasidim. The weapons of struggle are no longer accusatory or exhorting messages and not synagogue excommunications, but something more tangible. The religious struggle turns into an everyday one; the clash of principles and dogmas, penetrating the masses, becomes a clash of interests and passions of the common gesheft. This, however, is completely in the order of things. The personal and everyday element here, as usual, is intertwined with the social and spiritual. The rabbi attacked the

tzaddik not only as a heretic, an enemy of the faith, but often as a personal rival who distracted parishioners from him. Religious zeal was often fueled by envy and selfish motives. One denouncing rabbi writes: “The ignorant leaders of the sect receive rich gifts from the crowd who believe in them, eat well, dress in silk, while true scholars are in a pitiful position. A stupid Hasid grows fat like a fattened boar and takes a place of honor, but a righteous man feeds with difficulty and is in poverty. There are eternal feasts and drunkenness, fun and carelessness, but here there is poverty, fasting and stale crust of bread” (Hasidic collection, ed. 1794, l. 25).

Thus, over time, the true meaning of the name “Hasid” was distorted in terms of Polish Jews! Religious disagreements between Hasidim and Mishnagid, i.e., rabbinists, are quite large. As soon as the Hasidim began to spread throughout the Western Russian provinces, the Jewish rabbis formally rebelled, as if the question had to be decided: to be or not to be Judaism. The rabbis, who under Polish rule still had quite a bit of administrative and judicial power among the Jews in their hands, sent out appeals about the persecution of the Hasidim. Hasidic preachers, tzaddikim, were forbidden to preach, and they themselves were required to renounce and publicly repent. Hasidic books were burned by Jewish rabbis, and the Hasidim themselves were persecuted and excommunicated; they were forbidden to have their own prayer houses, they were not ordered to be invited to the Sabbath, and on other days they were not allowed to seat two Hasidim side by side at the table. Some more zealous Jews even demanded a ban on eating their food and marrying them. Moreover, not content with these spiritual measures, the Jewish rabbis turned, as was their custom, to the help of the secular authorities. They raised all sorts of intrigues against them, slandered them as sectarians harmful to society, and brought matters to the point that some spiritual leaders of the Hasidim were on the way to Siberia and were returned from the road. This struggle against the Hasidim began around 1770 and lasted for almost half a century; many communities were completely impoverished by these processes; There were even such zealous rabbis who devoted their entire fortune and their entire lives to the cause of persecuting the Hasidim. The archives of our various ministries are filled with intriguing cases arising from the religious disputes of the Hasidim and

Mishnagid.

An interesting fact from Jewish life is reported by a Kievlyanin correspondent from Bohuslav, Kanevsky uyezd:

“The local Jewish community was visited the other day by a certain Meshulog messenger to collect donations in favor of a righteous boy on the occasion of his upcoming wedding celebration in a month. The bride and groom are both children of eminent tzaddikim of the righteous. He is the son of the wise Rebbe Hetzel, she is the daughter of the glorious Rebbe Avrum-Shmul. The blessed residences of the groom and the bride's parents are widely known among the Jewish masses: the first of them lives in the borough of Kozin, Kanevsky district, and the latter lives in the borough of Berezny, Rivne district. To the groom, Reb Yosseli, currently

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barely 10 years old. His mother has long been in a psychiatric institution, in a department for the hopeless, and his father moved to the best of worlds about seven years ago. Thanks to this orphanhood of the young righteous man, his highly respected paternal uncle, the glorious Rzhishchev tzaddik Reb Avremele, took care of him, assigning to the person of his nephew, a righteous boy, a person who very wisely and skillfully combines the duties of the latter's closest servant, his zealous bodyguard and a leader. To cover the costs of maintaining the precocious tzaddik and his staff, there is one permanent mikhuloh messenger, whose responsibility is to collect donations among the motley admirers of the righteous youth, who are numerous in the South-Western region and in many other areas that are part of the permanent Jewish settled life. This time, instead of a permanent one, temporary meshuloch envoys belonging to the more respectable admirers of the righteous bridegroom were sent out to collect donations. It was decided to resort to the help of these latter in the hope that if any part of the collected donations would stick to their hands, then, perhaps, it would not be very large; but if they kept a very significant share of the collected amount for their benefit, then their participation would still be very profitable, since usually more substantial offerings are made to more honorable envoys. The above-mentioned uncle of the groom, the Rzhishchev tzaddik Reb Avremele, following public order, provided the volunteer messengers with printed wedding invitation letters, in which he, on his own behalf, diligently and lovingly asks the recipients to welcome them to the wedding. These invitation letters begin like this: "Good morning! Joy and rejoicing are in the dwellings of the righteous." "SPb. Led." July 16, 1892, No. 191.

Chapter 9 Tzadik - the head of the Hasidim

The head of the Polish Hasidim is the "Tzadik". When the tzaddik travels around his district, the Jews he is greeted like some king, not only his hands are kissed, but also the hem of his clothes, and his every word is taken as inspiration from above. The Jews believe that whatever he wishes and whatever he foretells, everything will come true according to his word; Whatever he asks God about, everyone will be rewarded according to his prayer. Each district has its own tzaddik, to whom all Jews obey. The Tzadik, so to speak, is the idol of Jewry and the main spring in the mechanism of Jewish life. Jews believe in the tzaddik as a deity, and say that without him the world cannot stand. In their opinion, there are all tzaddikim on the entire globe "lamed-liv", i.e. 36. If even one is missing, then the world collapses. The significance of a tzaddik for Jews is almost greater than that of God himself, since through his prayer he achieves that his decisions receive a divine character: "God determines, but the tzaddik cancels," say the Hasidim in the words of the Talmud. According to their teaching, the tzaddik is in constant communication with God and with the upper world, and the book of judgment of heaven is open to him. He knows the future of every person, which he predicts to his faithful (of course, for a good fee); and since the tzaddik, through his prayer, can change the definitions of God, then if any predicted punishment from God does not come true, this is attributed to the miraculous prayer of the tzaddik, as a result of which the punishment assigned to the person changed.

Each tzaddik teaches his followers in his own way, according to each of them's special imagination: hence, between the teachings of the tzaddikim there arises disagreement and enmity of life and death. Hostile societies against each other often produce fights among themselves, even large ones, so that criminal cases often arise. Tzadik Nachman of Bratslav was subjected to severe persecution by some

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temporary tzaddikim, and especially from the popular “Shpolyansky grandfather”, Rabbi Leib. Here are a

few sayings of Nachman Bratslavsky from his works about the significance and authority of the tzaddikim. “The Tzadik was given the secrets of the universe, and without him we remain completely in the dark."

“Without the tzaddikim the world could not hold on... they are the helmsmen of the earthly vessel; They connect the Infinite and His Providence with the earthly, restore what has been broken and lead to unity. Everyone who comes to the tzaddik has a certain desire: the tzaddik exalts all these desires,” etc.

“The main thing on which everything depends is to become attached to the tzaddik and submit to all his commands without the slightest deviation. Even those who are far from the tzaddik receive light and bliss from him by the very fact that he overshadows them.” Nachman Bratslavsky, raising the cult of the tzaddik to such a height, does not stop at making it a duty for everyone, according to the custom of Christian confession, to confess before the tzaddik. “The Kingdom of God cannot be gained without confession before the tzaddik." “There are true tzaddikim who have the power to forgive sins.” According to his teaching, there are some tzaddikim above others, that is, those who receive grace from God directly, and from them other tzaddikim receive this grace. Bratslavsky teaches further, that every age has its own supreme tzaddik, and that such is he, Nachman: “Everyone needs me; and even to the tzaddikim themselves, who already know how to pray, I would be able to show that they do not know at all what prayer is.” "Even ourselves the tzaddikim have a need for me, for they need purification,” etc. “The

Shpolyansky grandfather,” Rabbi Leiba, did not disdain in the fight against Nachman of Bratslav no means to humiliate the enemy's reputation. Nachman was declared a heretic, he cast curses on him and his adherents, and recognized him as ungodly communication with him, etc. “Haters of the Bratslav Hasidim have a place in heaven.” Some people express their assumption that hatred and malice "Shpolyansky grandfather" to Nachman Bratslavsky comes from the cause of the material properties when he settled near the residence of the Shpolyansky tzaddik. Although everyone the tzaddik invents the peculiarities of his teaching in order to cloud the eyes of his adherents, but they do not quarrel so openly and bitterly, because they live remotely one from the other and do not humiliate the authority of their

comrades. The number of tzaddikim miracle workers is currently very significant. Tzaddiki reproduce quite successfully, thanks to the favorable environment of their life: every small place has its own tzaddik, surrounding him with all kinds of honor and respect. In every Hasidic society there is constant talk about holiness and miracles of the tzaddik'. The Tzadik plays a huge role in the life of Jews. All Hasidim turn with fear and reverence to the tzaddik for advice in important matters, in the event marital adversity, etc. He gives children to the barren, etc. The contemplation of a tzaddik is in itself a highly godly deed and the best path to the salvation of the soul, and in In this belief, Jews consider it a sacred duty to visit tzaddik - at least hang out in the hallway and look at him from there. The

Tzadik is not a rabbi or a religious leader of the Jewish community; he is often even poorly versed in religious matters, and not only does not know the subtleties Talmud, but it often happens, especially nowadays, that one is even illiterate and in is extremely ignorant, and with his fanaticism only paralyzes any movement free thought in the Jewish world, making impossible any mental progress, any way out of the abnormal situation in which the Jews find themselves. G. Bogrov in his book “Notes of a Jew” characterizes tzaddikim this way: “Tzaddik are poisonous parasites feeding on the sweat and blood of their countless victims; these are the sowers

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superstition and darkness; these are unscrupulous factors in the stock exchange of religion; these are insidious mediators between heaven and earth; these are traders in heavenly products; This is an incurable cancer in the diseased body of the Jewish nation. The Tzaddik achieves his greatness and people's trust not through hard, diligent work, like a scientist; he gains fame not by fasting, prayer and mortification of the flesh, like a schema-monk or an ascetic; he reaches immortality not through dangers and hardships, like a warrior - he crawls straight out of the womb mother and is born into the light of God as a ready-made tzaddik. The Tzaddik eats without any harm all earthly blessings.

1 Admirers of tzaddikim extol their holiness and ascetic deeds: how, among other things, they assure the people that the tzaddikim seem to eat almost no food, prayer watches sink into the ground almost an arshin from tension; What they can perform miracles and have a date and even talk to God, and others absurdities.

Thousands work for it. He is cherished from the cradle like a prince of the blood. He's getting married in childhood and mostly on the most beautiful girl. Tzaddik's wife receives, along with the holy name of her husband, the title of “rabbi.” She enjoys the canine affection of her husband's minions. If this goddess descends to treat these lazy sensual dogs with gingerbread from her holy apron, that is, from the hallway of the room, then these dogs are at the height of happiness and bliss. Tzaddiki usually, like all people from the underworld, settle in the darkest the backwaters of Jewish settlements, from where they crawl out for their excursions with large precautions and only in emergency cases. They live spaciously, luxuriously, sometimes elegantly, have a whole gang of bodyguards, unscrupulous assistants and heralds spreading rumors about the wonderful, extraordinary deeds of these great husbands. Tzaddik possess a large amount of jewelry and have their own fat horses, their smart budas (Polish covered huge carts) and even carriages. Others maintain entire Jewish orchestras at home, for which they themselves compose mournful fantasies, which immediately pass to all Jews in the form sacred tradition. Gullible sons flock to these tzaddikim from all sides Israel, deceived by their false glory. Married infertile women pray to the tzaddik petition heaven for at least some little son. They charge a lot of money money, taking into account the condition of the petitioners, and - lo and behold! - after a meeting with the tzaddik and his assistants, just 9 months later the Jewish nation is enriched with one more small penis. After confession, the tzaddik gives some medicine to the seriously ill - like birch leaves, and the patients, having poured out their last rubles to him, return home completely calmed down. And not without reason: death does not hesitate to calm them down forever. However, the glory of the tzaddik does not suffer from such a failure: “The dead probably sinned again or did not follow the instructions exactly.” tzaddik." If, in the natural course of things, the body itself eliminates what is gravitating over evil, if the physiological processes of the body themselves manage to destroy the diseased element, then this phenomenon is attributed to the miraculousness of the tzaddik, and about Entire towns, cities and provinces are trumpeting this supernatural miracle.”

Chapter 10

Miracle of the tzaddika

Woe to him who angers the all-powerful tzaddik against himself! If his tzaddik curses - he perishes. The tzaddikim's spells almost always come true with amazing punctuality. “May the Lord punish him with fire, “Nodov ve Avihu (Nadab and Abihu)!” - the tzaddik will say, and (lo and behold!) after a while the property of the unfortunate

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actually catches fire and turns to ashes. “May he become poor like Job!” - the tzaddik will curse, and the cursed one will become poor in a short period of time, as church rat, because the Jews, fearing the wrath of the almighty tzaddik, immediately cease all commercial relations with the outcast, creditors begin almost with a knife to the throat, and debtors consider themselves entitled not to pay a single penny.

One very rich Jewish tenant, says Mr. Bogrov further, in for many years all the sickly children were born who were still in the cradle were dying. Neither doctors, nor grandmothers, nor healers could help this grief. Remained The only hope is for the tzaddik. But this tzaddik was raging somewhere far from the place where lived as a tenant. The journey there was fraught with great difficulties and huge costs. But what sacrifices will a child-loving father not make for the sake of life? your children? The tenant could not leave his affairs, and therefore he equipped his husband on the road and sent her alone, allowing her not to spare money, if only petition the tzaddik for longevity for your future children.

Arriving in a dirty Polish town where a Jewish saint reigned, she stays at the best Jewish inn (akhsanya). The owner is the tzaddik’s minion, enriched by numerous pilgrims and for that, with his side, serving as the tzaddik’s most faithful spy, deftly elicits from visitors the purpose of her visit, her grief and other details of her past life and the affairs of her husband. “I’m amazed,” he tells her with feigned compassion, “that it doesn’t occur to you still came to resort to the help of our great Rabbi. Now it's unlikely he will accept you. After all, with his spiritual eye he sees everything that is happening on earth and in heaven. He is probably angry with you and your husband. You must be great sinners if God punishes you so severely. Our Rabbi is unforgiving towards sinners.” - “For its own sake For the sake of God, for the sake of my poor children, master, intercede with me for a meeting with the tzaddik, and I will I will pay you generously for this,” prays the stupid Jewish woman. - "I! Oh my world! How dare I appear before his clear eyes! I am for you, but only for you, I can ask for his gab (assistant or first valet), but he needs to be paid well. I'm from you I won’t take anything, God forbid, you are my dear guest.” Several days pass, the innkeeper-owner presents his dear lodger with difficulties after difficulties, which, of course, are gradually eliminated, thanks to selfless efforts master and compliant corruption of Gabe. Finally, the sinner is given the desired audience.

Having prayed, fasted and cried, the petitioner appears in the front tzaddik. The poor woman stands on her feet for a long time, watching with bated breath numerous gays scurrying back and forth and timidly whispering between themselves. Every creak of the door leading to the shrine showers it with cold and heat. Nobody pays attention to her. She waits patiently. Finally one gab comes up to her and rudely asks: “What do you want here?” - “I was promised a date with the rabbi.” - “Who promised? The rabbi does not accept women." An experienced petitioner takes out wallet, what he needs, and almost forcibly hands it to the stern gaba. He softens. "I I will try to report to the rabbi and beg him to receive you. Don't forget to put rabbi on the table ten times eighteen chervonets (the number 18 has a mysterious meaning among miracle workers). Otherwise he will be unhappy with you. All this money will be given away the poor, for the atonement of your sins." After two hours, the doors of heaven open. The Jewish woman is roughly pushed into the tzaddik’s office and the door is closed behind her.

Sitting at the table is a puffed-up, shaggy-haired charlatan, gifted with an impressive physiognomy. He is wearing a white satin caftan, surrounded by the same belt, on his head skull cap made of white brocade. A huge book is open in front of him; but he doesn't read. Head it rests on two fat paws; eyes closed. He doesn't detect the slightest sign of life; he hovers somewhere in the higher spheres of the universe and talks with angels. The petitioner stands for a long time, unnoticed by the tzaddik, without taking his eyes off his face. divine man. Suddenly, unexpectedly quickly, the tzaddik turns his head and looks at the sinner with a quick, contemptuous glance. “Get out!” - he roars. - Get out! Get away, you atheist! Get out of my sight, whore! Out, out!!” The unfortunate

woman, half-dead with fear, doesn’t know what to do, where to go. But, to Fortunately for her, the Gaboim run in and begin to beg and beg the Tsaddik. Finally he decides to give in - to speak to the sinner like a human being, although very strictly. Money long since torn from the tremulous hands of the Jewish woman by the compassionate gaba and placed in front of tzaddik. The Tsadik reveals to the sinner all the details of her past life, calculates the sins she committed; he knows all the ins and outs of her husband’s affairs, the date the births and deaths of her children, and even the dates on which all these events took place. With indescribable amazement and horror, the Jewish woman listens to the prophetic speeches of the saint. “Live here, unfortunate thing, for three more weeks. Repent and save your soul. Three Come to me every Monday in a row. I will beg for your salvation." Three times is tenant to the tzaddik. All day long she tinkers with the haba and with a generous hand lavishes her husband's vodka proceeds. Finally, the tzaddik allows her to go home. “Farewell,” he says, “go with God. In a year you will have a healthy child. If if you stop sinning, it will last long; if not, I will curse him myself. I I'm going to save your land. I’ll probably come and see you too. Give my blessing to your husband. Let him by that time prepare the same amount as you gave me for the poor."

The happy tenant returned home, and not after a year, but after less than 9 months resolved into a fat, healthy baby. Parents are delighted with their children, and from the great tzaddik. By the promised time, the tzaddik himself honored them with his visit. The great guest, like his large retinue, was received royally, fed and watered for slaughter and, in addition, presented with a significant amount of money.

The tenant and tenant were in seventh heaven and had been counting for a long time keep your dear guests. But one fine day, suddenly, out of nowhere This is why the tzaddik became capricious and, despite all the pleas of his hospitable hosts, left for some kind of gloomy mood of spirit.

The tenant and tenant saw off the guest, as usual. Returning home, they were horrified. The child screamed with all his might, rushed in all directions like he was mad and did not eat. What happened to the child? Is he sick? Summoned and grandmothers, and healers, and a paramedic, but no relief. A child dies, they don’t know what to do. “Go immediately for the tzaddik,” the tenant orders her husband, “and at what turn him back no matter what. We have probably sinned again, and the child will die if the tzaddik will not stand up for him.” The unfortunate father flies after the tzaddik and overtakes him somewhere. He insistently asks him to return and help the grief, but the tzaddik inexorable. What am I, your children's keeper, or what? I fulfilled my promise; wife gave birth healthy child. If you destroyed him with your sins, then blame yourself.” IN In the end, the tzaddik, however, gives in to the tenant’s promises and with a whole kahal sent to the patient. The child, meanwhile, had already screamed to the point that he was completely I lost my voice and was exhausted. The Tsadik examines him carefully. "In this unfortunate the child is haunted by a klipa (unclean spirit). Get out of here and leave me alone with sick. Whoever spies, I can’t vouch for his life.” With horror and closing their

eyes, everyone runs out of the room. Within a few minutes A terrible scream of a child is heard in the distance, as if he was being cut. Everyone, especially the mother, terrible anxiety; but no one dares to look where the scream is coming from. Finally everything fell silent - and a minute later the tzaddik solemnly entered, carrying in his arms the calmed child. "Keep him safe! - he turns to the dumbfounded mother, - he is already healthy. Feed me and put him to bed. For the first time in my life I had to fight such a strong and stubborn demon! The Tsadik is showered with gold, and he leaves to continue working miracles. About This wonderfully instant treatment spreads rumors with electric speed. The stupid people consider this saint almost the Messiah himself. But the casket is just opened. A few years later this tzaddik had the imprudence to kick out one too much hyped gab. Out of revenge, the fired man told about everyone charlatanism and antics of his former patron, including the one described above the wonderful treatment, namely: when the tzaddik and his retinue said goodbye to the owners and went out to sit in the house, then only the sleeping child remained in the house. Taking advantage of this opportunity, one of the gays crept up to the child and stuck him with a sharp barley grain to that place of the body, for the designation of which some kind of Latin word... The whole treatment consisted in the fact that the grain was taken out of the scorched place.

"Warsaw Diary" this year (August) about the fanaticism of the Hasidim and their miracle workers-tzaddikim gives the following: "In the city of Novograd-Volynsky, a large The arrival of the tzaddik created a sensation. Admirers rode out to meet him several miles away. The Tsadik does not travel alone - he is accompanied by four "gaboim" who receive present. The Tsadik, according to general assurances, knows how to create real miracles... All you have to do, his followers assure, is to donate 18 rubles so that all your cherished desires came true. The ignorant strongly believe in his extraordinary ability women. Some three-kopeck coin that served the tzaddik is bought later in great demand. They give a ruble, two or more for it. They say, notes the Kiev Word, that The tzaddik himself collected more than 1,000 rubles here within six days, not not to mention the "gaboim", who were also not idle."

Chapter 11

Denunciations against tzaddikim

The tzaddikim and their inhumane deeds inspire in me such an irresistible disgust that it would be desirable to immediately express everything about them that characterizes them, and Do not touch this vile subject any further. For this purpose, I will allow myself to tell one more incident, which will show us to what extent the concept of the Jewish masses about nature and its Talmudic laws are perverted thanks to miraculous phenomena like described above.

During the previous reign, a denunciation of the Ryzhen tzaddik followed. His accused of charlatanism and exploitation of the Jewish people. Tzadik was imprisoned in fortress. The Ryzhensky rabbi was very rich. All Polish Jews stood behind him; Funds of fabulous size were made for him. As a result of the investigation, the denunciation, of course, turned out to be false... The celebration of the tzaddik began. A prominent class of Jews celebrated, drank, sang the wildest songs and danced through the streets. One of my friends, who was passing through a Polish town at that time, accidentally came across a crowd rampaging Polish Hasidic Jews. He knew nothing about it great event, and therefore, surprised by such delight at an unusual time, he addressed the crowd with questions. "Why are you, gentlemen, so excited? Today is not holiday. Are you celebrating a wedding? - "Who are you, a Jew or a Tatar?" - *"I am* neither one nor the other another thing, I'm German." - "Isn't he German! Otherwise I would have known about what happened to our great Ryzhensky rabbi." - "Well, what happened to him?" - "And here's what happened. On some informers of the Ryzhensky tzaddik - may their names be erased from the face of the earth! - wrote a denunciation. They accused him of fraud, oh my world! - and put in fortress. But ours is not like that; doesn't like to joke. He was released the other day. They

I didn't want to go out, they barely asked him to." - "Why didn't he want to go out?" - "Because he was very, very angry. "They dare to put me, the tzaddik, in prison!" - he shouted and did not want to leave for anything. But, finally, he was begged and left." - "Who begged?" - "It is known that the police and the governor-general asked for a long, long time, but it did not help; finally, the Jews themselves gathered as a whole kahal and sent him away. beg". "It's strange," the German answered mockingly, "as far as I know, the police rather asks to come in than to come out." - "Hm... Do you know how it was? Once upon a time our the great minister was driving somewhere at night. Suddenly he found himself in a dense forest, horses They stopped and didn't move, but the courier's arms were so weak that he couldn't even lift the whip. The minister was scared to death, jumped out of the tarantass and wanted to run, when suddenly He is a fiery angel with a huge fiery saber in his hand. "Get out of jail my tzaddik," the angel cried, "or..." "Oh, hey, I'll let you out!" the great one promised minister Now you understand why both the police and the Governor General himself are so asked the tzaddik to leave the fortress?"

But, as it turned out later, the Ryzhensky tzaddik believed in his strength much less than his followers. Soon after his release from the fortress, he fled abroad, somewhere to Galicia. Until recently, the son of this tzaddik excited the minds of Jews.

The sermons of the tzaddikim are not at all similar to the ordinary sermons of spiritual persons of any religion. Tzadikim do not give sermons, spiritual speeches, compose their own public words and do not match the given texts with the given by chance, they do not memorize a sermon left by their father, grandfather or another who lived a hundred years before the tzaddik, and parade this wisdom throughout the whole your spiritual field. It's all about variations, sophisms and cabalistic theorems, which are speckled with funny grimaces, antics, sighs and screams. The audience, with the exception of two or three Hasidim scholars, was exactly does not understand anything from all this voluble. Most people don't understand even the Hasidim, and even the tzaddik himself, almost never understands himself; nevertheless the Jewish public comes to an indescribable delight from these sermons.

In one Polish city, severe cholera appeared; Jewish society in general - and the cholera committees in particular - were unusually active during this sad era. For all that, the lower class of the Jewish population was dying as flies.

Joyful rumors spread throughout the city about the imminent arrival of some tzaddik, although still young, but already famous for his miracles throughout Jewish to the world. He was especially famous for his specialty in expelling cholera, which, according to the Hassadim, feared the tzaddik worse than the plague.

The Hasidim said that he had some specific mysterious remedies against cholera, from which she fled without looking back. The Jewish people rejoiced with great joy. The Jewish society sent him a whole deputation, which was obliged to speed up his arrival and as an honorary escort the guard to the city. An apartment was prepared for the Tsadik with everyone amenities. Large savings were made for him. The big day has finally arrived his solemn entry into the gates of the city. Jews poured out in droves meet a great husband. In triumph, a crowd of Jews brought him to his apartment, and whole For days afterwards the Jews came in and out of it. Crowds of women and children from morning to in the evenings people crowded around the house where the tzaddik lived in order to somehow, even if briefly, enjoy seeing him. Cholera meanwhile, as if not noticing its ruler, continued her ferocious work.

Chapter 12

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Tsadik drives out cholera

Tsadik, having rested for two days from the road, began experiments in expelling cholera. For the experiment, he needed a dead man from the Kogon caste. In the whole caste of the Cogons of the city of L. there was not a single Roman Curtius; no one wanted to die on purpose for the good of society. Finally, cholera itself, as if in mockery of the tzaddik's self-delusion, strangled one old Kogon man, a bitter drunkard. The Tsadik himself took care of his burial; he entrusted the dead man with the honorable task of earthly envoy. For a long time he whispered into the dead man's ear his oral instructions on how he should behave when appearing before the Supreme Court, and in what terms he was obliged to intercede for Jewish society. The whispering process continued for quite a long time. The dead man listened to him attentively, silently. The Jewish community that framed this original scene looked with bulging eyes at a living man who was seriously talking with a dead man. The Tsadik, having completed negotiations with his envoy, handed the dead man a written petition to the Supreme Court. He was afraid that Kogon would be considered an impostor. The contents of this strange written document were approximately as follows: “We, the undersigned, are the earthly court, in the name of the Creator of heaven and earth, in the name of the Creator of the four elements, the sun, moon and heavenly stars, in the name of the heavenly Father of all angels, demons, creatures of the earth, underground, air and underwater, in the name of the great Jehovah, we beg and conjure you, O supreme

court, to destroy the contagious epidemic (magefa) and heal the children of Israel from all ailments and evil diseases, turning them on the head of their sworn enemies, idolaters, for the glory of the Lord and for the glory of Israel, forever and ever. Amen". This document was sealed with the signature of an entire temporary court under

presided over by the tzaddik himself. The honorary dead messenger was buried with extraordinary ceremonies, in the presence of the entire Jewish population of the city, in the eastern corner of the old cemetery. Then the tzaddik, climbing onto a fresh embankment, preached a sermon similar to the one we described above. At the end of it, he led the whole flock of Israel back to the city, singing psalms along the way with the whole company. The Jews, who brought the tzaddik home, destroyed a whole bucket of vodka and dispersed to their homes, awaiting the result of relations between the earthly and the supreme courts.

A whole week passed in vain. Whether the choice of the envoy was unsuccessful, or the drunken parliamentarian did not dare to appear where he was ordered; whether he fell into a deep sleep after sixty years of drunkenness, or whether the petition was not accepted due to non-certification of such by the police; but this experience of the tzaddik turned out to be invalid. Cholera became angry and strangled the Jews without any mercy. Faith in the tzaddik did not weaken; The great magician and wizard began another experiment.

He transferred his plan of action directly to the cemetery itself. Through his assistants, he hired a soldier of the Christian faith and gave him the following instructions: “You stand all day at the gate of the cemetery. When they bring the dead, ask: “Where are you going?” They will answer you: “To the cemetery.” - "For what?" They will tell you: “Bury the dead.” - "Who is he?" - "Jew." Then you shout: “Get out of here: there is no place for Jews here!”

The soldier agreed, having received payment for it. The undertakers (chevra kadisha) were given appropriate instructions. They were obliged to carry back the dead, not allowed in by the Cerberus soldier, for a whole day, and store them until the next day in the public room. This experience, however, ended in the most scandalous way. A retired soldier, an impromptu cemetery doorman, turned out to be a notorious drunkard and a daring animal. With the money he received, he managed to make such a living that although, out of habit, he stood at his post, he finally played his role.

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confused They brought a dead man. “Where are you going, rascals?” - he roared at undertakers. “We’re bringing the dead!” - they answered him. “You’re lying, what dead guy?” - “Jew.” - “Oh, Jew! Take it, brothers, there’s enough room for all the Jews!”

The Jews, as one can easily imagine, bristled and attacked with various reproaches and curses at the retired servant. Military ambition began to boil in offended guard: he began reprisals, and the undertakers, cowardly, fled, leaving dead man at the cemetery gates. The Jews were terribly embarrassed by these failures. Some the brave souls began to quietly doubt the omnipotence of the tzaddik. “What a misfortune! - groaned one half-idiot. — In other cities, cholera went away as soon as the tzaddik he ordered, and then he does this and that, and she, damned, doesn’t move.” “I doubt whether she was listened to in other cities,” one Jewish dared to timidly remark. a factor reputed to be a freethinker. “How dare you doubt, bastard? This obviously. Unfortunately for us, we got caught, as if on purpose, both a drunkard Kogon and a drunkard soldier. If there were others, we, of course, would have long been free from our grief.” - “If the tzaddik sees everything that happens on earth and in heaven, as the Hasidim claim, how did he choose such drunkards who ruined the whole thing?” - “Don’t you think that Will the tzaddik even drop into taverns?” - "Don't know. I doubt, however, that the tzaddik was stronger than cholera." - "Stronger. You will see for yourself that sooner or later, cholera will go away from here." - “It will go away, but when?”

There was nothing left for the Tzadik to do to restore his reputation, but resort to a new experiment. He ordered to find two poor orphans, a boy and a girl, and marry them in the cemetery. A similar jewel in Jewish communities were not difficult to find. The wedding was scheduled for Friday. WITH very early in the morning, Jews and Jewish women, old and young, flocked from all sides to the place mysterious ceremony. A prayer service was held at the cemetery and psalms were sung, and At lunchtime they brought the bride and groom, magnificently dressed in strangers' clothes. dresses. They were married under a canopy by the tzaddik himself. Then he said one of his curly sermons. “Brothers! - he exclaimed at the end of all the ceremonies, - I congratulate you: there is no cholera, no cholera, no cholera! Let us rejoice and rejoice. Drink, eat, and face the coming Sabbath day calmly.” The feast went downhill. Not putting it in the back drawer, believing Jews, led by the tzaddik himself and Hasidim, immediately began to eat the stored fuses and immediately went overboard. The newlyweds were led in triumph, accompanied by an orchestra, to their appointed temporary apartment. A huge crowd of Jews, amused by both vodka and confidence in getting rid of the epidemic, she sang mournful songs. At every step There were funeral processions of both Russians and Jews. It was strange to see some carrying their bitter sorrow to the cemetery, and others carrying great grief from there. joy. There were generally more deaths on Saturdays than on weekdays; Jews by on Saturdays they do not prepare lunch, but eat what is prepared from Friday: it is clear that stale food had a harmful effect on these poor people. But this Saturday, on which Most of the Jews who believe in the tzaddik have abandoned all moderation in food and drinking, mortality increased tenfold. There was such a hubbub in the Jewish blocks that excited all the city residents. The tzaddik's

miracles had no effect. And he would probably resort to new ones experiments, if administrative power had not interfered. Some of the doctors reported to the head of the province about the terrible harm caused by the tzaddik to the population. The head of the province sent his official on special assignments.

Chapter 13

About the arrest of the tzaddik and about cholera in Puÿtusk

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Suddenly, the tzaddik’s apartment was surrounded by soldiers, they searched him, the cash was handed over to the mayor for eternal safekeeping, and the miracle worker himself They grabbed me and took me to the detention room. The next day the stage departed. There was no passage around the police from the Jews, who had been staring since the morning at the gates that should open up before the tzaddik-martyr. When the tzaddik, chained together with some tramp, taken out of the police yard, one factor who had the previous night Cholera put his wife to death, with a poisonous smile he approached the prisoner and mockingly asked: “Rabbi, who is stronger, cholera or the tzaddik?” - “Quarterly!” - answered the tzaddik[1] . Jews

unaccountably believe not only in Talmudic tales, but also in everything that their spiritual head will say, even if this latter was not at all distinguished by holiness life (the first founder of tzaddikism declared that “the tzaddik has the right to sin as much as he pleases"), nor mental superiority. The tzaddiki always say to his listeners that he must blindly believe not only the Bible, the Talmud and others sacred books, but also to them, the tzaddikim; that the conviction of the truth of their words will come Then; that all sciences and knowledge that are not transmitted by tzaddikim or devout believers Jews are nothing more than darkness leading to ignorance and eternal destruction. Tzaddiki instill in Jews a deep belief that they have the opportunity to communicate with themselves God, who reveals to them the secrets of the past, present and future through dreams and visions; and with Moses and the prophet Elijah they can even talk in sabbaths, holidays, in person (in the jargon of the Talmud, Moses is called “Meishe-Rabiner, and Elijah-Lionoves”).

“This is a great tzaddik,” one Hasid said about his leader, “he is truly melah (king): on Sabbaths and holidays he hangs out with Meishe-Rabiner and Lionouwes. My wife had no children, Reb Yankel (tzaddik) deigned to say that there would be children, and she I immediately became pregnant."

“In our mikveh (pits where Jewish women are purified by immersion), - said the Jewish bathhouse attendant, - which you know and which must certainly contain nine Talmudic measures of water, one day, out of nowhere, a terrible viper (snake) appeared; That's why no one wanted to swim. And we have a law (order of the tzaddikim) that all women must bathe in the mikvah. Our resourceful Hasidim decided that they needed to send for advice to Reb Abram, and I went there and told everything properly. Reb Abram told me to go back and said that the viper was no longer in the mikvah. *I* came and became convinced of the justice of his saints words This is the gift of his omnipotence and omniscience!”

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[1] Notes of the Jew Bogrov, chapter XII, p. 92.

In 1894, in the city of Puÿtusk, Warsaw province, there was severe cholera; Jews- To stop the epidemic, the Hasidim did the following, according to the instructions of their rabbi: in all Jewish houses, to the front door and other doors leading to living rooms, a padlock was hung in order to deceive the angel of death - “melachgamovesa, that the house and all the rooms are empty and locked.” The most diligent Jews hung two padlocks on their doors in order to further convince Melakhgamoves, that there have been no Jews in this house for a long time, and then Melakhgamoves will be forced to go further to Christian homes. Meanwhile, like the locks on the doors hanged, - in the hut the Jewish women are screaming and quarreling among themselves, probably in the belief that the Melakhgamoves is deaf and, when he comes to the door, notices only the padlock, and what in There is a terrible noise and scream in the room - but he doesn’t hear it.

According to the second instruction of the rabbi, it was ordered that all Jews be tied around their necks. a red woolen ribbon two fingers wide to deceive Melachgamoves when meeting on the street, who, seeing the redness on his neck from a distance, will think that this Jew

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has already been stabbed to death by him, since blood is visible on the neck (the opinion is that Melakhgamoves is cutting with a knife deceased). The

third method for cholera, indicated by the rabbi, which was carried out by the Jews town of Puÿtusk, was as follows: several rich Jews were found among peasant women in green rue in the flower beds, bought the whole flower bed, and cut it all off with gold coins greens, brought to the rabbi, who, during some ceremony, weaved from this rue rings and then gave them to wear on the middle finger of the right hand so as not to Cholera has arrived; but this did not help: the cholera worsened even more. Then the rabbi, having exhausted the entire supply of Kabbalistic wisdom, ordered the last resort to be used. They chose a bride and groom from among the poor Jews and brought them to the door synagogues, with a large crowd of Jews, with an orchestra of music, dancing, noise and screaming. This whole terrible crowd moved through the city to the cemetery, where, with great the newlyweds were married in celebration and dancing, and back again, with a similar uproar and uproar returned, jumping up and down with extraordinary joy, in the conviction that cholera had been caused by this kicked out; but cholera became even more embittered and began to kill countless Jews. Rabbi I was so scared that I locked myself in and didn't go out anywhere. Orthodox priest, priests and Lutheran pastor - everyone had been to cholera hospitals, prepared the sick for death, they read prayers over the dying, but the rabbi was nowhere to be seen or heard - even in Jewish hospitals.

The governor, who arrived to restore order, formed a sanitary detachment, who, acting energetically, stopped the further spread of cholera. When the governor was informed about the actions of the rabbi, he removed him from office, and Now this old fanatic lives at the expense of the Hasidim. When the

cholera from all the tricks of the rabbi in the city of Puÿtusk did not stop, the Jews came up with the idea of transmitting the infection to Christians. In Guravsky's restaurant the owner himself, the printer Belchikovsky, and another visitor played cards in the evening; near there was an unlit room in which the window was unlocked. Suddenly the players heard something move in the hall: they went in there with a candle to look - and saw it on the floor a large package wrapped in paper. It contained cotton wool from a cholera patient. As we later learned, the Jews threw this package through the window into the hall to hand over infection to Christians. There were also complaints that various nasty things were found in bread purchased from Jews - with the same purpose of transmitting the infection to Christians. In addition to

the tzaddik-miracle worker Morgenstern, who permanently resides in the settlement and collecting abundant tribute mainly from Hasidic admirers who come to him, two more tzaddik operate within our district, and with no less success. The first of them, Mordko Tverskoy, by the way, an Austrian subject, has long been chose the village as his residence. Kazimierz. But, not content with the arrival of admirers to him, this tzaddik from time to time makes a detour throughout the province, visiting everyone who for some reason could not come to bow to the tzaddik in Kazimierz. The tzaddik's travels are distinguished by great pomp: he is accompanied by his son - the successor of miraculous power - and a large retinue. On our own horses this cortege migrates from posad to posad, greeted and escorted by crowds Jews. The richest inhabitants argue among themselves for the honor of hosting the tzaddik. His stay in the house brings happiness to the inhabitants, exalts them highly in the eyes population, although both the tzaddik and his minions have to pay for this honor substantial amounts. M. Tverskoy is the favorite and darling of Jewish ladies; among them he enjoys extraordinary respect; only childless Jewish women turn to him asking for a blessing to end infertility. Therefore, with all our During his visits, the tzaddik organizes public prayers, where women are also allowed. After the prayers, the most eminent citizens are allowed to attend the meal.

tzaddik, paying considerable money for the right to serve at the table. Having shaken a plentiful harvest, the tzaddik returns to Kazimerzh, and in his footsteps the tzaddik living in Vonvolnitsa immediately leaves, visiting the same settlements for fear that Tverskoy took away his admirers, did not attract his admirers. Both tzaddik are enemies and fighting for influence. This enmity has penetrated among their admirers and often causes serious collisions. By the way, in relatively recent times the Wonwolskys the Jews noisily celebrated their victory. In the tzaddik's house, along with apartment for the ranks of the zemstvo guard. This random occurrence was interpreted as a sign respect of the administration for the person of the tzaddik, as the desire of the authorities to protect peace and personality of the tzaddik from frequent assassination attempts by the opposing party, and caused a noisy joy among his admirers. The last congress of pilgrims has just past Jewish holidays, did not go to worship the local tzaddik for him safely. The influx of visitors was very large. To perform the ritual To wash the hands, a huge hole was dug in the courtyard of the tzaddik's prayer house. Place the pit was poorly chosen; all the water poured into the neighbors' basement, significantly damaging the entire building. The tzaddik brought to justice is sentenced On September 29, the local commune court ordered the payment of damages to the homeowner and legal costs, which in total exceeded three hundred rubles.

Chapter 14

The Teaching of Tzaddikim

According to the teachings of the Tsadik-Zoharists, Adinoi is in relations with his "Knesses Israel", i.e. the faithful, through the Bible and through "isod", or "obrishkoides" (i.e. through the genitals, for he himself gives birth to wives for tzaddikim, and also Hasidim or Hasidim. With the coming of the Messiah, all Jews will be tzaddikim - and the tribe they will multiply enormously. According to Kabbalah, Jews will have loving relationships with a kind of houris, like a rooster with hens, and they will give birth as often and quickly as Nowadays chickens lay

eggs. Then, according to the teachings of the rabbis, there will be a battle to the death with the Gentiles, having defeated them, the Jews will go across the leather bridge to “Erzes Ruel”, that is, to the Promised Land, to the already well-known solemn feast. The tzaddikim preach all similar teachings ignorant fans of the Talmud and Kabbalah, why are these blinded crowds Jews elevate their tzaddikim to the level of deity. Among

the Jews, the tzaddik, as we have already said, is a lamp and a pillar of the house of Israel, a messenger from heaven, a great rabbi, a prophet. Because of this confidence, wherever he goes converts, he is solemnly greeted and seen off by entire communities with burning with candles in hands, and sometimes with music and singing psalms. Every saying, every his word is considered an inspired revelation from above, his every opinion is a dogma, every command is a law; especially from such rabbis they are afraid and curses tremble. Tzaddikim or rabbis of this kind were famous in their time: in Podolsk province - Mozhebozhsky, in Kyiv - Berdichevsky, in Minsk - Slonimsky, in Mogilev, in the town of Lyubovichi, and now there is a rabbi, very respected by the Jews.

These tzaddikim sometimes gather in some place to discuss common interests of the Jews and, always surrounded by many of their minions, constantly They send them to different places with letters to other rabbis and the most respectable Jews, zealots of the Talmud. As a result of such written consultations, rabbis often A general fast is imposed on Jews, lasting several days. During This fast does not prohibit a Jew from eating ordinary food; but every Jew, having determined in his conscience what his daily maintenance with his family is worth, must pay

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to pay such cost, according to the number of days of the imposed fast, with money entrusted to that collection to

the person. The sums collected in this way are delivered to their chosen chief fanatics and are used for the common good of the Jews, for example: to deviate from their conscription communities, to apply for universal free Jews selling vodka, etc. Tzadikim

believe and try to make others believe that they exist personification of God on earth. The distribution of harmful books among Jews, such as, for example, the book "Adas-Tzadikin" (miracles of the Tzadikim), supports this fanatical mood, as well as the tales of the Talmud about the terrible punishment of those who persecute Jews. Jews firmly believe in their tzaddikim and magits. "We had," says one writer, "the opportunity to see one Magite, whom the Jews respect more others and say about him that he belongs to those 36 tzaddikim for whose sake only the world exists." According to the same writer, one of the pious Hasidim assured that the forest not far from the city of Berdichev was left by the tzaddik without growth is already 200 years old, for the rudeness it caused to the magician, who had the gift understand the conversations of trees, birds and other animals, of course, not excluding pigs. To

understand the Hasidic fanatics, we present an excerpt from one Jewish brochures of the dedicated Jew.

Travel impressions bring us face to face with Jewish mass types (in Jewish pamphlet) by Spector, entitled: "Road People", pp. 38-100.

The author tells how he rode from Medzhybizh in the cart of a Jewish joker along with three typical local Hasidim. Having reached the place where she was "Rabbi's Krinitsa", the driver and his three passengers jumped off the cart and, running up to the miraculous spring, they washed their faces with its water. When the companions sat down again when the following conversation ensued between them and the

author: "You see," responded one of the passengers, sitting directly opposite the author and without taking his eyes off him, you see: before you didn't want to believe that the water "Krynitsy" give beauty to the face (the author was forced to wash his face in this water for company), and yet you now, really, have a completely different face, a real Jewish face.

"Well, great is my happiness if I have a 'real Jewish face'." - And the author He began to greatly regret that he had washed himself at this miraculous rabbi's krynitsa. "What kind of

misfortune is there in this? It seems to me that it is more beautiful than a Jewish face and it can not be.

- What do you see as the special beauty of a Jewish face? - Like what?

After all, a Jew!.. Oh, a Jew!.., a beautiful Jew! - He said these words with such I was glad that I even jumped on the spot. It was clear from his face that he wanted talk a lot about this issue. His mouth was full of words, but he couldn't say them. speak out and express it immediately. The other two Jews listened attentively to our conversation, and I saw that they were standing for their companion, and not for me. They are all the time They were silent, confident that their comrade would not lose his Jewish face in the dirt. By at times they only encouraged him with hand gestures, shaking their heads, as if they said: "Crush him, a German, an aristocrat, who doesn't like the Jewish face and who does not believe in the krynitsa of the Baal Shem!

"" The author began the

conversation. "- Really, I don't understand how you see beauty and happiness in a Jew. Here we are several Jews in one cart. Let's look at each other. Look what withered, exhausted faces on all of us. And it's no wonder: the kind of life you lead is the same you have a face. Think about it, what is our life like? One of two things: either we are shinkari, or shopkeepers, small traders who trade in other people's pennies and live from the fair or from the wind. 11before earning this miserable penny, with how many drunkards we must talk! How many times do they call us: “Jew-parh!” "Stinking Jew!" AND such elegant names! How do we live the penny we earn? Not for me tell you: you are Jews and you know it yourself. We eat bones instead of meat; we live in stuffy huts, in the stale air...

“True,” the Hasidic Jew interrupted his interlocutor. - Here's the proof: I'm with my wife works day and night for ten of us: she has some kind of shop, I hang around market, I live in the wind. Believe me: if my wife and I were chopping wood all day, we would they earned much more. And now, after all the pendulum, the children and I are naked and barefoot. From With all the Jewish earnings you will never be able to save a penny for any kind of clothes. You never get enough food or bread. The house is not heated all winter from Saturday to Saturday. And as for clean air, which, in your opinion, is useful for humans, then we grief and forgot to think about it.”

The author’s interlocutor suddenly became very depressed. The other two Jews also emitted deep breaths. And now the author again peered into the face of the speaking Jew. It was scary to look at him: hunched over, thin, with a dried-out face and burnt skin through which bones could be counted; only it looked like there were two sidelocks and two eyes. “I felt,” says the author, “very sorry that I saddened so much his. But how great was my surprise when I looked at him again and saw that his face was completely transformed! He suddenly became cheerful, his eyes sparkled, and he said:

- And with all that... there is still nothing better and more beautiful than being a Jew. I would didn't change with anyone. Ah, Jew!!!.. God's beauty! - He wanted to continue, but the words they squeezed him across his throat. He just moved his eyes and in the end completely burst into tears.

- Why are you crying? - the author asked him. - From joy, from happiness... - What made you so happy? - That I am a Jew!..” The author says:

“At that moment I was clearly convinced that this man was really happy. At that moment, the dried up little liquid turned into a cheerful and lively person; he even stretched out, straightened up, and, if he had not been in a tattered dress, he would have the parties could be mistaken for an important person. “Oh, Lord!” I thought, “what a dear people you have! Who can compare with such a people!’” (Pages 45-47).

Every Jew who has a heated argument about something with his fellow believers is the first to with duty he tries to convince his opponent with a word; hitting his chest with his fist, he shouts: “Their vir-bin aid,” i.e., “I am a Jew.” This only makes him believe the words of their opponents. That's how high the Jews have an opinion of themselves, that they only God's chosen people.

Chapter 15

Karaite sect

Karaites1 Crimean, Lithuanian, Volyn and Galician are direct descendants a special branch of Jews who separated and entered the Crimea with troops Persian kings from the depths of Persia or even from Central Asia. *1 In Hebrew, “kara” means “to read.”*

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Before Anan, they had no idea, not even a rumor, about the Talmud, and they were pure biblical scholars, as their fellow tribesmen in the interior countries of Asia, in China and Tibet, are now. They knew no other source of religion other than the Holy Scriptures of the Old Testament; Consequently, pure biblical orthodoxy, preserved in Crimea before Anan, did not have the sectarian character that belongs to present-day Crimean Karaimism. In the same way, it must be taken for granted that this strictly sectarian character was borrowed by the Crimean Karaites from the Syrian or Egyptian, and that the Tatar language, spoken by all Russian Karaites, was also adopted by them in the Crimea, present-day southern Russia, which has been open to invasions since ancient times and dominion of the peoples of the Tatar tribe.

The founder of Karaism, Anan, did not recognize the Talmudic decrees, and his the hostility towards the Talmud was known to the representatives of both academies who led the election of the exilarch. These representatives of both academies decided to remove Ananus from inheriting the exilatory throne and instead choose his younger brother Hanagnius. But Anan was not alone: he had friends. Thanks to his rights to the exilarchate, to which all the Jewish communities of the East were subordinate, he, apparently, attracted more than one member of his collaborators to the just cause. But he also had adherents from among those who more or less openly did not recognize the authority of Talmudic Judaism and welcomed in the person of Anan a powerful advanced fighter.

Anan was forced to leave his fatherland due to the intrigues and bloody threats of the Talmudists. Anan moved to Palestine. In Jerusalem he built his own synagogue, which existed until the First Crusade. Anan, bitter against the gaonate as a result of the insulting neglect on the part of the geons (like our bishops), transferred this bitterness to the Talmud, to which the gaonate owed its authority. Anan discovered a fiery hatred of the Talmud and its representatives. He, they say, expressed that he would like the adherents of the Talmud to be in his body, so that, having taken his own life, he would destroy them at the same time. He considered everything in the Talmud to be worthless and wanted to once again organize religious life on biblical principles. He reproached the Talmudists for distorting Judaism and not only adding nothing to the Torah, but eliminating even more from it, declaring optional what, in the literal sense of the Holy Scriptures, is obligatory for all times. Anan's main point was: "Search the Scriptures diligently." From this return to the Holy Scripture (mikra), the religious system created by Anan received the name “Confession of Scripture”, or “Karaiteism”. Anan's disciples called themselves Ananites and Karaites (Karaites, Benemikra). The Karaites differ from the rabbis in that the latter, in addition to the written law given by God to Moses, also claim that God also gave him an oral explanation of this latter and many additions to it, which are as holy and obligatory as the law itself, and that these explanations and additions, transmitted from Moses to the forefathers, have been preserved intact to our time. The Karaites, on the contrary, adhere to literally only the sacred books of the Old Testament, deny God’s

communication to Moses of oral explanations and additions to the written law, are guided when interpreting the latter by simple human reason and, not seeing anything divine in the regulations and additions of later legislators, consider them human inventions, caused by the force of circumstances and the needs of the time.

From this basic dogmatic difference between the Karaites and the rabbis, it goes without saying that they must differ significantly in many respects from the latter in their statutes, rituals and worship. Let's point out some of these differences.

The Karaites define their months, and therefore their holidays, as valid. visible appearance of the new moon, and therefore reject all astronomical calculations with which the rabbis are consistent in determining their new moon. They do not celebrate the holidays of "Consecration" (Hanukkah), because at the time of Antiochus-Epiphanes, when, according to the rabbinists, this holiday was introduced, there were no more prophets, and therefore, it is a purely human invention that does not contain anything mandatory. Rabbis forbid a husband not only to have intercourse with his wife during menstruation and seven days after its cessation, but even to touch her all this time, even eating with her from the same dish; Karaites, on the contrary, term marital abstinence is limited to one continuation of menstruation, and the prohibition to touch your wife at this time is seen as excessive disgust.

Chapter 16

Rites of the Karaites

Divorce is allowed only in case of violation of marital fidelity with the wife's side, whereas among the rabbis one can divorce one's wife for even prepared a dish not to my husband's taste, or simply because my husband likes it another woman.

Karaites pray twice a day, early in the morning or evening, and therefore do not read night prayer introduced by the rabbis. At first their prayers consisted only of a few words, but in the course of time were greatly extended, especially by Aaron ben Joseph and other compilers. During prayer they keep themselves quiet and reverently, "as if being in the presence of the king," and they certainly demand that the prayers were in Hebrew. In their synagogues, which are kept in perfect tidiness, read the Pentateuch on Saturdays, which they, like the rabbinists, divide into 52 departments and

prophets. One of the important duties of their gahama is to pronounce each Saturday and every holiday preaching moral content that the rabbis usually happens only twice a year: on the Saturday before Easter and on the Saturday before day of cleansing from sins. Without accepting the traditions, they do not gird themselves and phylacteries or, as they are called in the Talmud, tifillin. Sabbath day observed with strict precision. On Passover, unleavened bread is eaten for a whole week. Although blood is not consumed as food, it is not extracted with salt and water, as the rabbinists from meat, and do not, like those, examine the insides of a killed animal. Circumcision is also done in another way. The fasts are observed carefully, and many fast every Monday and Thursday. They don't bury their dead or even touch them to them. The kind of religious initiation of children that exists among the Karaites is remarkable. male. Until the age of seven, a boy is raised between women; When his eighth birthday comes, they take him to the synagogue, cut his hair there for the first time and give him wine to drink. The celebration is upon return home is concluded with a treat, and from that time the boy goes into the arms of men. On Saturday, Anan. did not allow anyone to leave the house for any need, for with the exception of prayer and natural needs. Karaites spend Saturday evenings in the dark, even those lit on Friday During the day, candles must be extinguished. (Book of Laws of Anan). Anan ordered his followers to prepare food on Friday not only for Saturday, as the rabbis do, but also for the next dinner, that is, from Saturday to Sunday, so that there is no need to rush to end Saturday holiday (ibid.).

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It is prohibited to consume meat from domestic animals, livestock and even chickens, roosters and any bird in general, except pigeons and turtle doves; from livestock the exception was I allowed the consumption of deer meat. After the destruction of the Jerusalem Temple, while Jews are in exile, Anan considered all this food forbidden; Thus Anan's lifting of the ban on the joint consumption of meat and milk seemed completely useless until the coming of the Messiah. According to Ananus, unleavened bread for Passover should be made from barley flour, and whoever eats matzah made from wheat flour is the same as sour bread or kvass Moreover, he forbade baking unleavened bread in the oven, since, in his opinion, unleavened bread should certainly be roasted on fire in comparison with the Passover sacrifice lamb (Kirkisani, department 1, chapter 18). Anan established a 70-day fast, starting from the 13th of the month of Nisan to the 23rd month of Sivan (Kirkisani, department 1, chapter 13). He also established a two-day fast on the holiday of Purim. The seventh day of each month is also a fast according to the establishment of Anan. In the rite of circumcision of infants, Anan departed a lot from the rabbis: circumcision should performed exclusively with scissors; using another weapon for this purpose ritual is subject to severe punishment. The person performing the circumcision operation must first cut through (propetium) from above down, separating into two parts, and then cut to the top, then to the bottom (Book of Laws of Anan). When performing a circumcision operation, it is necessary to use two clean linen rags: one should be large and the other small. If, during circumcision, everything prescribed for this rite is not observed, then the boy is considered uncircumcised, and this rite must be repeated a second time. If circumcision occurs on an adult, then this must certainly happen on the 11th day of the month. In terms of legitimizing marriages, Anan outdid all Jewish rabbis. Anan prohibited marriages with relatives of all those forbidden mentioned in the Pentateuch degrees of kinship and with relatives of their relatives, both along lateral and ascending and descending. Like the law and regulation of Christians, Anan in accurately compared his instructions for the Karaites.

Anan pointed to one expression of the prophet Ezekiel (XVIII, 6, 15) and, based on it, prohibited copula - with a pregnant woman; this ban begins after the first three months of pregnancy. In the Talmud, tract. Shabbat, l. 86-1, it is proposed, according to pious custom, not to have intercourse during the day; Anan is absolutely prohibited it. In the ritual of the act in relation to the slaughter of cattle, Anan allowed for everyone cutting livestock. In Karaite writing, the presentation of the dogmas of faith appears as something appendage to the laws on slaughter of livestock.

Anan decreed that for all animals, without exception, it was obligatory cutting of the windpipe and esophagus. He ordered that his new law be we execute exactly; a newborn calf up to 8 days is allowed to eat.

The only spiritual head of the Karaite community is ha-ham, he commits circumcision of children, marriages and divorces, sorts out and resolves both family and controversial cases; speaks sermons in the synagogue; guides with instructions and prayer dying. In Crimea, to manage both spiritual and generally all matters relating to the local Karaite community, there has existed since 1837, in Evpatoria, a special Karaite spiritual board, consisting of a Khakham from three ghazans.

Wherever the Karaites settle down together with the rabbis, they live completely separate from these latter, do not marry them and try to

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measures to prevent the natives from confusing them with the rabbinists. The rabbinists also pay them with mutual dislike. In general, in the performance of religious rituals, Karaites show they preserve the greatest precision and rigor, and their most respected and characteristic customs inviolably. Karaites do not have special clothes, but use native clothes everywhere: in the western provinces they dress like the local bourgeoisie; in Little Russia - they always wear Tatar costume, and they are distinguished by neatness both in external and in family life. Their mental activity is limited to the study of Holy Scripture in the original, for which they diligently study the Hebrew language. Recently they began to read learned works written by other Jews in the Hebrew language. At their magnificent, elegant synagogue in Evpatoria there is a school for teaching children the Law of God. As for moral character, our Karaites have always been distinguished by the greatest friendliness among themselves, sincere sociability with people of other faiths, activity, hard work, impeccable behavior and perfect honesty. There is no example of Karaites being convicted of attempting to seduce a Christian or Muslim into their faith. These qualities always and everywhere earned them favor and respect from both Christians and Muslims. In Poland, kings Sigismund I and Stefan Batory, were given to the Karaites various privileges, and the labels they received from the Crimean khans indicate that they enjoyed significant benefits even under Tatar rule, on the Crimean peninsula. When the Crimea and the western provinces came under the Russian scepter, our government, in turn giving justice to the moral superiority of the Karaites over their brothers the Talmudists, provided them with constant patronage and preference, granting them special rights and advantages, such as: exemption from recruitment , permission to reside and own real estate in those places where this is prohibited to Talmudic Jews. The Karaites enjoyed no less favor and patronage from the Austrian government. Therefore, it is quite natural that the Karaites are free from any persecution and persecution on the part of Christians, although they are the same Jews who also rejected Christ and did not accept him as the Messiah, the same followers of the Mosaic Law. Despite all this, they deserved the common love and complete respect of Christians.

Empress Catherine II freed all Karaites from taxes and military service, which aroused the envy and hatred of Talmudic Jews against them, who repeatedly tried to act against them with their usual weapon - intrigue; but, fortunately, we didn’t have time to do anything. After checking all the officially delivered information, at the request of His Serene Highness Prince M.S. Vorontsov, in Bose the late Emperor Nicholas I1 decided: 1) to grant the town of Chufut-Kale a 25-year exemption from city and zemstvo duties, with the provision of such an exemption from the time durable settlement, and those who wish to move to Chufut-Kale; 2) be attributed to the Tatar tax, from now on until it exists for the organization of the Tauride Peninsula: a) repair of the road running from Bakhchisarai to Chufut-Kale through the Josaphat Valley, and b) allocate 500 rubles per year for maintenance in Chufut-Kale Karaite school. Empress Alexandra Feodorovna bestowed a silver mug on her behalf to the Karaite society in Chufut-Kale. In memory of such royal benefits, the Karaites established a special religious-folk celebration, which has been celebrated annually since 1861. Funeral rites are scheduled annually from 1-

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the 1st day of July, as the birthday of Her Majesty, who died in Bose empress, and the month in which this gift was granted.

But no matter how small in number the handful of Karaites are, this handful considers itself, and almost has every right to be the only representative of the ancient national Jewish orthodoxy, boldly accusing millions of rabbinists, and even more so others Jewish sects in complete apostasy from the original purity of the true the law of Moses. Orthodoxy is evidenced by the following basic tenets of faith Karaites: 1) all heavenly and earthly bodies with everything that is contained in them are creatures created; 2) Their Creator Himself is not created; 3) He is One and has no one like Himself; 4) He sent His servant Moses and 5) through him he announced the most perfect law; 6) must know the language and understand the meaning of the law; 7) They were also led by the Spirit of God and the rest of the prophets; 1 Deut. full collection laws, vol. XXVI, No. 25, 211. 8) per day The judgmental Lord will raise the dead and 9) reward everyone according to his deeds; 10) Lord He punished His people with captivity; We must daily expect deliverance from Him. through the Messiah, the son of David.

Chapter 17

List of settlement of Karaites

Listing separately all the places on the globe where Karaites are located, we we get the following table of Karaite families; 1) 5 families live in Chufut-Kale; 2) in Bakhchisarai - 70; 3) in Simferopol - 60; 4) in Karasubazar - 10; 5) in Feodosia - 100; 6) in Kerch - 10; 7) in Novocherkassk - 2; 11) in Melitopol - 30; 12) in Evpatoria - 300; 13) in Yalta - 15; 14) in Sevastopol - 70; 15) in the Armenian Bazaar - 40; 16) in Aleshki - 2; 17) in Kherson - 50; 18) in Nikolaev - 100; 19) in Odessa -150; 20) in Chisinau - 5; 21) in Kyiv - 6; 22) in Moscow - 4; 23) in St. Petersburg - 4; 24) in Voronezh - 3; 25) in Kharkov - 15; 26) in Elisavetgrad - 15; 27) in Ekaterinoslav - 12; 28) in Kremenchug - 10; 29) in Vilna - 4; 30) in Troki - 35; 31) in Lutsk - 30; 32) in Galicia and Germany - 30; 33) in Constantinople - 40; 34) in Jerusalem - 8; 35) in Egypt, Syria, Bukhara and Africa - 300 families. And all over the globe they count their own fellow believers up to 50,000 souls. The appearance of Karaites among the Jewish people all the more significant since the religious element, as is known, never penetrated into public and private life and did not determine its phenomena to the same extent as in of this people, created and existing hitherto by the sole strength of their religious beliefs and institutions. For us Russians, familiarity with this the subject has, in addition, local interest, because nowhere in Europe is there so much crowded Jews, as in Russia, and nowhere are there more Karaites, as in it. In the

Western Region and Poland, many of the Karaites worthily occupy various positions in the civil service. Polish writers Chatsky, Matseevsky, etc., speak very flatteringly about them, claiming that for two centuries not a single the Karaite has not soiled himself with false denunciations, theft, robbery, or extortion, while the prisons of Western Russian cities are filled with Talmudic Jews, even with all the efforts of the Jewish brotherhoods to intercede for their brothers who fell behind lattice, and redeem them. Karaites are distinguished by the highest morality special love for everyone without distinction of religions, origins and classes; so, for example, on the road to his random Karaite companion, if he meets need, will not refuse any service, and if he himself is not able to provide it, then he will beg and beg others to do it. There is no doubt that with all his good qualities and

civic

The Karaites owe their virtues primarily to the fact that they are faithful to the spirit of the biblical teachings, knew how to protect themselves from the destructive influence of Talmudic absurdities and rabbinic fanaticism. There is no doubt

that these are the best representatives of the religion left on earth, given by God to Moses on Mount Sinai, strict judges of their own actions, always ready to help a needy and impoverished brother in order to

did not commit crimes, the Karaites were always and everywhere respected, and everywhere they patronized.

Chapter 18

Literature Karaimov

Almost all of the literature of the Karaites has a polemical character, aimed against rabbinism, and whatever the Karaites wrote, they always meant to refute absurdities of Talmudic teaching. “These heretics,” says the famous Karaites Talmudist Rabbi Gedaliah in his book “Shalshelen-Gakabala,” - they never did no good to the people of Israel (i.e., the rabbis); they never wrote one book to establish the law, or on any science, or at least poems: they are all silent dogs that don’t even know how to bark.” And here what inhumane instructions does he give to his fellow believers in relation to the Karaites? another rabbi: “An Israeli (i.e., a rabbinist) should not treat a Karaite for any illness; if he falls into a hole, he should not pull him out; shouldn't even spare him from the hands of the killer. Nevertheless, it is possible to allow Karaites to be witnesses in any case, to eat the cattle they have killed, to perform circumcision on infants, or marry them. The latter is prohibited even if they turn to Judaism (i.e., rabbinism)." There was nothing much about this last one, however. care of a zealous rabbi. The Karaites lost very few brethren from transition to rabbinism in former times, and in new times there were no such examples. The hatred and contempt of the Talmudists for the Karaites alienated and divided them forever, and this enmity never ceases to grow. The Talmud even teaches: “The bread of the Karaite prohibited (to a Jew) because one who does not observe the rules of the Sabbath is considered as hey"[1].

In conclusion, we consider it useful to point out, as an example of a supportive our government's concern for the best possible social structure life and civil life of the Karaites (care, proving that the government in this regard continues to follow the same path as those who preceded him government), on the next held, Highly approved, opinion Karaites (1863 April 8th, published May 2nd): “The State Council, in Department of Laws and in the General Assembly, having considered the submission Chief Administrator of the Second Department of His Own Imperial Majesty's Office, regarding legislation on the rights of Karaites, opinion laid down: houses belonging to Armenian-Gregorian white persons are exempt from military billing (both in kind and from payment of rent money) clergy and Karaite clergy, in which they themselves live, as well as Karaite synagogues and schools with buildings belonging to them and Karaites occupying the spiritual positions of Gahams, Gazzans and Shamash, as well as their children. *1 Tract. Kitzer Shulchan-Aruch, l. 72, pp. 1 and 2.*

The rights of personal honorary citizenship are granted to persons who have held positions for twelve years of Karaite spiritual positions of ghazans and shamash. Rights hereditary honorary citizenship is received by persons who have held the Karaite spiritual position of gaham for twelve to twelve years.

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The Karaites, being under the protection of the general laws of the empire, enjoy all rights granted to Russian subjects, depending on the state, to to which one of them belongs. The Karaite clergy consists of two gahams, ghazans and shamashis. Gaham is the highest spiritual figure of the Karaites living in district under his jurisdiction. The seat of one gaham must be in Evpatoria, and the other in Troki (Vilna province).

The Evpatoria gaham receives support from the Karaite societies of Tauride and Kherson provinces, according to their act on September 25, 1835, and the Troki Gaham uses a certain amount of land allocated near Troki for the maintenance of the local Karaite spiritual rule. Gaham is elected by all Karaite societies that are part of his department, to which end each of these societies, according to accessories, sends his attorney to Evpatoria or Troki.

Gaham is elected through a supervised ballot local city authorities. At the end of the ballot, the electoral act signed by all voters and then, through the local policeman superiors and for his testimony, is presented to the governor. Governor about two candidates who received the highest number of points, reports through the local governor-general to the Minister of Internal Affairs, adding his own information about each candidate opinion. The Minister of Internal Affairs on the approval of one of the candidates submits Governing Senate. During the illness, absence or dismissal of the gaham, as well as in the event of his death, until a new one is elected, his place is taken by one of senior ghazans by appointment of the local governor, and until that time appointments the position of gakham is filled by the senior ghazan, or candidate, at the discretion of the spiritual board. Each synagogue has two ghazans, a senior and a junior. At every The synagogue has a shamash, or overseer of the synagogue property. Gazzans and Shamashis are elected by societies, tested in knowledge of laws by gaham and, upon presentation he is confirmed in positions by the local provincial authorities. Gubernskoe the authorities are obliged to approve in Karaite spiritual positions only people known for good morals and devotion to the government. Gubernskoe the authorities, in disgust of the strife between members of the Karaite authorities, are obliged to ensure that those appointed to the ghazans certainly receive from their societies sentences appropriate for their election.

Khakhams, gakhams, ghazans and shamashis upon their assumption of office are brought to oath in the prescribed form, in public places. Karaite spirituals matters related to the duties of their rank are subject to the judgment of their superiors. Karaite clerics can only be deprived of their title for actions contrary to their spiritual duties, unless as a result of a consequence that clearly proves them guilt, and by order of the authorities on which their approval depended. Societies Karaites after three years are given 2/3 of voters to petition for removal of a clergyman. The same right is granted to the provincial authorities if Honorable clergy do not deserve full approval by their behavior. Karaite clergy in all other cases, except those specified in Art. 19, subject to in cases both civil and criminal, to the court according to the general laws of the empire. If gaham is subjected to a criminal trial, then the decision regarding it receives a proper execution not otherwise than upon approval of the sentence by the Governing Senate. Occupying and holding Karaite spiritual positions of Gahams, Gazzans and shamash are not subject to corporal punishment.

Chapter 19

About Zionism

Russian Jews are divided into two parts. There are "epicures" and "misnagds". Every intelligent person is called an Epicurean (emphasis on the syllable “pi”). a civilized Jew who cut his sidelocks and replaced the long-skirted lapserback at least a Privislya yellow jacket, poorly knowing and performing Talmudic law, looking out of the kahal, not wanting to obey the authorities holy tzaddikim. “Misnagds” are executors and adherents of the Talmudic law, who consider the “epicures” to be “renegades” and renegades. At the fourth congress Zionists in London clashed with both. Counting especially on Russia, Herzl, the new leader of Israel, tried to win over at least part of rabbinate and thereby give the Zionist Congress an orthodox character.

At a congress in London, in a special meeting, the rabbis adopted the following resolution: “The meeting of rabbis, held on the 17th Abba in the hall of the congress, decided: to propose to the congress that once and for all it become customary to coordinate the activities Zionist organizations with the dictates of religion and ensure that in these circles organizations nothing happened that could violate the sanctity of religion and Zionism. We must especially strictly observe the holiness of the Sabbath.” This resolution will undoubtedly be a “stumbling block” and a “plumb line of division” for Herzl and his followers.

At the congress it was proclaimed: “The Zionists recognize the religious question inviolable. Let us be tolerant of each other and work together to achieve common goals other than religious ones. The rising wind turns over our old Bible. We run through the pages of the past and make sure that only a little is saved for the present. We must establish precisely what we mean by Jewish culture."

"Epicures" Motzkin protests against compromises with the rabbis. They're trying to give orthodoxy to the movement; if they achieve this, from Zionism His best forces are falling away, those forces from which only one can expect revival Jewish nationality. "Misnagd"

Kahn proposes a resolution: "Congress entrusts every Zionist with and every Zionist circle has the duty to promote spiritual upliftment Jewish people in religious, moral and national

feelings".

“Epicures” Motzkin protests against the inclusion of the word “in religiously." Herzl explains that the removal from the resolution of the mentioned the words would not contain anything hostile towards religion. One of the Misnagd delegates, “extremely excited,” shouts: “Why did we go to London?”

The Talmud tells that once in Babylon one wise rabbi there were so many students, so many students that when after classes they went out to courtyard and shook out their robes, a column of dust rose above Babylon, and in Jerusalem, noticing this column, they said: “The disciples of the wise rabbi have finished studying.” and shake out your robes!” One must think that there was a pillar above the Congress in London dust, when the “Epicures” marched like a wall against the “Misnagds” and conveyed the news of the great events on this side of the English Channel. It is not known, however, exactly in what respect Zionists stand with the Freemasons and the Dreyfus cause. In any case, they “stand in opposition” to all existing Jewish institutions in Western Europe - to Alliance Israelite, to the London "Anglo-jewish-association" and to the Jewish colonizing society. The latter itself is hostile to Zionism and the Jewish colonization of Palestine exclusively.

“The Alliance has degenerated,” say the Zionists, “it was founded by famous persons in the name of certain ideas. These ideas have become obsolete, but the Alliance is still headed by there are the same 36 members of the central committee. But these faces have grown old, and soon, perhaps, they will not exist at all. Zionists are the successors of the moral Alliance assets. The cultural element - Zionism - created something great. Spirit revival, a ray of light gathered brothers from all sides. From these scattered parts We are trying to create a whole Jewish nation here."

However, the Jewish nation itself is far from being completely infatuated with Zionism. It's almost a myth that the 100 thousand Russian Zionists counted in the report "Executive Committee" of the Congress.

Longing for Zion, remembrance of Zion, weeping over lost Zion Jewry has always lived. The newest form of Zionism is far from satisfying these masses. And in Jewish literature there are ardent opponents of "Herzlism." This is a certain Asher Ginsberg (Ahad Haam), waging a fierce war with Herzl, Nordau and all their companions. He appeared in Jewish journalism long before Herzl. The desire of Jewry for "rebirth in the historical Jewish country nation" was then called "Palestinophilism", and its practical manifestation was Jewish colonization of Palestine. The first Turkish ban stopped this movement and made it almost impossible to found new colonies. And the old ones fell under patronage of Baron Rothschild, "whose administrators turned colonists dependent on baronial subsidies to winegrowers." Then it came full stagnation and apathy. Asher Ginsberg explains this by saying that Palestinian propagandists ideas have always tried to base love for Zion on calculations aimed at proving that good "deeds" can be done in Palestine, since the vineyards produce excellent income, therefore, it is profitable to be a Zionist: being a Zionist, you do good "gesheft"! This was the case later, in 1890, after the first Turkish the ban was lifted and the Odessa Committee was opened with the permission of the Russian government. Jewish hungry people from all over Russia poured into Palestine, and the streets of Jaffa were filled with brokers and money-makers who thought cash in on the "idea." The question arises: what kind of "gesheft" they beckoned from under the counter? now Jewry Herzl and Nordau? One might think that the Germans' desire to The east through the Bosporus into Asia Minor raised the hopes of the Jews. They moved too to the East, choosing a stronghold in old Palestine. Concession, supplies, some cultural enterprises throughout the East will require a variety of nimble people - brokers, intermediaries, commission agents, factors. So Jewry ran under the flag of Zionism to the fruitful eastern gesheft!

Chapter 20

Therapeutic Sect

Philo describes the therapists - that they were all people of no ordinary origin and friendly disposition. Freed from all worldly worries, they leave their brothers, wives and children and run away far from their fatherland and inhabited places They are located outside cities, in gardens or secluded places, not due to misatropy, but to avoid the temptations of human society. They do not have slaves, since they consider slavery contrary to natural law: "Nature," they say, "has created us all free; injustice and greed of some people established inequality, the source of all ills, and brought the weaker under the yoke the strongest."

"Such wise men existed in many places," says Philo, "most of all they are found in Egypt, mainly in the vicinity of Alexandria." Therapists allegedly organized congresses - this monastery was located in a very favorable place, on shore of Lake Maria, on a small hill, successfully chosen both for safety and on air cleanliness.

According to Philo's description, the dwellings of the therapists were not monasteries, like western or adjacent huts; but these were just mendicant shelters monks The huts, extremely simple, lined with miserable mats, were sufficiently distant from one another so that the hermits cannot interfere with each other. IN huts they performed the most sacred rites of their religious life, read law, prophets, psalms and other holy books. Their main occupation has always been the thought of God, even in their dreams they always saw God's virtue. They prayed twice a day - at sunrise and sunset; the day was devoted to thinking about Holy Scripture, and they looked for allegories in philosophy. Therapists of that persuasion in fact, that under the literal meaning of the text there is always some hidden mysterious meaning. They composed hymns and spiritual songs to glorify God of different rhythms, who sang to a low and changing beat. All day were busy studying, and left all the needs of the body for the night. Others reached that they only ate once every three days. This life was lived for six days of the week. These For six days they did not leave their hut and did not even glance at the area lying outside it. On the seventh day they gathered in a common hut. Female therapists were also accepted into this hermitic sect; they had to keep themselves virgin and were admitted to the general meeting on the seventh day of the week - only behind a thin partition - and together with the men they united their voices in singing psalms. In the meeting, the elder stood in the middle and delivered a sermon; others sat near the walls on benches. Actually, it was not a sermon, but something more similar to a dispute; but they performed all this with exemplary humility. All night up dawn was spent in prayers, and as soon as the sun appeared, at the first rays everything They raised their hands up, standing, and thanked God for a happy morning. After praying, everything They humbly went back to their huts until another seventh day.

Chapter 21

About the Sabbatian sect in Thessaloniki

Two centuries have passed since its appearance. The founder of this sect, a native Smyrna, Sabbatai Zvi converted to Islam along with his followers. Latest generations of his adherents have always been known and are still considered Mohammedans. And so no less, they have retained something of Judaism, consider themselves Jews, and secretly conduct Jewish way of life under fear of incurring severe punishment from Mohammedan authorities, secular and spiritual, as unbelievers or apostates. The facts concerning the remnants of this sect, whose followers the Turks, despite Their Muslim appearance, called unbelievers, is quite well known. This a sect that calls itself a believer still exists in Thessaloniki. Its number extends to 1000 families, which is quite consistent with the opinion Brown, determining its number at 4000 souls. Divided into three sects, which do not particularly favor each other. The first is called "Smirli" and dates back to from Sabbatai Zevi himself. The second is "Jacobites", named after the son-in-law or, rather, brother-in-law Sabbatai Jacob Querido, who also pretended to be the messiah, but was rejected the first Sabbatians. The third is named after a certain husband who appeared in at the end of the last century, Osman Baba, whose followers revere him as the messiah. The profession of faith and customs of the Thessalonian Sabbatians are as follows:

1) There is one God and Sabbatai is His prophet. Adam, Abraham, Jacob, Moses, even Esther and so on - constitute only particles of Sabbatai's soul. That's why "Maiminim" -

believers claim that Sabbatai appeared in the world 18 times, sometimes under the name of Adam, sometimes under the name of Abraham,

etc. 2) The world was created only for "believers" alone. Muslims are meant for their security This is where the name Maiminim comes from: "There is no egg without a shell."

3) Non-Jews are called "Kelinas". (This name comes from the view Kabbalists. It is often mentioned in the Zohar for various purposes. By the name kelina, "shell," Kabbalah characterizes gross matter, as opposed to the purely spiritual forces of "sefirot"). 4) A believer should not marry a "kelin", nor a

Jewish woman, until the Jews recognize that Sabbatai was the messiah.

5) Paradise will go to believers and Jews. 5) The

souls of Kelin disappear along with the body in the underworld.

7) Jews are non-believers. But the day will come when they will know the truth, believing that Jacob, Moses, etc. are nothing more than particles of Sabbatai's soul. 8)

"As regards your rights, duties and activities, you must submit the laws of Moses."

9) "Do not be at enmity with the Jews, for they will soon become your brothers." 10)

"You will be punished if you talk about your religion with a Kelina or a Jew. The Creator will inspire the Jews. No one, however, is obliged to show them the way to heaven."

11) "Your first duty is to pass yourself off as Muslim, while internally remaining complete Jews." 12) "It is

not a crime in the eyes of God to kill a "believer" who has exposed the secrets of his faith. Hate such a traitor. Kill him, even if he turns out to be dangerous to the "believers." 13) "The Believers are obliged to submit to the government of

Islam. Muslims will to protect you, to fight because of you. Constantly assert that you are followers of Islam. Defend Islamism, pretend to accept the Koran and Turkish white clergy (Namash). But never resort to Muslim courts; Let only the laws of Moses serve as your guide in all your disputes. Have always your own demon. Remain subjects of Muslims, do not try to occupy them place".

14) God forbids believers to drink alcohol. 15) "You must bear two names: one for light, the other for heaven." 16) "You need to remember the name of the Creator twice a day."

Sabbatians usually celebrate two great

holiday: birthday and feast of the Lamb. The first, the so-called "Mishe-Berach", serves as a memory for the smirliots (Smirli) - the birthday of Sabbatai; For Jacobites - the birthday of Jacob, and for believers of the third category - the birthday Osman Baba. A week later, Sabbatai's circumcision is celebrated. The intervals between these two celebrations are dedicated to indiscriminate fun in which all sectarians participate. They gather in the evenings, chanting the greatness of the prophets of Israel; rabbis talk about Jewish history. Music and dancing are not permitted.

The second feast originates from the spotless Lamb sent Sabbatai to his followers with the order to eat it together. This is a celebration usually occurs in the spring. "The Lamb is a symbol of life, as a result of the union floors." "When you separate," Sabbatai tells them, "you will be damned." The presence of single young people at the Feast of the Lamb is prohibited.

Synagogues among believers are called "Kal". There are 5 of them, according to the number the following classes of believers: stubborn fanatics (Assiels), Levites (Levi), “faithful” in the proper sense (Natane), Kohanim (Kohanim) and free thinkers, eternal masons (Galevas).

Men and women go to prayers in white robes. Spouses do not must accompany each other. The cantor calls the faithful into a vast hall lit by green candles. Everyone remains silent. Only a voice is heard cantor, occasionally interrupted by the preacher’s cry: “Amen!” When night falls, around 6 o'clock in the afternoon, they sit down at the table in the temples. This Lambs! The cantors continue to sing their hymns. When they say "Weshem" Adonai,” then they fall silent. This is the signal for the start of the meal, in which everyone participates those present.

Outside the walls of the chapels, neither loud chants nor ringing laughter can be heard, because these gathering places are usually surrounded on all sides by residential buildings of believers. The parishioners send their white clothes in the morning, in which they dress there. It is forbidden to wear them in public, so that the kelina (non-believers) could see them in this attire. Parishioners enter and exit chapels through different doors. For this purpose, there are many exits there. Next to the refectory there is the chapel itself, where people enter at the end of the meal. Here are the men hugging. The women retire to a hall specially arranged for them, from where they also sermons are heard, just like men.

The subject of the chants is the exaltation of Sabbatai and the praise of the departed. Prohibition Mourning does not prevent the living from mourning the dead. The heirs of the deceased are obliged to for a whole week, invite his relatives, friends, neighbors, preacher, head of the community (Ab-betdin), cantors and synagogue servants to the evening meal (Samass). This evening week is called "Wadi". At the same time they sing and pray. The cemeteries of the Sabbateans in Thessaloniki are separated from the resting place professing other religions. Each of the three sects has a special place for its dead people." (Borrowed from the article by Professor G. Graetz in Voskhod.)

TREATISE III ON JEWISH FREEMASONRY

Chapter 1

Secret Jewish Societies

ABOUT 40 years ago, the World Jewish Union was formed in Paris, to which societies of other countries, that is, all secret Masonic lodges, submitted. By In its official program, this union was a completely philanthropic institution; he based his task on spreading enlightenment among the masses of Jewry all countries. The intention or goal appears to be very noble and even desirable by everyone states; however, this good goal served for the Jews only as screens, behind with which they engaged in politics on the most extensive scale. With this the structure of the union included journalists, secret servants, agents, politicians, operating day and night against Christian states in order to undermine the foundation, that is, morality, on which the most important thing is based; then, to shake faith, after which it is easy to turn all freethinkers into atheists, nihilists and anarchists. The secret Jewish union had people in the highest degree capable and knowledgeable of all countries of the world. In England, everyone was grouped Jewish youth of Russian education, where they founded their magazines promoting their common secret Kabbalistic goal. The main reason attracting Jewish youth to England, as is known, is the lack of a common military service, which Jews are very afraid of for reasons of self-preservation. None the state does not have such faithful and experienced servants as this Jewish secret world society. Indeed, what government can count on the help of such a huge number of agents, representing in their person all nationalities in the world? This union controls the press, politics, and money. affairs. From among him come diplomats and agents conducting negotiations and making treaties between Jews and other nations. For example, a deceased Montefiori and Cremieux; their places were taken by other figures - the former two members of this societies several times began to negotiate with Turkey, the Egyptian Viceroy, the Emperor of Morocco, the Romanian Prince, etc. In 1867, the World Jewish Union began to fight,

with pen and money, against Danube principalities and subsequently preached a crusade in England, France and America in order to force Romania to obey his will. But all these famous deeds mean nothing in comparison with the great trick that Judaism has thrown dust into the eyes of the whole world. Raising the French loan to a fabulous amount of 42 billion, the money king and his political allies have thrown down the gauntlet the winner is Germany. This

antagonism between the monetary power of the Jews and the physical power of Germany - completely in order. It represents the collision of two opposites principles of physical strength and interest.

What exactly is the task of this World Union and what goal does it pursue? worldwide agents? One cannot help but come to the conclusion that the mentioned brotherhoods in have some hidden purpose in their being. Without first becoming acquainted with this magical power, that is, with the Jewish brotherhoods, it is hardly possible form a completely clear understanding of the life of the Jews in general and of that secret recently organized political force. This Talmudic artificial connection binds all Jews scattered throughout the globe into one whole, strong and invincible. To clarify this secret and political task, we present

speech of one agent, in which the whole process is quite cleverly characterized, with with the help of which one can come to understand the purpose of Jewish secret alliances. Speech this was pronounced in one of the Masonic lodges by Rabbi Eiger from Frankfurt.

Chapter 2

Rabbi's political speech[1]

"Brothers! For one thousand eight hundred years the struggle of the people of Israel for omnipotence, which was promised to Abraham, but was snatched from him *by the Cross.*

Trampled and despised by enemies, under pain of death, humiliation and violence of various kinds, the people of Israel were not, however, subjected to destruction. If he is scattered around the whole earth, then, therefore, the whole earth should belong to him.

Our scientists have been carrying out the sacred work for hundreds of years with unshakable tirelessness. struggle; our people are continually rising in the midst of their fall. His power is growing and is expanding. We belong to that earthly god, whom with such disgust and Aaron cast us with sorrow in the desert... that golden idol, to which now everything worshiped and adored by all.

When earthly gold becomes our exclusive property, power will pass into our hands, and then the promise given to Abraham will be fulfilled.

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[1] Said in Prague at the old cemetery - there is a congress of the 12 tribes Israelis in each century from 12 European provinces. This speech was published as a separate brochure in Warsaw and discussed in many Russian magazines and newspapers.

... Gold! - it is omnipotence on earth, it is strength, joy, reward. Here the secret of Kabbalah... this is the most basic science about the spirit that rules the world... this is all future!

Eighteen centuries belonged to our enemies; but the next ones will be ours belong!

We can rightly be proud that what we are striving for is already very close - and our future is secured... ...For,

fortunately, those dark and sad days have passed when the Jews were persecuted... The progress of civilizations in Christian nations serves us the most the best defensive shield, and does not interfere with our aspirations in any way.

Let us only consider and carefully analyze the material means, which may have the Jewish generation. In Paris, London, Vienna, Hamburg, Naples, Rome, Amsterdam, all the Rothschilds and many other big cities in Europe Jews own several billion francs; moreover, in any more or in less significant areas there are also Jews who hold in their hands turnover, money, crafts, trade and agriculture of the area and nearby surroundings.

Currently, all ruling kings, kings and princes are deeply in debt to maintain huge armies. The exchange regulates these debts; if we master exchange, then we will get much closer to power in the state. Therefore it is necessary to facilitate loans for the government in order to keep it in its hands more and more tightly. Behind the capital we provide must, as far as possible, be taken as collateral in iron roads, tax administration, forests, factories and all kinds of rents. Land

ownership always remains, so to speak, an iron lasting asset in every country. It follows that it is necessary, as far as possible, to acquire landed property, and the more we are able to influence the division of large estates, the easier they will fall into our hands.

Under the pretext of alleviating the poor classes, the full burden of state and worldly taxes should be dumped on the farmers. As soon as we own the land, all the labor of Christian workers will provide us with unusually profitable incomes. Labor was and is a slave

to speculation; exploitation of labor and hence the ensuing influence are servants of the mind... Who can dispute that Jews do not have intelligence, dexterity and cunning?

Our people are proud, prone to unbridled arrogance and love luxury. Where the light is there and shadow; It is not without reason that God has endowed us, his chosen people, with the quickness of mind, the cunning of a fox, the eye of a falcon, the memory of a dog, the industriousness of an ant, the comradeship and solidarity of a beaver. We were in Babylonian captivity, and yet we have now become powerful. Our temple fell, but we raised thousands of others temples. For one thousand eight hundred years we were in slavery, and today we have outgrown everything those peoples who despised us. They say

that many Jews are being baptized. This does not harm our business at all. *The baptized will be our helpers* and the steps along which we will enter newly discovered paths, still unknown to us at the present time, for those who have just been baptized always hold on to us and, despite external baptism, their spirit and image thoughts remain forever Jewish. The time will come,

no more than a hundred years from now, when non-Jews will convert to Christian faith, and Christians will strive to become Jews, and then Israel will push them away with contempt.

The natural enemy of the Jews is the Christian Church, so we must try with all our might to introduce freethinking, skepticism, disbelief, and schism into it;

should stir up all sorts of quarrels and quarrels between different Christian sects. In logical sequence, let's start with the priests, declare open war, surrounding them with suspicion and ridicule, diligently monitoring and opening scandals their private life.

The greatest enemy of the Church has always been education arising from spread of public schools: we must try to gain influence on the youth. The progress of civilization entails the equalization of the rights of all religions, and this, of course, is enough to erase spiritual sciences from Christian school programs. Jews will be able to occupy teaching chairs in all Christian schools and educational institutions.

It will follow from this that religious education will have to be limited to outside of home education; and how can there not be enough time for this in a long time? parts of Christian families, it is natural that the religious spirit will gradually become fall and finally disappear completely. Deprivation of the Church of land ownership What will happen is that in a short time these properties, as belonging to governments, will pass into our hands for loans, which we will, of course, not cease to refuse. All these the circumstances together will serve in our favor and for the increase in power we strive for. Any trade combined with speculation and the

benefits arising from it, should not leave our hands, for this is, so to speak, the innate right of the Jews. First of all, we must master the trade in alcohol, oil, bread and wool, and then agriculture and all agriculture will be in our hands. We can do it deliver bread always and to everyone; but if any discontent arose among the people arising from high prices and resulting poverty, we would very much we can easily blame it on the governments and cause some kind of disorder, since every revolution, every upheaval contributes to an increase in our capital and bring us closer to the once designated goal. All

government positions should be available to us; and only only we will get them - the dexterity and ingratiation of Jewish factors of various classes and types will help us get to where the influence and the present really are power. It goes without saying that we are talking only about positions that inseparable from honors, power, privileges and the resulting profits, so as those duties for the fulfillment of which knowledge and labor are necessary and which provide a moderate reward and can fall to the share of Christians. Law is very important to us. Advocacy is a big step forward because this is a specialty leading to the highest levels of career, more everything goes hand in hand with the cunning and resourcefulness that was instilled in us with childhood and were considered a virtue, and which can help us so much in achieving power and influence over our natural, mortal enemies... Christians. And

why couldn't Jews be ministers of public education, when already how many times have you held the post of minister of state property? Jews should be everywhere equally become legislators in order to destroy the rights of the goyim (infidels sinners) harming the children of Israel. For our part, we remain faithful forever the laws commanded to us by our fathers, that is, we preserve the inexorable hatred for the enemies and enemies of Israel... for Christians.

However, we now no longer require laws for our protection, because they With the so-called progress of civilization, civilizations have already been established throughout almost all of Europe. IN At the present moment we should try to obtain more rights that would be useful exclusively to our people, for example, the lenient law on bankruptcy, approved with a humane purpose, would become a real gold ore more abundant than the inexhaustible mines of California.

Jews should become the leaders of all speculative societies, without, however, risking no danger arising from violation of the laws of the country, which, thanks to their dexterity, they must skilfully circumvent. To do this, they should engage only such sciences that go hand in hand with the innate cunning and resourcefulness, and which for this reason may be more useful to them. It is most convenient for Jews to choose law, medicine, music and various economic sciences as their specialty, because these specialties are inseparably associated with speculation. As for the arts, Jews will always find various ways to give a good reception to a debutant, even if he is very mediocre; they will be able to surround him, to a certain extent, with an aura of illusory glory and encouragement. Of the

sciences, medicine and political economy belong to our tribe. The most cherished family secrets are always available to the Doctor of Medicine... In his hands the lives of our enemies. Jurisprudence has already been said... With the help of political economy, it is very easy to create confusion in the minds of the uninitiated and imagine white black, and black - white. We

must encourage Christians to change their marriage rituals a simple contract before a civil official, for then their wives and daughters They will rush to our camp, where they will be attracted by gold.

If gold is the first powerful force of this world, then the second is probably press; but what can it mean without the participation of the first? Therefore everything the above principles, advice and plans will only be carried out when the press is subject to us. Because of this, Jews are obliged and must in every country to seize control, the daily press into our own hands... We are

cunning, dexterous and have money: it follows from this, through all sorts of political magazines to form and guide public opinion exclusively in accordance with our species: we need to criticize works, the stage and gain influence over our society or the proletariat. By following

this path step by step, we will push Christians away from all influence and Let us dictate to the world everything that it must believe in, that it must despise and curse. Let us repeat the sorrowful

cry of Israel and the complaint of the oppression which is so We have been crushed for a long time!.. Then our enemies will come out one by one, reproaching us our aspirations: but the stupid and dark crowds will be on our side. We, holding the press in our hands, will be able to turn truth into wrong, dishonor elevate to real virtue, shake the hitherto inviolable system family and break its members into separate parts... We are omnipotent then to eradicate everything that our enemies have believed in until now... we will be able to destroy credit, inflame passions, impose glory or plunge into the abyss of dishonor anyone and anything let us want!.. Let all this remain imprinted in the memory of every Israeli!.. Our power will

develop into a gigantic tree, the branches of which will be: happiness, wealth, power and luxury; contentment will be our reward for misfortune, danger and contempt which have been our lot for eighteen centuries. Therefore,

every Israeli must help another. Just one will step forward, let him drag the others along with him; if his foot slips, let everyone run to his aid. If any of our people are attracted to Christian court for violating the laws of the country where the offender lives, then others Jews must help him, but only if the accused has acted according to the laws governing the people of Israel.

Our people are conservative: they protect and preserve religious rituals and statutes from the earliest times of their origin. He stands strong for routine; but in our In fact, you need to try not only to take part, but even to give direction reforms that are next in line are: improving the financial situation of workers and poor classes. Therefore, we must take part in this movement; But only externally, but in reality they must strive to give direction to the whole flow these reforms are in accordance with our tasks and goals.

The masses, stupid and blind, always voluntarily allow themselves to be led screamers... And who is better and louder than a Jew at bawling and blinding with nonsense? Therefore, ours have primacy in the press and in the courts of all Christian cities.

The more circles and meetings, the more reasons for displeasure and reluctance to work: from here the impoverishment of peoples and their subjugation must certainly follow the power of those who own money or means for the improvement of the proletariat. All sorts of things a movement aimed at change enriches us and destroys small holdings that must sink into debt. The fragility of our foundations elevates our influence and power, and therefore one should contribute to any displeasure and hence the resulting shocks, because they contribute to an increase in our wealth and bring closer the moment of achieving our only goal... that is, dominance and dominance on earth."

Chapter 3

Jewish Synod in Leipzig

June 29, 1869, when the head of the Catholic world convened an ecumenical cathedral, the first Jewish cathedral opened in Leipzig under the name of the Jewish Synod. It met for several days, chaired by Professor Lazarus - from Berlin, and two vice-chairmen: Rabbi Zeiger - from Frankfurt and Cavalier Joseph Wertheimer - from Vienna.

This council was attended by representatives of Germany, Russia, Turkey, Austria, England, France, the Netherlands, etc.; it was divided into two large ones parties - reformers and true believers. The

epigraph to it was the following words, which are extracted from proposal made by Dr. Philippson of Banlier, approved by the great Belgian Rabbi Astruc and adopted unanimously by the council:

“The Synod recognizes that the development and implementation of modern rules represent the surest guarantee of the present and future Jewry, energetic and a living condition for the expansion and development of Judaism.” Thus, modern rules in politics and science, rules of revolutionary and Masonic freethinking approved by the National Jewish Union and Grand Rabbi Astruc. If a Jew, even renouncing

his law, maintains and jealously supports the banner of his religion, the last refuge of his nationality; if he He stretches out his hand prematurely against the world; if he continues to believe - what about you? confirm its main organs - in the future messianic era, which will elevate him to the level of a ruling people and ruler of nations: then we It is extremely interesting and important to know the means by which Jews among Christians nationalities can influence the course of affairs and the preservation of social order in Europe, partly still based on the ancient and firm beliefs of former times.

We learn that the Jews maintain their desires and hopes thanks to that the strength that comes from their ability to assemble disparate members of their family a separate state within a state; the help that secret societies give them from followers of all faiths; thanks to their dominion over societies and even

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whole nations, where the secret movers are the influential persons of the Jewish origin. The inimitable art of the Jews in making these societies work in your benefit; the ever-increasing wealth of wealth; congenital and the characteristic dexterity with which they rob gold from other nations; omnipotence delivered by this gold to excite and move the public opinion; amazing flexibility of abilities, unyielding will; unshakable constancy of thoughts and, finally, the strange and wonderful advantage of physical nature, making Jews the only people capable of enduring with impunity the most opposite climates, to create a homeland for himself on every soil, and from it developed the only example of a person who, without exaggeration, can to be called a cosmopolitan, or a global citizen - all this contributes to maintaining in Jews their cherished hopes and desires.

Nowadays, the spirit irresistibly and secretly penetrates into the education of our children: so-called liberal people; the spirit of those instigators and flatterers of the revolution who self-proclaimedly call themselves priests of the seal, serving at the same time as obedient instruments or mediocre leaders of secret societies headed by a Jew! If, as the organs of the revolution repeat, a person must be a cosmopolitan, and the tribes that make up separate breeds must eventually unite into one family, into one world republic: then the indisputable conclusion follows that these people will certainly be subject to the Jews over time. Of all the nations, only the Jewish can consider every country of the world to be theirs. homeland, and only one, living among peoples alien to him, remains true to himself, representing in this regard an exceptional example: therefore, only he alone able to gather its members from different ends of the earth and unite them in one common meeting. Thus, only he alone can represent all peoples, all dialects, all interests, all nationalities and lands. As a representative of the whole world, in In this sense, the Jewish nation constitutes a network, as it were, which it hopes will eventually entangle all humanity alien to it.

Under the mysterious influence of the synagogue, the Jewish people saved themselves from storms that threatened to drown him in the ever-turbulent depths of the sea of life. Shaken by the eternal movement, the Jew always found support in it among peoples irritated against his fanaticism and national customs. Persecuted for eighteen centuries by hatred and contempt, scattered across the face of the earth, the Jews finally, as if involuntarily, united into a huge friendly society, the secret of which was kept for their own protection and for fulfillment of the hopes instilled in them by religion. So, among the hating nations, the Jews loudly mourn their apparent weakness which caused their dispersion, and at the same time cover the globe the family of his brothers, a sacred union, each member of which is the helper of his comrade and, in turn, is supported by all. This union is like that huge polyp, which in the depths of the seas spreads countless tentacles, oscillates and feeds on the eternal movement of the will. This organization of Jewry settled down, so to speak, by itself; it always existed and seemed sufficient until until the weakening of religious ties entailed a weakening of the connection in Jewish nationality. This decline attracted the serious attention of Jewish leaders and forced them take measures to replace the natural organization of Jewry with an artificial one. Main the means for this purpose were societies organized along new principles, corresponding to the spirit of new times and modern politics.”

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Chapter 4

Jewish Secret Union

One of these societies organized itself under the name of the Jewish Union, on whose insidious plans we have already had occasion to indicate.

At first glance, this institution seems like an unnecessary repetition. But its strength is that, open to dreamers, defectors and denigrators of all religions, it prepares and completes the unification of all foreign elements, and at the same time time represents a frame infinitely extensible for all possible combinations. It helps Jewish progressives disguised as political and religious liberalism, to subjugate the gullible masses and, under the pretext of serving public interests, to put Jewish leaders at their head.

Finally, it unites Jews with those Christians from birth who unconsciously become allies and slaves of Jewry, and teaches them to sympathize sympathies and hatreds of those people whose name was previously an expression for them supreme contempt. The whole mass of these people of various shades and conditions, supported in antisocial prejudices, indifferent to all beliefs or secrets hostile to Christianity, turns to Freemasonry, the main modern secret societies, which is a huge partnership. His real bosses are barely known to a tiny number of those initiated into secret societies and who are in close connections with the supreme Jewish Kabbalists. However, they should not be confused with funeral leaders. So, this is the selected grain of society, these are its true leaders, known to only a few members, and then usually only by nickname, for example, Nubius and Jew Pikolo-Tiger, acts in secret dependence on Jewish Kabbalists.

This phenomenon occurs due to strict silence, which is forced their terrible oaths and threats, and also thanks to the majority of the Jewish members in Supreme Council All secret societies are just a type of Jewish institutions in disguise Christianity; that one thought guides them - we were convinced of this even before the correspondence of Nubius and Pikolo-Tiger was opened - for all their work, all their activity have the sole purpose of disseminating ideas and facts tending to undermine the teachings of Christ in Christian societies.

All their efforts lead to the triumph of the idea of Jewry, proclaimed by the Jews themselves under the name of modern rules, the consequence of which will be that era the messiah they had always hoped for.

The characteristic pliability of members of secret societies allows them to appear everything, anything; the flexibility and vicissitudes of their teaching are incomprehensible; they can in one and at the same time extol Christianity and blaspheme, as the subject of their irreconcilable hatred. Members of secret societies have Christian names and infiltrate public environments to achieve their secret political goals. Deceived these venerable names, entire masses are carried away by such false philanthropic kind. The oversight of some members who dared to rip off herself a mask in the confidence of imminent triumph, discovered their secret, and she already announced by Parisian literature, from there we borrow this information, on the basis which, as well as those obtained by us personally, we speak affirmatively about the state and the power of secret societies, where Jews are at the head of entire masses called Society of New Freemasonry.

Chapter 5

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Masonic Jewish Societies

From Russia, a Jewish traveler writes the following to the Voskhod newspaper: “Having become acquainted with the external life of the Cairo Ashkenazim (sectarian Jews), I became to look for whether there were any societies - manifestations of spiritual aspirations - and, of course, found a union called "Maimonides Loge", which is a separation unknown society "Bnei Brith", as is known, founded in New York already a long time ago, namely in 1842. The goal is to raise morality, spiritual development, brotherhood, love between members, etc. For about 40 years the society kept within close bounds, but in 1881 it was decided to begin intensive propaganda and the founding of branches in Europe. The society was particularly successful in Germany, where many people joined it prominent personalities and many branches were founded. From here they spread clubs in Austria and in other cities. The Order of Bnei Brith, in all likelihood, faces a brilliant, perhaps historic, future. Suffice it to remember that since 1881, up to 400 branches with 40,000 members have been founded. Society has its own newspaper "Menorah", which is published in New York in English and German and sent out in huge numbers of copies. Every five years in New York there are general meetings of representatives of the main lodges, and small lodges connect with each other and when thousands of members are acquired, they form one - the main one I'm lying down. All lodges enjoy complete independence from the main administration, according to dispose of their money at their own discretion and are obliged only annually send detailed reports on your activities, which are printed for public information in Menorah. Each department, in addition to the general name "Unabbangiger Orden Bnei Brith", called itself "Maimonides Loge", no name Maimonides, who at one time is said to have lived in Cairo. The base is the gel of the local department was Sigismund Simmel, who in 1887, on his way to Palestine, visited Cairo. Each member of the society contributes 2 S francs per month. About two years ago Headquarters in New York invited its branches to send more each member one franc, - for the benefit of two schools in Jerusalem: Dr. Herzberg School and the Alliance School, of which he is the director Nissim Behar. I don’t know about other branches, but the Cairo one carefully sends its Part. The local branch manages all other money according to at your own discretion. The establishment of Jewish schools in the East is a matter of great importance".

Chapter 6

The efforts of the Jewish Union to educate the Jews

“ONLY after becoming acquainted with the state of affairs here, do you begin to fully to realize their absolute necessity and the significance of that enhanced planting Jewish schools in the East, to which he so persistently devotes himself to the best of his ability Parisian "Alliance Israelite Universelle". Missionaries (Christian) although they spent huge money during the entire period of disorderly emigration from Russia, nothing with They couldn’t do it as adults and during the entire 8-9 years they had one or two crosses.”

In the same Jewish magazine cited above they write from the city of Kovny: “Recent the past of our Talmud Torah (school), when it was in its most miserable state, is still so fresh in our memory that one cannot help but rejoice at the change that has recently occurred in the fate of this institution; yes and in classes progress is noticed with the removal of the previous head and with the entry of the Talmud Torah “under the jurisdiction of the educational department.” Therefore, there is no need for assistance in Russia “Masonic Maimonides Lodges”, since it turns out that the Jewish school is best The Talmud is under the jurisdiction of the Vilna Educational District Trusteeship. In general in this region

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Catholics, Lutherans, Calvinists and Mohammedans do not have their own households primary schools, and everyone is obliged to send their children to a government school and start learning with the Russian alphabet. Only Jews with their innate ability in a roundabout way they managed to defend the fact that there are still Jewish cheders (schools) with their Old Testament melameds, which fantasize Jewish children according to the old books, uncensored. It

is necessary to eliminate the influence of the “World Jewish Union” on the lives of Jews through the closure of the department of this union in Russia, operating under the name “Society dissemination of education among Jews in Russia."

"Society for the Propagation of Education among Jews", which met at its origin, warm sympathy between Russians should exclusively to provide assistance to Jews seeking enlightenment, i.e., wishing to receive an education, of course, Russian, and to spread Russian literacy among Jews, is, in essence, a national Jewish body, which, while currently leading

the time of life of Russian Jews in general and standing at the head of all their institutions is department of the famous "World Jewish Union". For a fellow

believer, as you know, Jewish institutions always remain dark and inaccessible. Judge the activities of these institutions by their charters, especially if these statutes are approved by the co-religion authorities, or according to official reports that are published or delivered to local institutions, it would be wrong. Here, under the legal label, contraband is almost always hidden. Phenomenon this constitutes the natural fruit of the religious and historical life of the Jews, beginning since their return from Babylon. Since that time, Jews have always had the scroll of the Pentateuch, into which the eye of a Gentile could look, contained the Megilot setorim" (secret scrolls)[1]; next to journals, lists, reports, estimates, revision tales with which Jews deliver official documents to the authorities of other faiths information about yourself and in which Jewish life is depicted as it should have, at the request of Jewish representation, there are other lists and catalities books, as you know, are more afraid of light, publicity, and especially of other faiths than fire eyes, but representing Jewish life in its natural form. In a word, ambiguity constitutes a typical feature of all Jewish institutions, and is what distinguishes "World Jewish Union" with spread throughout the world, openly or secretly its subordinate departments[2] .

The “World Jewish Union” takes under its, so to speak, state guardianship of Jews all over the world, and Jews in Russia, where there are more of them than in all states of the world as a whole are not removed from the care of this world body.

The intervention of the “World Union” in the case of the Minsk Jew Beard, who arson in 1864 was sentenced to death by a local military court; correspondence between the Union and the Russian envoy in Paris in 1868 on the occasion of the conversion of a Jewish woman to the Orthodox faith; initiation by the World Union through gr. Beaconsfield and Saint-Hilaire at the Berlin Congress in 1878, the question of granting Jews in Russia and in Romania equality; finally, the bold presentation of this Union to our government regarding the present unrest in the South, which has caused energetic a response note from the official “Agence Generale Russe” - all these are facts proving that the Union does not exclude Russian Jews from its political tutelage.

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[1] *From these secret scrolls the current Talmud was compiled.*

[2] *But let us note: the “World Union” is also only official, explicit the organ of the real center of the Jewish state, a center kept in deep secret.*

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The emergence of Jewish world unions dates back to modern times. AND No wonder the peoples were alarmed and allowed the Jews to deceive themselves and under the guise the notorious equality of rights opened up for them full scope for destructive work. Not only Germany, Austria, Hungary and Romania, but even countries like France and Belgium felt the weight of the Jewish yoke imposed on them under the guise of this equality. In the press and on the stock exchange the Jew already reigns; in parliaments he also gives feel strongly. "Alliance" is currently even according to its public reports has about 50 thousand members with an annual contribution of over a million francs. If we take into account that “Alliance” grouped together all the influential and richest representatives of Jewry, then we will understand what a huge force this international hotbed of Jewish conspiracy against Christian civilization and Christian peoples.

SECTION 4. DOGMATIC

TREATISE 1 THE TEACHING OF THE KABBALISTS ABOUT JEHOVAH

Chapter 1

The names of Jehovah and the names of the parts of his body

"Adinoi" is the highest term for Jehovah; "Shadai" - second his name; "Shekinah" - the life-giving Spirit of God; but we will use the name “Jehovah” is more common and understandable. Jehovah, according to teaching Kabbalists, rules the universe through *Elohim,* just as the sun shines through the case. With the coming of the Messiah, Elohim and the solar case will be destroyed, and then the sun's rays will burn the sinners of the Jews, serving at the same time a strengthening agent for Jewish righteous people - rabbis and tzaddikim. By teachings of the Kabbalists, every devout Jew comes into contact with Adinay with all parts of your body. The personality of Adinoy is outlined by the Zogarists in the most rough material paints. The head of Adinoy is called - *resh,* the mouth - *malkhes,* the heart - *bino,* the right hand - *hessed,* the left - *gviro,* the space from the hands to the knees - *shiferes,* the knees - *netzach vi-goyd,* the genitals - *isod* or *osbrishkoydes.*

Thus materialized by Adina, he is in intercourse with his Kneses-Isruels, that is, the faithful, through the Bible and through isod, or osbrishkoydesa, for he himself gives birth to tzaddikim (in Hebrew *isishen).*

The essence undivided from Jehovah consists of ten luminaries (eser sfiros eyres), in which His will is manifested, creating gradually (gishtantelos), one after others, four worlds: the world of ideas (atsilos), the world of creativity (beriya), the world of images (etsiro) and the material world (aslya). With all these luminaries and worlds, the Supreme Being is the beginning of all beginnings.

It is known that ancient philosophers, delving into the development of the topic they created on the question: how from God is one, omnipresent, infinite in space and in time, beginningless and infinite, the material and limited world came into being - they finally came to the point that they forbade any judgment “malemalo, malemalo, malefonim, uma-leochor,” that is, thinking about how to cognize God in his eternal existence above the heavens and below the globe, which was before the creation of the world and what will happen at the end of it.

The oldest Talmudic teacher, Rabbi Meir, holds a remarkable view to strengthen the people in suffering. According to Rabbi Meir, it is quite clear formulated, Jehovah suffers in man himself: “The suffering of people is Jehovah's suffering." Jehovah cannot in any human era redeem human suffering, and as long as man on earth remains a victim of suffering, until then Jehovah will suffer together with man, will suffer for him. Jehovah can never be separated from a person, as from his own image and likeness, and shares with him his fate. This principle differs from the teaching of Moses, according to which Jehovah is a force that equalizes people among themselves in personal and material benefits. According to the law of Moses, all Jews are slaves of Jehovah, the whole earth belongs to the Lord, and from here - complete equality of people among themselves. Jehovah of the prophets goes further, makes the first an attempt to bring people closer to themselves, turning them from the form of religion to reality its content. Rabbi Meir goes even further: he brings equality to the union of man with Jehovah, and if the suffering of many is half the consolation, how much consolation should become complete with the conviction that the person himself is suffering Jehovah! Jehovah, thus, according to Rabbi Meir, leads man on the path suffering, but does not leave him alone on this difficult path: he suffers with him and will suffer until he leads a person onto a bright path, where there will be no grief, no torment, when people realize that it is necessary to free them from suffering is its prototype, its original likeness. Such a

view could only have been developed in the era of inhumane suffering of the Jews, in the era of Hadrian’s edicts, and the teacher could not give his people better consolation than to say that God also suffers with them. Thanks to his extraordinary energy and activity, which was distinguished by its practical meaning, Rabbi Meir emerged victorious in the most difficult era of Jewish history, during the era of renaissance and the clash of the most various views, and under these exceptional conditions he managed to prepare quite solid ground for the further development and tight consolidation of Judaism. The Talmud says:

“The day consists of 12 hours; during the first three hours God sits and studies the law; during the other three hours God provides; in the next in these three hours God revives the entire universe, and in the last three hours he sits and amuses himself with Leviathan, the king of fish; at night, adds Rabbi Menachem, “God studies the Talmud." (Pen-tat. 79, 3, p. 17. Targum Kant. 5, 10 is exactly the same).

"Zohar" - a book of Kabbalists - talks about the names of God and His ten properties in very crude materialism. Today's smartest Talmud rabbis for softening of Talmudic nonsense began to approach the Mosaic teaching about Jehovah, i.e. God, and even included in Gurevich’s new prayer book that they are considered dogmas of faith 13 symbols of “I believe” put forward by Maimonides, at the head of which is the absolute incorruptibility of God. Every Jew repeats the words daily: “I believe full faith that the Creator is not a body and that He is not subject to any accidents bodies." But as for the Talmud, in many places there are very strange and ridiculous judgments and expressions about God, completely contrary to the teaching of the

Mosaic Law. Many Talmudic philosophers, each in his own way slyly philosophizing, contradict not only one another, but - most importantly - as if in desecration of Moses law, so that in ridiculous contradictions they show their complete intellect interference.

Saadia Gaon (the highest spiritual degree - Gaon) in his work “Emunod ve-Deot” recognizes as devoid of any foundation the well-known Talmudic saying that “it is better not to be born than to be interested in four things: what is above us and under us, and by what was before us and will be after us.” IN

In his first writings, Saadia understands the connection between religion and philosophy too formally. Thus, in the polemical works he wrote against the Karaites, he tries to prove that the ten biblical commandments coincide with the ten logical Aristotle's categories. In his later work, which constitutes a commentary on the "Book of Creation", Saadiah, obviously under the strong influence of the commented book leans towards pantheism: he argues that the omnipresence of God must be understood in the sense of the inherent vitality of the universe and the underlying consciousness;

that all substances are permeated with ether, through which the Divinity communicates life and movement to the whole world; Talmudic expressions "Greatness of God", "Shekinah" and the life-giving Spirit of God - the Books of creation - mean, according to Saadia, the same ethereal environment that fills the world, constituting a mediocre link between him and the Divine. This is the wisdom of rabbinical philosophy! All philosophers Kabbalists, Talmudists and rabbinical commentators regarding the goyim (Christians) - the enemies of God - in full agreement and unanimously teach about their extermination without mercy - of course, in a secret way, and not openly yet; this is evident from the cases ritual murders of Christians: all for one and one for all.

Chapter 2

The Size of All Jehovah's Members

For the Jewish sages of Kabbalists (Hasidim), everything is the other way around: what for others peoples are difficult to understand, with them everything is comprehensible. For example, according to the teachings of the tzaddikim, in the book "Razul", which the angel handed to the first person, this is how the measure is determined Shikhin, or Adinoy: "Nemael said that Methotron, the Grand Duke of the witness, told him: "I convey the testimony of Adinoy himself, the God of Israel, living and constant God, that sitting on the seat of His dominion, He occupies upward one hundred eighteen glad ten thousand miles, and from the seat of his dominion down a hundred and eighteen times ten thousand miles. Therefore He is called the great, strong God and strong." Later in the same book the measure of Jehovah is defined in even more detail. Rabbi Ismael says that "he saw the King of kings sitting on a high throne and exalted: before him stood princes on his right and left. Then the angel, the prince justice, who is called Methotron, said to me: "Listening, I will tell you the measure Saint of Israel, hidden from all creatures: from the sole to the shin a thousand times ten thousand and five hundred miles; from his shins to his knees ninety times ten thousand, a thousand miles and four miles. From the knees to the torso of Adinoy twelve times ten thousand and thousand four miles; from the torso to the neck twenty-four thousand times ten thousand miles. The height of his neck is three hundred thousand times ten thousand and eight miles. The pupils of his eyes eleven thousand five hundred miles each in diameter. His right hand is twenty-two times ten thousand and two miles long; the left one is the same length. From his right shoulder to left six hundred thousand times ten thousand miles. The fingers on his hands, all together, are twelve thousand times ten thousand miles. His beard is eleven thousand five hundred miles long; the crown on his head is sixty times ten thousand miles." "Who knows this measure our Creator," says Ismael to his disciples, "he will be the son of the future world." Rabbi Akiva adds to this that the angels who serve Jehovah send their service at a respectful distance from Him thirty-six thousand times ten thousand miles".[1]

It's hard to imagine what kind of imagination was needed to make all this happen. substantiate in Holy Scripture. But the Kabbalists are confident that they do not deviate one step from law and prophets. The main source from which they derived this strange personification and measurement of the Divine, served by the words of the prophet Isaiah: "Heaven is the throne Mine, the earth is my footstool."[2] If the earth or the world is the footstool of Jehovah, conclude Kabbalists, then the sole of his foot should fall exactly on this stand. For To clarify these phrases, we present two verses of the familiar psalm: "Dixit Dominus Domino meo, - Sede a dixtris meis; Donee ponan inimicos tuos, - scabellum pedum tuorum." Kabbalists, based on various similar expressions in the psalms and in the Bible, make geographical and geometric measurements and draw a positive conclusion; then all this is elevated to sacred dogma for the ignorant and fanatical

his crowd.

Following the fantasy, or hallucination of the Kabbalists, if one defines the width and the longitude of the globe, then this would mean determining the width and length of Jehovah's foot. Further, just as the earth is equal to God's foot, so the sky is equal to God's span, because The prophet says: "He measures the heavens with a span." 3 This Divine span can also embrace the entire earthly world from edge to edge, because the prophet adds: "He defines the world in a span." Thus, the heavens and the heavens of heavens are equal to His earth. A the distance between heaven and earth is equal to the height of the degree of Jehovah. Proportional with With these basic principles, the Kabbalists, from the figures we showed, added up the entire the imaginary figure of Jehovah, although not entirely proportionate. *1*

Otiotravi Akiva, sheet 16, ch. 3. 2 Isaiah
66.1. 3 Isaiah
40,42.

Chapter 3
The Distance of Angels from Jehovah

The space or distance from Jehovah of the serving angels is based on the second verse of the sixth chapter of the prophet Isaiah: "Seraphim stand before Him." The last words, in Hebrew *memmal-lyo,* added together in Kabbalistic arithmetic give thirty-six thousand miles. However, only Akiva makes such an account; other Talmudic teachers to define the space defining Jehovah and his ministers, take one Hebrew word - "lyo", which means thirty-six miles. As for the unit itself adopted in these calculations, or the Divine miles, then this mile is equal to a million divine cubits, and each cubit contains four divine spans; the divine span is equal to space land. Thus, the unit is the space of the earth, multiplied by four a million times'. Defined by such extremely material features the divine physiognomy and appearance of Jehovah, the Talmud also defines his activities. Thus, according to the teachings of the Talmudists, at night Jehovah studies the Talmud, choosing to read the most elevated places from it and inviting to these, so to speak, literary nights to the participation of angels as their closest servants. In these studies with Jehovah Asmodeus, the king of devils, also participates, ascending to heaven daily to study Talmud2 . In addition, Jehovah was previously devoted to other, more playful activities with which he amused himself among his creatures. *1 Proceedings Kyiv.*

D. Academy, 1872, art. village Olesnitsky. 2 Tract. Gitin, L. 68.

According to the teachings of the Talmud, rabbis of all centuries have before God and the world have the same meaning. Therefore, even in our time there is Jewish teaching that the words of some rabbis have the meaning of words Divine. The great Rabbi Menachem (1200 A.D.) teaches that "God commands seek the advice of rabbis on earth if any dispute arises in heaven regarding the law." A Hebrew book from 1590 says: "You must know that the words of the rabbis are more important than the prophets" (Pentat. 28,1.129, p. 3; Laphtuph, t. 121).

One of the divine activities was dancing, and the Talmud testifies that Once upon a time, after the creation of man, Jehovah was the first to begin a dance with Eve, as soon as he bestowed her with all the perfections and braided her hair in braids .

Chapter 4
Jehovah's Practices

In the treatise of Bova Maecius, l. 86, p. 1, speaks rather cheekily about scientific classes at the "Heavenly Academy" presided over by Jehovah. Once there they studied the book of Leviticus, and we were talking about the following verse (XIII, 4): “And if on the skin of a sick person there is white a spot that does not appear to be embedded in the skin and is not covered with whitened hair, then The priest must lock up such a sick person for 7 days.” The question is: what is this Is the patient clean or not clean? Jehovah says: not clean. Academicians say the opposite, stand firmly on their ground and do not give in. Then one of the angels is given the order: “Bring the soul of Rabba bar Nahman, the most learned and eloquent of rabbis." The angel found Rabba immersed in his Talmudic studies and could not thus, take away his soul. He comes back and tells what he saw. AND The one who sent said to Him: Hide not far from Rabba, set in motion at help the trees around him with a strong wind, and when he is distracted from the book, take possession of his soul.” The angel followed the command of the Lord and brought the soul of Rabba. AND so the soul cried out: “Clean, Clean!" - contrary to the opinion of the Lord. Lord then admitted himself defeated... It goes on to say that when Rabba bar-Nachmani died, a terrible hurricane arose that threatened to destroy the world. This is what I wanted Rabba ascend to heaven. Then one Arab asked: “What does this mean?” and they answered him: “Ben Nachmani ascends to heaven.” The Arab began to reproach the Lord with the words: “You created Ben Nachmani, and You took away his spirit: why on earth would you destroy the world?” Then the wind died down. *1 Tract. Berakhod, L. 61.*

Talmudic haggadah, adhering to simple folk beliefs and concepts regarding the afterlife, expressed the folk concept of physical character of the afterlife judgment in a parable often cited by rabbinical authorities to characteristics of a posthumous trial. According to the teachings of Jewish belief, Jehovah is the creator of the whole world, in fact. "Berakhot" (l. 37, p. 1), there are expressions regarding Jehovah “through His word everything happened." Jehovah is the source of life and resurrection. Rabbi Jochanan says that three keys are in the hand of the saint, which are not transferred to the hands of an angel, namely: the key of rain, the key of life and the key of the resurrection of the dead (tract. “Taanit”, l. 2, pp. 1-2). Although in the Talmud Jehovah is considered the creator of the world and everything that exists in it, however along with the creative Jehovah, another principle, hostile, is also allowed divine plan. To the tract. “Chagiga” (l. 12-1) Rabbi Judah on behalf of the Rab says: when the Holy One, blessed be he, created the world, it, that is, the world, expanded and developed like two skeins of warp, until the Holy One, be his name blessedly, I didn’t shout at him and didn’t stop him.” There's a slave there. Resh Lakish says: “When the Holy One, blessed be his name, created the sea, it expanded and developed until the Saint, blessed be his name, cried out on him". Here the resistance of the material world to the Creator is clearly allowed. In the Talmud The idea that Jehovah is the creator of matter itself is not clearly expressed. Creation Jehovah is here presented as the work of an architect, and not as a creator out of nothing.

The schools of Shammai and Hillel do not agree with each other: the first taught that before the heavens were created, and then the earth; the second taught that the earth was created first, and then the sky (tract. “Chagiga”, l. 12-1).

“Antoninus (Roman Emperor) once turned to R. Yehuda Gannasi (head of Jerusalem Academy) with the following question: “After all, body and soul can get rid of all judgment (not heaven). The body can say: “I have not sinned at all, but only the soul sinned, for from the day it left me, I have been lying like a dumb stone in the grave.” The soul will say: “It was not I, but the body that sinned, for from the very day I came out of it, I fly like a bird in the air." Rabbi Yehuda answered him with the following parable: “There was a king who had a beautiful garden, and in this garden beautiful trees grew.

fruit. The king placed one lame man and another blind man as watchmen in the garden. Here he says One day a lame man to a blind man: “What beautiful fruits I see in this garden! Come on, I I’ll sit astride you, let’s bring them and eat them together.” So they did: the lame man sat down riding on the blind man, he brought the fruits, and they ate them together. Over time The owner appears in the garden and asks: “Where did you put these beautiful fruits?” - "But how “How could I take them,” the blind man replies, “can I really see them?” “But how could I take them?” touch? - the lame man objected. “Could I walk?” What did the king do? He planted a lame man riding a blind man and in this form he judged them both, saying: “It is in this form that you committed the crime - and in this form I judge you.” It will be so in future world. God will take the soul and put it into the body, and will judge them together, as it is said (Psalms, 50): “He will call the heavens from above (a soul created from the heavenly element) and the earth below (a body created from earthly elements) to judge the people your own" (Tract. Sanhedrin, l. 91; also Midrash Vaikra Rabba, chapter IV).

The Talmudic Haggadah gives several descriptions along these lines. “To a man,” says Haggadah, - at the heavenly court they list all his deeds and say: this is how you acted in such and such a place and on such and such a day,” and he answers: “Yes!” They tell him: “Sign,” and he signs, as it is said: “By the hand of every man it will be signed” (Job, 37). Not only that: he also confirms the justice of what was decreed against him sentence (Taanit, 18). The

midrash Shocher Tov depicts how Jehovah judges scholars. Is to to the court a man who studied only the Holy Scripture and did not study the mishna at all; Then “God turns his face away from him, and the servants of hell rush at him like wolves and throw him into Gehenna." Only then

Jehovah is pleased when a person who has been engaged in The Talmud and mainly the Gemara (see “Shevet Mussar” II, 96).

Here the extreme narrowness of views is already evident, but in the newest edifying In books, the afterlife judgment appears, moreover, as something terrible, amazing, that in itself serves as a punishment for the interrogated sinner.

Another occupation of Jehovah was constant fun with Leviathan, with whom he played often'. This is the routine of Jehovah's household and daily life. lasted only until the destruction of the Temple of Jerusalem. Since then, Jehovah’s main, almost exclusive occupation has been crying and sadness . First and most important the reason for Jehovah's incessant weeping is the destruction of Jerusalem. "He concluded in one secret place, Mistorim, says one above Talmudic treatise - and cries for the death of the daughter of his people, fulfilling the words Prophet Jeremiah: "If you listen to him, my soul must mourn in secret places your glory"[3]. This secret place, Mistorim, represents the low-lying region of heaven into which Jehovah descended to mourn the ill-fated his people. He had to come down because in the highest regions of heaven there is a cry for impossible for him,” as it is said: “joy and joy in his holy dwelling.”[4]. Together with By Jehovah the angels also came down to mourn Jerusalem, as Isaiah says : “Behold the strong shout them behind the walls; angels of peace

they weep bitterly."

More than once Jehovah threatened his people, demanding correction, but the people did little to convert attention to these threats. *1*

Tract. Berachot. 2 Tract.

Hagiga, L. 5, Art. 2. 3 Jer. 13:17,

which speaks of the people's lamentation. 4 Parp. 16,17. Tract.

Berakhot, l. 11.1, Art. 1.5 Isaiah 22.12.

And then one day, angry with the people, against his will, Jehovah could not resist and uttered a terrible word of curse to his people, as Jeremiah says: “In the heat of the moment anger He turned away his right hand from the enemy and struck everything pleasing to the eyes Ours"[1]. As a result of this terrible curse, enemies suddenly attacked the temple Jerusalem, and its devastation began. This kind of first devastation was so It was hard that the heat of Jehovah’s anger against the people cooled instantly, and He was the first to burst into tears. “Woe is me,” says Jehovah to the angels around him, “I must lose the only dwelling that I had on earth, so it remains for Me to leave the world and return to heaven. The words of the prophet Hosea are fulfilled on Me: “I must go, return to my place, until they admit their guilt and in sorrow they will desire me."2

Chapter 5

Jehovah's Lament for the Jews

“Oh, Israel! From it I must condemn my dear home to ridicule enemies." The angels listened to these complaints in silent sorrow, not knowing what to say. comfort. Only Prince Metotron stepped forward, embraced Jehovah and said: “O my lord! Blessed be your name. Leave me to cry. If you forbid me cry here, in the place that You own, then I retire to a secret place where Your power extends, as Jeremiah says: “My soul will be in a secret place. cry." This scene took place outside the temple, in the place where Jehovah retired at the first enemy attack on Jerusalem, together with a retinue of angels and a prophet Jeremiah. Meanwhile, the glow of the fire was already smoking over Jerusalem. Jehovah wanted take another look at Your home. “Come with me,” He said to the angels, “let’s look at My house and see what the enemies have done in it.” The retinue went accompanied Jeremiah. *1*

Lamentations Jeremiah.

23. 2 Hosea 5.15.

As soon as Jehovah saw Jerusalem and the temple close, he began to cry and said: “Is this the house My? Is this my place of rest? Where are my children? Where are my prophets? These are the priests My? *I* took care of you, and you?.. I am like a man,” Jehovah then turned to Jeremiah, “who had one son, of whom he was proud for a long time, pinned his hopes on him, and who died.” “Let them come,” Jehovah raised his voice, “to look at this spectacle the ancestors of my people and the leaders of them. Let Abraham, Isaac, Jacob and Moses come here to cry; go call them." Jeremiah knew the tomb of the patriarchs, but did not know where the great leader of Israel rested. “Lord of the world,” he said, “I don’t know where search for the tombs of Moses." Jehovah said: “Go out, stand on the banks of the Jordan, lift up your voice and shout: “O son of Abraham, son of Abraham! Arise, look at the sheep yours, plundered by your enemies." Jeremiah went first to the patriarchs and soon found a cave in Hebron where they were buried. He awakened them by the command of Jehovah and said: “Fathers of the world, stand up, the time has come to appear before Jehovah.” - "What It happened?" - the patriarchs ask. “I don’t know,” Jeremiah answered evasively and, leaving the patriarchs in a misunderstanding, he himself went to the bank of the Jordan, stood and cried: “O son of Abraham, son of Abraham! Stand up, it's time to show up Jehovah." Moses immediately came out of his hitherto unknown tomb and spoke to Jeremiah, and turned to the angels who were here at the embassy, with whom was familiar from the time of the Sinai legislation. “You servants of the Most High,” he said, “don’t you know why Jehovah calls me?” - “You are the son of Abraham, and let it be

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you know that Jerusalem is destroyed and the children of Israel are carried into captivity." With these In these words, the leader of Israel sobbed loudly and cried all the time until he came to the cave where the patriarchs were waiting for him. Having learned about the misfortune, the patriarchs tore their clothes, folded their hands on their heads[2] and shouted "gebalt" and cried all the way to Jerusalem in fulfillment of words

1 Gen. 23.17. 2

This is how the ancient Jews expressed the highest degree of grief. Jerem. 2, 37. Himself.

13.9. Isaiah:

"Jehovah of hosts this same day invites you to weep and lament, to cut your hair hair and girdle with hair shirt"[1]. They walked from one gate to another, like sentenced to death. And Jehovah wept and said: "Alas, the king, happy in youth, who was visited by misfortune in old age." Jehovah, full of

inexpressible sadness, walked back and forth in the temple: he walked from the cherubim at the entrance of the temple, from the entrance of the temple to the cherubim, from the cherubim to the gates eastern, from the eastern gate to the porch, from the porch to the altar, from the altar to the wall, in city, from the city to the Mount of Olives, and so on. Then he returned to the temple again, hugged and kissed its walls and pillars, and said with tears: "Oh, peace of the house of holiness Mine! Oh, peace of my kingdom, oh peace!.. And he knelt down in sorrow on His dilapidated throne. He was surrounded by a swarm of spirits who, with their bright with faces they thought to console the sorrow of the Almighty; but He sent them away without accepting consolation, in fulfillment of the words of Isaiah: "Depart from Me. I want to cry bitterly; don't get stronger comfort Me for the lost daughter of My people"[2]. Meanwhile, the fire was already engulfing the temple, and the sanctuary filled with smoke, and Jehovah continued to sit and weep. Then Asaph decided to approach him and said: "O Lord of the world, let your name be blessed! Your house is burning with fire, and You are sitting. Arise and leave Your house, as Psalm 3 says : "Move up Your steps among the eternal ruins, because everything the enemy destroyed the sanctuary." At this time all the prophets gathered in Jerusalem to comfort Jehovah with predictions of better times in the future; but it was all in vain. The sorrow did not stop in subsequent times, and since then it has not ceased to poison the divine life of Jehovah

1 Isaiah 22, 12. 2

Isaiah 22, 4. 3 Ps.

74, 3. For

some time, He chose the Sinai desert as a place for the outpouring of His grief, in which more than once the great rabbis heard His voice, sometimes soul-tearing, like the roar of a lion, sometimes plaintive, like the cooing of a dove. "I swear by your life," Elias says to Rabbi Jose, "by the life of my head[1] that voice in the desert three times He says every day: "Woe is Me, why have I destroyed My house!" And when the Israelis go to the synagogue and say: "Amen, blessed be His kingdom," Jehovah sad shakes his head and says: "Happy is the king who lives in his house; but what kind of father the one who brought his children into captivity? The poor are those children who are far from the hearth his father." One Arabian dared to come close to Mount Sinai, but the mountain was surrounded by white guardian scorpions; he limited himself to only from a distance I listened to the same eternal exclamation: "Woe is Me, why should I curse them."

Chapter 6

Jehovah's Sadness and Irritation

In the midst of such constant sadness, Jehovah forgot about his ordinary activities, and became extremely irritable. Before the destruction of the temple, he had a third habit play with Leviathan part of the day, and since the destruction of the Jerusalem Temple

I left this fun forever. His very divine glory now became unpleasant to him, so that since the destruction of the temple, He never even once ascended to His throne. "Since then time," says Jehovah to Moses, "when Nebuchadnezzar destroyed my house, I swear your life and the life of my glory, - I have never ascended to My throne. If you don't believe, then look: my head is covered with dew, as they say: "on my head dew. There are drops of night on my long hair2 , because I live under the open sky, in the middle of deserts, and I swear I will not enter heavenly Jerusalem until the Israelites will not enter earthly Jerusalem." This sorrow made Jehovah to such an extent irritable that not a day goes by in which he is not irritated with anger. *1 Yalkut Shimoni, and. 166, 4. 2 Talmud, tract. Bova Batra, l. 74, art. 1 etc.*

When Jehovah opens his eyes and sees that the wicked prosper on earth, and His children suffer, rage rises in Him, and He roars so that earth and heaven tremble, as the prophet Joel says: "He will roar from Zion, he will give from Jerusalem hear His voice, and heaven and earth will tremble." That's why earthquakes teachings of the Talmud, became known from the time of the destruction of Jerusalem: before that events the earth did not shake.

Chapter 7

Jehovah's Roar in the Forest of Eli

Regarding this roar, the Talmud says that Jehovah roars with a voice lion from the forest *of Eli.* The Roman Caesar once wished to see this lion. When they took him, and he was still 400 miles from Rome, he roared so loudly that all the pregnant women the women were thrown out, all the stone walls collapsed; when he roared a second time, being only 300 miles away, all the inhabitants lost all their teeth, and Caesar himself fell from throne. Of course, the lion was not brought to Rome, but was sent back home2 .

In addition to this general lament over the destruction of his property, Jehovah also mourns the destruction of the first and second temples and the captivity of the Jewish people, as he says Jeremiah: "In secret places I will weep; tears will flow from My eyes . "Why," asks Rabbi Eliezer, "are tears mentioned three times?" Answer: "The first tears are for the first temple, the second - for the second temple, and the third - for those who are scattered Israelis." *1*

Talmud, tract. Avoyde-Zura, sheet 3, 2; tract. Hadash, l. 74, 4; tract. Pe-sak., rub., l. 52, 2-3 and other treatises Sohar Vajikra, in Parashe Vajikra col. 24. Schemsth rabba 29 Parashe, 118, 3. 2 Talmud, tract. Kholin, L. 59, art. 2. 3 Jer. 13.17.

When Jehovah remembers the hardships to which His people are subjected between pagans, then two large tears come out of his eyes and drip into the sea-ocean, and the noise their fall can be heard from one end of the world to the other.' This second reason earthquakes. Jehovah's sorrow is all the greater because He has no means to stop current circumstances depending on another government. In general, you need to keep in mind that Talmudic dogma represents Jehovah as very limited in His Divine perfections and power. Thus, according to the Talmud, when the moon began to complain to Jehovah that He had offended her by creating less sun, then Jehovah Himself expressed, as it were, regret and repentance about His mistake and immediately commanded: "Offer a propitiation sacrifice for Me, for I am the moon created less sun2 . Jehovah, according to the teachings of the Talmud, sometimes cannot protect himself from mistakes, and if He is instantly and unexpectedly embraced by anger, then under its influence He may act rashly3 . Sometimes Jehovah even swears falsely; yes, he swore that not one of the Jews who traveled in the desert would be awarded eternal life, but later grieved over this oath and refused to fulfill it4 . Sometimes, having bound himself with a false oath, Jehovah demands that someone free Him from it.

Chapter 8

Jehovah asks for release from the oath

A certain Jewish sage heard the voice of Jehovah: "Woe is Me! Who will set me free from my oath"5 and when he told his comrades about what he had heard, they called him a donkey because he did not absolve Jehovah from His oath6

1 Talmud, tract Berakhot, l. 59.1; tract. Hagiga, L. 5, art. 2. 2 Talmud, tract. Kholin, L. 60, art. 2; Shebuoth, l. 9.1. 3 Tract. Avoyd Zure, l. 2, 2. 4 Tract. Sanhedrin, l. 110, art. 2. 5 Tract. Bova Batra, 74, st. 1. 6 Ibid.

Sometimes Jehovah even simply lies: for example, He allowed Himself to lie in order to reconcile Abraham and Sarah, and therefore the Talmud allows one to lie if necessary . By According to the teachings of the Talmud, Jehovah Himself is the cause of sins on earth, since He created man capable of sin2 , and He Himself even predestined him to a sinful life3 and even Jews forced the adoption of the law4 . Therefore, neither the fornication of David5 nor the nor the crime of the sons Ilievs6 are counted as sins.

Between heaven and earth stands an angel named Mi, who makes the definitions sent from heaven are invalid, so that they do not reach the earth, no matter how hard Jehovah tries to do so . So Jehovah once even said with an oath determining that Moses did not part the Red Sea; but this oath was destroyed by the angel Mi - and the Red Sea was divided. This angel mi does null and void are all the complaints of Jehovah about the temple and the people.

Connected with Jehovah's cry about the destruction of the people is the cry about the death of Moses, whose name, as we have seen, it is included in the legend of the destruction of the temple. Dissatisfied with the leader Israelites, Jehovah sent the angel of death, Sammael, to take his soul. Moses resisted; then Jehovah Himself came down from heaven and kissed Moses: with this kiss the soul of the latter came out. This is precisely the circumstance that Jehovah Himself took the life Moses - only increased His grief for His servant when he remembered the words prophet: A prophet like Moses will not rise in Israel . The Talmudic teaching on the

creation of the world tells the following: When God willed to create the world, all 22 letters of the Hebrew alphabet, inscribed a fiery feather on His crown, and each of them asked to begin peacemaking with it. *1 Tract. Bova Metzia, l. 87, Art. 1. 2 Tract. Bohays, L. 32.1 and 61.1. 3 Tract. Awoide-Zura, l. 4, 2. 4 Trkt. Awoide-Zura, l. 2; tr. Shabbes, l. 88. 5 Tract. Shabbes, l. 56.1 6 Tract. Shabbes, l. 55, 3. 7 Megalekh Ammutot ch. 1, sheet 4; Ammudha Shilya, l. 57, art. 1. 8 Deut. 34.10; Works, 274.4.*

God chose the letter "B" for this purpose, with which the hymn of praise begins "Blessed be the Lord God forever; Amen, Amen," and wrote the words: "Brayshis Boro." During all this time, only the letter "Aleph" (A) stood silently aside and said nothing. asked. "Why are you the only one who is silent and doesn't ask for anything?" - the Creator asked her. "Lord of the world! - "Aleph" answered, "I am the poorest of all letters; my numerical value is only 1 (among the Jews and in our church books, numbers are designated by letters), as Do I, insignificant, dare to approach You, Master, and speak with You?" - "So be it "You are the first among the letters," said the Lord! - for your modesty and humility. You means one, and I am one, and Sora is one."...

The Talmud continues: "After the creation of the world, trees were seen for the first time iron and trembled in fear for their lives. "A man will come," they thought, "and he will make iron axes and destroy us all." But the iron said: "What are you scared? Live only in peace, do not cheat on each other, and I will not be able to harm you: for where will I then get a tree for an axe? "" Further it says:

"The sun and the moon at first illuminated equally brightly and strongly land; but the moon wanted to take precedence. "Lord!" she said, "it's not good that the color of the sun is equal to my light, since no one can now distinguish the sun from moon." - "Okay! - God said, - from now on everyone will recognize you, for because of your arrogance and envy I diminish your light."... When the

Lord, surrounded by a host of angels, proclaimed: "Let us create man in our image," then Truth appeared to the Divine Throne, bowed down and said: "Do not create man, for he will be full of hypocrisy and lies." But after Grace appeared behind her and asked to create him - merciful and kind; then The World appeared and prayed: "What do you need this evil and treacherous man?" But what presented Justice said: "Create him, for he will intercede for the poor, protect the orphan and wretched."

God listened to all this, took the Truth and threw it to the ground. "Why are you doing this? are you doing? - asked the angels, - after all, Truth is Your sadness! The Lord replied: "Man will walk the paths of Truth, will love her with all his soul, and then she will rise again to To me".

Chapter 9

About the massacre of Jewish infants in Egypt

After the multiplication of the children of Israel in Egypt, a new Egyptian king, and with him together and the people, fearing that the Jews would become their enemies and, over time, defeated them, ordered to kill all Jewish babies; but the Lord miraculously saved the lives of babies born secretly in the fields, under apple trees. It's for food he sent them to each baby with an angel, two stones filled with honey and oil. When the sages of Egypt announced the imminent birth of a baby who freed the Jews from captivity, then the king ordered the strictest supervision over the killing Jewish babies. And so, at this very time of the merciless beating of the Jewish Moses was born to the tribe. This is the biblical story. In the Talmud about birth and the deliverance of Moses from death, there are quite strange legends. Thus, explaining the passage where it is said that Jehoved, the mother of Moses, hid the baby at home of her own, the Talmud asks the following question: how could she do this? We know, the Talmud continues, that the Egyptians carefully examined the Jewish at home, they even counted the days on which they had to wait for permission from the Jewish women, and thus it was more difficult to hide newborns. Since Pharaoh strengthened every day orders to kill infants, then Moses, according to the Talmud, was in the womb mother only six months and one day so that Jehoved, the mother of Moses, could

enjoy the sight of the child longer, because until the 9th month the Egyptians
they came to search; therefore, she could keep the baby for three months.

1 The Talmud assures that almost every Jewish woman gave birth to two or three children suddenly, and there were cases where some suddenly gave birth to four, five and even six babies.

The second miracle took place, according to the Talmud, at the moment of the birth of Moses: the whole the house was illuminated by some extraordinary light that was reflected from newborn, the Talmud proves this with the words of Holy Scripture: "The woman conceived and gave birth son and seeing that he is very handsome..." (here, of course, according to the Talmud, not ordinary beauty, but a wonderful radiance reflected from Moses). With age The wonderful signs that emanated from Moses increased. When Dathan and Aviron reported to Pharaoh that Moses had killed an Egyptian, he ordered the executioner to execute him, and No matter how many times the executioner struck him on the neck with his sword, the sword kept bouncing off Moses, and he remained unharmed, and then miraculously disappeared in the sight of everyone.

The rabbis tell the following about the marriage of Moses and Zipporah: Jethro took captive Moses, in order to later hand him over to Pharaoh. Jethro's daughter fell in love with a captive and asked her father to release him. He promised not only to free him, but even Zipporah will marry him if he pulls out the sapphire rod from the ground, which grew up in his garden. Many people wanted this rod and tried to pull it out, but they did not succeed. Moses showed up and did it without much difficulty. Jethro gave his daughter for him. On The holy name of Jehovah was written on the rod, and this rod was the one with which Moses performed miracles. The power of Moses' miracles, according to the Talmud, lay in the stick and the name of Jehovah written on it.

Chapter 10

Roman writer Tacitus

Tacitus in his chronicle, in book V, says the following: "Most historians agree that when leprosy spread in Egypt, from which the womb of people, and King Bonkhoris turned to the Ammon oracle with a request for salvation, he replied that in order to cleanse the state of this kind people despised by God (!) must be evicted to other lands. As a result, the entire this "bastard" (!!) was gathered together and taken out into the desert. Helpless and crying Moses, one of the expelled (?), told the remnant that they had nothing to expect from the people by whom they had been rejected, but that they could only rely on him as a heaven-sent a leader who can provide first aid in a real emergency.

"They agreed and, unfamiliar with anything, fortunately set off on their way. Moses, in order to bind the people to himself for the future, he introduced new customs that were not accepted among others peoples; They began to consider as sacred what was forbidden among us.

An image of an animal, by whose instructions they got rid of thirst and got on the real road, made it a temple shrine, and they slaughtered a ram for glorification of Ammon. The ox, whom the Egyptians idolize as Apis, is also offered to them as a sacrifice. They abstain from eating pork because it the animal brought them leprosy, to which it is susceptible. Former long famine is marked by frequent fasting, and fruits stolen (!) from the field means unsown Jewish bread.

It is said that they commemorated the seventh day with freedom from work because that on this day they got rid of their torment, or rather from the fact that their inaction liked it; the seventh year was dedicated to laziness. Others think that the celebration was established in honor of Saturn, perhaps because they borrowed their religious concepts from the Jews, who idolized Saturn and were considered the ancestors of the Jews, and perhaps because of the seven planets that rule the earth, Saturn is the most largest and has the most extensive traffic. These

customs, no matter from whom they originated, are justified by their antiquity; the rest - established ones - are also justified by stupidity and caused by godlessness. The state property of the

Jews is explained by the fact that they treated each other friend with unwavering loyalty and generously helped in need, while everyone else They hated nations as enemies.

They do not eat with anyone, sleep separately and, despite their lust, refrain from intercourse with women of other nations; only in their environment nothing is considered prohibited. They introduced circumcision in order to have some Mark of distinction. Anyone who joins their sect observes this ritual, and the first thing from it required is contempt for the gods and renunciation of both one's fatherland and parents and relatives. In the same

way they pay attention to the increase in population; and if anyone one of the natives will die, they consider this a sin for themselves; the souls of those who died in battle or execution, are revered by those living after death. On this basis their the desire to reproduce and the fear of death.

They would rather bury the dead in crypts than burn them, like the Egyptians, with whom they have a common concept and idea of the underworld; not so with concept of God. The Egyptians worship many animals and sculptured images, the Jews worship only one God and, moreover, only mentally. Images made from perishable matter in the form of people are not considered sacred by them. Their God is supreme and eternal and unchangeable, in no way imperishable."

TREATISE II

TEACHING OF THE TALMUD ABOUT JESUS CHRIST, THE MOTHER OF GOD AND THE APOSTLES

Chapter 1

Talmudic story about Yeshu Ganotsri

Despite the complete absence in the Talmud - in its modern form - of everything, that in any way relates to the history of Christianity, among the Jewish people they go various absurd legends about the person of Jesus Christ. These legends feed the masses Jewish people have contempt and hatred for everything that bears the name of Christ, and many reviews of Jewish scholars about Christianity, and in addition to these dark legends, were expressed openly in works published for society. In this chapter we Let us cite those legends about the person of Jesus Christ, which are grouped in two works: "The Book of the Kinship of Yeshu." Manuscripts of these books, despite the rarity of their printed editions, circulate among modern Jews, carefully preserved by them in every possible way. secret. As for the existence among Jews of traditions corresponding to the stories contained in the indicated books, everyone can be convinced of them directly from the Jews themselves. One of

these legends says that in Yeshu (I. Christ) they became open up to the highest degree of arrogance and shamelessness: every time you meet with elders and teachers, instead of uncovering his head, he exposed his nakedness of your body. Yeshu was sent to the school of Rabbi Yeshua. Brilliant success Yeshu soon drew the teacher's attention, but his comrades, jealous of him, mocked him. Teacher did not appease them. Yeshu became embittered and decided to shame the teacher at all costs and comrades and achieve fame. Yeshu's first audacity was reflected in that prayer to God, by which he asked God for deity. "We already know," say the compilers

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“Books of the kinship of Yeshu” - that God has such a moment in which He happens like this merciful that he fulfills every prayer addressed to Him at this moment. R. Yeshua belonged to the number of people who knew how to recognize these precious moments: one could see every day how he, in the midst of his studies with his students, suddenly He turned to God in prayer, and then continued his studies again. Nobody could know what signs of p. Yeshua determines this moment, and although R. Yeshua taught 120 years, but no one has yet appeared who would dare to capture this mysterious moment. But no matter how the secret was guarded, it did not survive when Yeshu decided to take possession of it. Having waited for the desired moment, Yeshu said in his prayer to God: “May it be pleasing to God before You, so that I may become God.” This prayer could not remain unheard: then The same instant a voice was heard from heaven, saying: “You will!” Immediately after assurances from above. Yeshu went to Jerusalem to master the secret of the mysterious name of God "shomash-biya". The mysterious name of God, by whose power Moses and the prophets performed miracles, was kept in the Jerusalem temple and was used only by the high priests in matters relating to their high ministry. To block access to this mysterious name to the curiosity of outsiders, by force of By the same mysterious name, two wonderful lions were created, which, standing on the sides its vaults, guarded access to it, stunning to death anyone who I had to hear their roar. But despite the formidable appearance and terrible power of these Lviv, Yeshu ben Pandira got close to the most mysterious name, read it, wrote it down and, cutting the skin on the body, hid it there so that it would never be lost his miraculous powers; after that he passed safely: the wonderful lions did not make a sound even a slight growl. Possessing the power of the mysterious name, Yeshu first went to Bethlehem, the place of his birth, and then to Nazareth, which is where the name came from Yeshu Ganotsri. In Galilee, famous for its ignorance, Yeshu began to fly around air, walk on water, calm storms, heal the blind and lepers, raise the dead and perform other, much greater miracles than those known about him. The common people, incited by rumor, went in crowds to Yeshu and accompanied him inseparably. With this crowd, Yeshu Ganotsri went to Jerusalem and solemnly entered it, riding on a donkey. The priests could not help but pay attention to actions of Yeshu Ganotsri and, exposing his behavior to Queen Oleina, who was then reigning together with her son Mombas, demanded consent to execution Yeshu. But Yeshu, appearing to Oleina, won her over to his side with his miracles. To find an opportunity to take over Yeshu, the Sanhedrin, together with the high priest admitted that there is no other remedy for this except to communicate to one from their members the secret of the wonderful name of God, with the help of which, having deprived Yeshu miraculous power, you can capture him in your own hands and put him to death.

Chapter 2

Jesus Iscariot

One of the members of the Sanhedrin, Yehuda Ishkariot, decided to take on the common cause of the entire Sanhedrin and promised to use all means for a successful fulfillment of the assignment he had taken, so that he would not be put into sin what he will be forced to do. Having settled these negotiations, Yehuda was told the secret the mysterious name of God, and he set to work. In the power of his miracles, Yehuda was in no way inferior to Yeshu, and even surpassed him, but for all that he could not master it. After an unsuccessful fight with Yeshu, Yehuda was put to shame to leave due to his awkward situation, he decided to become one of Yeshua’s disciples; here soon he was honored with his complete trust, found out all the weaknesses and crimes Yeshu and revealed the whole matter to the sages and the Sanhedrin. According to the pre-composition of Yehuda plan, as soon as Yeshu Ganotsri entered the temple, they immediately grabbed him along with some of his students; the rest of his disciples fled. Yeshu was tied to a marble pillar designated for the punishment of criminals: he was beaten, a crown of thorns was placed on him, and when he felt thirsty, they gave him something to drink vinegar mixed with bile to make him lose consciousness and forget use of the wonderful name of God.

Chapter 3

The stoning of Yeshu

According to the Sanhedrin, Yeshu was stoned, and then, for more dishonor, they wanted to hang them: but no matter how many trees they took for this purpose, each was split into pieces as soon as the execution began. The fact is that Yeshu, foreseeing the manner of his death, while still alive, cursed all the trees with the power of "shomash-biya", so that not one of them could be suitable for hanging him. Yehuda helped business, presenting a special tree from his garden that he had prepared in advance, to in which Yeshu Ganotsri was hanged, despite the spells he had made in advance. Knowing that Yeshu

preached about his resurrection during his lifetime and fearing, so that the disciples would not publicize his resurrection, having first stolen his body, Yehuda took Yeshu's corpse and hid it in a hole that he made at the bottom of a rotten stream. After special preparations, he converted, of course, by the power of the mysterious name God, the flow of the stream upward, dug a hole in the place thus freed, hid the body of Yeshu there, and then again gave the stream the correct flow, so that no one I couldn't guess where Yeshu's body was. But the disciples of the latter, having not found the body, their teachers, where they buried him, began to preach that he had risen, and Queen Oleina proclaimed him the son of God. Then Yehuda Ishkariot discovered the deception of the disciples and the delusion of the queen, presenting the very corpse of Yeshu, who now, according to the definition of the Sanhedrin, was tied to a horse's tail and dragged through the city streets and in front of the queen's palace. The queen did not know what to do or what to say, finding herself in such an awkward position. The corpse of Yeshu Ganotsri was mocked in every possible way: they spat on him, pulled out the hair from his beard and head, so that in the end he seemed to be shaved, "halah." Disciples and followers Yeshu Ganotsri, embittered by the treatment he received from the Jewish people disgrace, separated from the Jews, formed a special sect under the name of the Notsrim, and They began to shave in memory of the disgrace shown by the Jews to their teacher.

Notsrims everywhere began to affirm faith in the hanged man; twelve main Yeshu's disciples went to all the ends of the earth to preach about him. Sages ("hakham") and the Sanhedrin, alarmed by the success of the sermon, especially the one received common people ("Gamurets"), in order to prevent its spread, sent from among himself a certain Shimon Kepha so that he would admonish the Notzrim and for greater success, the deeds entrusted to him taught him the secret of miraculous name of God. But Shimon Cephas unexpectedly betrayed the Jews and his mission: by appearing to the main seat of the Notsrim and having performed several miracles before them, he demanded that they agree to do what he ordered them to do. When those expressed their consent, Shimon Cephas commanded them to hate the Jews and celebrate the day of Yeshu's death instead of Easter, and instead of the fiftieth day - after Easter - the fortieth day. The Notzrim agreed to follow Shimon's commandments Cephas, but only if he stays with him forever. When will Shimon Cephas expressed his consent to this, then a pillar was built for him, in which he and concluded himself. He lived in this pillar on bread and water for six years, after which he died. Even now you can see this pillar in Rome or, according to at least the stone on which Cephas sat. When Shimon passed away in Rome, he appeared a certain Elijah began to preach that Shimon did not accurately convey the will of Yeshu to the Notzrim; that he deceived them, and that Yeshu instructed him, Elijah, to convey his orders. This Elijah, having freed the Notzrim from the need for circumcision, instead Saturday began to preach the celebration of the next day; but during the proclamation of this new teaching, a stone fell from heaven and struck him on the head and killed on the spot: this is how those who hate the Lord always perish. This is the Jewish tradition about the face and deeds of Jesus Christ.

As for the teaching of the Talmud about Jesus Christ, the Talmud's concepts of him are very rude and strange. But all this, of course, cannot be attributed to real Jewish concepts about the face of Christ, but most likely to the intrigue and deception of their fellow believers for more successful blinding of the malicious and fanatical crowd. For example, Jesus Christ is mentioned as a contemporary of Yeshua ben Parahia, who Meanwhile, he lived 150 years before the Nativity of the Savior. This is such a strange slander Talmudists against the divinity of Jesus Christ and all Christianity is concentrated for the most part in a separate book called "Toldet Yeshu." The learned monk, a deep expert in Jewish literature, de Rossi, spoke about this the essay that the fairy tales and absurdities contained in it are so rude and stupid that, thanks to this, they cannot harm Christian doctrine; and that, despite the most unfavorable mood, it cannot help but recognize in Christ the presence of "Shem-Gamforat" (God's name), can, on the contrary, serve as an aid to prove the divinity of our religion.

Chapter 4

Book «Toldet» Yeshu

In addition to the book "Toldet Yeshu" we mentioned, in Jewish literature one can still find about ten works directed specifically against Christianity and characterized by extreme intolerance and sarcasm. These works belong to partly to rabbinical Jews, partly to Karaites. The most important and complete of works this kind was written in 1593 by the Karaite Isaac ben Abraham, a resident of the city of Trok in Lithuania, and entitled "Hizzuk-Emunah". In addition, in ancient editions of the Talmud the name of the mother of Jesus Christ, Mary, has been preserved - only it is mixed with another name - Mary Magdalene. And it is to this Mary Magdalene that the Talmud ascribes classes in cleaning women's hair. There is such a story in the Talmud: when r. Bibai-ben-Abai was dying, then the Angel of Death said to his servant: "Go and bring Mary here, who is engaged in cleaning women's hair." The servant went and brought Mary Magdalene. Then The Angel of Death said to the servant: *"I* ordered you to bring not this Mary"; the servant answered: "I will take this one where it should be, and I will bring the one that is needed." Explaining this passage, the Talmud directly refers it to the person of Jesus Christ. This explanation says: "The angel told the story that happened during the existence of the second temple Maria, who cleaned women's hair; This Mary was the mother of the person, name which should not be mentioned1 ; Mary's husband was some Papus ben Yehuda, and according to another place - some Satda.

To continue further such disgusting and black slander of the Talmudists regarding the person of Jesus Christ and His Mother, the Most Holy Theotokos, we will not. Because Christian feeling does not allow this to be repeated, then we suggest: let prudent Jews blush with shame as admirers of the Talmud and well acquainted with all these insults to Christianity that are in the Talmuds.

Chapter 5

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Rabbi Yeshua ben Parachia

The Talmud calls Rabbi Yeshua ben Parachia the teacher of Yeshu, about whom reports the following story: When King Jannaeus began to kill rabbis, then R. Yeshua ben Parachia and Yeshu left Jerusalem and went to Alexandria in Egypt. When peace was established in Jerusalem later, R. Shimon ben Shetah sent to R. Yeshua ben Parachia the following letter: “To you, Alexandria of Egypt, peace from me, the holy city of Jerusalem. Oh my sister! You took your husband to you, but I have to live, no experiencing no consolation, knowing no joy.” Having received such a letter, R. Yeshua ben Parahia decided to immediately go to Jerusalem and came only to say goodbye with all honors and respect. Having said

goodbye to the owner of the house, R. Yeshua ben Parahia said, addressing Yeshu: “What a nice owner here!” But Yeshu thought that R. Yeshua ben Parahia praised the mistress, and said: “No, teacher, she has bad eyes.” When Yeshu is so clearly discovered his sensual inclinations, then p. Yeshua ben Parahia, having denounced Yeshu, solemnly excluded him from his society and excommunicated him.

1 Tract. Hagiga, 4, 2.

Yeshu often turned to R. Yeshua asking for mercy, but R. Yeshua did not convert attention to him. Once upon a time, Rabbi Yeshua, during prayer, saw Yeshu passing by and began to wave his hand as a sign of his readiness to accept him. But Yeshu, thinking that R. Yeshua drove him away with this gesture, took out the brick and began to worship him as God. R. Yeshua began to admonish him, but Yeshu told his former teacher that, in his opinion in his own words, repentance cannot be accepted from someone who has sinned himself and led others to sin. After this, Yeshu began to learn magic and brought great disaster on Israel.[1]

The same story is repeated elsewhere in the Talmud2 . One thing to note about this story is that the rabbis represent Jesus Christ's disciple R. Yeshua ben Parahia, a contemporary of R. Shimon ben Shetah, who lived under King Yan-ney3 , therefore, they imagine Jesus Christ to have lived 152 after the construction of the temple and 70 years before the war between the Asmoneans and the Greeks.

The author of the mentioned work claims that the famous person, i.e. Yeshu Ganotsri, lived in Egypt with r. Yeshua was one of his disciples; that this Yeshu born in the 4th year of the reign of Jannaeus, 263 from the construction of the second temple, 3671 from creation of the world according to the Jewish calendar, 91 BC. Due to inconsistencies between this chronology and actual events, p. Gedaliah and Yeshu Ganotsri gives some other rabbi Yeshua4 , and by this he acknowledges everything what is said in the ancient editions of the Talmud regarding the person of Jesus Christ, designated mostly as Yeshu, or simply *a famous person.*

According to the Talmud, Jesus Christ is credited with preaching false and idolatrous doctrine.

1 Tract. Sanhedrin, 107, 2. 2 Tract. Soito, l. 47.1. 3 Tract. Broheis, 48.1.
4 Shalshele th hakabbaala 17,1.

Thus, in one place in the Talmud we find the following instruction: “Let there not be you son or disciple, who would desecrate food in front of everyone, that is, preach heresy instead of true worship, just like Yeshu did Ganocri»[1]. Moreover, we have already seen how the Talmud attributes to Jesus Christ charity of brick2 . Regarding the miracles of Jesus Christ in the Talmud there is a recognition their reality, and it is only said that they were committed by a special magical power. There is a legend in the Talmud that R. Eliezer asked the sages if it was true what they say about the son of Satda that he, having carved magical signs on his body, suffered thus magic from Egypt to Palestine. The sages answered this: "This man he was stupid, and you can't expect a stupid person to do anything good . "3 on this Rashi occasion explains that the Egyptians, in order to prevent the spread of magic in foreign lands, searched all those crossing the Egyptian borders and took away magic books. Yeshu Ganotsri, in order to appear in Palestine with the knowledge of magic, cut his leg, hid a magic book in the wound and thus carried it across Egyptian border.

Chapter 6

Death of Yeshu Hanotsra.

About how Yeshu Ganotsri, for his crimes and especially for seducing the people into idolatry, was condemned to death, is found in the Talmud the following instruction: the law has prescribed stoning for seducing others with the path of true worship of God, for persistence in errors and unrepentance. *1 Tract. Sanhedrin, 103, 1. 2 Ibid., 107.2.*
3 Tract. Shabbes,
104, 2.

This definition of the law was carried out in the city of Lud (Lydda) over the son of Satda, who remained extremely stubborn in his errors and was hanged on the evening before Easter.[1]

In the Talmud, Jesus Christ is called an idol or god2 and often avoid the name of Jesus Christ, calling Him "famous man," or they say: "Let the name disappear and the memory of Him be erased."

It also states that Jesus Christ practiced witchcraft and sorcery; they call him a fool, an eccentric, a deceiver . Elsewhere in the Talmud it is narrated that the Sanhedrin used all measures were taken to justify Yeshu Ganotsri and to free him from the punishment he deserved death penalty if it were possible. They took Yeshu around the city for forty days, and the messenger rode ahead and cried: "Here is a criminal destined for beating stones, he practiced sorcery, deceived the people, and preached idolatry. If anyone can speak in favor of his innocence, let him come forward and say that he knows." But since there was no one who could say anything in favor of Yeshu, they took him and hanged him on the eve of Easter. On this occasion, Ula said: "Could anyone have said anything in favor of someone who continually turned the people away from the truth? About exactly this man 4 is told: "Do not spare him, do not cover him." "And it should be noted," adds Talmud - that this Yeshu was of royal blood."5

The great event that forms the main center of human history is the phenomenon The Savior, His earthly life, teaching, suffering and death have almost passed unnoticed outside the immediate circles among which it took place. *1 Tract. Sanhedrin, 67.1. 2 Tract. Avoyde-Zura, 27, 2. 3 Tract. Khulin, 13, 2;. Tr. Tozefot, 2.1; Avoyde-Zura, 1.1; Avoyde-Zura, 2, 1 and 6, 1; 7, 2; Avoyde-Zura, 50, 2; Shabbes, 104, 1; Tract. Sanhedrin, 105, 1; 59, 1; Tract. Avoyde-Zura, 3.1. 4 Deut. VIII, 8.*

5 Birth. 43.

All this happened in one of the most remote provinces of the Roman state, which attracted the attention of Roman and Greek everyday life writers and statesmen only because its population, in its religious views, differed sharply and strangely from all other peoples; By order of Pontius (who was the prosecutor of Judea under Tiberius), who wanted to please the most influential party - the Pharisees - zealots of the ancient Jewish law - Christ, the founder and head of the new religious teaching, was crucified on the cross in Jerusalem. The Roman who pronounced the sentence ordered the inscription to be nailed on the cross of Christ: “Jesus of Nazareth, King of the Jews” - and with this signature he not only indicated what in the eyes of the Roman official was the guilt of the victim, but also laughed bitterly at the national hopes of the Jewish people. Both the Tsar's prosecutor and the party of fanatics who achieved the execution equally thought that this would end the matter, which had aroused in the population an amazing excitement incomprehensible to the pagan. It did not occur to them that the teachings of the crucified Jesus Christ would be spread throughout the world by those who firmly believed, and that this teaching, taking root in the hearts of believers, would unite them into such a close community against which all human power would be powerless. At first, access to this community was open only to Jews, and the first apostles - simple and unlearned people, fish from that Lake of Gennesaret, on the shores of which their Teacher loved to stay - very naturally spread the teachings of Christ only among their fellow countrymen. But soon a man was found who decided to expand the boundaries of Christ’s teaching more widely: it was Saul, a native of the city of Tarsus in Cilicia, first a zealous persecutor of Christians, and then an ardent herald of the Word of Christ, enlightened by a miracle. He was the first to decide to fight paganism in its most chosen centers - in Ephesus, Athens, Corinth and Rome - and began to spread the new teaching with the courage that only a man could possess, deeply imbued with the consciousness of his calling, and then preaching with equal fervor The word of the Crucified and Risen Christ both before a noisy crowd, disturbed in the midst of their everyday worries and prejudices, and in the face of mocking and skeptical representatives of the dominant philosophical schools. The result of the activity of the apostles, including Paul, was the emergence of small Christian communities in various places: Jerusalem, Antioch, Ephesus, Colossi, the Philippines, Corinth and even in Rome, where there were many Jews; These communities were extremely simply structured - they were headed by a council of elders, the deacons were in charge of collecting alms under its leadership, and all communities stood in close contact with each other, which was initially supported by their apostles, especially Paul, both by letters and personal visits. There were some differences in views on the particulars of the new faith in these emerging communities; but the foundation on which they were built was

common: - everyone equally believed in the impossibility of a sinful person to be saved without the help of God and in the fact that the Savior, with His suffering and death, opened the way to salvation for humanity. It is known from the Gospel that Jesus Christ often denounced those scribes and Pharisees who were the compilers of the Talmud. It is very natural to expect that in the Talmud there may be a hostile memory of our Savior, of His birth, life, teaching and His death on the cross. The political idea of the Jews was such as to counteract the teachings of Christ, then the thing is understandable - the Talmudists made every effort to humiliate the personality of Jesus Christ and His teaching. They tried to present things to the people falsely, in a funny and humiliating way.

Chapter 7

Origin of Yeshu Ganotsri

Talmudists, however, trace the lineage of Jesus Christ not from David, but from Herod. IN The Talmud contains a story about the condemnation to death of five disciples of Yeshu Ganotsri: Matai, Naki, Netzer, Beni and Tod. When Matai was taken out to execute him, he said to the judges: “Will you really kill Matai? You must know what is written in the psalm: “When will I come and appear before the face of God?” But the judges answered him with words another psalm: “When he died, his name will perish.” When Naki was taken out, he said: “Will you really kill Naki, contrary to the words of the scripture: “The innocent and the righteous are not kill?" But the judges told him in other words from the scripture: "Let us kill the innocent unknown place." When Netzer was brought out, this one said: “Will you really kill Netzer, oh which says: “What grows from the root will bear fruit?” But the judges answered him differently in the words of the scripture: “You will be thrown out like a branch from your tomb.” When brought Beni out for execution, he said: “Will you really kill Beni, about whom it is written: “My firstborn son is Israel?” But the judges, to show that Beni would also be killed, told him in other words of the scripture: “I will strike the son your firstborn." When brought Toda out for the same purpose, he said: “Will you really kill Toda, about whom it is written: “For the confession of psalms?” But the judges said that the one who brings the thanksgiving sacrifice glorifies God1 . Professor I.

G. Troitsky, in his lectures “On the Talmud,” examining philological meaning of the name “Jesus”, given by Talmudists under different names, one of the first educational Gebrists, with special detail dwells on this question and says the following: Christ the Savior is called in the Talmud by various names: in Sanhedrin 43, a, 107, b - Yeshu, according to another edition Talmud - Yeshu ganotsi, in Sota 47, a - Yeshu ganotsi, in Avoide-Zura 16, b, 17, a - Yeshu ganotsri, in Gittin f. 56, b, 57, a- Yeshu, i.e. Jesus or Jesus of Nazareth; in Berachot 18, a - Hanotzri-Nazarite (or with the addition of Yeshu); but in Shabbes f., 104, b, Sanhedrin 67, a - is called the son of Sateda (Stada), the son of the Panther; Jerus. talm. Sanhedrin 25 cd son of Soteda (or Sotera). *1 Tract. Sanhedrin, 43.1.*

The fact that in all these cases those who edited the Talmud understood one person is clear from Jerus. talm. Awoide-Zura f. 40, where Jesus is called Yeshu son of Pandera, Jerus. Shabbes XIV, 14, d: Yeshu Pandera, and also from the additions to Shabbes f. 104, b. As for the name

of the Savior as a Nazarite, it does not require any explanations as clear from the Gospel. As for the name of His son Stada, or Sateda, son of Panther or Pandera, this requires some explanation. Jewish scholars apparently did not themselves understand the meaning of these names. Babylonian The gemara refers to the name "Stada" or "Satada" to the Mother of God and explains how it consists of two words “satat-da”, that is, turned away from her husband (cf. Shabbes 104, b, Sanhedrin 67, a), and in this name he sees an indication of the origin of the Savior not from the husband to whom the Mother of God was betrothed and who is here called “Papos son of Judas,” but from another person called "Panther", or "Pandera". Thus, understood in the sense of the Babylonian Gemara, this name "Stada", or "Sa-teda", strictly speaking, serves as an indication that the Jewish Talmudists knew that The Blessed Virgin Mary conceived the Savior from a different husband to whom she was betrothed. But the phenomenon that deserves attention is that the Jerusalem Gemara is read in this place treatise Sanhedrin (25) “Soteda”, or otherwise “Sotera”. Last reading especially Interesting. It clearly reminds us of the Greek ÿÿÿÿÿ - Savior or ÿÿÿÿÿÿ - Savior. This name was apparently already common among Palestinians

Christians during the r. Akiba, i.e. at the beginning of the 2nd century. according to R. X., to what time does it belong? the origin of this haggadah (cf. Laible, op. p. S. 16). Used among Palestinian Christians in application to Christ the Savior name ÿÿÿÿ ÿÿÿÿÿÿÿ - son The Savior in the language of Christian Jews was called “Ben-Sotera”, which in Babylonian The gemara is consciously or unconsciously modified in Ben-Soted, or the Herd: when the similarity in the Hebrew letters P and D is very easy, although in the Jerusalem Gemara the features of the previous reading have been preserved.

What does “son of the Panther” or “Pandera” mean? At Laible's suggestion, "Ben Panther" is the Greek name ÿÿÿÿ ÿÿÿÿÿÿÿÿ spoiled in Jewish pronunciation - Son of the Virgin, as Christ the Savior was called by the first Christians: through rearrangement letters in the word ÿÿÿÿÿÿÿÿ to this name, which had its basis in Isa. VII, 14, Jewish scholars gave a completely opposite meaning (ÿÿÿÿ ÿÿÿÿÿÿÿÿ), Not particularly objecting to such an explanation of the name “Panther,” nevertheless I cannot not to notice that it allows for some discrepancy between Greek and Hebrew spelling of words. The Greek spelling here involves the syllable “de” or “dz”, but certainly with “d” (th), which in Hebrew pronunciation should be conveyed through the letters *Tav* or with *Tsere.* Meanwhile, in reality the word Panther or Pandera written with *mem* or *daletp,* which is followed by *yot,* so in Greek in pronunciation it must certainly have an “f”. Thus, if you write the word "Panther" or "Pandera" in Greek, then it should be "ÿÿÿÿÿÿÿÿ". What can what does this word mean? As its composition shows, it is composed of two words: ÿÿÿÿ - ÿÿÿÿ and in its full form in Greek it will be ÿÿÿÿÿÿÿÿÿÿÿ Almighty (cf. Isa. XL, 22). Thus, "Ben Panther" or "Pandera" literally means "Son of the Almighty", as the Palestinian Christians called the Savior. Jewish Talmudists, not believing in birth of the Savior from God, the word “Panther” was given a completely different, even blasphemous meaning.

As for “Papos,” as the Talmud calls the person to whom the Mother of God is betrothed, then this is obviously the Greek ÿÿÿÿÿÿ or ÿÿÿÿÿÿ = father, but not in the proper, but in a figurative sense, as Christians call the fathers of clergy or recipients, and as Palestinian Christians probably called St. Joseph the betrothed, who replaced the Savior during his childhood as an earthly father (Laible, op. p. 19).

This is the true meaning of the titles of Christ the Savior in the Talmud.

Chapter 8

About the death of St. Matthew and Thaddeus

From this story it can be concluded that Matthew and Thaddeus suffered martyrdom death by the Jews, and that the most ancient Jews attribute to him power in the scriptures, although in their own way they represented this power of understanding of the Holy Scriptures by the disciples of Jesus Christ. In addition, in the Jerusalem Talmud, in its old edition, there is an indication of the miracles that the Apostle Jacob performed by the power of Yeshu. So, when the rabbi was then stung Eliezer ben Doma, then, according to the Talmud, he called to himself a certain Jacob from the town of Sama, and he healed him by pronouncing the name Yeshu ben Pandira. Also it is said that a man named Yeshu ben Pandira healed the grandson of a rabbi Yesoshua-ben-Leva, when he, Leva, inadvertently choked on something.

Such are the narratives of the Jews concerning the person and ministry of our Redeemer, about His Mothers and students. Of course, in these stories a Jew can learn the moral strength necessary to change one's views on Christianity and its followers and practically their attitude towards them; but what are all these fanatical tales of the Talmud fall before the eyes of his official research, - this circumstance does not improve, but on the contrary - worsens the situation matters: even a doctrine that is obviously absurd, devoid of common sense and any foundation, the more expensive it becomes for its adherents, the more it is surrounded by mystery and the more further hides from the eyes of curiosity and reasonable criticism. And in exactly this This is the position of the above Talmudic stories. In official, ostentatious editions of the Talmud, they are indicated by spaces and are available only oral study under personal guidance more or less fanatical mentors, but through this they gain in the eyes of the Jews the dogmatic power of the most sacred tradition and mysterious edification. *1 Avoyde-Zura, 40.1.*

Indeed, if such an absurd doctrine exists in the Jewish instructive books, then how can we explain the phenomenon that all these stories are transmitted even illiterate poor Jews, and, moreover, with equal accuracy and details, the language of the Talmud? After all, from here it is clear to everyone that spirits are not evil directly teach every Jew this kind of nonsense, and what is simply every the Jew gets these outrageous, absurd stories from the lips of teachers and those uncensored underground books with which all Jewish rabbinic books are filled libraries. The

Holy Fathers zealously persecuted the Jewish Talmud as a blasphemous teaching and spiteful against Christians. At

many councils, the Holy Fathers betrayed Jewish teaching, i.e., the Talmud anathema.

The Roman popes repeatedly issued bulls with anathema to the Jewish Talmuds: Alexander III, Innocent III, Pius V. These bulls were confirmed by Paul IV, confirmed by Clement VII by special bull of 1593; Gregory XIII issued a bull in 1581. All Christian emperors, kings and princes contributed to the extermination and burning of the Talmuds. After the burning of the Talmuds, years passed, passions subsided, and Jewish Talmudists tried to print even more blasphemous Talmuds. The times of persecution were over - and the Talmuds were still openly published everywhere, even in Russia, in the Volyn province, in the town of Slovuty, Jews had their own printing house and They printed complete Talmuds without gaps. Now they can only receive full Talmuds from abroad, where they are published freely everywhere.

Chapter 9

Blasphemy of Jewish doctors in a public place

In October 1901, in Suwalki, in the city hospital, three operations under chloroform. For such an important function I gathered in the operating room the entire medical synclite. During an operation by Catholic doctors, the Jewish doctor Raigorodsky started a debate about the Christian religion and started talking about Jesus Christ, the saints and Nicholas the Wonderworker. At the same time, he allowed extremely offensive ironic blasphemy against the divinity of Jesus Christ and St. saints in such expressions as were disgusting and deplorable for a Christian I wish I could repeat it orally, much less express it on paper. Doctor Raigorodsky blasphemed with the assistance of two of his colleagues, Jewish doctors Sheiman and Nathanson, who supported Raigorodsky with loud laughter and winks. An opponent against blasphemy was the Catholic doctor Bakinovsky; as a believer a Christian, he protested, raising his clenched fists. Supported the protest against Raigorodsky Christian doctor Netsyunsky and doctor Shukevich. Silent The listeners were senior doctor Nonevich, Sakel and the caretaker of the hospital Melnikov;

T-land's paramedic, his assistant Reichard; ministers Jozef Lis, Kazimir Yakubovsky and two female servants.

Blasphemy and defiant insolence of Jewish doctors in insult Christian religion almost caused chaos in the hospital and fistfight reprisal. The next day, private paramedic Sokolov came to the hospital; learning about blasphemy of Jewish doctors, he publicly expressed regret in front of all the doctors that he was not at this debate, adding: “If I had been there yesterday, then Raigorodsky would have flew out the window from the hospital room for talking like that.” Servant Jozef Lis too added that since the doctor said this, he, as a minister, could not dare defend your faith. The main thing here is that the daring act of the Jewish doctor took place during operations of a sick Christian under chloroform, when the patient's life hung on a hair's breadth If in Warsaw, with all the strict order of the operation, the operation was carried out surgeon and despite the fact that he was a famous professor, still for a reason hastily sewed tweezers into the lady patient's stomach, as a result of which the operated patient died - what could have happened in Suwalki, when during the operations of three patients under chloroform, Jewish doctors deliberately tried to contribute to its failure, because they came to the hospital not to help local doctors, but directly with the evil intention of causing some misfortune in order to expose the ridicule of supposedly ignorant Christian doctors, for Jews always attribute genius exclusively to their nation. Below are the laws on crimes against faith and violation regulations protecting it.

Chapter first.

About blasphemy and censure.

Article 176. Who dares publicly in church with the intention of blaspheming glorified in the Consubstantial Trinity of God, or our Most Pure Lady Theotokos and Ever-Virgin Mary, or on the honorable Cross of the Lord God and our Savior Jesus Christ, or the disembodied Heavenly Powers, or the Holy Saints of God and their images, he is subject to: -

deprivation of all rights of state and exile to hard labor for a period of 12 to 15 years.

When this crime was committed not in a church, but in a public place, or in meeting more or less crowded, then the guilty person is sentenced:

- to deprivation of all rights of estate and to exile to hard labor for a period of 6 to 8 years. These crimes are subject to a statute of limitations of 10 and 5 years. If the Jewish doctor Raigorodsky dared to blaspheme in a public place the dominant religion, knowing the full severity of the law punishing such an act guilty of 6 years of hard labor, then by innate national arrogance he can dare for the worst.

In all of Russia, about a million Jews are in their personal service. Christians, including nurses; They also have craft establishments in the same way. All these Christian souls should be considered forever lost and lost to Christian Church. Not only are all these unfortunate souls lost, lost, but the main evil is that they become, at the same time, enemies of Christian Churches and governments.

The military clinic was freed from Jewish participation in medical practice; it would be desirable and useful for Christianity, as well as for our government equally rid Christian hospitals of them. It was very natural they should stay exclusively in their Jewish hospitals and devote their genius and thoughtfulness towards his brothers.

As can be seen from practice, some Jewish doctors do not spare Christians. In Moscow, it was published in newspapers, the doctor Leiba Shatunovsky worked for many years in favor of reduction or extermination of Christians. He inoculated young children with contagious illness, syphilis in adults, and thus he managed to send a lot of people to the grave innocent victims. Leiba Shatunovsky acted according to the laws of the Talmud, which prescribed the extermination of Christians. When the barbaric crime of the Jewish doctors and the judiciary he was imprisoned, then Jewry out of sympathy the holy cause worked out and offered 50 thousand rubles. bail to release Leibu the doctor on bail, but the court refused, and poor Leibus suffered in prison. But here a telegram informing him that he had fled without bail: “Moscow August 31. - Accused in the vaccination of contagious diseases in young children and was tested in Preobrazhensk hospital for the mentally ill, doctor Leiba Shatunovsky fled from hospitals."

Chapter 10

Opinion of Tacitus, Josephus and Talmudic teaching

The central event of the Bible - the story of Jesus Christ - finds great the number of direct and indirect confirmations from pagan and Jewish writers. Here are some of the most remarkable ones. 1) Tacitus (Annal. XV, 44):

“To suppress this rumor, he (Nero) announced guilty of others and, as punishment, began to cruelly torture those people whom he usually are called Christians. The beginning of this time comes from Christ, who during his reign Tiberius was executed by Pontius Pilate."

2) Josephus (Antibuit Iud. XVIII. 3, 3): “At that time there lived Jesus, the wise a man, if one can call him a man; he did extraordinary things and taught people who listened to the truth with joy. He had many disciples from the Jews and from the Hellenes. It was Christ (messiah). Pilate ordered him to be crucified because he was accused by the leaders of our people, but this did not stop the disciples from loving him as before. Three days after his death, he appeared to them alive, as it happened predicted by the prophets who predicted many other miracles; and now also there is a people named after him by Christians.”

3) Talmud: “On the evening before Passover, Jesus was hanged for practicing magic, corrupted the people and persuaded them to a new religion... Since nothing found to justify him, then on the eve of Easter he was hanged.” "The art of magic" brought out of Egypt in an incision he made on his body - and thus he created miracles and persuaded the people to believe as if by their own strength.” (Gettinger. Part 1,

department 2. 136, 139). The Talmud calls Jesus Christ a treacherous Jew; commanded by their own with our hands to kill the traitors of Israel and the renegades (minim), like Jesus Nazareth and his followers, and plunge them to the bottom of the abyss. Teachings of Jesus The Nazarene, says the Talmud, is idolatry. James, disciple of Jesus, is a heretic (Tract. Avoyde-Zura, l. 17-1).

“Since Christ practiced sorcery and idolatry, Christians doubly idolaters. The Jews recognize Christ as devoid of intelligence.” (Tract. Avoyde-Zura, l. 27-2). “Christ

is in league with the devil: they call Christ godless.” (Tract. Sanhedrin, l. 105-1).

The Nazarene in the Talmud is called the son of a carpenter. (Tract. Avoyde-Zura, l. 50-2). Instead of the name Jesus, the Talmud sometimes expresses: “famous person”, or “let his name perish and his memory perish.” (Tract. Avoyde-Zura, l. 17-1).

Chapter 11

The Conversion of Rabbi Eliezer to Christianity

The Jewish scholar, Rabbi Eliezer, was brought before a Roman court on charges in Christianity, in Caesarea, where he lived out his last days. The process took place after 115, when Pliny's correspondence with the emperor was made public. The proconsul did not believed in crimes blamed on Christians. The story of the trial of R. Eliezer is found in ancient rabbinic writing: in Kohelet Rabbah (1, 8), in the Babylonian Talmud (Avoide-Zura, l. 16, pp. 1-17, p. 1) and in Tosefte (Khulin l, 24). More details are found in the Midrash Rabbah: “Once upon a time R. Eliezer was arrested on charges of practicing Christianity.

Hegemon (judge) says: Such an old man, but he is busy with trifles! *R. Eliezer:* I recognize the power of the Judge over me! (Hegemon thought that under the Judge he is implied, but p. Eliezer meant the Heavenly Father). *Hegemon:* Since you have recognized my power over you, I will also inform you that it has long been I thought: maybe those societies are doing those empty things. You are free!"

R. Eliezer, son-in-law of Rabban Gamliel, head of the Jamnian Academy, lived at the end first and early second centuries. Due to his inclination towards Christianity, he did not get along with head of the academy, and despite the close relationship, was finally betrayed excommunication, i.e. anathema, and spent the last years of his life away from Jewish thoughts, that is, in Christianity. In Memphis he met with the famous Yakov-Mineas (a Christian Jew) apparently reacted favorably to the teachings of Christ, and when the Roman government began to squeeze Christians, R. was among the accused. Eliezer.

Chapter 12

Prophecies Concerning the Divinity of Jesus Christ

Jesus Christ pointed to prophecies as one of the main evidence Your Divinity: “Search the scriptures; they testify about Me” (John 5:39; 46:41). “O God, Your God has anointed you with the oil of joy more than Your companions” (Ps. 44:8). “The Lord said to my Lord, Sit on My right hand until I put down the enemies. Your footstool” (Ps. 109:1). “And I will say to them: if it pleases you, then give Me my wages; if not, no Let's; and they will weigh out thirty pieces of silver as payment to Me. And the Lord said to Me: throw them into the church storehouse - the high price at which they valued Me! And I took thirty pieces of silver and threw them into the house of the Lord for the potter.” (Zech. 11, 12, 13). One of the learned Pharisees decided to test the depth of Christ’s teaching and His wisdom. He asked a question that at first glance exposed his false and apparent non-spiritual view: “Teacher! What is the greatest commandment in the law?” Jesus answered that the greatest commandment is: “Hear, O Israel, our Lord, there is one Lord is,” and the second is similar to this: “Love your neighbor as yourself.” Scribe recognized the answer of Jesus Christ as wise and high. “Well, Teacher,” he exclaimed, “You have spoken the truth.” Jesus Christ predicted the eternal desolation of the temple of Jerusalem and submission of Jerusalem to the pagans.

"No stone will be left unturned from what you see here; All will be destroyed... And Jerusalem will be trampled underfoot by the Gentiles until times are completed pagans." (Luke 21:6,24). The

most important and severe disaster began after the death of Jesus Christ, that is, after the Jewish fanatics condemned their Messiah, predicted by everyone, to death prophets. Pontic Pilate did not find any guilt in him, which he declared to the crowd to the Jewish people that they cannot take upon themselves sin for the life of an innocent. Then The Jews shouted with gloating: "Let his blood fall on all of us and on our children." Isn't it clear to everyone that the scourge of God and the sword are just vengeance, caused by themselves and on the eternal generation for the blood and death of their messiah Jesus Christ?

Human life is infinitely varied, says Turgenev; story infinitely complex, says Tan. These reasons make it impossible for person to foresee the future. The human mind is not able to understand the endless variety of human life and find the laws governing them. Strauss understood the enormous significance of this evidence and argued that, for example, the prediction of Jesus Christ about the fall of Jerusalem was written after the event, although in elsewhere he admits that the Gospels were compiled no later than 30 years later the death of Christ, that is, before the destruction of Jerusalem (Gettinger. Apology of Christianity, vol. 1, part 2, p. 230). Justin the philosopher considers the fulfillment of prophecies to be the most certain proof of the inspiration of the Bible. The fulfillment of prophecies is a sign that the prophecy is spoken by God. [1]

Chapter 13

Prophecy of Moses about the dispersion of the Jews2

There are prophecies about peoples, states, countries and about individual cities. Of the prophecies about nations, the most remarkable and of particular interest in present time - these are prophecies about the Jews. *1 Article by A. Sapozhnikov. Extracted from the magazine "The Wanderer", May, No. 5, 1894.*

2 Too.

The most vivid and complete prophecies about the Jews were given by

Moses: "If you do not listen to the voice of the Lord your God, all will come against you this curse:

- The Lord will give you over to be destroyed by your enemies, and you will be scattered throughout kingdoms of the earth.

- The Lord will strike you with madness, blindness and numbness of heart. - And you will grope at noon, as a blind man gropes in the dark, and you will not prosper in your ways, and they will oppress you and oppress you every day, and no one will protect you.

"Your sons and your daughters will be given to another people; your eyes will be see and grieve for them every day, and there will be no strength in your hands.

- The fruits of your land and all your labors will be eaten by a people whom you did not know; and you You will only be oppressed and tormented all the days.

- And you will be a terror, a byword and a laughing stock among all the nations to which he leads you Lord (God). "And

you will be cast out from the land into which you are going to possess it."

- And the Lord (your God) will scatter you among all nations, from the ends of the earth to the ends of the earth, and there you will serve other gods, which neither you nor your fathers knew, wood and stones.

- But even between these peoples you will not find peace, and there will be no resting place for your feet. yours, and the Lord will give you there a trembling heart, a melting soul.

- Your life will hang before you, and you will tremble night and day, and not you will be confident in your life.

- From the trembling of your heart, which will embrace you, and from the fact that you will see with your eyes, in the morning you will say: “Oh, that evening would come!”, and in the evening you will say: “Oh, that morning would come!”” (Deut. 28, 15; 25, 28; 29, 32; 33, 37; 63-67). Other prophets give similar predictions, supplementing them with some interesting features: “And I will give them over to bitterness and to suffering in all the kingdoms of the earth, in a reproach, a parable, a mockery and a curse in all the places where I drive them out” (Jer. 24:9). “They will throw their silver into the streets, and their gold will be despised. Their silver and their gold will not be able to save them in the day of the wrath of the Lord. They are not They will satisfy their souls with them and not fill their bellies; for it was the reason for their iniquity” (Ezek. 7:19). “And all the others who remain from this will prefer death to life. evil tribe in all the places where I will drive them out, says the Lord of hosts” (Jer. 8:3). “Behold, I will command, and I will scatter the house of Israel among all nations, as grain is scattered in a sieve, and not one falls to the ground” (Amos 9:9).

“And they will be wanderers among the nations” (Hos. 9:17).

Some of these prophecies were fulfilled before Christ, but most of them were fulfilled after Christ. mainly after the final triumph of Christianity.

Chapter 14

Fulfillment of Mosaic prophecies after the death of Jesus Christ

The Jews knew the art of being hated by all nations and during their independence, and after the fall of his fatherland. You can't help but notice the deep the disgust with which Roman writers speak of them. Their beliefs, rituals and national character are the subject of the most cruel ridicule, the most poisonous hints. But before the final triumph of Christianity, the Jews were not “horror and parable,” were not given over to bitterness and suffering in all the kingdoms of the earth, but enjoyed equality. In Babylon, the throne of King Jehoiachin was placed above the thrones of other kings, many of the Jews were among the highest dignitaries. The same thing happened under the Persian kings. Alexander the Great belonged to them favorably. Under his successors, many Jews settled in Alexandria, Antioch and other new Asian and African cities: they received rights there equal to the Greek and Macedonian inhabitants, became rich, occupied government positions, conducted profitable trade... They did not mix with the pagans, but enjoyed the same civil rights, like the Greeks, and were respected for their wealth. (Weber III, 314). Caesar recognized for the Jews settled in Alexandria the same rights as enjoyed Greek population of the city. (Roman History, III, 370). During the occupation of Egypt, Octavian granted the Egyptian Jews even greater rights than the Greeks: gave them the right to have its Jewish council, which governed the Jewish community and decided judicial matters. He left the Jewish alvarkhs in charge of the customs duties on the Nile and on sea, which they received from the Egyptian kings. In other areas of the Roman Empire, they even enjoyed religious tolerance, could have their own houses of worship and organize liturgical meetings. Roman Jews had the right to participate in the distribution of grain to the people. Under Vespasian and Hadrian, after violent uprisings, the Jews were expelled from the land of Israel and the most cruel decrees were issued against them. The period from Vespasian to Antoninus was generally a difficult period for the Jews (70-139). But despite repeated rebellions, the anger of the Roman monarchs subsided after victory, and their fears ceased along with war and danger. Already under Hadrian's successor, Antoninus, the Jews again received their ancient privileges. From Antoninus to Constantine the Great, the Jews enjoyed security and even

respect. Most of the Mosaic curses began to be carried out on Jews already under the dominance of Christianity, starting with Justinian. Its legislation is permeated with a spirit of hostility and hatred towards Jews. They were deprived of all civil rights; declared incapable of bearing witness against Christians; parents were prohibited from disinheriting children who changed religions. The very expressions of the law seem to be designed to humiliate them in the general opinion... The harsh regulations of this emperor were the beginning and legal justification of the cruel persecution of the Jews. In the Eastern Empire, their fate became more unbearable day by day. Throughout the Middle Ages, the history of the Jews consists of an endless chain of horrors and violence... In the northern regions of France and Germany, despite government and even spiritual prohibitions, the mob robbed and killed them... At the beginning of the Crusades, their fate became even more terrible: Going to Palestine, the crusaders considered it a sacred matter to kill several "enemies of Christ."

In England, during the continuation of the Crusades, the whole nation united to persecute them. At one point in York, 1,500 Jews, including women and children, were denied housing; they could not buy life for themselves at any cost and, abandoning themselves to fury and despair, they died, mutually killing each other. **"Their silver and gold will not be able to save them in the day of the wrath of the Lord."** During the First Crusade "in Verdun, Trier, Mainz, Speyer and Worms, many thousands of this

unfortunate people were robbed and killed. Some of the Jews owed their salvation to the firmness of the bishops, who accepted from them a feigned or temporary conversion to Christianity; but the most stubborn of their coreligionists surrounded their houses with barricades and threw themselves into the river or into the flames along with their families and their wealth: **"and they will prefer death to life."** Writers speak with complete indifference about the beatings and robberies to which the Jews were subjected and which were renewed with each Crusade.

Europeans hardly considered them to be people at all. The Jew was property a feudal owner who traded him like cattle and plundered him like an enemy; the Jew brought him a certain income annually, and if necessary, it could be sold or mortgaged. Henry III sold all the Jews living in England to his brother Richard. To distinguish himself, he rushed towards them favorably. Under his successors, many Jews settled in Alexandria, Antioch and other new Asian and African cities: they received rights there equal to the Greek and Macedonian inhabitants, became rich, occupied government positions, conducted profitable trade... They did not mix with the pagans, but enjoyed the same civilians

rights, like the Greeks, and were respected for their wealth. (Weber III, 314). Caesar recognized the same rights for the Jews settled in Alexandria as the Greek population of the city enjoyed. (Roman History, III, 370). During the occupation of Egypt, Octavian granted the Egyptian Jews even greater rights than the Greeks: gave them the right to have its Jewish council, which governed the Jewish community and decided judicial matters. He left the Jewish alvarkhs in charge of the customs duties on the Nile and on sea, which they received from the Egyptian kings. In other areas of the Roman Empire they even enjoyed religious tolerance and could have their own houses of worship and holding worship meetings. Roman Jews had the right to participate in the distribution of bread to the people. Under Vespasian and Hadrian, after fierce uprisings, the Jews were expelled from the land of Israel and laws were issued against them the most severe rulings. The period from Vespasian to Antoninus was for the Jews generally a difficult period (70-139). But despite repeated riots, anger Roman monarchs subsided after the victory, and their fears ceased along with the war and danger. Already under Hadrian's successor, Antoninus, the Jews again received their ancient privileges. From

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In the First Crusade "in Verdun, Trier, Mainz, Speyer in Worms many thousands of this unfortunate people were robbed and killed. Some of the Jews owed their salvation to the firmness of the bishops who accepted from them feigned or temporary conversion to Christianity; but the most stubborn of them fellow believers surrounded their houses with barricades and threw themselves into the river or into the flames together with their families and with their riches: **“and they will prefer death to life.”** About the beatings and robberies to which the Jews were subjected and which were renewed with each Crusade, writers speak with full indifference.

Europeans hardly considered them to be people at all. The Jew was property a feudal owner who traded him like cattle and plundered him like an enemy; the Jew brought him a certain income annually, and if necessary, it could be sell or pawn. Henry III sold all the Jews living in England to his brother Richard. To distinguish Jews from Christians, they were ordered to wear a horn on their hat and stripes on the dress: these signs were given to them for money from the state treasury. The terrible plague that devastated all three parts of the Old World in 1348 was the reason for new furies: the Jews were accused of poisoning rivers and springs, of spreading infection through magic spells, and they were killed in the thousands. Crowds candy wrappers, called flagellants, went from city to city preaching repentance and the extermination of the Jews. The Jews, avoiding the torment to which the feral woman subjected them mob, they were often warned of suicide. The slightest thing was enough suspicions for their destruction.

They had to endure terrible persecution from the Inquisition, which treated them as heretics and burned them at the stake.

In Mohammedan countries they were also constantly the subject of persecution, contempt and all kinds of abuse. Philip the Handsome, confiscating everything the property of the Jews living in France, under pain of death, forbade them to live in the state, and gave the Paris synagogue to his coachman. They were expelled from France seven times. In 1492 they were expelled from Spain. The number of expelled writers alone are determined in 170 thousand, and others - in 400 thousand families. The eviction was accompanied greatest disasters. Most of the expelled Jews settled in Portugal, but in 1496 they were expelled from there as well. Expulsions from different countries and cities continued in XVI and XVII centuries. At the beginning of the 17th century, the Jews were expelled from Brandenburg and forced oath never to return. Thus, the Jews fled from country to country: **“finding no resting place for their feet.”** Everywhere they remained a special people, neither one country did not become a fatherland for them - **“not a single grain fell to the ground.”** Isn't this clearly a punishment for the blood of Jesus Christ, which cries out justly? “Let His blood be on us and on our children.” All prophecies have been fulfilled and continue to be performed to this day.

BOOK TWO

SECTION 1. THEORETICAL

TREATISE 1

HATE OF CHRISTIANS AND CURSE ON THEM, COMMANDED BY THE TALMUD

Chapter 1 About hatred of Christians

The Talmudic intelligentsia, who protected the Jewish religion from all kinds of influences by such barriers that for 15 centuries could not be crushed no power, all the more concerned about protecting the Jews from getting closer to Christians. This fanatical hostility of Judaism to Christianity will become understandable if we will at least briefly familiarize ourselves with the ordinary, everyday prayer book of the Jews, which they greet every morning and which admonishes them every evening. So, for example, in the ceremonies of the first two Easter nights the following prayers are read: “Shefoikh gamosho el ageyim asher lei edouho” and so on, i.e.: “Pour out Your wrath on nations that do not know You, and kingdoms that do not call on Your name. Because they scolded They destroyed Jacob and his home. Pour out Thy wrath and the flame of Thy wrath embrace them; pursue them with fury, destroy them under the heaven of the Lord" (see in the book "Gagodo" Easter ritual).

Here three passages from Holy Scripture are taken and combined into one prayer. In this regard, as well as in relation to the time at which they were written and intended for use during worship, these passages of Holy Scripture are clear; after the destruction of Jerusalem by the Romans, when the Israelites were still too irritated against the perpetrators their misfortune, such curses in the mouths of the Jews still had a basis and were more or less excusable. But at the present time and under the present circumstances their cannot but be considered highly reprehensible. What are these pagans and kingdoms that they want to see persecuted by the wrath of God and destroyed under heaven? Are they Christians or godless African and Indian pagans? Mohammedan the doctrine regarding the unity of God is completely similar to the teaching of the rabbis, and

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therefore Mohammedans cannot be meant under the name of pagans; and what, for example, did an African, Indian or American savage do to European Jews? Why do they ask not for his conversion to the true God, but for his extermination? If we will say that in this prayer no one is meant at the present time, then one wonders what it is for, and moreover, as an indispensable accessory Easter service? There are many "guessed works" in the hands of the Jews [1] various publications from of which others have been published recently. There are other prayers with the same spirit evil vindictiveness. In the morning prayer of the second day of Easter no less terrible disasters are called upon the non-Jews. It reads from the translation Jewish London edition like this: “Oh, hasten, my beloved, to where the heart is Yours and Your eyes! Although we have turned away from good, yet hear the cry and wrath of those who oppress Your people; saturate their region with their own blood; fertilize their lands their fat and let the stench of their corpses rise to heaven.” *1 Prayer book for the first two Easter suppers, which describes all Easter celebration ceremonies.*

Chapter 2

Evil prayers

“At Passover let a sharp sword fall on Edom through the hands of Him who is white and red, as on Easter days.”

One of the prayers says: “Let every heretic perish instantly; crush destroy, destroy, O God, the proud. Blessed is God who destroys our enemies." [1]

In Buxtorf's dictionary, under the word *shamad,* daily prayers of the Jews, which express prayers for the death and ruin of the outcasts and enemies, including Christians. According to Eisenmenger, in today's In the Masorakhs the same intolerance is encountered, and according to Chiarini, the same found in current Selikat prayers. One of the prayers says:

“On the night of deliverance, God divided when He midnight passed through Egypt; May the Almighty also send division over Edom." Now the question is: what kind of people do the Jews mean by Edom?

Regarding this subject, let us listen to the sayings of the rabbis. Maimonides says: “The Edomites are idolaters, and the first day of the week is their holiday. Therefore, it is forbidden in Israel to deal with them on the fifth and sixth days. every week... on the first day in the same way, for on this day it goes without saying prohibited" [2]

Some Christians celebrate the first day of the week: therefore, under Edom the Jews they mean Christians today. Now

let us listen to the opinion of Kimhi in his commentary on the prophet Joel (4, 19). *1 In another prayer book composed by rabbis, on page 96 curses are read against all nations that do not profess Judaism. 2 “Gilkut-Akum”, IX. 4.*

Quoting the words: “Egypt will become a wilderness, and Idumea will be an unsown harvest for insult to the children of Israel because they shed innocent water in Jerusalem blood,” he says: “The Prophet mentions Egypt in connection with the Turks, and under Edom of course the Roman state. For these two peoples have been the strongest and most powerful since ancient times. they will remain so until the time of salvation.

And this is the fourth beast in Daniel’s night vision. He (Joel) because this said that the Roman state consists mostly of Edomites; and although with them other peoples mixed, which also happened with the Turkish state, however

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they (the Edomites) are known for their indigenous origins.” So, Kimhi thinks Edom the Roman state, including the Greeks in it, for he wrote back in the 12th century, i.e. long before the fall of the eastern Greek empire.

We find a similar explanation in Aben Ezra, who, regarding blessing of Isaac says: “Rome, which led us into captivity, comes from hittim.”[1] . This hittim and the Greek state are one and the same, as explained in the book of Daniel. "Then there were very few people who believed in one person and called him God. But before the time of Constantine, who introduced a new religion and the image of that man carried on his banner, in Rome no one adhered to this new teaching, except for a few Edomites, and therefore Rome is called the power of Edom."[2] .

Chapter 3 The Edomites are Christians

Here we will not dwell on the false view of Aben Ezra; for us we need an explanation of the word "Edom" that shows what it means Christians.

[1] *4 books. Moses, 24, 24.*
[2] *“Commentary” on book 1. Moses, 27.*

Now let's listen to Abarbanella. He is in one place when explaining the prophet Obadiah says: “From this we can conclude that the prophet prophesied not only regarding the land of Edom, but also those peoples who settled from there throughout world, and these peoples are the Christians of today, for they come from a generation Edomah»[1] . So, the four most famous rabbis agree that under Edom Christians, of course. In the

treatise "Berachot" l. 28, p. 2, which describes how in one of the meetings Yamna Academy, when the order of 18 prayers “Shemone Esre” was established, which constituted a kind of symbols of faith of the Talmudists, Rabbi Gamalil, the chairman, addressed the scientists with the following question:

“Will any of you be able to compose a prayer against the Menaea?” Then Samuel stood up small and compiled it.

These Menaia were Jewish Christians who were allowed to stay and Old Testament holidays. Under the name of Menaea they curse and offer Christians to daily prayers.

According to the Babylonian Talmud, the author of this prayer, filled with ardent hatred for enemies, that is, for the Menaians, was Samuel the Small, one of the more militant representatives of the Yamna Academy. The

complaints of the Holy Fathers of the Church prove the existence of cursing prayers. St. Epiphanius (in the 4th century) says the following about this prayer (Adv. haer. 29.9).

The Jews not only hate the Nazarenes, but even curse them three times daily: 1. In the morning, when they get up; 2. At noon and 3. In the evening. Whenever they finish their prayers in the synagogues, they anathematize them, repeating them three times daily: “May the Lord curse the Nazarenes.” It should be noted that St. Epiphanius, himself a Jew, was probably well acquainted with Jewish prayer ritual.

[1] *Commentary on the prophet Obadiah.*

Blessed Jerome reports the same thing, repeating several times in his comments on Isaiah that “the Jews anathematize the Nazarenes three times daily

(Hieron. ad Jesaj. 5,18-19; 49, 7, 52,4). St. Justin the Martyr also speaks about this prayer in a dispute with the Jew Tryphon.

Brokenhearted Church Writers Emphasize the Fact of the Curse Nazarenes in prayer several times daily. Jews under the name of Menaians and Nazarenes understand Christians in general, just as the word “goy” means “Christian.”

An ardent defender of Judaism, Khvolson, in his book “On Some Medieval accusations of the Jews,” on page 60 says that in the Talmud and other ancient In rabbinical writings there is an opinion that the Romans, wholly or partly, descended from the Edomites and that in a book compiled around the half of the 10th century in Spain "Josippon" the legend about the origin of the Romans from the Edomites turns into an entire novel. It tells in detail how Esau's grandson Zophar1 fled to Italy and became a king Khvolson says that this book contains a long series of kings of Latium who allegedly descended from this Edomite. In ancient rabbinical literature, especially in writings written in Palestine, there is very frequent mention of the Romans, who are so often called the Edomites. Khvolson further says: positively It is true that many of the medieval Jewish authors who lived in Europe used the name "Edomite" instead of "Christian." The reason for this was that the ancient rabbis called the Romans, as we have already noted, Edomites; and since Rome almost from the 10th century was the center of all Western Christianity, then many medieval The rabbis very naturally transferred the name of the Edomites to Christians. From here we are clear We see now that the inveterate modern defender of Judaism, moreover, in his own way (according to origin) - the nation could not deny the true fact that under the name Edomites refers specifically to Christians, to whom you offer in your prayers Jews pronounce curses daily, despite the fact that they themselves live under their merciful and brotherly protection and care. *1 Gen. XXXVI, 11 and 15.*

Now it is clearly seen that the prayers of the Jews reveal a fire-breathing bloody malice towards Christians to this day. From the daily

prayer the following words are remarkable: “Let slanderers not have hopes and all furies will perish, and all willful criminals will be eradicated! Humble them soon these days. Praise be to You, O Lord, who destroys criminals." Both on

weekdays and on holidays, Jews conclude their prayer prayer “uleiny loyshaboyah”, etc., thanking God that he did not create them goyim and not compared with such tribes that worship meaningless vanity and they pray to a God who will not save them; at these words they spit and say: “Ugh! imah shmoy vozykhroi,” that is, may his name and memory disappear2

All the passions, all the weaknesses of a sincerely religious Jew are called upon to help his supposedly godly hatred. “Let the heavenly lights not reach you” - so the Jew prays, jumping up and looking at the sky: “You, Lord, avenge us Christians, worshipers of Christ, pour out on them the plagues and scourges that were once struck Egypt." Buxtorf testifies to the immutability from which the synagogue they beg the Lord to deliver into their hands all the riches of the ruined Christians and to arouse them from From East to West there is a war of extermination between them. “Shame on those,” they continue, “who will give birth to these worthless ones; let their mother be covered with dishonor and rejected, because Christian - death and corruption." Meanwhile, despite all these assurances, on page 60 of his book Khvolson positively contradicts himself, saying: “There are, however, some medieval prayers, mostly local, in which,

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Indeed, there are curses on Christians; but we must not forget, in the aggregate under what circumstances these prayers were composed.

1 Prayer 18 blessings. 2 These words

have been deleted from the new Jewish prayer books. They meet only in previous editions; but the Jews know them by heart, and attribute them to I. Christ and Christians.

These are precisely the prayers of repentance compiled during the Crusade...” Further continues: “Should it be surprising that the Jews cried out to God for vengeance?” Somehow be that as it may, these times have long passed and been forgotten, but the prayers cursing Christians are not forgotten and are read by the Jews and offered. Thus,

in prayers for everyday use, imbued with malice and hatred against the Edomites, only those detailed, down to the smallest detail accessible moral and practical instructions given to the Jews by their guidebook. The general character of these instructions remains, of course, of course, unchanged: impotent political malice, manifesting itself powerfully social hatred and economic ill will is naturally the result of these religious and moral rules.

Chapter 4

Only a Jew is considered a person

The following lessons and instructions are taught in the Talmud: “Man is not recognized by no one except the Jews, for they alone descended from the first man, and all other nations are from an unclean spirit and should, in fact, be called cattle.' Jews some come from Adam, Abel, Abraham and Moses, and all other nations, in characteristics of Christians - from the devil, Cain, Esau and Jesus Christ"[2]

“The Jews are one people, pleasing to God, who chose them as his people and made him ruler over all others . "

1 “Yalkut Rubeni Paraska Beresh”, fol. 10, 2. 2 “Yalkut Hadash” - Bouquet, right. Khald., talm. right there. 3 Tract. "Khulin", l. 91, 2. Tract. "Berakhot", l. 71.

“Bless the dead if you meet the coffin of a Jew, and curse the dead another people, and say: “Your mother is dishonored, she who gave birth to you blushes, etc.”1

On this basis, a Jewish fanatic, seeing the funeral of a Christian, says the following verses: “Aint gitzen, morgin tsen. Aint givoordent, morgin gundert”, what means: “Today one died, tomorrow let ten die.” Today is close to a hundred, tomorrow let a hundred of them are dying.”

“God, who smote Egypt with one finger, will destroy the sons of Ishmael (Muslims) with His whole hand, for the first are the enemies of His people, and the second are His own enemies"[2]

The Talmud states: “He is not a talmid hochem (Talmudic sage) who does not know how to bite and take revenge like a snake.” Of course, sting a non-Jew3 .

“Where does the hatred of Jews for all other nations come from?” - asks the Talmud and then answers, - adhering to one of the meanings of the root word “sina”, that she descended from Mount Sinai. “Some Jews will rise again and inherit the bliss of life eternal4 ; all other nations will remain forever in graves or hell; their soul is incapable resurrect, for it is said: “The wicked will return to hell, all the nations that forget God"5 ; and who are those who forget God? - all hittim (i.e. Christians), - answers the Talmud6 .

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If anyone, in defense of the Talmud, objects that the words constantly found in it "goy" and "akim" refer only to pagans, and not to Christians, it is easy to prove that the prohibitive rules expressed in ancient times regarding pagans (goys) are repeated today with the same severity regarding all non-Jews.

1 Talm. tract. "Broches", ch. IX, l. 38. 2 "Rabbi Eliezer", chapter XLVIII, etc. 3 "Notes of a Jew" - Bogrov, p. 373. 4 "Sanhedrin", l.90,1. 5 Ps. XI, 18. 6 Tract. "Sanhedrin", l. 105, page 1.

Maimonides says quite clearly: akims and notzrim (Christians, Nazarenes) are suitable under one common name "akimov"[1] and the Talmud adds: "the Edomites (Christians) are the that akims"[2] same, but the facts of the actual life of the Jews testify to the immutable observance of this view is stronger than any teaching and written evidence. In Poland and in

the western provinces everyone knows very well that the Jews Christians are never called anything other than goyim. In addition, Jews revere Christians pagans because they supposedly worship three gods, i.e. St. Trinity and Christ, a supposedly simple man who cannot help them in anything3 .

"Know," the Talmud teaches, "that whatever nations there may be and whatever their religious rituals, they are all "avoides elylym," i.e., idolaters. In their holidays, it is forbidden to have money dealings with them: they should be treated in all cases indicated in the Talmud, how idolaters and the first day of all are treated holidays (Christian Easter) Nukhrim. It is generally forbidden to have any business with those who believe in Sunday. Resurrection must be considered on par with festivals of idolaters4 . Rabbi Fabius of

Lyons, in his New Year's sermon in 1842, said: "The Jewish faith has this advantage over the Christian and all others, that it does not contains nothing mysterious, but everything in it is pure reason; in Christian religion is dominated by the position: "Reason is silent, but madness reigns"5 .

It happens that the Jews, out of cunning, claim that they respect Christians as a people, who worships the same god with him; such words are even printed on the first the pages of a new edition of the Babylonian Talmud and in prayer books; but from what follows will turn out to be how the Jews view deception and trickery regarding foreigners.

1 Maimonides. "Poison of Hazak", ch. IV, 6.10. No. 9, sheet 296, ch. 1. 2 Mishna, tract. "Avoide-Zura", l.11. § 2. 3 "Sefer Ikkarim Buxtorf", ch. XV. 4 Commentary by Rabbam on the Talmud "Avoide-Zura", ed. I, page 96.

5 Offering to the God of the Universe by Fabius, Lyon, 1842.

Chapter 5

Khvolson in defense of Judaism

Khvolson in his essay "On some medieval accusations of Jews" biasedly says that blasphemy against Christians is actually in only one insignificant book "Toldot Yeshu", i.e. "The Life of Christ". This book in 30 pages are full of the most ridiculous anachronisms and absurdities. Khvolson says that not a single Jew, but even the greatest experts on Jewish literature, know by whom, when and where it was composed, and we can assure, the author continues, that this The pathetic little book enjoys no respect among Jews. Next in

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In the mentioned work, Khvolson says that Jews blush even with shame when thoughts that such a disgusting fiend could have been produced by a Jew. Then myself defender of Jewry, recognizing in this book the absurdities and dirty slander against Jesus Christ and Christianity, is limited only to the rejection of its authority among the Jews and tries to convince them that she is in great contempt among them. But we will be able to prove that both this dirty little book and others like her According to the content, evil and slanderous books are valued by the Jews above jewelry, for every line and even word from it and others like it are accepted by the Jews as sacred dogma. All these shameless and seductive people are against Jesus Christ legends Jewish melameds (teachers) teach to small children in the form of dogmatic true

Chapter 6

Father Dean Benderovsky

We provide information about the Talmud from the document of the father of the archpriest and dean Mikhail Benderovsky, deputy in the case of Jews cutting off the peasant's language Prokopius Kozan, in 1833[1]

O. Benderovsky, as an expert in the Talmud and all its secrets, among other things documents and mysterious Jewish books submitted to the commission a brief a theoretical presentation of the teachings of the Talmud on evil sayings against Christians2 .

"To shame them against Christians and the Christian religion of anger, the duty was present the following about the abuses committed by the Jews according to the rules of the Talmud and dirty tricks. The Talmud, or science, is a creation both ungodly and most wicked. In him collected many legends from the beginning of the world, reasoning according to different ones, through many centuries the occasions that happened and the decrees of the rabbis. In the Talmud, among many others blasphemies, the following are found: that God, before the creation of the world, studied for a long time architecture and then created different worlds, then disassembled materials, until finally built the present universe; that in the firmament of heaven from the midnight side a huge hole was left on purpose, so that if anyone decided to be God, the Lord could tell him: "If you want to be God, then do what I haven't finished"; that everyone day the Lord cries over the Jewish captivity; that souls transmigrate and that the soul of Cain after many migrations she finally passed into Jesus, the Christian God; similar and against the Mosaic Law there are objections, refutations and heresies in the Talmud without numbers. And therefore, when Christian teachers delved into those books, then according to the decrees of the popes Roman John XXII, 1319, and Clement VIII, 1593, they were burned in one Mantua is about 10 thousand, and it was ordered to burn the whole world. But now these Talmuds reproduced again and read without any fear in public, with the addition and still new interpretations. *1 O.*

Benderovsky was killed by the Jews because, while a deputy, he exposed them for a crime in the Kozan case.

2 To the Zaslavsky Zemsky Court, from the Zaslavsky Archpriest and Dean Mikhail Benderovsky.

And according to these Talmuds, this is how the Jews deal with Christians and with everything that there is something sacred for Christians:

a) "When they bake bread, they must throw a piece of dough into the fire and say: "How this bread burns so that Christians burn in hell"; b) when they see a Christian marriage, they must say: "For three days of joy, and for a whole century of mourning"; c) when they brew drinks, such as: vodka, honey, beer , then they wash the mats in them and say: "Like this the tangle is twisted tightly, so that Christians curl around my drink"; d) if anything

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sold to a church or cathedral, according to the Sanhedrin commandment they are required to mix with sewage, and even urine is poured into wine. Since this has already become known, the most cautious ones force the Jew to taste it first; f) priests and priests are called "galakh", which means "bald" or "shaven", and, having met them, should definitely spit; f) convert the property of Christians to their own benefit in any way was an image such as: deceit, extortion, theft and violence, they believe himself has the right, if only the opportunity arises; g) if the cattle belonging to a Jew kills cattle belonging to a Christian, then the Christian must be compensated for the damage Jews don't have to; and if, on the contrary, the cattle belonging to a Christian killed cattle belonging to a Jew, then the Christian must return its price to the Jew certainly; h) the only oath they take in dealings with non-believers is the one that It is carried out on Rodal correctly, and in the same vestments in which they go to school (prayer) on the Day of Judgment, called Yom Kippur. And the right Rodal is Moiseevo the Pentateuch, written on large parchment sheets called meruad, with with such care that there is not a single letter in it, either more or less. And if if there was any erasure, stain or the smallest hole in it, then it is already considered unfit, and at such a Rodal the Jew swears allegiance carelessly, which the rabbis are obliged to to substitute in dealings with Christians. However, on the right Rodal, in meaning books "sma", Jews can swear false oaths in difficult cases, and especially when it comes to “koel sroel”, that is, about the common benefit of the Jews; i) when the Jews stand on dung, it means that they curse Christians, and then they say: “how this dung rots, so that Christians rot forever and ever; j) after morning and evening prayers should they also add the following: “Take away, O God, from Christians the eternal hope of happiness; let them go out in the twinkling of an eye; let every enemy of Israel perish people. Oh, God, let them disappear and be exterminated as soon as possible"; 1) a prayer that they often repeat during the Easter holidays, with the same content, namely: "May God disturb the thoughts and advice of the enemies of our Christians with sword, war, famine, pestilence and all sorts of heavy punishments. May this be, O our God, according to our prayers wake up"; t) on the new year, that is, on the first day of the month "Tirzi", the Jews trumpet at school in a trumpet made of a ram's horn, seventy and one times, cursing seventy and one faith; o) On the 9th of the same month, the rabbi spits in school and jumps up, saying words: “As this saliva disappears, so will those in hell who believe in perish forever.” Crucified, and let us go (jumping for joy) into heaven and see our God"; o) On the 10th day of October, the rabbi at school throws a piece of wood and says: "Answer me, tree! - You are not answering? So now the Crucified One is dumb, having introduced through Satan blind people into paganism"; then they throw the same piece of wood with the utterance similar words were spoken by other Jews; p) On the 21st day of the same October, on Palm Day, beating willow branches on the walls of schools, they say: “I blot out my sins on the filthy Christians"; q) the month "tseval" on the 15th day, on the holiday of Gimisofer, a count is made school sums and especially money collected for Christian blood, for which Every Jew and Jew over 13 years of age must annually contribute at least 30 kopecks silver

Jews are hired in advance to extract Christians before Easter. children, so that such children can be used to extract the most abundant and honest blood it would be possible to fatten them up, which are usually fattened with nuts, almonds, raisins and sweet milk for about forty days; d) on the 28th of the same month must to torture the body of Christ; why do they buy sacred lambs from ministers? church, or from their maids, which is not difficult for them to do (like one girl of the Roman Catholic confession on one day, starting in various churches to communion, collected four for them), and they torture them in houses with all kinds of abuse

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they can come up with, dressing up in priestly vestments, which they keep for this holiday; s) and finally, in order not to spread further, they curse at icons Mother of God, they beat inhumanly and, splitting or crushing into pieces, they burn it, and for this they must buy it every year," and so on.[1]

In confirmation of the words of Fr. Benderovsky we will present the fact to us personally famous and happened several years ago in Moscow, on Nemetskaya Street, where Jews moved to live in an apartment - in a Christian house. Orthodox Christians, according to custom, have local icons everywhere in their houses, and it often happens that some residents leave, others move out, but the icons remain motionless in place, as if they belong to apartment, especially in people's rooms, kitchens and dark corners. Jews, having moved to apartment, found in the living room an icon of the Mother of God with the Savior in her arms, written on a board one and a half inches thick with a diameter glued in for strength. Having found the icon, the Jews cut it in half, along the very face of the Mother of God, and threw one half out into the mud under the stairs. One of the nearby maids found it and kept it in her room between other icons; seeing this we They asked her what does an icon split in half mean? Cook with a contrite heart told about what happened, which was fully confirmed by her owners.

Let us cite another incident with an icon, recorded by us from the words of an eyewitness. The Moscow doctor O-v, walking through Zaryadye, encountered a scene of this kind: Jewish the guys attacked the Christian boy who was carrying the icon - they knocked it out from their hands and began to trample and beat the boy himself. The doctor stood up for offended, took the icon and gave it to the boy, but wanted to punish the culprits, but suddenly He saw himself surrounded by a crowd of Jews, so that he barely managed to get away quickly.

Chapter 7

Fanatical Action of the Jews

Such facts, and even much more outrageous ones, happen in dozens, even in hundreds in those areas where, far from government centers crowded masses of the Jewish population, where it represents a significant majority and to a certain extent has significance and influence on public life. In the localities the latter kind of similar cases of outrageous desecration of shrines Christian religion and don't even pay anyone's attention to themselves, so much so they are often repeated. In the entire Western Russian region, as is known, too crowded with a mass of ignorant, fanatical Jewish population, very a common occurrence are, for example, such cases of desecration of Christian shrines.

According to Christian custom, on all the more remarkable points, such as: bridges, at road turns, at intersections, etc., statues of the most saints revered by the local population, such as: John the Baptist, St. Anthony, Francis, etc. The hatred and anger of the Jews against the Christian faith reaches here the fact that they are demonstratively mocking Christian shrines. Not unusual come across, for example, an image of one saint with a broken hand, another with a broken nose, a third with a mustache drawn out by coal, etc. On the Sabbath day, during the Sabbath, whole crowds of Jews of all ages and genders gather somewhere around the solitary Crucifixion and perform on it various, how many boyish, as well as impudent things, mocking the most indecent image over this greatest shrine of Christianity.

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[1] *Proceedings of the Kyiv Theological Academy 1869, vol. 3, p. 66.*

From Saratov, for example, the case of the stabbing of two Christians by Jews boys it is clear that the Jews on some holiday, having gathered at night, with locked shutters, flogged a wax doll placed on the table with rods, and each Jew took turns taking the rod and hitting it, performing a religious ritual. Christian craftsmen secretly peeked through a crack in the shutters, from which it was later concluded that flogged an image of Jesus Christ made or purchased by them.

In one locality, a baptized Jew revealed before the court what the Jews did from wax image of Jesus Christ and inflicted wounds on him: the culprits were immediately captured, and the image was found and brought to the church[1] . It

was written from Gori (Tiflis province) what recently happened there an incident that caused a lot of noise. On the banks of the Kura River, a wax figure was found, pierced with pins and bloodied; it was wrapped in a linen sheet, on which some inscriptions were made, they say Jewish. The boys who found this figure took it to the local police department. Got ready crowd, rumors began to spread that this was nothing more than a symbolic image the torment of Jesus Christ; that the Jews celebrate such a feast every year, and that there was a similar incident recently with a living girl in Imereti, etc. In this case an investigation is currently underway; by the way, the local rabbi has been called Jewish Society to read the inscription on the canvas in which it was wrapped the above-mentioned wax figure. But what the rabbi read in these inscriptions was probably a secret, and therefore the correspondent could not find out anything. Judicial The commission is currently busy investigating this matter.

[1] *“History of the Jews” by Modestov, part 1, p. 159.*

Chapter 8

About the oath in court places

Equally contemptuous is the disrespect for the current shrine of Christianity is manifested by the Jews in the matter of the Jewish oath, and the strangest thing is the fact that Christian administrative and judicial institutions themselves condone this disrespect, condescending to him to such an extent that they recognize him as if the exclusive privilege of the Jews, although nowhere and by any decrees specified. The fact is that, according to the generally accepted custom, the judicial oath, no matter who no matter whether it was committed, it is certainly committed at the place of the court hearing, with all in the solemn atmosphere of the court, in the presence of all court personnel. And not a single one a non-believer, no matter what religion he belongs to, never renounces performing this highest religious-legal function in compliance with all those conditions required by law and legal custom. Only the Jews constitute an exception in this case. When a professing Judaist is a citizen called by the court to perform this civil duty, he first of all declares that, according to his religious rules, he cannot take an oath in the place where the Christian icon is located; that the oath is his, if he accepts it at the same time condition will not be binding on him. Thus, the administrators of the court hearing suddenly find themselves at a dead end about finding such a thing on the court premises. a room that would be devoid of any religious Christian attributes, which is not is always possible due to the fact that the courts meet in Christian homes, and these latter, according to pious folk custom, in Most are decorated with icons and crosses. And then only a Jewish citizen will condescend to take the oath, when finally, after a long search, he finds himself somewhere a dirty closet or a dark pantry without icons.

In Odessa, the reason for the clash with the Jews was the removal of the cross from Christian chapel; the first correspondence about this incident was of Jewish origin, and, of course, attributed the cause of the event to the Greeks. In one from Russian cities, a simple-minded or non-believing magistrate executed the desire of the Jew was to cover the icon with a cloth during his oath. There are Jews in another city did not dare to ask for the icons to be covered, but still told the judge that in the room where icon, they cannot swear an oath, and the judge invited them to perform the ceremony in a room in which had no image. Young Jewish people in the third city covered themselves with their custom of wearing hats at the sight of an Orthodox priest with a cross in his hands; If If this had happened on the street, it would still be impossible to draw a special conclusion from this; but this happened within the walls of a public building and can only be accepted as for the manifestation against Orthodoxy to almost the same extent as if it was made in the temple. But

this contempt, or rather hatred and the impotent anger of the Jews against the respected shrines of Christianity in the famous Odessa history, which at one time almost became an important event in Russian internal politicians. As it turned out from the investigation, the reason and beginning of the collision was insult inflicted by Jews on a Christian shrine, desecration of an image cross, and in all the details of this street drama this was reflected religious lining: for example, during the rampages of a frenzied mob, not a single a house with a crucifix or icon displayed in the window was not touched by it, so the Jews saving themselves from beatings and death, and their property from plunder, they were forced use this hated for them, but the only means. In Odessa The catastrophe was the expression of all the indignation of the offended people, feelings, no doubt, countless times insulted with impunity by the Jews, but who could not finally remain without vengeance at the first occasion. The above manifestations do not

exhaust the contempt and malice of Judaism towards Christian religion. According to the general belief of all times and peoples, the Jews under in the performance of their religious rites they commit a desecration of the Holy Mysteries Christian Church, over the body and blood of Christ.

Chapter 9

Desecration of the Holy Gifts of the Church of Christ

No matter how serious this accusation is, no matter how desirable it would be to deny its credibility and plausibility, however, it has historical foundations, supported by the testimony of chroniclers and even investigative testimony. Thus, Pikulsky (a baptized Jew) in his essay “On the Jews,” published in 1760 Lvov, claims that the subject of special efforts of Jewish elders is acquisition of particles of the Holy Mysteries, for desecration of them according to a special ritual. This The evidence is also confirmed by investigative testimony in criminal cases. Thus, from the Velizh court

criminal case it is clear that the Jews bribed steal a woman for them from the antimension church and, without swallowing the Holy Mysteries during communion, fold them into a handkerchief and bring them to them. The bribed woman fulfilled what was given to her order. Similar cases are mentioned repeatedly in Byzantine historians. The chronicles tell: In 1213 in

France, a Jew bought the Holy Gifts from his Christian maid for reproach, - threw the Holy Gifts into a money mug, where there were seven silver coins; then, seeing the Holy Gifts changed, he was frightened and converted to Christianity, with In repentance he went to Rome, and there he was baptized by Pope Innocent.

In 1290, during Holy Week, a woman from Paris, while taking communion, took it out of her mouth. communion and took it to the Jews to redeem the pawned things they They promised to give it to her for it. The Jew boiled the sacrament and pierced it, through this the water turned red when the authorities found out about this, the Jew was condemned to be burned, and on the spot A temple was built in this house in the name of the Savior. In

1296, a swindler stole from the Church of St. Sacrament in Frankfurt at night. Maine and sold it to the Jews; these pierced the Gifts, blood appeared, the Jews were frightened ran away. The priests, having learned about this, took out the Holy Gifts and placed them in a holy place. The butcher gathered the people in Rotyla to punish the Jews; with banners we went to Wittemberg, Nuremberg, Rothenburg and other places and cities - not a single one was spared Jews, of whom almost 10,000 people died at this time. In 1300, Jews robbed

a church in Krakow, stabbed the Holy Gifts with knives, trampled underfoot, all this was revealed by the investigation, the perpetrators were executed (Prince of the Official Zhukhovsky). In

1305, in Paris, a Jew bought the Holy Gifts from a woman, which he fried on frying pan, then poked it with a knife and blood appeared, the frightened Jews fled, which is why a crime was discovered and the Jews were expelled (book. Of. Zhukhovsky, library Sandomierz).

In 1330 in Gustrov, during the ritual of the Jews piercing the Holy Gifts, the sound of the Holy Gifts was heard baby crying; the Jewish woman who participated in this was baptized and discovered the crime. The Jews were executed along with a Christian woman who sold the Holy Gifts (Prince Zhukhovsky) to the Jews. In 1338 in Germany, in the city of

Pulka, Jews were executed for similar desecration of the Holy Gifts, (Prince Zhukhovsky).

In 1369, in Brussels in Brabantia, the Jews were executed for desecration of the Holy Gifts (Prince Zhukhovsky). In 1399 in Poznaÿ

the Church of the Savior was built by Carmelite monks on the site where a woman stole and sold the Holy Gifts to the Jews, and they were mocked - the perpetrators were publicly executed (ibid.). In 1407, a

church in the name of the Savior was built in Krakow (on Kazimierz) on that the place where the Holy Gifts were desecrated by the Jews.

In 1414 in Cologne, a Jew, having changed clothes, came to church and began to communion, then, going to the corner, took out the communion and was taken there on the spot crimes and handed over to the court (Prince Official Zhukhovsky). In 1426

in Vienna, a Christian woman sold the Holy Gifts to the Jews, for which the king Frederick ordered the Jews to execute this woman (Prince Official Zhukhovsky). In 1433, theft

and desecration were discovered in Dyvion

Holy Gifts (ibid.). In 1434,

in Deckendorf, the Jews, having obtained the Holy Gifts, stabbed them and beat them in the forge. with hammers and abuse, then thrown into the oven. Why were the perpetrators executed (there same).

In 1453, the Jews bought the Holy Gifts in Breslau, which the peasant had stolen from churches. Then the Jews put the Holy Gifts on a linen scarf and flogged them with rods... At the insistence of the Franciscan monk John Kipistran, on May 2 the Jews were brought to trial in Breslavl and tortured: 41 Jews were burned in front of the criminal peasant, others were expelled from the region forever, and their estates were confiscated by the king Vladislav. The next night, the chief rabbi, who was involved in to the court. Shortly before this, Emperor Albert sent him to prison for such sacrilege. 2000 Jews and burned them alive along with their property (Prince Official Zhukhovsky). In 1466 in Spain

- for desecration of the Holy Gifts, the Jews were

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executed (ibid.). In

1492, two parts of the Holy Gifts were brought by one priest, Peter Dene, in Steinberg, in Mecklenburg to the Jew Eleazar, in order to redeem the pledge. On July 21, the Jews desecrated and pierced the Holy Gifts, and blood appeared, which passed through three scarves, the Jews were afraid and gave back the bloody Holy Gifts. The priest, seeing the miraculous phenomenon and feeling remorse, surrendered himself to the court; more 20 Jews on the day of Simon Judas were burned alive near Steinberg on a hill. This is the same place where meetings still take place in Mecklenburg. open air, but the priest was burned in Rostock (Zhukhovsky's book).

On April 5, 1508, a rabbi was caught desecrating the Holy Gifts in the Church of Panna Mary in Krakow, publicly confessed and

was executed (ibid.). In

1510, in Spandau, the Jew Solomon, having bought the Holy Gifts from a Christian, with he cut them up with reproach; sent one part to his friends in Brandenburg, the other part put it in the dough, baked a flat cake, hung it in the synagogue in the icon case, took the third particle from with us to Ostemburg, to the wedding, which the Jew Meer brought on a plate to the young to the bride for witchcraft and happiness to the young. Why the Brandenburg Margrave Joachim He executed the seller of the Holy Gifts and the guilty Jews (Zhukhovsky's book).

In 1514 in Gali, a baptized Jew, disguised as a priest, obtained the Holy Gifts and sold to the Jews for reproach, which was discovered and the perpetrators were executed. In the same year under Sigismund Augustus, after the arrival of the papal nuncio Lipomanes, there were many Jews from Rava were burned on charges of stealing the Holy Gifts and blasphemy.

In 1540, a case of desecration of the Holy Gifts was also discovered in Roslavl. In 1556,

in Sochoczew, Dorota Lyashecka, taking communion on Holy Saturday, took out The Holy Gifts were taken from her mouth and sold to the Jews for three talers. The Jews and the woman

were burned. In 1556, under Sigismund Augustus, after the arrival of Lipomanes, the papal nuncio, many Jews from Rava were burned on charges of stealing the Holy Gifts. (Polish writer Chatsky in

history, p. 77.) In

1562, in Skerboszow, a bell-ringer sold the Holy Gifts to the Krasnostavsky Jews, but The Jews were freed from deserved punishment by bribing the authorities (ibid.).

In 1580, in Osmecim, two Christians were burned for giving the Holy Gifts to the Jews, and Jews bribed the authorities to free themselves

(ibid.). In

1590 in Puÿtusk, Christian Krzyczkowski stole from the Church of the Holy Gifts with the entire tabernacle and sold it to the Jews for 4 gold pieces in Plonsk, was arrested and confessed. The tabernacle with the Holy Gifts was found among the Jews in manure. Salesman and the guilty Jews were burned (ibid.).

In 1591 in Prague, the Jew Leveque stole from the Church of the Holy Gifts and sold it to the Jews, who they mocked him, saying: "If you are God, then show your power..."; in half an hour About time a thunderstorm appeared and thunder struck and burned the house of the Jews. The culprits repented and that's it were baptized (ibid.). In

December 1598, in Poltava, the Jew Elonok was accused of having bought from the nobleman the Holy Gifts for blasphemy against them. "Then appeared from His Majesty King Sigismund, Rev. Father Skarga, famous preacher, author of his life St. Simon of Triden, in which it is stated beyond doubt that this saint The youth was tortured by the Jews. Preacher Skarga ordered the torture of a Jew (quaestionibus tradidut), the Jew stopped hiding himself and admitted that he really bought the Holy Gift from a nobleman; for which he was burned at the stake."

In 1600 in Bosnia, Mazur sold the Holy Gifts to the Jews and, tormented by his conscience, sold himself gave out. The Jews managed to obtain intercessors by bribery and were taken on bail, and when By royal order it was ordered to present them for trial, the Jews fled. Salesman Bozhinovsky, summoned to the Diet, died

(ibid.). In

1604, in Poznan, Jews were caught and condemned by royal decision for desecration of the Holy Gifts, stolen by them and stabbed with knives. The royal decision is not has survived to this day, but the facts are not without probability, for to this day in the temple in Poznan there is a painting depicting a procession with the holy gifts and Near the procession are Jews with large knives. (Polish writer Chatsky.)

In 1619, on the border of Spain, a Jewish woman came to the church in disguise, receiving Communion of the Holy Gift, took it out of her mouth into a handkerchief, but was arrested and handed over to the authorities - then she confessed and was sentenced to death (ibid.).

In 1669, one tramp Muzhinkovich, being in prison, was convicted of many crimes - admitted among other things that for many years he had been specifically engaged in theft Holy Gifts in different places: in Kielce, while serving at the church, poured out from two tabernacle of the Holy Gift and sold it to the Jew Levka in Kalisz for 80 zlotys. Criminal confessed that he had entered into a contract with the Jew Levko for the constant supply of the Holy Gifts, and the Jew delivered them to the Jews in different cities in Poland for a large fee.

In 1696, in Sandomierz, a woman on Maundy Thursday, taking communion, took out the Holy Gifts and, having put them in a scarf, she wanted to take them to the Jews, she was caught and confessed herself, repenting, then in the city she was publicly burned at the stake (ibid.).

In 1698, 6 Jews and two Christian mechanics were caught in Rava, who they robbed the church, took out silver and gold sacred vessels, where they were a desecration of the Holy Gifts was made. Christian mechanics were hanged, and Jews Through out-buying and patronage they were released on bail and fled (ibid.).

In 1710, in ÿÿczyca, the bell ringer Podgórski stole from the Church of the Holy Gift and sold it to the Jews for reproach. The Jew, caught by the bell ringer at the trial, confessed that he took one part of the Holy Gifts with him to Banek, and gave the rest to the local Jews for blasphemy and witchcraft. Seven Jews and a bell ringer were convicted

for burning (ibid.). There are

many facts about the theft of the Holy Gifts and antimensions from St. relics from Orthodox churches, as can be seen from the Velizh case of the theft of an antimension from a church. An Orthodox woman, a servant of the Jews, stole the antimension and gave it to them for blasphemy and abuse.

Chapter 10

The fact of blasphemy personally known to the author

In 1864, in the city of Kovno, Jews seduced an Orthodox Christian with food and bribery. soldier, who agreed to deliver the Holy Gifts to them before the Christian Easter. The soldier appeared at the Catholic Cathedral on Maundy Thursday in a large crowd communicants and began to take communion. The author of this book was a witness, since at that time for a time he was still a priest and gave communion to the people. The soldier, having drunkenly received communion, bent down and took it out of his mouth and into his hand to hide it in a scarf, but the people noticed and he let me know, who gave communion to the people; I put the cup on the throne, took the soldier to the sacristy, that is, in the church, and with the help of other priests, the saint washed the soldier's hand water, in which the gifts, taken out of the mouth, were already blurred in the hand. Was sent to police, officials showed up, and a protocol was drawn up immediately after signing many witnesses. The soldier was sent straight to prison, and an investigation was launched. I myself, the author of the book, appeared as the main witness at the trial.

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investigator. The soldier did not admit that the Jews bribed him and asked him to deliver the Holy Gifts to them, but his comrades, the soldiers, testified that for a whole week the Jews gave him water, and he Every day he went to visit the Jews and brought money with him. The soldier was chosen Jews from among the clever scoundrels, he did not confess, but in prison he had money and everything in abundance. The soldier was sentenced to four years for blasphemy and sacrilege. prison companies with deprivation of rights and exiled to Siberia.

Recently (before the last war) in Romania there was cause for indignation people against the Jews was the following fact: in the city of Izmail, a baptized Jew, who lived with a Jewish tailor as an apprentice, reported to his superiors that his owner there are various stolen church items, which were found during a search in latrine. The rabbi and members of the community were arrested. Found at the rabbi's stolen church items and Holy Gifts. Forty Jewish families with a rabbi ended up in strict prison sentences. The Romanian government, prompted European consuls, sent a prosecutor to the scene of the incident to carry out investigation, and in April of the same year the Jews were accused and convicted of theft and blasphemy of the Holy Mysteries. As you know, the court accused the Izmail rabbi and other Jews, who were sentenced only to three years' strict imprisonment - this benefit was made thanks to the efforts of the English Jew Montefiori, who came to Romania to personally intercede for his brethren before the Prince of Romania.

Even where the prescriptions of Talmudic hatred and malice towards Christianity are faced with the all-powerful principle of profit and gain for Jews - and there these prescriptions do not give way to this principle. So, according to the teachings of the Talmud the image of “shesy-voyerev”, i.e. the cross that the akim worships, is prohibited trade to a Jew without “bytl”, i.e. until it is broken; but the crosses that are worn on neck, permitted[1].

This should mean Christian icons, crosses and other sacred items. The meaning of this place is this: when an icon, cross or other sacred Christian objects are still revered; a Jew is not allowed to buy them and deal with them; when these objects become dilapidated and are replaced by other, new ones, then the Jew can buy the old ones for profit, for, according to the teaching of the Talmud, these objects are no longer sacred to Christians and a Jew can touch them. Before sacred objects in the possession of Christians, a Jew not only should not dare touch, but also let through the threshold of your home, because sacred Christian objects are sprinkled with holy water, which in the Talmud is called “tyme” (evil spirits). Only then, according to the Talmud, will the power and effect of the saint disappear. water when the object sprinkled with it is broken. An example of this would be next fact. In the city of Kovno in the fifties, in the Augustinian church, a thief (Catholic) stole a cup from the sacristy and sold it to a Jewish goldsmith, who, as The investigation turned out that he forced the seller to first break the cup, and then bought it, that is, he entered into complicity in theft not before he fulfilled the law of the Talmud - he forced Christian (akim) to damage (“bytl”) things.

Chapter 11

Bytl, corruption of holiness

Commentary by Toysfes on the Talmud “Avoide-Zura” (l. 77, etc.) in the definition in reality, “bytl” is not content with the fact that the cross, cup or other objects are broken by a simple Christian, but demands that the “existence” be completed certainly a “koimer” (a Christian priest, also called “halakh”,

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[1] *“Kitzer Shulchan-aruch”, l. 167-1.*

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i.e. shaved): only then is it completely permissible for a Jew to buy and resell an item. But the above-mentioned goldsmith in Kovno did not fulfill the last instruction Talmud, when purchasing a sold cup, he did not call upon the Augustinian priest, but forced the Christian thief himself to break the cup.

Jews are forbidden to do anything for the “Elylym”, even windows in the church. It is forbidden to sell Christian church books, even the Tanakh, i.e. the Bible, so that Christians do not become rooted in their faith. Prohibited from selling to Christians substances included in their “Avoide” (worship), if Christians do not They'll get it somewhere else. Some scientists prohibit even when Christians can obtain these items elsewhere. "Every pious Jew must act with caution in this case.”[1]

It is forbidden to examine “elyl” (images) and their decorations, for it is written: “Do not turn your attention to elylym.” One should move away from their home (church), and even more so from “elyl” himself, and do not approach him closer than four steps, listen to their music (singing church and organ), and “if you hear it by chance, you should cover your ears.”

It is forbidden to inhale and enjoy their aromas and must abstain feelings so as not to breathe them into yourself[2] .

“If you see a well-built house of the akims (Christian church), say: “Bois goyim and sah Adoinoi” (Proverbium cap. XV), that is, God will crush the house of the goyim. If you see its ruins, say: “Eil noikumes Adoinoi” (Ps. 94), i.e. “God is vindictive."[3] This

rule is applied by the Jew to Christian homes. When a Jew speaks to another Jew about a beautiful Christian house, then instead of saying: “ein sheine shtub”, i.e. “a good, beautiful house”, says: “ein sheine rude”, i.e. “a beautiful coffin”. *1 Ibid., l. 167. 2 Ibid. 3 Ibid.*

“If a Jew has splintered his foot or scattered money in front of the “elil” (image), you still cannot bend down to pull out the splinter or pick up the money, because this It will be like worshiping “elil”, even if no one has seen it. In this case he must sit down or turn towards the image and in this position collect money or take out from

splinter legs"[1]

And therefore, Jews, when they go to live in Christian houses, strictly inspect even in attics and in all dark corners, warehouses, so that nothing can be found anywhere remaining from a Christian shrine: an icon, a cross, a rosary and even a prayer books. If, after the resettlement, the Jews accidentally find any Christian shrine, they consider it the greatest misfortune for themselves and defilement, and to cleanse themselves from this defilement, they make a mockery of found shrine. The Talmud

teaches: “If someone pursues a Jew with the intention of killing him, or he is overtaken by a deadly serpent, then it is better for the Jew to be saved in the temple of the pagans than in the temple of the Sadducees, because the Sadducees reject the God whom they know, and the pagans of that which they do not know"[2] . Here we mean by the name of the Sadducees Christians, as we have already said in the first chapter. In later editions The Talmud itself is the Jewish censor of everything that is said about Christians, from precautions covered with a dark curtain, through which, however, it is possible see what is being covered. The sect of the Sadducees has become completely unknown since the time destruction of the second temple; Before the destruction, the Sadducees did not have their own temple.

1 Tract. "Kitzer Shulchan-Aruch", l. 167. 2 Tract. "Shabbes", l. 116.1, 2.

The Talmud indicates that the Sadducees, based on the words of the book. Genesis - "let us create man in our image," they conclude about the existence of several divine persons or many persons in God. But the explanations of Holy Scripture given by the Sadducees are necessary take in their reverse meaning1 .

From the above it can be seen that the Talmudists did not mean in this case Jewish Sadducees, who at that time no longer existed in Judea, but Christians, who for Talmudic Jews are more intolerable than even the pagan idolaters .

In the first book it was already said that in the Talmud there are often omissions and even signs with spaces made by the latest Jewish censorship in those places The Talmud, which talked about Christ or Christianity. For example, the Talmud itself does not answers the question why pious Israelis do not fast on the first day after Saturday3 . In the Talmud, in the Shulchan Aruch section, there is a hint of the reason for this, where it is said that on this day they have a holiday. The Krakow edition of the Talmud says that on the first day after Saturday one does not fast because of the Notzrim. Venetian Talmud publication in the same place says that on the first day after Saturday they do not fast because of the goyim. U Many Talmudic commentators often use the name "Edomites", whom they themselves recognize as Romans. Rabbi Davin Kimhi and Rabbi Behai, in explaining the words of Psalm LXVI, 17: "Those who eat swine, mice and other abominations will perish," they directly say that these people wave their fingers up and down, and They add at the same time that these are Edomites, these are Notzrim. Is there a need for clearer instructions? on Christians! The unknown author Mashmiya Yeshu says that under the name of the Notsrim known to all believers in Yeshu Ganotsri, who are all, without any doubt, children Edom, children of Esau. Maimonides brings the Edomites and Akims under a general category4 . Christians are sometimes also called "min." *1 Tract. "Sanhedrin", l. 38, p. 2. 2 Ibid., l. 116, pp. 1, 2. 3 "Taanit", l. 27, p. 2. 4 "Yad Hazak", IX, 5, 4.*

Rashi directly designates Yeshu's disciples with this name, whom he sometimes does not name directly in the name of the Teacher, and more allegorically, although it is clear to everyone: "by the disciples famous person"; sometimes the name "min" is applied to priests and monks1 . The Jews pray to this day that these "minim" who rule over the sons Israel, God destroyed in an instant, struck and destroyed. Daily Prayers Jewish children, even borrowed from Holy Scripture, testify to those aspirations and the expectations by which the Jews live.

Chapter 12

Opinion of Rashi on Christians

Rashi, in his interpretation of the Talmud treatise "Shabbes," notes that the Edomites, that is, Christians, are much more wicked than Muslims. Rashi says: "Esau can be compared with a pig, because the pig, an unclean animal, exposes its cloven hooves in order to make others believe that she is a clean animal: exactly like that "And Esau, having borrowed some techniques from Jacob, wants to present himself as a righteous Jew." By the sons of Esau we mean Christians, as stated above.

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How the Talmud regulates the mutual relations of Jews to Christians can be seen from the following Talmudic instructions:

"All jokes or ridicule are forbidden to a Jew; but jokes or ridicule "Avoyde-Zura" or "Elylym" are allowed"[2]. This paragraph allows Jews mock the faith and religious practices of Christians.

"It is prohibited to talk about the good deeds of akims, even to praise their beauty. That's why for this also fits with what is written: "We will not show them mercy."[3] According to the Talmudic rule, if a Jew wants to say about a Christian that he is beautiful, then says: "moin-here," that is, ugly, disgusting; about a Christian boy says: "sheytseg", or "sherets"; about the girl "shritze", i.e. reptile, reptile. About Christian deceased instead of "gishtorbin", i.e. "died", or "deceased", it is said «gepeigert», i.e. «exhaled».

1 "Nezik", 25.1; "Hagiga", 4, 2; "Shabbes", l. 16.1, 2. 2 "Kitzer Shulchan-Aruch", l. 167. 3 Ibid., l. 8.

"If a Nukhrim, having business with a Jew in a (Christian) court, invites another Jew as a witness, then the latter can agree in this case only if his the testimony will not harm the Jew." Here the Talmud says what is forbidden to a Jew testimony to help a Christian in a case at trial (ibid.). Gifts are prohibited unfamiliar akims, for it is written: "loy soykhunom"[1], i.e. "you will not show them mercy." Toysfes's commentary on the Talmud "Avoide-Zura", page 20, makes from the words "loy soykhun" the following conclusion: "The word "soykhun," he says, "has similarities with the word "hennye", i.e. shelter, settled life, and should be read: do not give them (Christians) a refuge on earth."

Education in the Talmud obliges the Jew to curse all nations except his own. The Jew, meanwhile, is a patient person, better than anyone else, he knows how to wait, he knows how to combine cunning and flattery with hidden hatred, with the most dishonest, disgusting lies. When a Christian comes to an Israeli, one rabbi tells us (who subsequently accepted baptism and then monasticism), then the Jew accepts him very attentive, escorts you off affectionately; but the Talmud commands him to repeat the following phrase in your mind: "May illnesses, sorrows and bad dreams assigned to me or anyone else from my family fall on the head of this Christian!

Fanaticism fades away in the heart of a Jew with great difficulty, because the Talmud Hatred of Christians is a duty to the Jew, a duty to his conscience.

"Nowhere should you give your houses to a nuhrim, because he will bring with him the house of "elilym" - their gods; however, other buildings, such as barns, warehouses, etc., can be rented out to them, although even there, perhaps, he will place his God."

1 Deut., ch. VII, p. 3.

From this we conclude (says the Talmud) that, according to this commentary, there is a difference between the permanent and temporary setting of "elilym", and therefore In addition to the house intended for housing, they can rent out all other buildings, for where Nuhrim himself does not live, he will not place his God forever. Therefore, the current akims who live with us can rent out their houses and for living, because now they don't put "elelym" in their houses forever, but only for times when there is a deceased or dying person in the house, and even at this time there is no serve this "elil".

Another commentary on the above subject says: “This elyl, which is brought to the dying, although at the same time the name of God is remembered, still is called “Avoyde-Zura”, i.e. “someone else’s service, not God’s.” The

third commentary explains further: “A nuhrim (Christian) should not to give houses for rent, because the “koimer” (priest) brings into the house “zevah time,” that is, an unclean sacrifice; however, this is also permitted outside the Jewish land. Other buildings, without a doubt, are also allowed to be rented out, because it is written: “You will not bring an abomination into one’s house,” that is, a house intended for habitation; in such and for a short time even time is forbidden to bring in elylym; houses that are not intended for housing, warehouses, sheds, etc., are not prohibited from being given to nuhrim." These are the rules of practical

science that the Talmud prescribes to its followers, and the general character of these instructions gives the key to understanding that fanatical dislike, which is met everywhere by the Christian population with side of the Jews, among them and at their expense living.

1 Talm. “Avoide-Zura” with his comments, l. 77 and 80.

Chapter 13

A French writer says: “It’s hard to imagine all the machinations the Jews are now in Vienna; if those bloodthirsty Jews who surrounded the house Pilates shouting: “Crucify, crucify Him!” - suddenly transformed into journalists, while maintaining the original character of the atrocity, then they too could not feel such ferocious hatred of Christians as modern Jews now experience. Since the famous reply of the emperor to the prelates, true fury has taken hold of Jewish journalists; disgusting caricatures depicting prelates, and more often of the entire Viennese cardinal are displayed in all shop windows.

“To the highest degree they arm the people against the clergy, so that agitation of minds in 1793 in Paris, produced by the Voltaireans against French clergy now seems like a child's toy. The Jew reigns in Vienna; he proves this by pouring out his bile on the Church and all the clergy.”

“By the grace of Jewish journalists, the bewildered people became so irritated that they allowed themselves to utter frantic words on the streets when meeting with a clergyman. curses!”

If the Roman emperors considered it necessary to include a gender in the statutes of their laws punishment for Jews accused of blasphemy against a Christian shrine, then this proves that the fact of this crime existed, without a doubt, in ancient times. “It is forbidden for the Jews, during their celebrations and amusements, to commit any blasphemy against the Christian religion... The burning of a cross is especially forbidden on the feast of Mordecai or Haman1 . Jews are forbidden to appear in public, opening the doors and windows of their houses on Good Friday and throughout the week Passover...", because the Jews were in the habit of swearing at the piety of Christians; they showed up with intention throughout Holy Week luxurious outfits and spent all their days in noisy fun, and at Easter they appeared in deep mourning and with sad faces. Childeberg, son of Clovis the Great, stopped this disgrace by decree in 533. He forbade Jews to appear on the streets in holy days of Holy Week and Easter. He forbade the Jews to have servants or Christian slaves. 1 Charter 408 Honorius and Theodos.

Chapter 14

Pope Innocent III writes that he “was informed that in France there are many suffer from the Jews. They force Christian women to breastfeed

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their children; the furious enemies of the Church took the opportunity to commit a terrible crime, namely: every time the nurses took the sacrament on Easter days, they demanded from them for three days that they surrender their milk to a latrine before they start breastfeeding Jewish children.” The Pope concluded his letter with the strictest prohibition for all Christian women to be in the service of the Jews as nurses or in other duties under threat excommunication from the

Church. This remarkable letter, written in 1212, deserves to be placed among the legal acts of church law[1] . In later times,

at various councils, popes and patriarchs of Christian churches strictly forbade Christian women to serve the Jews; the reason there were constant complaints from different countries and regions that the Jews were corrupting Christian servants and are often forcibly converted to Jewish faith in what we have the facts in criminal cases, even in our time. That Jews

strive to have Christian servants can be seen in general among us: the poorest Jew makes it a necessity for himself to have a Christian servant in his service. a woman, while they have many of their own Jewish women who have nowhere to go. Target The desire of all Jews, both rich and poor, is one: to see Christians humiliating themselves; they are pleased with their pleas and requests, they see this they are the prediction of the Talmud that “Israel is king over the whole worthless world, and all there will be his servants; kings and queens will serve the Jews as slaves."

[1] *The Jew, Judaism and the Judaization of Christian people by Chevalier Goudenot des Mousseaux, Paris, chap. III. 1869.*

The Jews enjoy such sweet hopes and dreams day and night, and, seeing a Christian in the service of those bowing and begging for some kind of mercy, the Jew looks at him with pride, consoling himself that the promised one is already approaching the kingdom of the Jews over the whole world and vengeance on the goyim; Adina will give up all the Nokhrims, their kingdoms and their wealth into the property of the chosen people!

In the Western Region there are a lot of Jews in extreme poverty, but not one of them dared enter into the service of a Christian, he would rather die of hunger than become servant of a Christian. There are not even examples among artisans; a Christian artisan will go to a Jew as a worker, but a Jew will never go to a Christian! This is what explains the absence among Christians of such fanatical inveterate hatred of to the Jew, which exists in the Jew to the Christian.

On the contrary, Jewish intrigues and political intrigue against Christians are always progress both in former times and in modern times, despite all the benefits shown to Jews in all Christian states. Oratory speeches with which they appear everywhere, instead of edifying sermons, they abound, like their magazine and literary articles, constant reminders and stories about the suffering of Jews at the hands of the Christian world, which is unfair to them, about Inquisition, bonfires, exiles and other horrors of medieval times. Further, in speeches these are exposed to the highly moral superiority of the children of Israel as faithful keepers of the law of Moses and the Talmud, as the noblest chosen ones of Jehovah among a vicious, unclean people.

In our time, with the freedom given to Jews by governments, Jewry is strongly began to widen the gap separating him from the rest of the world. Similar Jews with a generous hand throw fruitful seeds onto the young soil, capturing them everywhere educational matter into their own hands, while providing the surest guarantee for the future fate of the Talmudic banner in the so-called Jewish spiritual seminaries and rabbinical schools.

Chapter 15

Jews rent Orthodox churches under the Polish king Sigismund

The first appearance of the Jews in the Kingdom of Poland was in 894. At that time Leszek reigned in Poland; seduced by Jewish gifts, he accepted them, persecuted by the Germans, into Poland, gave them the privilege of religious freedom, trade, their own legal proceedings, independence from the gentry and protection from any crowd hostile to them. Thus, the Jews were accepted into Poland in a purely brotherly manner, under the condition that they engage mainly in arable farming. though further history shows the special occupation of Jews in Poland - trade Christian slaves. In 1081, Judith, the wife of Vladislav German, redeemed Christian slaves who were in captivity of the Jews. No matter how many Christian governments benefited the Jews, they always tried and are trying to repay with evil Christians, it instills in them the teachings of the Talmud. Why are the Karaites, like fans of one Bible, live with all nations in brotherly love, as children of one Heavenly Father. Talmudists, among all peoples of different faiths, received a common nickname wolves. This is where the common folk proverb comes from: “No matter how you feed the wolf, he’s still in the forest is watching."

Jews came to Lithuania together with the Poles. Every tycoon and official is Polish had with him Jewish factors, suppliers, spies and intelligence officers who enjoyed advantages and special rights over the local population and They even served as secret police. Jews took out contracts or were engaged in by ransom.

In the first half of the 14th century, an unexpected revolution took place in Lithuania. who established the Roman Catholic religion in that region and became the source of consistent and prolonged persecution of Orthodoxy. In 1386, Grand Duke Jagiello, in St. baptism of Yakov, who professed the Orthodox faith and born from an Orthodox princess, under the condition of converting Lithuania to Latinism received the throne in Poland along with the hand of the Polish princess Jadwiga.

After his second baptism in Krakow according to the Latin rite, Jagiello gave free will of the Latin priests to baptize Lithuania. Jagiello issued a letter, which has been preserved to this day in the Vilna chapter, addressed to the Vilna bishop: “Desiring to spread the Roman Catholic faith in the lands of our Russians and Lithuanian... laid and established, promised and confirmed with an oath all natural Lithuanians of both sexes of every rank, status and dignity in our possessions Lithuanian and Russian to the Catholic faith and obedience to St. of the Roman Church to attract, invite and even compel (imocompellere), to whatever sect they may belong. A lest the newly converted Lithuanians in any way become alienated from the rites of the Roman churches, we, wanting to destroy everything in general and in particular every obstacle Catholic faith, we strictly prohibit Lithuanians of both sexes from uniting as one marriage with Rusyns also of both sexes, until a Rusyn or a Rusyn is recognized in advance submission to the Roman Church. And if anyone of ours is against this prohibition Rusyns of both sexes unite in marriage with a Catholic or Catholic woman, then the combined are not separated, but the spouse who belongs to the other sect must accept the Catholic faith and truly acknowledge submission to the Roman Church, to which should be forced upon them even by corporal punishment.”

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Now everyone understands how open the field of action was for profit Jews who at that time appeared and contributed to this mission like secret police agents. Reproaches

and persecution fell most of all on the then main center Orthodoxy, to the Vilna brotherhood. Orthodox Christians were persecuted in courts, on the street, in houses; they forbade having any kind of communication with them, even talking to them; stones were thrown from slings and firebrands into the fraternal monastery of the Holy Spirit. It was in most passionate week. These persecutions were extremely cruel and unbearable. “You attacked us like a consuming fire,” they said later. Orthodox to the Latins, you have turned our whole soul upside down and filled it with bitterness. We thought that the last day of the world and the Last Judgment were coming.”

In 1436, under the pretext that religious unrest had begun in Lithuania, an Inquisition tribunal was established, the President of which was appointed a Dominican monk Nikolai from Lenchitsa, with the right to find and punish “heretics and renegades." Under Kings Casimir and Alexander, religious fanatics in Lithuania, seeking to oppress the Orthodox, managed to obtain a ban on restoration of old and construction of new Orthodox churches; The Bernardines accepted the appeal of the Russians, Bishop Wojciech Tabor at court and the Senate patronized this enterprise, and priests, scattered throughout Lithuania Rus', preached the unity of churches, the viceroy of the Savior on earth in the person of popes and carried out a lot of violence, and all this was done with the participation and assistance of the Jews, who were the initiators, playing the role of intermediaries, observers and informers, they were used on both sides to extract double gain. Around 1480 Prince Casimir, canonized by the Roman Church, asked his father its prohibition on building new Orthodox churches in the region and repairing old ones.

Finally, King Casimir in 1493, the last year of his reign, gave command to announce to all Orthodox churches the unity of the Eastern Church with Western, which allegedly took place in the Florence Cathedral. Then the beginning terrible violence is happening against the Orthodox churches and the Orthodox people, where the Jews everywhere took part and took advantage of these unrest and disasters Orthodox people, extracting their own self-interest. At the same

time, Vilnius Bishop Wojciech Tabor petitioned the pope Alexander VI bull on July 1, 1501, which granted him, his successors and to all the Roman clergy the right to put to death (seculare jus glad) heretics and pagans, namely: Rusyns, Tatars and Armenians and those who would interfere with the collection ÿÿÿÿÿÿÿÿ (to receive tithes or a certain part of the fruits of tithes). In such a position there was Orthodoxy and the

people. Then, during the bloody persecution against the Orthodox by Uniate Catholics, he became a particularly prominent and tireless representative of Latin-Polish fanaticism. was the Polotsk Uniate Bishop Josaphat Kuntsevich, who went on a rampage in Belarus. His cruelties against the Orthodox brought the Russians beyond their patience, who rightly executed him in Vitebsk in 1623, for which he was ranked by the pope among to the face of the “holy martyrs.” In

all the persecutions and persecutions of the Orthodox, Jews and contributed to the oppression of the Orthodox. Everywhere they made profit for themselves, and also received a kind of pleasure and joy. Here is a picture from Poland history in 1597. In Poland, under King Sigismund, when there were bloody persecutions on Orthodoxy, the Jews also made every effort to fulfill the law of the Talmud and his commands hostile to Christians. “Those churches whose parishioners could not be converted into the union by any force were leased to the Jews; keys temples and bell towers became Jewish taverns. You need to fulfill the requirement: go bargain with the Jew, for whom gold is an idol, and the faith of Christ is an object of evil ridicule and curses. I had to pay up to five thalers for each liturgy, then well for baptism and burial. The Uniate freely received Easter bread, where and how he wanted, but the Orthodox could not bake it himself and bought it only from a Jew and at its price. On a prosphora purchased to commemorate health or repose, a Jew made a sign with coal, and only then could she be accepted to the altar.”[1]

[1] *“History of the Russian Church” Archbishop. Filareta, s. 73.*

Chapter 16

Canon law of the Roman Catholic Church of past centuries in relation to Jews

1. When the Jews were allowed to put their affairs in order, they received permission to restore their ancient synagogues, which have been there since time immemorial times in their possession, but they were forbidden to build new synagogues, especially stone, too high and vast. In every region or every city there are Jews could have only one synagogue.

2. The sacred canons, threatening excommunication from the Church, especially order the following:

No Christian should live in the same house with a Jew, feast with him or go to the bathhouse together. No Christian should serve a Jew or hire them for a long time. Then, Jews cannot keep Christian servants in their house, both day and night; Moreover, it should not be that Christian women were wet nurses for Jewish children or served as their birth attendants.

3. In addition, so that Christians even differ in clothing from Jews and so way could more easily avoid the company of the latter, Pope Innocent III issued the following decree: Jews, both men and women, in countries belonging to Christians, must wear a dress that distinguishes them from Christian. On those very days on which the remembrance of the Passion is especially celebrated Lord, Jews should not appear on the streets. 4. By virtue of canon law, it was decreed that the Jews on the day of great On Fridays they did not open the doors and windows, but kept them locked all day.

5. Jews are also prohibited from performing any judicial office according to towards Christians, as this is prohibited by law. 6. No Jew is allowed to keep a servant or slave. Christian, but if he has one, then he must let him go, grant him freedom. 7. Pope Paul III decreed that sons and daughters of Jewish converts the holy Catholic faith, were not subject to paternal authority, and everything that constitutes their property or what they received from their father by inheritance should belong to them, even if the parents subsequently tried to resist it; They must enjoy all rights of inheritance and in no way can be deprived of it.

Similar decrees existed in the Orthodox Church in regarding the separation of Jews from Christians.

TREATATE II

TALMUDIC TEACHING ON MURDER AND THE EXTERIION OF CHRISTIANS

Chapter 1 God's commandment - do not kill

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“Thou shalt not kill,” said one of God’s ten commandments briefly and clearly. Murder generally punishable by death. An ancient custom is based on this idea justice, which among the people of Israel had full meaning and was sanctified by law; only in this case is there a distinction between malicious murder and an accidental death blow, and for the latter, propitiation was allowed. The closest relative of the person intentionally killed or the heir had a strict obligation pursue the murderer and be sure to kill him, even at the altar of Jehovah, as soon as possible the crime was proven by two witnesses; and not for premeditated murder no penalty or propitiation was allowed, for the land desecrated by blood can to be cleansed only by the blood of the one who shed it[1]. If anyone accidentally for some reason chance will become the murderer of another, for example, if he accidentally drops a stone on him, or if, while chopping wood, an ax falls out of the handle and hurts someone death - then society had to save the murderer from the hands of a relative avenging blood, and bring him back to the city of his refuge. For this purpose throughout all the land of Israel, according to six free cities were appointed here and on the other side of the Jordan, in which the unwitting killer could remain safe. But if the bloodvenger met him outside the sacred boundaries of these cities, then he had the right to do with him according to his will. Only the death of the high priest returned complete freedom to the persecuted murderer. And if someone, out of hatred, or enmity, or with intent, killed another and at the same time sought protection in one of those free cities, then the elders of that city should capture him there and hand him over to the vigilante to kill him. Security the law extended so far in human life that, for example, if someone died from a carnal ox, then the law commanded that this ox be killed with stones, and even its owner, if he knew about his carnality and did not announce it to anyone, or at least he should had to pay a significant penalty to propitiate his sins[2]. From the same purpose, the law prescribed that everyone building a new house should make railings around roofs, so as not to cause any death to an important crimes against your home. When they could not in any way discover the murderer of the man found in the field, the elders of the nearest city had to wash their hands over the heifer slaughtered by the stream, and say: “Our hands have shed no blood our eyes have not seen”, etc. The protection of the life of each individual extended further to individual members of her body, and damage to them was punishable by retribution to the guilty person same: “an eye for an eye, a tooth for a tooth.”

Talmudists turned the humanity of Holy Scripture into barbarism and inhumane bloodthirstiness. Let us pay attention to a very important place in Holy Scripture, where a consciousness of human dignity is revealed quite clearly and distinctly, which it was necessary to spare even the guilty, even the criminal. This is the law of the body punishment, which reads:

“It is lawful for him to be given forty stripes, but no more, so that from many stripes your brother I was not disgraced before your eyes.” (Deut. XXV, 3.) Thus, even one worthy of punishment has the right to have it recognized and respected the person! This naturally leads us to ancient Israeli criminal law, thoroughly imbued with the spirit of humanity. It knows nothing about the use of torture: only in one case is it clearly required mutilation, namely, when, as a punishment for the most flagrant violation of chastity and modesty is supposed to mercilessly cut off the hand that committed such an offense. To aggravate the death penalty, ancient Israel only recognized impalement or

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[1] Number XXXV 33. [2] Ref. XXI, 28, XXII, 8.

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burning, and this, however, was applied not to living criminals, but to their corpses for in order to desecrate a corpse to emphasize the importance of the death penalty, thus expressing way of public contempt for the deceased and depriving him of an honest burial. How legal death penalty, ancient Israel knew only stoning; it seems to us extremely barbaric, but contains a deep ethical meaning. Stoning is the only type of death penalty in in which the entire community can participate. The latter is due to the fact the view that the sin of one is a crime against the community, or, in the ancient Israeli expression, its desecration; consequently, the community itself, as it says The Bible must "cast out evil from among them." Therefore, in Israel there was no executioner, nor a shoulder master who would be called upon to torture and kill his own neighbors; the community itself eliminated the unworthy member from among them - and is it possible that the thought of the need to personally inflict punishment was not very significant a reason to consider everything twice as carefully and conscientiously before passing a death sentence, since legal murder was addressed under such conditions a bloody crime for every person? Moreover, how much it is known that when committing the act of stoning, every effort was made to make death as quick and certain as possible and not to cause harm to the victim useless torment and suffering.

The most important point when analyzing the relationship of the Bible to humanity is Surely the question is: what does the Bible think about slavery? Undoubtedly, she recognizes him and considers it legal. Even in certain cases, such as when applied to to an insolvent debtor or a caught thief who cannot pay To be fair, the Bible clearly requires slavery. But we shouldn't This is to think about the slavery of Rome during its decline or the situation of slaves in the American States.

First of all, it deserves mention that nowhere is there any mention of uprisings slaves against their owners. The pictures painted before us by the Israeli legend, indicate a completely different nature of slavery. So, about relationships Abraham to his chief servant Eliazar cannot be spoken of except as a relationship ideal.

There is no planter and mercenary here, but mutual love and trust are visible, as between equal friends: a slave could even inherit the master if the latter did not had children. The book of Samuel depicts a similar idyll in the relationship of Saul, the future king, to his slave. Both went to look for Saul's father's lost donkeys; Saul accepts advice from the slave as from a good comrade, and finally borrows from him a coin intended as a fee for Samuel for asking him for instructions. In general, the Old Testament slaves could no longer consider their position oppressed and humiliating for one reason that it was quite the same with the position of wives and children according to relation to the head of the house: both children and wife were, by the letter of the law, without rights before master of the house and father. And yet the family life of the Israelis was at all times imbued with soulful character and based on the deepest love. Suppose the law takes into account the possibility of cruel treatment of slaves, but even here they put on the same level as children. If we were to point out some of the expressions in the Proverbs of Solomon, where the meaning of the stick and rod is interpreted as pedagogical means, we would have to assume that the Israelis before They beat their children half to death, while they were always especially child-loving. AND the law protects the slave from ill-treatment: if he dies under the blows of his master, then the latter is subject to punishment; if a slave loses a tooth or an eye, he must be released for a tooth or an eye. Humanity towards slaves is required in the name of the fact that the Israelites themselves were slaves in Egypt. Most Sacred Ordinance Israel, i.e. the Sabbath, is motivated twice in the Bible by leniency towards slaves, and even in times of need, during plowing and harvest, it is not allowed to violate or take away servant's day of rest: "And

the seventh day is the Sabbath of the Lord your God. Don't do (this) any thing, neither you, nor your son, nor your daughter, nor your servant, nor your stranger who is with you, so that your servant and your handmaid (and your donkey), as well as you, may rest. And remember that you yourself were slave in the land of Egypt, but the Lord your God brought you out from there with a strong hand and high muscle, therefore the Lord your God commanded you to keep the Sabbath day (and keep it sacred)." (Deut. V, 14, 15.)

The Jewish slave was ordered to be freed after 7 years of service, and the master did not should have sent him away empty-handed, but was obliged to provide him with food at parting on the road with everything that God blessed him with. For kidnapping is inevitable death was awarded, and the relationship of slave to master was strictly regulated law in the sense of humanity. This was valid not only for Jewish slaves origin, but also for those captured in the war, which, it would seem, could not count on leniency: even she was not allowed to be looked at only as an instrument of the master's pleasures and to deal with her accordingly. The Bible even prohibited the surrender of a fugitive slave to the owner, a definition that from a formal legal point of view should seem very dubious and controversial, but speaks especially loudly and clearly in favor of the fact that humanity was the main principle of the legislator. And the

humanity of the Bible extends not only to people: the Bible also intercedes for animal and puts it under the protection of the law, which has no analogy in the most ancient laws of other nations. The Israeli recognized the soul of the animal, saw in it a creation of God, although given by God himself to serve people, but not left defenseless against their tyranny. What a truly humane feeling is heard in the command:

"Do not muzzle the ox when he is threshing." (Deut. XXV, 4.) An animal should not had to do hard work without being able to eat the food that was constantly is before his eyes.

What a touching and tender feeling is expressed in the threefold repetition of Holy Scripture:

"Do not boil a kid in its mother's milk" (Ex. XXIII, 19). "You shall not slaughter a cow or a sheep on the same day as its offspring" (Lev. XXII, 28). Or in that regulation about birds' nests, which allowed taking eggs and chicks, but required leaving the mother free! Lost or fallen the animal must not be left without help, but must be freed from its burden; and Holy Scripture quite definitely repeats this command in case such the animal belongs to a known enemy. One could say at the same time: this is still is not love for an enemy, just an innocent animal should not be a victim hostility towards his owner.

Chapter 2

Oral Teaching

But over time, everything changed. Even before the Talmud was compiled among the Jews oral teaching appeared, which, in the words of many philosophers, was brought to extremes1 , representing heaven as something like a rabbinical school, where God was the main a rabbi recognized by the angels by the question: "Is the leper clean or unclean?" Some Jews reached such fanaticism that Rabbi Ben Nachman, according to killed by Azrael at his own request, he is transferred to the heavenly academy, where he argues with God and this gives Him pleasure. “Woe to them for the pretense in which they oppress others; for the hypocrisy that covers up their greed! Woe to them for their zeal for the conversion of the pagans to belief in one God2 , because its fruit was more destructive corruption! Woe to their blind, horrifying madness, which desecrated the holiness of the oath, which the pagans no longer believed; violating it, the Jews, in accordance with the dangerous , noticing that for teaching of the rabbis, very often resorted to wordplay in contracts!” Hypocrisy, by their own admission, was divided into ten parts, of which nine-tenths fell to the share of Jerusalem and only the rest went to the whole world. “Woe to their petty and pitiful shamelessness, which, having paid taxes on herbs, does not think at all about justice, mercy and truth; which evaluates the mosquito and devours the camel! Woe to them for the outward cleanliness of their vessels and dishes, which contradicts the gluttony and drunkenness for which these objects serve! Woe to the tombs, which imitate the holiness of temples, whitening the outside with the plaster of hypocrisy, and emitting fetid fumes from the inside! Woe to their feigned repentance with which they condemn their fathers for the murder of the prophets, while they themselves were not only imbued with the same spirit of murder, but were filled with it and exceeded the measure of the crime of their fathers - by bringing a more terrible, more deplorable sacrifice! Let all the blood of the righteous shed on earth fall upon them, from the blood of righteous Abel to the blood of Zechariah, son of Barachi, whom they killed between the temple and the altar!” *1 “Bova Metzia”, l. 86.*

2 «Youth. Sat», 14,101.

3 «Martial. Ep.», XI, 94.

It cannot be passed over in silence that one Zechariah, the son of Baruch, or Barachiah, was very a noble and pious man of his time, was killed as a result of a false accusation, 34 years later, by zealots in the middle of the temple, and his corpse was thrown into the valley. It is clear, however, that he could not be the Zechariah mentioned in the Gospel. Nor can we rely on Origen's assurances that Zechariah, the father of John the Baptist, was martyred, or that he was the son of Barachias. The Prophet Zechariah was indeed also the son of Varakhin, but there is no reason to think that he was put to a violent death. Most likely, the Savior spoke about Zechariah, the son of Jehoadai2 (who is mentioned in the Gospel kept by the Nazarenes), who was stoned by order of Joash “in the courtyard of the house of the Lord.” That we are talking about him is clear from the fact that: 1) this murder, according to the order of the Jewish books, was the last in the Old Testament; 2) at the death of Zechariah exclaimed: “The Lord sees and will punish for this”; 3) the Jews themselves have many wonderful legends about this murder, which made a deep impression on the people and brought upon them, in their opinion, the wrath of God. If anyone asks why Jesus mentions a murder that occurred several centuries ago, then here is the answer: He wanted to convey the idea that the Old Testament Jews, as can be seen from the books, from the beginning to the end of written history, rejected and killed the prophets; the descendants, sharing and aggravating the crimes of their forefathers, must bear the full force of the long-gathering wrath of God. “The bloody cloud of retribution has already been filled with wrathful principles and it will burst like lightning over their heads.” Jewish literature itself supports the accusation made by Christ against the Pharisees . “Do not be afraid of the true, but rouged Pharisees,” Alexander Yannaeus said to his wife on his deathbed. “The Supreme Tribunal,” says Rabbi Nachman, “will duly punish the hypocrites who wrap themselves in their tallis to appear to be true Pharisees, although he is not one of them.”

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[1] Jos. V. 1. IV, 5. §4. 2
Paralip. 24.1-20.
[3] “Jer. Berachot», IX, 7; “Bab. Sota», f. 22 a; "Abhoth of R. Nathan." XXXVII.

Chapter

3 Historian Josephus

“Behold! Leaves your house empty." And didn’t this happen in a terrible way? proclamation? Talking about the murder of young Ganan and other famous hierarchs, Joseph[1] says: “Those who shortly before this wore sacred clothes, presided over public worship and were considered venerable throughout the whole earth, wherever people lived, they were thrown out naked on food for dogs and wild beasts." There is no story in history so full of horrors, furies, unspeakable humiliation, insurmountable disasters, as the story of siege of Jerusalem. No prophecy has ever been fulfilled with such terrifying accuracy, with such irresistible power as the prophecy of Christ. Men dressed in women's elegant dresses and walked around with weapons hidden under them. Between John and Simon, who competed with each other, there occurred mutual insults and bickering. Priests struck by arrows from the top the temple courtyard fell breathless near the victim; blood from all kinds of dead bodies - priests and foreigners, desecrating the shrine, stood like a lake in the holy courtyards; on there were corpses lying on the pillars and fence of the altar; the fire mercilessly devoured the cedar wood, upholstered with gold; friend and enemy trampled each other underfoot in indiscriminate slaughter. mosaic floor; the priests, swollen with hunger, rushed madly into the flames, until finally the fire completed its work. And where the Temple of Jerusalem had been, there remained a pile of ruins, between which brands smoldered under pools of blood. Is it really little blood was shed when the fate of Abel befell this people? Are many of contemporaries of Christ did not live to see it in order to be witnesses and feel the unspeakable horrors that Joseph talks about[2] : see your brethren crucified to the derision of one in this way, of another in another way, “so do not there was still room for crosses, but there weren’t enough crosses for the crucifixion.”

[1] Joseph Flavius. V. 1,1V, 5, §2.
[2] If.-ÿ. 1,5,6;10.

Did they not live to see these days in order to experience the “deep silence”, a kind of deathly night that engulfed the entire city in inexpressible intervals? furies; to see 600,000 dead bodies carried out of the gates—friends fighting madly for grass and nettles, for being denied a drop of water—bloody zealots, mouths agape with thirst, stumbling and falling like mad dogs? Is not They had to live through these days and hear a terrible story about an unfortunate mother who, due to the pangs of hunger, ate her own child; didn't they live to see of being sold into slavery in such numbers that finally no one could find them wanted to buy; to see the streets flooded with blood, and the flames of burning houses extinguished by the blood of their defenders,” etc.... This misfortune was called down from heaven by the Jews, for their barbarity and brutality against their fellow men. The Talmud, that is, the sacred law, which the Jews heartily follow, will have to cause heavenly vengeance if only they will continue to follow it. For all the disasters and misfortunes that experienced by the Jews, they alone should be grateful to their Talmud as science demonic inspiration of hellish wisdom, which was compiled according to the inspiration of the Lucifer - Jewish sage.

In nothing can the Talmudic hatred of Christianity with such force as in the doctrine of the murder of Christians. Regarding this brutal, inhuman, fanatical religious custom, constituting, so to say, the crown of Talmudic false teachings and false interpretations, we find in the Talmud the following instructions for his ignorant admirers, having in their eyes the latter force of immutable dogma. "Priest-informers and mimers (traitors to religion) should be thrown into a pit and not released from there; if over the pit there was a stone, then it should be placed again; if there is a ladder, then take it away."

1 "Avoyde-Zura", 26.

It is customary to kill with the hands of the traitors of Israel and the apostates (minim) like like Jesus of Nazareth and His followers, and throw them into the darkness of the abyss1 . The sophistry of the Talmudists goes so far that, for example, the Talmudist treatise (“Avoide-Zura”) literally prohibits saving a non-Jew from death, giving him property or to spare it. The great representative of Talmudic wisdom, Maimonides, having listed these rules, curses anyone who refuses submission to them.

If anyone is so wicked as to deny even one point of this teachings, he does not profess the faith of Israel. This commandment must be fulfilled: everyone contradictions must be eliminated. Talmud, examining and condemning the most vile crimes, such as: murder, fornication, sodomy and bestiality - all these attributes vices to Christians2 . Rashi in

his commentary on Exodus 14, ed. Amsterdam, says: “Between The best of Christians must be strangled by schismatics. If anyone says that God accepted upon himself human flesh, he is a liar and worthy of death. Therefore, against such a person a Jew is allowed to testify falsely . A Gentile who kills a Gentile is worthy of death; but a Jew who kills a Gentile is not subject to punishment.” [4]

Chapter 4

Maimonides teaches the extermination of Christians

Maimonides teaches: “It is forbidden to have mercy on a goyim, so you should not have it.” save, even if you saw him dying or close to death.” (Judischer Deckmantel, 171). *1 “Maimonides in Yad*

Chaz. Hilkh. Ab.”, see, ch. 10. 2 “Avoide-Zura”, l. 25,

2; l. 1; "Avoide-Zura", talm. Jerus, l. 40, 3, “Tos. To Avoyde-Zura", 3, 2, l. 1 (from the beginning), l. 14, 2 Wednesdays, l. 21.1, end; l. 81.4, avg.; l. 83, 2, end; “Rashi to Avoyda-Zura”, l. 15, 2 and others.

3 "Sanhedrin". 4

Sanhedrin, sec. 7, l. 59.

The Talmud says: “It is just to kill an apostate with one’s own hands. “Whoever sheds the blood of the godless (goyim) makes a sacrifice pleasing to God.” (Tract. “Avoide-Zura”, l. 4, 2. Tract. “Yalkut Shimoni”, l. 245, 3).

“If a goy studies the law, he deserves death; to him granted to know only the seven commandments of Noah, which are obligatory for him. If goy in On weekdays he allows himself to rest, just like on the Sabbath, he is worthy of death: so as the universal law does not allow him to add anything to his religion according to arbitrarily or at one's own discretion to prescribe any commandments to oneself. He is obliged to become either a complete proselyte and fulfill all the commandments, or be limited fulfilling his seven commandments, without adding or subtracting anything to them. And if he

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studies the law, celebrates the Sabbath and allows himself to invent something new, then he is beaten, punished and told that he deserves death condemnation"[1] . The same is found in the Talmud2 .

If a Gentile reads the Talmud, then he is worthy of death, because in the Old Testament it is said: "Moses gave us the law as our inheritance," that is, he gave it to us, and not to other nations . "Minim, that is, priests, muserem - informers, koifrim - those who deny Jewish faith, if the opportunity arises, should be thrown into a pit; if they happen by chance You got into it yourself, you shouldn't be allowed to get out of it."[4]

"It is forbidden to show mercy to a goy; and therefore you should not save, even if you saw dying or drowning in a river, or in any mortal danger5 . Abarbanel also teaches after Maimonides: So "Whoever does not recognize at least one dogma Jewish faith, that schismatic and epicurean whom you are obliged to hate, to despise and destroy, for it is written: "I must, O Lord, hate those who hate You." *1 "Gilchot Melachim", fol. 10, 9. 2 "Sanhedrin", l. 59, 1. 3 "Sanhedrin". 4 "A brief solution to Rashi's commentary on the treatise of Avoide-Zur," fol. 93. 5 "Maimonides, YadChazaka", 1,10,1, l. 40, 3.*

Faithful to his law, a Jew must constantly take all measures to protect the extermination of all those who do not recognize the Law of God and its enemies. The commandment about the destruction of Amalie must extend forever. The words of Deuteronomy VII, 2, i.e., the prohibition for the Israelites to make peace with the Canaanite tribes and to have mercy on them all, - the Talmudists interpret1 as referring not only to the Canaanites, but to all non-Jews in general.

"If someone with the intention of inflicting a fatal blow aimed at the heart, and hit in the side, and he died only from the blow, then the one who aimed is free from punishment."[2]

"It is worthy to kill a minaychik, that is, an apostate, with one's own hands. Who sheds the blood of atheists (i.e., non-Jews), makes a sacrifice to God"3 .

The commandment "Thou shalt not kill" means, according to Maimonides, not to kill any of the Jews4 .

Whoever ruins even one soul from Israel is as if he ruined the whole world. Whoever saved at least one soul from Israel is tantamount to saving the world5 . Therefore, the Talmud teaches, and the eagle of the synagogue, Maimonides, repeats after him: "A descendant of Noah who killed his worker (a non-Jew) or had an affair with his wife is free from punishment if he later accepted the Jewish faith: if he killed a Jew and then converted to Judaism - is guilty and must be punished by death for the Jew . "6 *1 See Talmud, tract. "Iovomeis", l. 23.1. 2 Sanhedrin 78, mission 29. 3 "Avoide-Zura". l. 4, 2, tos; "Sanhedrin", l. 78, 2. 4 Trakt. "Yalkut Shim.", l. 245, 2, to the Pentateuch, "Bemidb", p. Ch. 21, l. 229. "Yad Hazaka" 4.1, l. 47.1. 5 "Sanhedrin", l. 37.1. 6 "Yad Hazaka", 4.10, l. 295, 2.*

"A muser (informer) can be killed, even if he has ever been involved in denunciations before, and now he serves "Avoide-Zura", or "elyl" (alien gods). To to get rid of him, that is, so that he does not reveal any secrets, he can be killed." Under the word "min" in the Talmud should mean a Christian priest (koimer). The word "min" also means a Jew who converted to Christianity from beliefs. The Talmud places such people on a par with a Christian priest and orders them to be thrown into a pit.

The word “koifer” means, according to the Talmud, such a Jewish Christian as "mimer" and "meshumed" - baptized Jew, on which the Talmud in some respects looks a little softer. There are

passages in the Talmud, however, that are so strangely humane that they don’t even allowed to deliberately and openly be responsible for the death of a Christian, while the Jews live

between them.

“If a goy is in danger of drowning in a river, or if he is in another any mortal danger, we do not need to rush to his aid. However but one is not allowed to be the culprit of death; one cannot lay hands to overthrow him into the abyss, so that they (Christians) do not live in enmity with us.”[2]

As for Christians3 , it is also said: “Nuhrim should not be pulled out of pits, because in it he is close to death; and if anyone pulls him out, he will sin by delivering another son to the “elim” (gods).

Akim should not be pulled out of the pit, even if for a fee, that is, even if he paid the Jews for this help4 . In the

commentary of Toysfes5 this point is explained as follows: “Do not to pull him out even for a fee means that not only is it forbidden for a Jew to pull a Christian out of the pit with his own efforts, but he cannot even be provided with any means so that he can get out of there himself, but on the contrary, he should make sure he doesn’t get out.” *1 “A*

short solution to the comment. Toysfes on Talmud Avoyde-Zura,” p. 77.
"Rashi's Commentary on the Talmud Avoide-Zura", fol. 77. 2 Tract.
"Gilhot Akum", l. 10.1. 3 In the commentary
of Toysfes on the Talmud “Avoide-Zura”, fol. 20. 4 Brief solution comment.
Rashi on the Talmud "Avoide-Zura", fol. 93. 5 Ibid. on p. 26.

Chapter 5

About the murder of Christians

There, in the comments of Toisfes1, the Talmud, without hesitation, orders: “Kusher-sheboi akim garoig,” that is, kill even the righteous akim.

In the Jerusalem Talmud, in the treatise “Kdyshin”, the rabbi, apparently, is more the conscientious one, having stopped at this point, limits it as follows: “This rule,” he says, “should be applicable only to wartime.” But in the Talmud this place is unclear, and it is unknown what kind of war this is talking about, since the Jews They have not fought openly for a long time.

In new editions of the Talmud, two words “kusher-sheboi akim garoig” are deleted and replaced by the words “toif shebinkhushim garoig”, i.e. kill even the best of the snakes. There or 2 where the murder of Christians is discussed, Toysfes's commentary adds that it is not it is worth killing Christians, and cites a text from the Pentateuch as proof (Deuteronomy XX-P): “It is better that they pay tribute to you and serve you”3 . “An akim who reads Toire4 is subject to the death penalty”5 . *1 Section 15. 2 “Avoide-Zura”, l. 26. 3 Among*

the newest Jews, the last
prescription is more applied to the case. 4 “Toire” means “teaching,” and the Jews mean by this word the law of Moses. 5 "Sanhedrin", l. 59.

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“The Jews must not only deceive, but also kill everyone who is not circumcised. If If the opportunity presented itself, they should be exterminated publicly; for now this is inaccessible, then it is necessary to bring to humiliation by cunning and deception, preparing their ultimate extermination. Seeing a goyim who has fallen or fallen into an abyss, where the ladder is lowered, the Jew must take it away."

Talmudic law prohibits Jews from releasing a non-Jew from any there was a danger to which his life was exposed, because it is said in the Talmud: “It is forbidden to save the akim from death, for to save him means to increase their number; Moreover, it is said: “Do not have mercy on them” [2].

The law allows Jews to kill all non-Jews, as it is written: “Thou shalt not rise up.” on the blood of your neighbor"[3] ; but we already know who they call their neighbor[4] “And therefore,” says Maimonides, “everyone who does not kill, having the opportunity to do so, violates the commandment .

”[5] Regarding the extermination of Christians, we will cite the instructions of an authoritative rabbi Yakov Khazizhshet, who frankly says the following: “All hope is for the spread of Israel's dominion is based on the fact that all the goyim must be known to the ground. All the countries of the globe are promised to us. Then from reproduction Our dominance over everyone and everything depends on our acclimatization. Hear how Great happiness to belong to the people chosen by God! If reproduction and our dominance will continue as it has until now - not far that future when the whole earth will become our inalienable heritage. From reproduction directly depends on our dominion over the earth, and therefore do not retreat even a step from the sacred rules commanded to you (i.e. the law

About the reproduction of "Pirie-Verivie"). What joy overcomes me when I see how all the cities, towns and villages are quickly populated as if growing out of the earth Jews, and the goyim from all trading points and centers are forced out to the outskirts! They have become and must become our working animal force.”

1 Mucher Maimon. in the comments on the treatise of the Talmud "Ahedin", fol. 121. 2 “Avoide-Zura”, 26.1; 20.1. Toysfes. 3 Lev. XIX. 16. 4
“YadHazaka”, ch. IV
—4—11. 5 “Sofer Mitz.”, l. 85, ch. 2-3.

Chapter 6

They teach to kill even the righteous

“Kill the most righteous of akims; he is guilty of death by the very fact that he does not a Jew, and therefore cannot be good for anything himself.” [1]. Doctrine denier the Jewish must be called a heretic, and the law commands him to hate and destroy[2] . Here is a brief development under the shadow of the Talmud of those 10 commandments that are common to Jews Christians and which, as many people think, are understood by Jews in the same way with us. An Israeli daughter should not receive a child from a Christian woman during childbirth, because she becomes a participant in adding another son to the “avoides-elyl,” that is, to the idolaters.

A Christian woman should also not be allowed to adopt a Jewish child, because she is capable of murder.

“Hachomim,” i.e., smart rabbis, say: a Christian woman can accept a Jewish child only if one of the Jews is present; but without There are no witnesses. But Rabbi Meir says that it is impossible even in the presence of Jews, because that she can firmly press a child’s temples with her hand, and such a murder will not even happen

noticed. The Talmud also prescribes the same regarding feeding infants.
chest. Rabbis teach that a daughter of Israel should not breastfeed a Christian child, because she will feed her son for "elylym", and a Christian woman cannot feed Jewish child, because they, Christians, are capable of murder. So he says Rabbi Meir; scientists say that a Christian woman can breastfeed a Jewish man child only if any of the Jews are present, but without There are no witnesses because he might smear something poisonous on his chest and poison him child. *1*

Tract. "Yalkut-Rubeni", l. 93.1. 2
"Maimonides in the Mishnah, Sanhedrin."

Scholars who allow a Christian woman to feed a Jewish child are based on in the following words: "Kings will be your workers, and queens will be your mothers"[1]. Rabbi Joseph said: "Accepting a Christian child for Shabas for a fee possible, in fact, in order to avoid criticism from Christians who they see that midwives receive children from Jews both on weekdays and on Saturday2 . Elsewhere in the Talmud we find the following: "The Israelite woman did not must breastfeed the akim's son, because through this she will feed the admirer godlessness. She should also not be the grandmother of a woman akim. If she gets fee, then he can do this to avoid hatred"3 . Then it says the following: "From here you must learn how to give the akim medical help or advice prohibited. However, if you are afraid of his hatred, then you can use it for money; without money it is completely prohibited"[4].

"If a Christian woman feeds a Jewish child, it must be observed that my mother did not eat anything unclean or "khazir", i.e. pork. There was an example when the mother ate forbidden foods, and this harmed her son, who in his old age became a sinner"5 . It is on this Talmudic tradition that the Jewish belief is based that if any of the Jews accepts Christianity, then his mother has done something faithfully sinned.

"You should not shave a goy, as he can easily cut a Jew's throat"6 . *1 Isa. Chapter 49, p. 23. 2 "Avoide-Zura", l. 26. 3 "Gilhot Akum" 9.16. 4 Ibid. 5 Ibid., p. 81. 6 Rashi's commentary on the Talmud "Avoide-Zura." paragraph 27.*

The rabbi teaches: "If a Jew meets a goyim on the road, then he should be allowed to pass." past yourself to the right." Rabbi Ishmu-el, son of Rabbi Joichinem, son of Boirako, explains this point as follows: with a saber let him pass - to the right, with a stick - to the left, i.e. if a Christian is armed with a saber, the Jew should let him past his right hands so that the goy's left hand, where the saber usually hangs, is near the right the hands of a Jew, and in case of an attack the Jew could defend himself with his right hand. If armed with a stick, the Jew should pass it past his left hand so that the right hand of the goy with the stick was closer to the Jew, and if the Nukhri (i.e., Christian) raised his right hand with the stick, the Jew could grab it with his left. If only a Jew missed it past his right hand, then the stick would have been far from the Jew.

"If a Jew and a goy are walking downhill or from a mountain, the Jew should be always on top and the goy below. A Jew should not bend over before a goyim so that the latter didn't cut off his head. A Jew must clear his way as much as a father our Jacob cleared the way for his sinful brother Esau, for it is written: “Until I come to to my master in Sir”, and after this it is written: “And Jacob migrated to Sukot.”

Chapter 7

Mistrust of Christians

“If a Jew intends to walk one mile, he must tell the goy that he needs walk two, because if a goy intended to kill a Jew on the road, he would probably want to refrain until they had gone further, that is, until the last mile, and in this way the Jew can be saved"[2]. The Talmud instructs Jews to treat towards Christians with cunning and mistrust, and that Christians should be suspected of homicidal tendencies. The Jew must always be ready to defend himself; In addition, the Talmud requires a Jew to never tell the truth to Christians.

1 Gen., ch. 33. 14. 2

''Avoide-Zura, l. 24.

From all these intricate interpretations, however, it turns out that all Jews admit themselves guilty or guilty before all humanity. Because this caution is already self-awareness of deserved guilt. Later Talmudists teach that one should not trust a non-Jew, without any exception, for how can one trust a hostile person1 .

Jews are instilled with suspicion of all foreigners and distrust, and these suggestions are justified by the denial of all good qualities in foreigners human nature. The Talmud positively instills in Jews the most extreme disgust and ill will towards all nations and orders their extermination by any means, as not belonging to the Jewish way of worshiping God. IN The Talmud forbids to show mercy to the akim and show him compassion and justice2 . To save one from death means to multiply the number of those who have false concepts of worship 3 . Treatise

Terumot says: “The pagans say to the women: give us one of you, and we will defile it; otherwise we will desecrate you all. Here they are everyone must give themselves up for desecration, but not give up a single Israeli soul to the pagans." “The pagans said to a group of people: “Give us one of you, and we will we'll kill you, otherwise we'll kill you all.” Here they all must go death, and not to betray the Israeli soul. That's why Jews, if they hear in the market or anywhere that Christians offend a Jew, then everyone abandons their trade and occupation and they run enraged to intercede and save their Jewish soul on the basis of the law Talmud, all for one. According

to the teachings of the Talmud, on the day of general judgment, when God will open the book of the law to reward every Jew for his devotion to the faith of his fathers, they will appear before him and other nations with prayers for permission to fulfill at least one commandment about tabernacles, as the easiest.

1 Talmud “Shulchan Aruch Hosh. gammish."

2 “Avoide-Zura”, l. 2, 6,1. 3

Sanhedrin, 92.1.

And it will be allowed to fulfill it, but at the same time the sun will be led to burn the faces and eyes of these peoples so much that they, with blasphemy against God, will refuse the accepted to fulfill the commandment, and the Lord will laugh at them[1]. According to Maimonides, whoever does not kills the enemies of God, having the opportunity to do so, he violates the commandment of God2 .

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Simon ben Jochai says: “Kill the best of the pagans and do not spare the head of the serpent, even if he were the most beautiful . ”3 “Non-Jews have no sense, and therefore do not deserve mercy.” [4] . Po according to the definition of God conveyed to Moses at Sinai, the Jews before the opening of the kingdom the messiahs must force all nations to fulfill at least the Noahic commandments, and all those who will reject them and persist, kill5 . The Talmud teaches that the wicked and those who forget God will not be resurrected, and, according to his interpretation, under these people must mean both pagans and Christians . the wicked, deprived On this basis these of the hope of resurrection, the Talmud commands to kill, not at all without hesitation.

Chapter 8. Only Jews will be resurrected

Actually, only the Jews will be resurrected for the kingdom . As for pious people from other nations, worthy of participation in the Hereafter in kingdom of the Messiah, they will appear as slaves and servants to the Jews .

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1 Ibid. 2
“Avoide-Zura”, l. 2., art. 1, l. 3, Art. 1. 3 Tract.
Sefer-Mi, 85, 23. 4 Mekhilta, II, 1. 5
At the end of Yad-Chazak,
4, 8. 6 Sanhedrin, 105.1. 7 “Yalkut
Hadash”, 60.1. 8 Sanhedrin,
91, 2; 105, 1.

All such wild teachings are not limited to one theoretical side Talmudic dogma, but as far as possible the most fanatical admirers and followers of the Talmud are carried out in practice, which the history of Judaism presents a lot of evidence from the most ancient times to this day.

Since the first centuries of Christianity, Jews have always carefully tried to fulfill Talmudic law on the murder and extermination of Christians. In 610 the Palestinians the Jews, having captured Jerusalem with the help of the Persians, hoped to restore their independence. When Jerusalem was taken by the Jews and Persians under the leadership Khozroe, then more than 30,000 Christians died as martyrdom under the knife of the first, as a result of their fanatical hatred and irreconcilable malice towards the confessors Crucified. The restoration of independence, however, did not take place, since the Jews in were soon tamed by Emperor Heraclius. In the Proceedings of the Kyiv

Theological Academy for 1869, volume 3 mentions the sudden and premature death of the archpriest and dean Fr. Benderovsky. The deceased was a deputy on the commission established in the case of the Jews cutting off the language of the peasant Kozan, and his death is recognized as a dark matter - the result of the machinations of the underground forces of the Jews, the consequence of anger and revenge Talmudic conspirators. Vitebsk governor Strakhov was poisoned because diligently contributed to solving the crime in the Velizh case, murder and torture of three Christian boys by Jews for religious purposes. Similar Due to the malice of the Talmudic horse breeders, the abbot of the Bernardine monastery in Vilna, priest Di-dak, a famous figure on the Jewish issue. But especially vividly and characteristically depicts the Talmudic savage hatred to Christians the fact of the murder of Father Thomas in Damascus. The dead man's body was hacked to pieces pieces, and, sewn into a canvas bag, thrown into a drainpipe.

Finally, it should be noted that the hatred of Jews for Christians is so strong that no matter what circumstances a Jew finds himself in, he still will not refuse to inflict harm or death to the goyim. What could be, for example, worse and more humiliating than the position convicted prisoner, but the Jew will not fail to fulfill the commandment of the Talmud about murder of a goy. And here is proof of this - an incident in the Dinaburg prison castle In October 1879, during a supervisory round by the prison warden prison cells, one of the prisoners, 18-year-old Jew from the Vitebsk burghers Chaim Itskovich Bloch, sentenced to 8 years of hard labor for rioting and resistance military guard, stabbed the caretaker Lukyanov in the stomach with a knife. Itskovich did this because the caretaker did not allow him to pray on the Feast of the Heaps together with other Jewish prisoners who were imprisoned. Villain is good was aware that the caretaker acted with him legally, according to the rules of the instructions, not allowing a convict into the company of prisoners who have not yet been convicted; however, under influenced by fanatical bitterness against government Christian authority expressed his protest against the prison instructions by shedding blood. Having found a convenient the minute when Lukyanov entered his department alone, without an escort, Itskovich rushed at the caretaker and mortally wounded him with a shoe knife, obtained from someone unknown where.

Chapter 9

Inhuman Hatred

The certainty of the most inhuman manifestation of Jewish hatred of Christianity, proven by facts, is also confirmed theoretically by review teachings of the Talmud. These teachings are summed up most briefly and clearly by Sixtus of Siena, a converted Jew; We will use his testimony here. He leads from The Talmud has the following rules: 1) “We command that every Jew curse three times a day the entire Christian world and prayed to God to shame and destroy it with all kings and princes; priests in particular should offer this prayer in synagogue for hating Jesus. 2) God commanded the Jews to appropriate property for themselves Christians as often as possible and by all possible means: deception, violence, extortion, theft. 3) All Jews are ordered to look upon Christians as livestock and not treat them as anything other than mindless animals. 4) Jews do not must show neither good nor evil to the pagans, they must try with all their might kill Christians. 5) If a Jew, wanting to kill a Christian, accidentally kills a Jew, then he deserves forgiveness. 6) If a Jew sees a Christian on the edge of an abyss, he must push him there immediately . In these laconic and categorical messages of the Talmud, the full depth of the hatred of Christianity that pervades the most important teaching book of the Jews.

However, can Jews treat the Gentile Gentiles differently when Talmudic law does not hesitate to condemn its neighbors - the Jews - to death. Entire tribes and the high priest himself, if they fell into error, were condemned by the great council (Sanhedrin) to death . "Every scientist (Talmudist) who resists their (Sanhedrin) words must be punished death by hanging,” says Jewish law .

1 Sixth Seins. Bibliotheca sancti ordin. 1, p. 124, Paris 1810. 2
“Gilhot Sankhedr.”, 5.1. 3
"Gilhot Mamrish".

Chapter 10

About the beating of infants by Herod

Let us, finally, recall the barbarity of the kings of Judah towards their fellow believers-subjects, which was revealed in all its disgusting splendor in the person of Herod. Not knowing who the Baby was, whom the Magi intended to worship, but fearing in him only a future rival for himself and for his dynasty and remembering only that he should be a suckling baby, Herod issued a barbaric command to kill in Bethlehem and its environs all infants from two years or less. In one hour, 40 thousand Jewish babies were killed, as there is a general assumption. Such decrees of Jewish tyrants, which suddenly struck the people, caused such general devastation that the Jews dared to speak about them only in a whisper. However, nothing could drown out the desperate cry of the mournful mothers, robberly deprived of their babies, and although, according to the prophet1 , Rachel herself, the great ancestress of the Jewish tribe, whose tomb was located on the edge of the road, one mile from Bethlehem, added her mournful voice to the cry and the sobs of mothers lamenting for their children, but in reality these cries were immeasurably more terrible for the contemporaries who heard them. Infanticide in those days was a matter that did not go beyond the limits of naturalness and was something ordinary, of which there were many examples. The massacre of infants is explained by the character of Herod himself. Dominant

The passions of this cruel ruler were boundless pride and painful envy. The entire life of this monster is marked by the shedding of the blood of the victims of his insatiable malice. He executed princes and nobles, killed dozens of members of the Sanhedrin; He deliberately arranged such a fun that his wife's brother, the young and noble Aristobulus, drowned before his eyes. He ordered his wife, the beautiful princess of the Asmonaeans, Mariamne, to be strangled, the only creature in the world, apparently, to whom Herod was heartily attached. His sons - Alexander, Aristobulus and Antipater, the son of Joseph's uncle - Antigonus, his wife's uncle and father Alexander, Alexander's mother-in-law, relative Kortoban and friends Dositheus and Gadius make up an insignificant part of the entire great number of subjects who fell victims to his bloodthirstiness and suspicion. *1 Ps. 148.7; Is. 11,1,9, 19,* 1.

Neither the blooming youth of Prince Aristobulus nor the gray head of Prince Girk protected against the insidious rage of Herod. Strangulation, burning at the stake, cutting in half, confessions forced by unbearable torture, insolent and inhuman debauchery littered the annals of his reign, which was so terrible that, according to the energetic words of the Jewish ambassadors to Emperor Augustus, "those who survived the time of Herod's life turn out to be more worthy of regret than the victims themselves." When Augustus was told that one of Herod's sons had been killed among two-year-old boys beaten in Syria, Augustus replied: "It is better to be Herod's pig than his son." Let us present here the story of Franzoz2 .

Chapter 11

The murder of his brother Chaim The

Jew Chaim L., a shoemaker by trade, was never quite sure of the truth Judaism. His favorite saying was: "Who knows the truth!" Overwhelmed by doubt, he moved from one sect to another: from the Hasidim - dreamers to the Mishnagid - their opponents; then he again became a Hasid, entered into relations with the Karaites, and stood under the banner of the miraculous Rabbi Izrolka of Sodagora; spent a whole year in the circle of Ashkenazim - the German reform, and finally converted to a Kabbalist. He remained a Kabbalist for a long time; but, despite all this, he could nowhere satisfy his uncertainty about the truth of the Jewish religion and therefore began

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secretly experience Christian teaching and honor the Christian God. At first, no one paid much attention to his solitary nighttime activities and thoughtful mystical speeches.

1 Jos.Antl. XVII, 11, §2. 2 EUR
Bibl., VI vol.

But then, one cold moonlit night, several belated Jewish businessmen saw a man kneeling in the snow in front of the large Crucifix on the wall of the Dominican monastery and pleadingly stretching out his hands to this image. At first they stopped in amazement, but then this feeling turned into horror when they recognized the devout Chaim in the praying man. The Jews crept closer, but the worshiper was so concentrated within himself that he did not notice or hear anything; then suddenly he opened his lips and in a trembling, sobbing voice began a prayer in the sacred language, the prayer that a traveler is prescribed to say at the moment when he sees the rising sun on the road. Then the eyewitnesses were overcome by pious anger, they rushed at the shoemaker Chaim, beat him terribly and drove him home. The next morning there was extraordinary excitement in the town; Even the laziest people came to the synagogue to pray, partly out of suddenly awakened piety and zeal with united forces to beg God not to punish everyone for the crime of one; partly out of curiosity, because everyone wanted to know what punishment the rabbi and his council would impose on the sinner. At the end of the service, the trial began in the presence of the entire community. But the culprit was not found. Excitement and beatings put the weak man to bed. According to the law, however, he had to be present, and so several servants were sent for him, who brought the sufferer on pillows. A terrible noise began as he was carried among the crowd of those present, and whoever stood closer eased his heart by spitting in the face of the unfortunate man. Then the rabbi ordered everyone to be silent and made a long speech, and then the decision was that Chaim should leave his wife and children and go to Jerusalem for eternal residence, and on the way tell in every society, that is, Jewish, about his crime , and ask people to trample him underfoot and spit in his face. But poor Chaim did not go on such a journey, since the Jewish brethren killed him. If they do this to fellow believers, is it any wonder that Jews should treat Christians - these pagans, according to the teachings of the Talmud - more mercifully. As for Christians who converted from Judaism, there are no limits to the persecution of them by their former co-religionists. Among the most striking examples of this indomitable hatred of the Jews against their converted brothers, we will point out the outstanding fact of the abduction in the first quarter of this century of the children of the famous expert in oriental languages, Drach, the rabbi, who studied the writings of the Talmud for so long and so thoroughly and eventually converted to Christianity. We borrow several passages from the touching stories of this unfortunate father, so cruelly tested by

fate. After the true light enlightened the honest worker of science and softened his heart, this worthy descendant of Abraham felt that the Talmudic faith in him was wavering. Every day, deep and constant reflections separated him more and more from the Talmud. In vain did the most insurmountable ties bind him: an old father, an old mother, a young family and kinship, brilliant successes in rabbinical science and a magnificent future, so tempting for a Jew, smiling at him and overshadowing him from the steps of the synagogue; he renounced everything and declared himself a Christian. But as soon as this happened, at the same time betrayal found a place at his home: his loved ones cursed him; abusive relationship the furious fanatics who poured out their anger on him would have led another to despair, but he was supported by his conscience and firmness in the new (Christian) faith. Meanwhile the most sensitive blow was to strike his parental feelings; him three small children were kidnapped; and this blow was dealt to him by his mother herself abducted. The Jews, secretly forewarned, converged on this daring enterprise and carried out the abduction with such unanimous consent and precision that even the most active searches of the authorities did not reveal any trace.

The same Drach conveys to us the following fact in his essay. One Jewish a child, playing with Christian children, one day entered a church, and from then on, despite the threats of his parents, continued to go there, as if in these the visits had a certain charm for him. This behavior was so annoying his mother, that she decided to secretly kill him, for fear that the matter would not end conversion to Christianity. She fulfilled her terrible intention by obeying the law Talmud, which commands: “If you see that your child is disposed towards Christians, kill him.” According to the teachings of the Talmud, one must always take care of exterminating one’s ill-wishers and people with Epicurean tendencies who undermine the welfare of the Jews and turn them away from the ways of God1 . These the instructions are not in vain for the Jews and are brilliantly justified by a number of actual incidents, constantly reported in literature and journalism, and often remain without any refutation, probably for the impossibility, due to the reliability of the facts, of proving the contrary.

Chapter 12

Notes of the Jew Bogrov about the killing of his son by a father

The notes of the Jew Bogrov provide the following fact. About 20 years ago in In one city lying near the Dnieper, there lived a rich Jew, a fanatic and an ardent Hasid. His only beloved son, a young man who showed great promise become a learned rabbi and a great Hasid, met by chance with non-believers and began to adopt from them the external signs of formation. Little by little, his courage finally increased to the point that instead of shoes he began to wear lubricated caldrons. boots, threw off his sable hat and put on a cap, bought suspenders and a tie, stopped shave your head and trim your sidelocks symmetrically. The unfortunate father suffered and was tormented for a long time. Finally, when I was convinced that neither severity nor affection could reverse his lost son on the path of truth, he convened a secret council - a rabbinical court. They tried and judged and finally decided: a rebel son, a freethinker, an apostate of the faith and a heretic put to death. *1 Tract.*

"Berakhot", l. 58, ch. 1.

My father hired Jewish killers. Under the pretext of a walk, they lured the convict ride along the Dnieper, were taken far from the shore and inhumanly drowned, claiming consequence that the boat accidentally capsized and they themselves barely managed to escape by swimming.

Chapter 13

The case of the Shapiras, sentenced to hard labor work for the death of a baptized Jew

The case is in the St. Petersburg Senate Archives under No. 266, on 931

pages. In 1855, on May 10, the case of Shapira - Zus was considered in the St. Petersburg Senate Alperovich and David; both Jews were sentenced to hard labor and punished spitsruten for the killing of a baptized Jew. Shapira Zus and David, owners of a rich Jewish printing house in Slavuta, Volyn province. One of typesetters of this printing house was baptized, and after the baptism, through negligence, he came to his associates in the printing house in order to collect a debt from some. Jews They captured a baptized person and tortured him in order to force him to renounce Christianity. The admonished person was locked in the basement for several days. Having found some paper and coal Having written two notes, the prisoner threw one through the window hole into the street, and the other I kept it with me. A few days later he died from torture. The Jews brought the body he was taken to the printing house and hanged, and let the police know that the baptized person had come to printing house and, repenting, hanged himself. During inspection, a note was found in his pocket. the deceased, and from this note the police were able to discover the crime. Owners Shapira's printers were arrested and convicted. When David was being driven through the line, the hat of the man being punished fell from his head, and out of piety he did not go without it, so the soldiers were forced to carry it. From St. Petersburg both were sent to Siberia, but in Moscow they were left in Zaryadye, allegedly due to poor health and impossibility of traveling to Siberia. The Jews themselves admit that it cost them a lot money to keep Shapira in Zaryadye. The Jew Zus died in Moscow and was buried on Jewish cemetery, where fellow believers go to worship him even from distant cities of Russia, considering him a martyr for the faith. During their lifetime, many Jews came, asking for their blessings - besides, they were engaged in predictions and so on. David, on the occasion of the manifesto, was released to his homeland.

Chapter 14

About the murder of a baptized Jewish woman

In Cherkassy, in early January 1876, the corpse of a young man was pulled out of the Dnieper girls sewn into a bag. The forensic investigator and The police officer, having examined the corpse, was convinced that the deceased was a Jew, a girl of about 16 years old. Judging by the numerous wounds that littered the heads of the deceased, the absence of one ear and tongue, it was explained that before she was immersed in water, she was killed. Having drawn up the protocol, the judicial investigator immediately gave orders to the warden about committing the body to the earth, without telling only by what rite. Listen supervisor of the investigator - the case would have sunk into archival eternity. But the warden didn't listened to the investigator and left the corpse unburied until the matter was clarified. Cherkassy Jews began to besiege the warden at every step, either with requests or threats so that he would comply with the investigator's demands. A week goes by another - the warden does not give up; finally, word spreads throughout the city that a young Jewish woman fled from the village of O., located 66 miles from the city of Cherkassy, along with her groom to the village S, to the priest, so that he, having baptized her, would marry her Christian groom. This Jewish woman fell into the hands of the Jews, who, having killed her, abandoned her unfortunate woman into the river. The Jews realized that the matter had been clarified, that the police had only present the corpse to those who knew the murdered woman - and arrests will begin. The next day, as a result rumors that clarified the identity of the Jewish woman, the local police department received from council of the local hospital a threatening paper in the following sense: taking into account that the corpse lies for more than two weeks and, having decomposed, fills a building outside the city with a stench, and can develop an infection and threaten public health; and bearing in mind that even the governor himself prohibits keeping in hospital buildings dead, and that, finally, such sad actions expose arbitrariness and inaction police, - the hospital council asks the police department immediately dead body hand over to the earth. Council, caring for the health of the people, which is in danger of decaying the corpse of a murdered woman could ask for the corpse to be transferred outside the city, to the cemetery chapel, and not at all seek a burial that would help conceal the crime. Despite such paper, however, the warden not only did not waver in his firmness, but came out against this paper with an answer, referring to the frost, which, keeping the corpse in a numb state, did not allow it not only to decompose, but even change the color of the dead woman’s body to some extent. Following this, the assistant bailiff, Mr. Roshkovsky, recently discovered that in July last year a 15-year-old the daughter of a Jew, a tenant of one of the local estates, having converted to Christianity, lived with his father's godfather, a wealthy peasant - Prodaivody. Jews under different They began to visit this peasant with excuses, but he always kicked them out of the yard. Finally, in the fall, some Jewish women came to him to supposedly buy chickens and, having seen the crossroads, managed to say a few words to her, as one might think, very tempting, because this last one disappeared in the evening of the same day and ended up with the Jews, who, as was heard and has already been discovered by the investigation, they brought her to the river. Ripping it off peasant clothes and a cross and throwing her into the water, they dressed her in Jewish clothes and betrayed her torment. She was taken from one village to another to the Jews and tortured in each house. Finally they brought her to the house of the Jew Bondarenko, where she remained for a long time; then to Several fellow believers came to Bondarenko; they took the cross and, cutting off ears, tongue, chopped up, taken 40 miles to Cherkassy and thrown into the water. Jewish Bondarenkova, during interrogation by the investigator, testified that several people came to visit her a man of Jews was taken from the neighborhood for unknown reasons and taken away; who were her guests? She doesn’t know, nor does she know why or where the girl was taken. Investigator, seeing Bondarenkova’s obvious concealment of her guests and her own obvious participation in tortured by the cross, put her in prison. It is heard that Mr. Roshkovsky has already managed to find the sleigh on which guests came to Bondarenkova and on which the dead woman was taken to the river. You can also hear that the last minutes of his the unfortunate woman spent her martyrdom under the merciless hands of her brothers and loved ones Rodney. The father, grandfather, and brothers of the deceased have already been convicted of a crime and sent to prison. The Christian population of Cherkassy, recognizing the unfortunate martyr, the victim for the sake of faith, they put together a decent coffin for her, dressed her, adorned her with flowers, accompanied by the city clergy, he was carried out of the police station into the cathedral. In the morning, during the then fair, the townspeople with urban and rural by the clergy who arrived to provide the last honor to the martyr who suffered for faith, they took her to the cemetery. The martyr's coffin was carried on their shoulders by the most the most respectable representatives of the city, and the coffin lid, decorated with flowers, despite the snowstorm was carried by girls belonging to the highest city society. More than 15 priests and choristers walked in front of the coffin; the coffin was surrounded by banners from all the city churches, and more than 4 thousand people followed the coffin.

Chapter 15

The murder of two baptized Jewish women

In 1879, in the month of September in the Kovno province of Shavelsky district, in In the town of Radzivilishki, one Jewish girl was baptized, her relatives grabbed her, took her into the forest and killed her in the most terrible way in the forest. This crime was discovered, and the Jews were all arrested and sentenced to hard labor. The deceased was solemnly buried. The Jews at the grave of the deceased, out of anger and revenge, produced all sorts of desecrations that are indecent to talk about in print.

A correspondent from Lublin reported to the newspaper “Golos” in 1880 that there was a in the local village of Leshkovitsy, in the Venre River, the corpse of a drowned woman was found, a young the women appear to be Jewish. Her hands are tied behind her with a rope around her neck. obvious signs of violence were found. Obviously, a crime was committed outrageous property; during a search of the drowned woman, documents were found on her, from which clearly shows the name and surname of this unfortunate victim. She's a married woman recently married a Christian and before the wedding changed her the old Jewish religion to Lutheran. The Jews guarded her for a long time and then completed their good deed according to the Talmud.

If you collect such facts, then from newspaper reports alone you could would compose a whole book. But what good is that, since the Jews will not change to the best, for they follow their Talmud. Our authorities need to pay attention and burn all the foreign Talmuds, and whoever would have found one after that, then evict him to the Arkhangelsk province, subjecting him to strict police supervision, so that such a Jewish Talmudist did not apply Talmudic teaching to people, but only to polar bears. In this way, Jews can be made less harmful to the state and Christianity.

Rothschild conflagration

About the fire in the Black Town of Rothschild oil barns

The first barn that caught fire was 100 fathoms from a row of houses, densely populated by workers and minor employees of oil industry firms. Moment horrible! Everything around is on fire; fiery lava flows along Police Lane, flooding the highway, cutting off the retreat along it to the Shibaev plant; against the lane and at the Chaknaverov plant, a pipe burst due to strong heating (somewhere further); fuel oil or oil gushes out like a fountain, watering both the area and the crowd looking for a way out; near the village of Useypa Lava also flows; everything is burning; everywhere from the flames the soul-tearing screams of those burning; complete panic; lava near the village of Useipa threatens the gates of the Rothschild kerosene plant; to her they block the road, hastily making a rampart of sand; the crowd, jumping out of various courtyards, is rushing, maddened, along the highway limited by fire, looking for a way out; the only way out is the courtyard of the Rothschild chemical plant; the crowd is heading to the gate to get through the factory yard to the seashore, but the iron gate is locked... What they say it was here! It made my hair stand on end! No pleas, no crying, no threats touch the heart of the Rothschild guard. “Order not to let in!” The crowd is eager through the fence, 4 arshins high, but what can be done here? Somehow transplanted an old woman holding Mr. Karneev’s two children in her lap. Only when there are already several the brave men were thrown over the fence, the gates were opened by force, and the remnants of the crowd disappeared into the yard. Another part, even earlier, randomly rushed through the flames and ran out to the Shibaevsky plant. This moment caused many victims. Who forbade entry

into the gate? From whose lips could this criminal thing come? order? Is it possible to establish this moment with investigative precision? The orders all came from the city by telephone. And this is what they say about this case: “On The younger Feigl was in the plant at the time of the fire. They report to him that people are burning and They're breaking through the gates, there's flames all around, there's nowhere to escape, what to do? The younger Feigl phone asks senior Feigl: people are burning, breaking into the gates of the chemical factory, what to do? - “Don’t let me in!” Yes! "Don't let me in!" Messrs. Feigl and Sr. junior, had to decide whether to endanger Rothschild's property or to give salvation to the crowd that was threatened with the fate of a living torch. "Don't let me in!" - that's answer.

The desire to save fuel oil should also pale in comparison to this. You can still be there “maybe,” it was to think that the danger to the village was distant or unlikely; Here It's not even there. What these two things have in common is savings. There are no people there it was to dig in ditches and fill up the village with ramparts; people went at a high price; here - a running hot torch could threaten Rothschild's property. People are nothing cost or very cheap. You, however, already read people’s stories in the local newspaper “Caspian” price. A child is valued, for example, at 60-80 rubles. Two burned - get 120 or

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about this rubles and get lost. Adults are slightly more expensive. The wife burned out - 200-300 rubles, the husband - a little more expensive.

Please tell me whether it is worth fencing all sorts of barns and putting them in danger Rothschild property, if everything is so inexpensive? There may or may not be a fire... And you don’t always have to pay for all those who burned!

The committee, which made known the extent of the disaster, finished its work, and The work of the committee to bring the number of victims to light is far from satisfactory society, and especially the Baku one, which is more closely acquainted with the catastrophe - a society among which they persistently say that in nine coffins there were at least 50 people.

Let's return again to the facts about the persecution of Jews who want to be baptized. In 1899, in Krakow, Mrs. Jakob, who had converted to Christianity, was attack by Jewish fanatics led by her brother. Mrs. Jacob was seized and carried away to room adjacent to the store where she made purchases, but further torture the police interfered.

About the killing of those wishing to convert to Christianity by Jews without much difficulty, collect thousands of pieces of evidence from official sources alone information, but this is not seen as necessary, because everyone is generally happy Jewish fanaticism is known, and even that every prudent Jewish Talmudist will not contradict and reject this well-known truth.

All these facts in which hatred is manifested with such inhumanity Jews to their fellow tribesmen and fellow believers who are converting to Christianity, it is impossible more understandable and, perhaps, natural, because they are based on a religious theoretical foundation, which lies in the teachings of the Talmud. Yes, infallible Maimonides states in his treatise on murder that when an Israelite kills a Jewish convert, the Jewish court cannot condemn him. Law on murder affects only the one who rebels against his neighbor, and a Jew who converts to Christianity is not his neighbor. It would be unnecessary to prove that an Israeli cannot be condemned for killing a goyim, a non-Jew. ““Noahide”

- that is, a simple person living according to the commandments of Noah, alien according to origin to Abraham - if he kills another Noahide and becomes Jewish proselyte before this act, is also not subject to any punishment, but if he killed an Israelite and converted to Judaism only after that, he must die, especially if he was a Christian; it must be so because the Jews were commanded to look upon Christians as beasts and treat them as unclean animals. If an Israelite unwittingly

killed a settled proselyte or slave (who converted to Jewry), then he must be exiled. Also, if settled a proselyte accidentally kills another established proselyte or slave, then he is condemned to link; if a settled proselyte accidentally killed an Israelite, then at least did it without intention, is condemned to death." *1 Gilchot*

Rezeah, 5.15. “If an Israelite

killed a proselyte who had settled in, the great council would not condemns him to death, for it is said: “Whoever does evil to his neighbor”1 .

The Talmud decreed the death penalty for those who fell away from the Jewish faith. “It is not permissible for a Noahide - who became a proselyte, was circumcised and immersed - to again distance himself from the Lord and remain as before as an established proselyte; He must be in all respects a true Israelite; otherwise it kill"[2]

In the event of war with the goyim, the Talmud commands: “The Israelites must put up with pagans on two conditions: 1) that the goyim become quitrents and tributaries of the Jews;

2) and that after renouncing idolatry they would accept the seven commandments of Noah." Further The Talmud continues: "If the goyim do not accept peace or the seven commandments, then it is necessary continue the war with them and kill all adult men, take away all their money and children, but do not kill either children or women, for it is said: "...except for wives and children"[3]. Also and our teacher Rabbi Moses commanded us to force everyone from all over the world to accept seven Noahic commandments, and kill those who do not accept them"[4].

Modern Jews quite apply to the teachings of the Talmud "Avoide-Zura", where we are talking about the murder of Christians, a comment by Toysfes, which softens this law Talmud, as we have already explained above, in the sense that "you should not kill Christians - It's better to let them pay us tribute and serve us." With this Talmudic commentary in sufficiently explains the desire for unscrupulous exploitation Christian population, which is rightly accused of being Jews. But in vain we would consider these aspirations to belong only to today's Jews: the exploitation of Christians is a historical and most characteristic feature of Jewry living according to the laws of the Talmud. *1 Ibid. 2 "Gilchot Melachim", fol. 10, ch. 3. 3 Deut. 20.14; "Gilchot Melachim",*
l. 10, ch. 9. 4
"Gilchot Melachim", 84.

Chapter 16

History of the Tatar yoke and barbarism of the Jews

The history of the Tatar yoke shows us that the main merchant of Russians slaves was Srul Nachman, the most good-natured creature in the world - Warsaw Jew.

This man was always in rags, impossibly dirty, always tipsy and constantly immersed in prayer. He bought only Russian slaves; when the Tatars made raids on the Russian principalities, then they recruited slaves directly for Srul, firstly, because he lent them out for incredible interest with all sorts of rubbish and mostly Greek wine, which he got from somewhere at an unheard of price cheap price, and secondly, because from trading in Russian slaves he made himself a special, very profitable trade for profit. Here is a detailed story about him operations. One morning Srul got up very early as usual and splashed himself water to perform the ritual of ablution, although, in essence, I never washed myself, I swung for an hour and a half in my crappy headquarters, chanting prayers and at the same time vigilantly looking to see if all his slaves were present, and considering whether it would be possible today make some particularly successful transaction. Then, wrapped in old and also a crappy cap, thrown over some kind of crappy caftan, and shod in leather shoes, he went out to his goods.

This product presented a very sad picture. Slaves were more partly a man, because Srul found women, especially young ones, very profitable to sell to neighboring Cheremis, Bulgarians or Khazars as wives or just as workers, then what was left and what was better and fresher, he sent to Samarkand. He only had men left, and then only strong men who could make hikes almost without rest with unimaginably bad food from Ryazan or Yaroslavl to the areas of present-day Taganrog, or Astrakhan, of course, on foot under the blows of the Tatar whip. Food was given whatever was available, that is, simply carrion. Srul locked the slaves at night in wooden blocks, i.e. sawn logs in which round holes were made, large enough to insert legs above the feet. 10 people were locked in each log,

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15 each, and then they were allowed to sit, sleep in the open air, in the rain, on bare ground, in mud. From exhaustion on the road, from hunger, cold and whips, not a single overnight stays were not complete without deaths between slaves. In addition, others, seeing a terrible future and wanting to avoid being sold into eternal slavery, willingly decided to commit suicide - with the only consolation that their bones were at least will remain in their native Russian land. The slaves had no clothes, at least strong, because the Tatars took off all their good clothes on the road and drank them the same Horde, among the same Jews: Sruley, Yankele, Shmuley... so the outfit of slaves consisted of rags, scraps of matting and everything that could be picked up on the Horde street, tied in knots and put on oneself. The food was also not luxurious. The Jew sent in batches they begged for alms and picked up all sorts of scraps that were lying around abundance near the headquarters of the Tatars, merchants and foreigners, near the Khan's cookery, - and finally he bought (and mostly traded for various rubbish) sick cattle. In addition, he accepted various contracts for the Horde nobility, hiring for visitors to build, dig, sew, carry heavy loads, which cost him a lot cheap, since he didn't pay anyone a salary. Srul also had nothing at his headquarters except a pile of reeds, a few dirty felts and four huge barrels Greek wine Under one of them, money buried in the ground was kept.

Every morning, the caring Srul, getting up early, ran to check slaves and inquire if everything is safe and how many are sick and dead. Once it seemed to Srul that these faces were even plumper because yesterday he treated him to a whole half of a camel bought from a flayer. Camel meat like it is known that it is not extremely soft, especially carrion, but the captives ate he was praised and thanked by the owner with such pleasure and was so praised that Srul imagined himself as their generous benefactor.

Chapter 17

About the crucifixion by the Jews on the cross of St. Eustratia

After the Tatar invasion of Russia, Bonyak and the Polovtsians attacked Kyiv, ruining city and, having plundered the Pechersk Monastery, captured the monk Evstratiy with 30 monastery workers and 20 townspeople who took refuge in the monastery. These The Tatars sold all the prisoners to one Jew, a slave dealer, from a Greek city Korsun. This Jew inseparably followed the Tatar polonya and bought everyone indiscriminately prisoners. The Jews desecrated the monk Evstratiy and 50 captive Orthodox people from Kyiv to Korsun, and there they began to force them to accept the Jewish faith. faith. The monk Evstratiy strengthened his comrades in the Orthodox faith with his preaching, and the compulsion of the Jews - firmly and decisively everyone refused and denied Judaism. Then the Jews, in irritation, told the slaves that if they did not go to Jewish faith, they will be starved to death. They were locked in a barn without food or water, where With ardent exhortation and strengthening in faith by the monk Evstratiy, everyone decided to martyrdom. Within five days half died, after another five days everyone died, with the exception of one monk Eustratius, who was in the monastery accustomed to fasting and therefore could go without food for a long time. The Jews were extremely irritated with the monk Eustratius, as the culprit of everything, they felt sorry for the money given for slaves who, having not brought any benefit to the Jews, died. The time was before Easter, Holy Week, and the Jews had Easter. Jews for their amusement came up with the idea of desecrating Jesus Christ in the person of the monk Eustratius, who was taken out outside the city on the seashore, at a gathering of Jews, they nailed him to a cross and hanged him, exactly fulfilling the reproaches described as being performed on Jesus Christ. They seduced the nailed monk on the cross, offering food and drink, promising to remove

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from the cross, if only he converts to Judaism. Eustratius firmly reproached the Jews for their blindness and glorified Jesus Christ. Then the irritated owner, a Jew, grabbed spear, thrust it into the left side of the monk on the cross, and thus finished off the holy martyr Eustratia of suffering. By

nightfall, the Jews took the martyr's body from the cross and threw it into the sea. Devout Christians took out and buried the body of Saint Eustratius. He was subsequently ranked to the face of the holy martyrs, and his body currently rests in the Kyiv caves. The Orthodox Church celebrates his memory on March 28.

Chapter 18

About Jewish barbarism during the Russian-Turkish war

Talmudic Jews do not miss a single instance of causing any harm, insults and death, albeit slow, to Christians. This can be confirmed undeniably all those living among the Jews in areas where the “chosen people” are in the majority. There is no need to look far for examples: just remember poor "pogotsev", Russian peasants hired by Jewish intermediaries for work to supply the Russian army in the Russian-Turkish war. How many of these unfortunate died thanks to the inhumanity of the Jews. The sad epic of these unfortunate people arouses sympathy for them and stirs up talk in society. In the first month

the Jewish brokers did not pay them anything because they arrived without luggage in Bucharest, where the chief agent was located; they just started getting paid from Bucharest. In addition to the fact that their horses died without food, they were often robbed when they were grazing horses at night. There were Cossacks with the transport, but they only guarded the echelon Jews who had travel money and everything necessary. The echelon Jews wore an officer's uniform, a saber and, most importantly, a whip, with which they mercilessly beat the Russian epaulettes in case of any misunderstanding. The Jew values dearly every opportunity that gives him the opportunity to enjoy double pleasure: to fill your pocket with gold and to abuse a Christian. In outrage, he takes on the role of executioner and torturer; at the same time destroys and destroys its victim not immediately, but slowly, gradually, finding the greatest pleasure in the agonizing torment, groans and suffering of the tortured; like a worm, gradually eating away at the root, it reaches the heart and overturns the unfortunate prey. These are slow and gradual erosions of everything Russian peace-loving and The Jews are reproducing the gullible people throughout vast Russia. All the newspapers were filled with

eyewitness stories about the “exploits” of the Warsaw, Mankovskys, Grombachs and all other monster brokers who mercilessly robbed, ruined and killed more than one thousand unfortunate Russian chasers. Difficult to find words are strong enough to express the disgust that this gang has managed to to instill in oneself, everywhere in the army. About these opponents of Christianity and their agents they wrote a lot, but apparently it was not easy to understand them, and they remained faithful to the end to his Talmud. Eyewitness correspondents wrote in many newspapers about the “exploits” of our Talmudic heroes. The epaulettes, following the army, crossed the Balkans and They rode their exhausted horses to San Stefano. The misfortunes of these ragged, hungry, exhausted poor people were so great that they saw with delight and were waiting for their contracts to expire and to receive payment from the local Jewish agents to whom, due to misfortune and inexperience, they sold themselves. By Upon arrival, the agents announced to them that the messengers should go back for payment from San Stefano to Bucharest, for travel where they, out of mercy, agree to pay advance payment of three credit rubles. After this “generosity” it is easy to imagine the whole the horror and hopelessness of the plight of the chasers, who considered one thing a joy

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the opportunity to get rid of the damned bondage and, although penniless, to quickly get to by steamship to Odessa and homeland. But it seemed to the Jews that they had not yet had enough fun over poor people: Jewish agents, in order to get rid of the epaulettes as quickly as possible, not only assured that they have the right to free rail travel to Rushchuk, but also They were given supposedly free tickets for this purpose. To the authorities of the Romanian railway there were a lot of unfortunate people on the road with such tickets signed by various agents. These notorious tickets were nothing more than simple pieces of white paper in a small letter with a laconic inscription: “Ticket for free travel to Bucharest; issued from the office to such and such a messenger No. Then signature and stamp in blue paint in huge letters “free”. About what kind of travel and where - it is prudent was kept silent. One can judge the disappointment of an illiterate peasant when the military commandant of the station proved to him as convincingly as possible that such a piece of paper has absolutely no meaning, and travel requires buy a ticket at the road fare, and at the same time in gold. 3rd class ticket from San Stefano before Yamboli it cost more than 10 rubles. gold. Seeing themselves deceived, the poor found themselves in a desperate, hopeless situation; they cried and moaned. It seemed to help such for the mass of people it was not only difficult, but also impossible. Still generous the commandant did not abandon the unfortunates: after persistent efforts, he managed to persuade railway authorities in favor of the epaulettes, and these sufferers were transported to Yamboli. Eyewitnesses say that many dead drivers, who died of exhaustion, were taken out of the carriages returning from San Stefano! Jewish brokers made huge money from this

tragedy. Familiar the officer said that he witnessed such a picture when, sent from the army to Odessa, went to the office of a state bank, to the deposit department. Almost At the same time, some Jew came to the receptionist, apparently a regular bank, with a deposit of several thousand rubles in the name of a certain Dora Grombach (surname one of the small contractors for epaulettes). “Money for the drivers?” - asks with the receptionist smiled. “Yes,” answers the Jew. “Here,” the official turned to the officer, “Grombakh took a small contract, and as soon as he secured the carts, already the second hundred thousand reports." - “Well, when is it possible! - the Jew said cheekily. - God willing, war If it lasts (!!!) - we’ll put in a hundred more.”

SECTION 2. DOGMATIC

TREATISE I ON PARADISE AND ANGELS

Chapter 1 Two paradises - earthly and heavenly

The ardent imagination of the rabbis gave itself wide rein in the recognition of two paradises, heavenly and earthly. The earthly paradise is a transitional step to the heavenly one, and it is necessary so that souls, after separation from the body, can get used to it somewhat the indescribable light that awaits them in heavenly paradise and which they preliminary preparation for it in the earthly could not be endured.

The Talmudists' idea of heaven is interesting. According to Rabbi Judah, there are two heavens, and according to Rabbi Resh-Lakish, there are seven heavens: the first heaven, closest to us, like a curtain, appears in the morning and departs in the evening, renewing itself daily creation; in the second heaven the sun, moon, stars and constellations are established; on the third there are millstones that grind manna for the righteous; on the fourth - are Jerusalem, temple and altar, near which stands the Archangel Michael, offering victim; on the fifth - the ranks of ministering angels, who sing a song at night and remain silent during the day; on the sixth - there are storage facilities for snow and hail, a room for dew and other atmospheric phenomena; finally on

In the seventh heaven there is righteousness, judgment, alms, the treasury of life, peace, blessings, the souls of the righteous, the souls of those who are born, and also the dew by which The saint will subsequently revive the dead .

Above the seven heavens stand the sacred animals holding the throne of glory, on in which the ever-living God sits . Eden,

where the first people lived before the Fall (in Hebrew it means "pleasure"). The Book of Genesis, without referring to the country, says that the earthly paradise was watered river, which then branched into four others, two of which were called Tigris and Euphrates. But the commentators of the Torah, each based on some evidence, some on the ground, others on a misinterpretation of the Jewish text, decisively do not agree among themselves regarding the location of earthly paradise. Main the Jewish commentator Rabbi Rashi, also called Rabbi Shelamo Yitzchaki, the main authority in the Talmud, invented a font without signs, that is, without vowels. This a new font exists called Rashi. This font is written on parchment The Pentateuch “Seifer Teire”, holiday scrolls “Megillah”, “Mezuze”, “tefillin” and so on, the book of Medrash and others. Some say heaven is on the other side hot zone and was separated from people by a wall of fire; others place earthly paradise under the equator and the moon; then they assign him a place in the vicinity of Damascus in Palestine, near sources of Jordan; then in Armenia, since the Tigris and Euphrates, Rioni and Arake; they say that paradise was on the shores of the Caspian Sea, on the island of Ceylon, or on the coast of the Baltic Sea, or in Sweden, or in the polar countries.

As for heavenly paradise, as the abode of angels and righteous souls, then The Talmud gives it the most material features. *1 Hagiga, l. 12, Art. 2. 2 Ibid., l. 13, Art. 1.*

Thus, paradise, according to the Talmud, is filled with the most beautiful fragrances; this is clear from the fact that when Elijah sprinkled the cloak of one rabbi with leaves from the trees of paradise, he such a pleasant smell was reported that the rabbi managed to sell it for 150 talers . The Talmud describes

the Jewish paradise most fantastically: “In the Garden of Eden, the length and width of which has no end or limit, two gates made of jasper, emerald and others expensive stones, and six hundred thousand angels, shining with heavenly radiance, stand on these wonderful gate. In the middle of the garden is the tree of life, whose lovely branches are spread out from one end of the garden to the other, and five hundred thousand different tastes and smells it has wonderful tree. Canopies and crowns of jasper, emerald and gold throughout the garden, and between canopies - partitions of brilliant clouds and lightning, and behind each three hundred and ten wonderful and beautiful boundless worlds. Whole rivers of honey, wine and beautiful oil and springs of rose water, emitting a wonderful fragrance, sparkle and flow between trees, and in each corner of the garden there are eight hundred thousand fragrant trees and six hundred thousands of angels singing in the most tender and sweet voices. And the sun is in its seven increased light does not cease to shine for a minute, and its golden rays, meeting and refracting in the jasper, emeralds and sapphires filling the garden, intensify their shine - and this whole place is filled with a great and wonderful light... And above the tree of life transparent and shiny clouds rise... They encircle the garden from all sides - and fragrances flow and fill the whole world with fragrance from end to end, etc.”

Chapter 2

Treating the righteous in Paradise with the meat of the Leviathan fish

After the coming of the Messiah, the righteous will be treated to food in the kingdom of heaven. salted fish meat of the female Leviathan, then the meat of the huge bull Bohemoth, who eats hay from a thousand mountains in one day . *1 Ibid., l. 15, art. 1.*

Tract. Erubim, l. 16, art. 1. 2 Treatise of Bowa Mecius, l. 144, art. 2.

The third course is prepared from the meat of very tasty and fatty birds magnitudes, one egg of which, when it fell with its yolk, drowned sixty villages The fourth dish is very fat geese.' Drink heavenly - excellent old wine preserved by God from the sixth day of the creation of the world2 . Of course Of course, paradise with all these delights is the lot of the righteous alone, that is, the Jews; all other nations, like atheists, will go to hell3 . Subsequently, things alien to the Talmud began

to penetrate into Jewish literature. opinions on the reward of the righteous beyond the grave. “In the Hereafter there is neither food nor drinking, no marriage, no trade, no hatred, no quarrel, but righteous they will sit with crowns on their heads and enjoy the light coming from God." [4]

To be close to God, to see Him - this is the whole reward of the righteous, this is everything that the pious Pharisee sought! About the relationship of body to soul in this case is completely silent. The confidence with which the Pharisees preached the existence retribution and generally another life beyond the grave, only caused the Sadducees to smile regrets. The Sadducees used to say: “The Pharisees are tormented in this world and no no reward awaits them in the Hereafter!”5 The words “this light” and “hereafter” must be here understood as expressions borrowed by the Sadducees from the Pharisees, for, as we know, for the Sadducees there was only one light, and not two. The Jews have faith retribution beyond the grave had not yet completely taken hold of minds even in the third century after Christ. One teacher, Rabbi Yehuda, tells us the following story from the words of Rabba6 . When Moses was on Mount Sinai, God told him that in the future someone would be born named after Rabbi Akiba, who hangs whole letters on each line of letters (Holy Scripture) mountains of laws (religious). *1*

Treatise Bova-batra, l. 74, art. 2. 2 Ibid., l. 73, art. 2. 3 Treatise Sanhedrin, l. 99, Art. 1. 4 Tractate Berakhot, l. 17-1. 5 Abot Dr. Nathan b, IX, 3-1. 6 Manakhot, l. 29, p. 2.

Then Moses exclaimed: “You have such a man, and You want through me give the Torah? - “Be quiet! - Jehovah exclaimed, “this is My will!” "What a reward have you prepared for him? - asked Moses. “Look,” Adinoy answered him. And Moses I saw Rabbi Akiba being flayed alive. (Rabbi Akibe for rebellion and rebellion the Romans flayed the living man in 135 AD) “Lord of the world!

- Moses exclaimed, - such is the reward for devotion to the Torah! (literal translation: here is the Torah and here is its reward).” “Be silent,” answered Adinoi, “this is my will!” But here is another no less typical example1 . Moses turns with the following question: “Why does one righteous person live happily, while another does not? One wicked man lives happily, another does not? Adinoi allegedly answered Moses like this: “The righteous lives happily if he is the son of the righteous; it's unfortunate if he's a son unrighteous; the wicked lives happily if he is the son of the righteous; It’s unfortunate if he is the son of an unrighteous person.” This solution was found unsatisfactory, because in this In this case, a person’s personal merits cease to play the role of merit. We worked and found

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another answer. “Thus said Jehovah to Moses: Happy is the righteous if he is in everything relationship can be called as such, unhappy if he is in all respects may be called as such; the wicked is happy if he is not, so to speak, spoiled to the point of marrow, and unhappy otherwise" [2] .

The Talmud says the following: “All the predictions of the prophets relate to the time of the Messiah - as for the future life, no one except God saw it . ”3 Commentator Rashi notes: “No prophet saw this.” What, therefore, will happen to us when we give our soul to God, no one knows. *1 Tract. Berakhot, l. 7, art. 1. 2 Ibid., l. 7, p. 2. 3 Tract. Shabbes, l. 63, page 1.*

The Jewish name for Paradise is Gan-Eden, a biblical word meaning "garden" Edenian." Even in a later period, the idea of an earthly paradise still existed: precisely such a view is found in the Talmudic haggadah regarding this point. This saying reads: “Resh Lakish said: if Gan-Eden is in the earth Israelite, then the city of Beth Sheon is the door to it; if he is in Arabia, then Beth-Goram there is a door to it; if he is in Mesopotamia (i.e. in Mesopotamia), then Dor-masconite there is a door to it" [1] . What is being said here not about the primeval, but the afterlife, the future? Eden, is obvious from the content of the entire passage, of which this saying constitutes part: in this passage we are talking about Gehenna and its seven names or branches, in general - about the future life. But we must assume that already during the time of the Talmudists there was opinion about the heavenly place of paradise. Later Talmudists, especially Kabbalists, for reconciliation of opposing opinions allowed the existence of two Edens, the upper - heavenly, and the lower - underground. The latter is more material in its nature than the first, to which it constitutes a transitional stage2 .

According to the teachings of the Talmudic sages, God created seven things before creation world: the law of Moses, repentance, paradise, Gehenna, the throne of glory, the sanctuary and the name of the Messiah . IN in relation to Gehenna they say that its very space was created before creation world, and the fire that fills it was created on the second day of creation. Ten things were created on Saturday evening, between twilight: the opening of the earth to absorb the wicked, the hole of the well (Hagar), the mouth of the donkey (Balaam), rainbow, manna, rod (Aaron), Shomir (magic worm), writing, art of writing and tablets (Moses). Other rabbis add that at this time something else was created: the tomb of Moses, evil spirits, the ram of Abraham4 . *1 Erubin, l.*

19. 2 The same

opinion is found even later in Luzzato; “Maamar ha-ikum”, § 5, also “Shevet Mussor” 11, l. 12. 3 Pesachim, l. 54, p. 1. 4 Pirke Abot 5, 6,

Wed. Pesachim, l. 54, p. 2.

According to the rabbi, Adam was created with two faces, and under the rib - of course, one of his faces, namely: the back face, from which Eve was created; and in the opinion Rabbi Samuel, Adam had a tail, from which Eve was created1

But even in this case the masses have their own strong, independent opinion. WITH Since time immemorial, she has known only one paradise, one Eden - *in heaven,* near God. In general, the mass centralizes all afterlife institutions around the person of God: both the court and hell and heaven are all in heaven and in the heavenly

department. Despite the fact that the Jewish masses place paradise in heaven, their ideas about In heaven they generally have a very obvious earthly character. But here, first of all, it is necessary

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notice one feature that concerns, however, not so much the content itself ideas about paradise, how much degree of their development and comparative intensity in mass. The fact is that ideas about life in paradise are much less developed among the masses than ideas about life in Gehenna. This is partly explained by the psychological the fact that pictures of the terrible, painful tend to be more strongly imprinted in people's minds than pictures of quiet happiness and bliss - especially in this case where the torment of Gehenna appears to be grossly physical (burning, scourging and etc.), while heavenly pleasures, as such, cannot be imagined grossly material, cannot, for example, consist of voluptuousness or gluttony. In general, of the two arguments used to instill religiosity in the masses - the fear of hellish torment and the promise of heavenly bliss - the first argument is stronger affects the masses: people would rather do something to avoid terrible suffering than to achieve great pleasures. Fear is always powerful. WITH on the other hand, moralizing popular literature, keeping this in mind psychological fact, is much more concerned with imagining hellish horrors than heavenly hopes: she knows that through intimidation she will sooner achieve her goal than via mitigation.[1] Finally, Jews in general are distinguished by their stoic character, and are therefore very bad inventors of pleasure. All this explains the lesser development in the mass of “heavenly” ideas, in comparison with “hellish ones”. But besides insufficient development in the ideas of the masses about paradise is still relatively large confusion caused by the fact that ideas about posthumous bliss are often mixed with ideas about bliss and the “feast” that will follow resurrection of the dead or in messianic times. Highlighting the latest submissions from first, we end up with a rather meager register of popular beliefs regarding actual posthumous paradise.

The Jewish paradise is, of course, not the Mohammedan paradise, but it is also not the sublimely abstract Maimonidean paradise. In Gan-Eden, popular belief allows great, but at the same time refined and moderate physical pleasures. Paradise, by Jewish folk concepts, this is an immensely vast vertograd, luxurious and brilliant, where magnificent fruits grow and rivers of balsam flow, where in wonderful musical sounds flow continuously in the fragrant air, in a word - where is everyone the five human senses are under intense tension from the endless pleasure. In this land of eternal light, eternal life and eternal happiness all the righteous are found. All of them are more or less close to the source itself life and light - to God; the greatest righteous people are often in His community and how would be part of His court. Although they live in paradise physically, in a pure and sublime sense of this word, nevertheless, spiritual, contemplative life prevails there: they glorify the Lord, study His laws, and the great righteous are even rewarded listen to truths and revelations from the lips of God himself. In general, in heavenly life they combine pure, sinless physical pleasures with the most sublime spiritual pleasures caused mainly by the nearness of God.

In order to better understand the spirit of popular beliefs regarding heavenly life, it is necessary to pay attention to some Talmudic teachings on this subject. tales that enjoy universal dissemination and popularity, and to a certain extent degrees regulating the people's ideas about life in Eden. Now we will be

able to prove this in fact. How about everyone else aspects of the afterlife, and in particular - regarding life in paradise, Talmudic

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[1] *Berachot, l. 61, p. 1.*

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ideas are very close to the folk ones, which they are inspired by and, in in turn, regulate them. Contrary to Rav’s opinion that in the future world “there is neither food nor drink,” we find in the Talmud several tales about the “paradise feast” that God asks the righteous[1] about the “paradise dance” in the presence of God[2] ; we also find legends about crowns on the heads of the righteous[3], about canopies arranged for everyone of them[4], and much more in the same spirit. But most of all characterizes the views Talmudists for heavenly life, the popularly known aggadic legend about the “golden table" by Rabbi Hanina ben Dosa.

Rabbi Hanina ben Dosa was, according to Talmudic tradition, the greatest righteous man of his time and at the same time the greatest poor man. Proclaimed daily heavenly space on behalf of God (bat-kol): “The whole world is nourished only thanks to to the merits of my son Khanina, and Khanina is content with one measure of pods in within a week." “One day,” says the Haggadah, “Rabbi Hanina’s wife turned to to her husband and said: “How long will we all be in such poverty?” "What do we do? - asks Khanina. “Yes, beg God,” the wife replies, “so that He will give you something from the goods reserved for the righteous in the next world.” Rabbi Hanina prayed for this God,” and suddenly a hand appeared and gave him one leg of the golden table. Soon he sees in a dream that all the righteous are eating in heaven on gold tables with three legs, and he himself sits and eats on a golden table with only two legs. He comes to his wife and says: “Would it be pleasant for you when everything the righteous will eat on tripod tables, and you and I will eat on the table to which Is one leg missing? Then his wife advised him to ask God to the golden leg sent was taken back to heaven. He did so, and the leg was accepted back"[1].

The other side of heavenly life is characterized by the Talmudic legend of the rabbi Eliezer ben Pedat. The latter was so poor that, having bled himself once, he could not had no food with which to fortify himself, and was forced to eat what he came across by chance gave him a garlic leaf, which made him dangerously ill and unconscious. When fellow scientists came to him to inquire about his health, they saw how he (in a dream) cried, grinned, and how a fiery spark separated from his forehead. When he follows then he woke up, they asked him why he cried, laughed and why the spark separated from him. Rabbi Eliezer replied: “I saw the Deity and said to Him: “How long will I live in this need?" - and received the answer: "My son, Eliezer, do you want me to destroy the world and then recreate it again, so that you can then again be born at a happier hour?" Then I said: "Lord of the whole world, is it really all should this be done just to make me happy? Open it up for me at least, have I lived more years than I have left to live?" "More lived,” was the answer. “In that case,” I said, “I no longer demand anything.” for the sake of my earthly happiness. But what will you give me in the next world?" - "I will give you thirty rivers of fragrant balm (aparsmon), in which you will bask and enjoy." - "And nothing else?" - I asked. - "But you need something leave it to your comrades too,” was the answer. “Lord of the world!” - I said. - Am I asking? is this from a person who can’t give much?” - Then I suddenly received a click in the forehead and heard the words: “Eliezer, you, my son, stand to be beaten!”

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[1] *Pesachim, 119.*
[2] *Taanit, 31.*
[3] *Megillah, 15.*
[4] *Bababatra, 75.*

[1] *Taanit, 24.*

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Even more characteristic and definite is the aggadic legend of Rabba-bar-Abuga. Rabba I once found Elijah the prophet standing in a pagan cemetery. After talking with him, Rabba told him that due to poverty he was not able to engage in teaching the way he would like it. "Then Elijah led him, put him in Gan-Eden (paradise) and said: "Take off your cloak and put into it as much as you like from the fruits that they lie here." Rabba picked up a cloak full of fruit. Coming out of paradise, he heard a voice: "Who was in such a hurry to eat his share (of heaven) on earth, like Rabba-bar-Abuga!" Hearing this, he opened his cloak and shook out all the fruits from it. But still the cloak he was consumed by the smell of the fruits of paradise, and subsequently he sold this cloak for 13 thousand denarii, which he divided among his sons-in-law."[2]

Golden tables where the righteous eat, rivers of sweet balm, wonderfully fragrant heavenly fruits - what are they, if not purely folk representation? Meanwhile, the rabbis introduced all this into the Talmud, obligatory and divine law for the Jews. These tales embodied the Jewish belief that a truly righteous person usually suffers in poverty in this world. The Talmud explains this as follows: "Just as a sinner is exacted in the next world even for his lightest sin, so the righteous is exacted for all even light sins in this the world; and just as the righteous are rewarded in the future world for every good deed, even an insignificant one, so sinners are rewarded for all their good deeds affairs in this world . " *1*

Ibid. 2 Tract.

Bova Metzia, l. 114. 3 Tanait, 12-13

There are many descriptions of heaven in Jewish theological literature. bliss. The description of heaven made in the above-mentioned "Treatise of Rabbi Yehoshua ben Levi" and cited for the most part parts in edifying books. By the way, this description says: "Two pearly gates lead to Gon-Edo and at each gate there are 60 million Jehovah's servant angels, shining like the splendor of heaven. And when he gets there righteous man, they take off the robe in which he is buried and clothe him with eight dresses woven from golden clouds, and two crowns were placed on his head, two of diamonds and the other of gold, and eight myrtle branches were given into his hands, and They extol him, exclaiming: "Go, go and eat your bread for joy!" Then the righteous brought into a place washed by wonderful rivers overgrown with myrtle and other trees. For everyone there is a special canopy installed, according to their dignity. And under each canopy stretches four rivers: from oil, balm, wine and honey; inside there is a pearl table on the canopy, and 60 angels serve at it, serving every righteous person. Unfortunately, all these righteous people, who have been hungry all their lives, will immediately pounce on such tasty and fatty food as Leviathan fish meat and drinking from rivers flowing with honey and milk, they will get bear disease, from which everyone the heavenly aromas will spoil and the angels will push them out of heaven. In the heavenly vertograd there is no night, countless numbers of the most luxurious trees grow, in the middle of which there is a "tree of life" of immeasurable size, under the canopy of which sit scientists and are engaged in the interpretation of the Talmud... In the depths of the heavenly helicopter city there are seven branches. In the first, most important, there are those killed in the name of faith, like Rabbi Akiba and his comrades1 . In the second - those who drowned at sea; in the third - Rabbi Jochanan ben Zakkai and his companions, the main authors of the mishna; in the fourth - people on whom a cloud descended (in the desert); in the fifth, people who have completely repented of their sins; V sixth - virgins who have never sinned; in the seventh - the poor who were engaged torah and led a God-fearing life. Jehovah Himself sits between them and explains to them the word of God, i.e. Talmud2 . 1 Talmud, tract. "Bova-batra", l. 10. 2 “Shevet-Mussar”, part II, l. 12-18.

Chapter 3

About angels and their origin

The soul of a righteous Jew enters heaven, lives there until the coming of the Messiah and appears every Saturday at the cemetery to wash. That’s why they put booths in Jewish cemeteries with fresh water. Since heaven is the home of angels and righteous, then we will look at the teaching of the Talmud about angels. The Talmud teaches that in addition to angels created in the first days of creation, God creates new ones every day for his glorification. These angels exist only for one day in which they sing praises Jehovah, and then disappear1 . They emerge from the fiery river flowing under the throne God, and they return to it. From every word that comes from the mouth of God a new angel is created2 and in general, God continues to create crowds of angels to this day. From God even once burned a great number of them with his little finger3 . Here Talmudic account of this daily birth and disappearance angels. Emperor Hadrian - may there be no rest for his bones - once asked the rabbi Joshua, son of Hanai: “Is it true that, according to your teaching, no host of angels can sing praises to God twice, but that God creates new ones for himself every day songwriters? The rabbi answered: “Yes.” Adrian asked: “Where do the angels go? end of the day? - “They go back to where they came from.” - “Where are they from? appear? - “From the river of fire.” “What kind of river is this?” - asked Adrian. "She's like The Jordan never stops flowing, day or night.” - “Where does this river come from?” -"From sweat "chaot" - those who emit this sweat" (We will see the meaning of this river further) 4

1 Tract. "Behai", ch. 7, l. 37; tr. "Pirke el.", ch. 4 etc. 2 Pesikt. rav., l. 35, art. 2. 3 Tract. Hagiga, L. 14, art. 1.
4 Tract. Hagiga, L. 14, art. 1; tr. Bereshit-Babba, l. 70, ch. 3.

Adam was created by God in the image of the angels and was so huge that he reached from one end of the world to the other, from the earth to the firmament of heaven; when he sinned, then God put his hand on him and thus belittled him . Adam, the first man, was created in such a way that Eve was given in him. ABOUT The Talmud says differently about the creation of Eve from Adam's rib. According to Rabbi Rab, Adam was created by God with two faces, and by rib we mean one of his faces, and namely: the back face, from which Eve was created; and Rabbi Samuel says that Adam had a tail from which Eve was created2

In addition, angels are created from various other elements, such as: water, wind, fire, depending on the position they are intended for. Thus, the angels used for embassies come from the winds, which is why they are fast, like a whirlwind; the angels who constantly stand before the throne of Jehovah came out of the fire, as it is said: “With His intimate servants he creates a consuming fire”; angels owning seas, came out of the water, etc. This is not enough, every word of God, every sigh air from His chest gives life to new hosts of angels, as they say: “In a word The heavens were made by Jehovah, and by the breath of His mouth were all their armies.” *1 Hagiga, l. 12, Art. 1; Sanhedrin, l. 38, art. 2. 2Tract. Berakhot, l. 61, art. 1.*

Chapter 4

About the ten types of angels and their names

According to this origin, Talmudists and Kabbalists There are ten general types of angels: 1) *Erelim* (powerful); 2) *Ishim* (husbands); 3) *Bene Gelogim* (sons of God); 4) *Tarshishim* (precious stones); *5) Hash-manim* (hot coals); 6) *Malachim* (messengers); 7) *Shi ~ hire;* 8) *Cherub;* 9) *Orphanim* (wheels); 10) *Seraphim.* Each of these ranks of angels has its own representative: Michael was made ruler over Erelim, Zephaniah over Ishim, Hothniel over Bene Gelogim, Uziel over Malachim, Tarshish over Tarshishim, Tzadkviel over Shinanim, Cherub over Cherubim, Raphael over Orphanim and Jehulus over Seraphim.

The administration of the world in all parts of the world is distributed among these angels, and moreover, in such a way that each angel has his own special occupation. Mercy and hatred, virtue and affection, fear and peace, birds and fish, winds and wild animals, medicines, the sun, moon and stars have their own special angels, and the rabbis know the names of everyone and each one especially. One part of the said angels among the ninety million is worth always before the throne of the Shekinah. That is why the prophet says that Jehovah is the king of all earth, for the word "Eretz" in Kabbalistic calculations means ninety thousand times nine thousand.

Rabbi Hiya teaches that in relation to this number of angels standing before God and Solomon made a throne with 90 thousand seats. But the most important part angels are scattered throughout the entire space of the visible world. Each individual item to the last speck of dust, each individual physical phenomenon has for itself own angel. So, the angel Jehuel was placed over the fire, and with him seven others fire stewards: Serafiel, Gabriel, Nuriel, Tammael, Shimshiel and Sarniel. Prince Michael was placed over the water, and with him were seven subordinate princes: Ranael, Ariel, Malki-el, Gabriel, Minniel, Danniel. *1 Tract. Ialkut-had. 118;*

Run to the Pentatekn., l. 9, Art. 1.

Above the wind and storm - Ruhiel and with him his subordinates Ha-fanya, Uriel and Azael; There is an angel Iorkemo above the blizzard. Over fire and thunder and over maturation vegetables - Gabriel; above the city - Uriel; Ehiel rules over the wild beasts and with him are three assistants: Paziel, Gaziel, Hoviel; is the boss of the birds Anpiel and his assistants: Baaliel and Aziel. Disposes of livestock Goriel and with him: Laziel, Parviel and Gvuziel; over the reptiles - Samniel and Mepha-nagel; Daniel rules over the fish, and with him there are three princes: Aziel, Pakniel and Pakpuriel. Among plants, 2000 species have special angels1 ; but in general everything fruit trees are under the jurisdiction of Alpiel, and fruitless trees are under the jurisdiction of Saroel; The rocky, barren area is subjugated to the angel Magthuniel. Over human

history, the highest overseer Saldan-fen, under whom countless other overseers sharing the supervision of various manifestations of human activity and life: for example, over relations between the sexes are observed by the angel Kafiel, one of the Seraphim; above Sandalphil-Seraphim looks at various manifestations of mercy and favor; manifestations of apprehension and fear depend on Garziel; friendship relationship - from Sanzaniel; the distribution of physical strength between people is entrusted to Azmiel, one of the Shashmanim; memory abilities - to Sarniel; healing is in charge of Yuniel, one of the aphanim2 .

There are also special angels of sleep: their number is sixty times ten thousand. Main The occupation of these angels is to control the sleep of people at night. They change by three guards of the night; where they flutter their wings, everything calms down and falls asleep[3]. *1 Tract. Pesachim, l. 118; tr. Sanhedrin, l. 95 (Rashi); Ammudecta Schibba, l. 40. 2 Tract. Hagiga and so on. book 3 Tract. Bereshit men., l. 37, etc. book*

Chapter 5

About the purpose of creating angels

The Talmud also teaches about the purpose of the creation of angels: in the discussion of their creation, all rabbis agree that they were created by the end of the week precisely so that no one could think that Michael the Archangel attached the vault of heaven to the south, and Gabriel to the north. Angels were created to be servants of Jehovah and protectors of people. IN as servants of God, they are called daily by His breath from the sea of light, the waves of which pour over the thrones of the Lord. As guardian angels, they, two by two, accompany each person and for each new good deed a person acquires a new guardian angel, who forever protects each of him step. According to the teachings of the Talmud, angels accompany a person not only in this life, but also beyond outside the coffin.

When the righteous dies, he is met by three hordes of angels: the first says: “Let him come in peace,” the second horde: “Who lived righteously,” and the third concludes: “Let him come in peace and rest in his grave.” When the righteous leaves the light, then he is met by three hordes of evil angels.

According to the Talmud, every single person and every insignificant speck of dust have their own angel, as well as their own star of happiness. Area of your control every angel jealously protects against any third-party interference. So, when needed was to cool the Babylonian furnace with the three youths, Gabriel, the prince of fire, believes this cooling is his business and argues with the prince of the city, who wanted to tame the heat of the furnace rain and hail. In addition, since each item has its own special steward, then according to rabbinical rules it is impossible to mix heterogeneous objects, so as not to bring the angels in charge of these objects into conflict. The rabbis base this rule on the fact that they extend it to the last possible meaning of one place from the book of Leviticus (19-29), where it is said: “You shall not bring your livestock with another kind, do not sow your field with two kinds of seeds, in clothes of different colors don't dress in fabrics"[1].

1 Tract. Pesachim, l. 118, art. 1-2; tract. Yalkut hadash, l. 147, ch. 4; tract. Megilech atikat, l. 32, ch. 2; tract. Sanhedrin, l. 95, art. 2.

Chapter 6

Angel of Death Gamoves

Finally, there is also the angel of death, called Gamoves, to whom naive the rabbis determine the size or magnitude of its five hundred year journey on the basis that it would take an ordinary person 500 years to travel to heaven time, and the angel Gamoves, having taken the soul out of the body, transfers it at that very moment to Adina; therefore, it is as long as 500 years of road. This angel is dotted all over the body with countless eyes and holds in his hand a knife or saber, “lighta-shefer”, with which he kills people. Having cut a man's throat, he pours three green drops: one to destroy all signs of life; another to give body color yellow; the third to give the body an unpleasant odor. By killing like this in the image of a man, Gamoves washes his knife in water located or in the house deceased, or in two adjacent houses. The water in which Gamoves rinsed his sword becomes poison. That is why Jews immediately after the death of a fellow believer pour out all the water located not only in the house of the deceased, but also in the two nearest houses.

According to rabbi-kabbalists, a person is constantly accompanied by two angels: *Itsershov* (good) and *Itsegora* (evil). The last one is on the day of the Jewish New Year, when The Lord pronounces judgment on the Jews and appears before them as an accuser. By This is the reason why the trumpet is blown for 30 days in a row, in order to confuse the evil angel and prevent him from opportunity to find out which day is *Rot Goshana* (New Year). In the next world the good angel Matat does the same thing .

Like the earth, the firmament has its angels. The main boss over region of stars and planets Hardaniel. Further, all the celestial spheres and all the stars and planets have separate angels who guide them constantly to their destined this way across the sky so that they do not collide. These angels of the spheres and heavenly bodies Ofanim have the same meaning to the stars as the soul has to the body; that is why the entire vault of heaven appears in the law as living and glorifying God: “Heaven they will tell the glory of God” (Ps. 19:2). The angels of the great ones are of particular importance here luminaries, the sun and the moon, of which the first is called Galgaliel, the leader of 296 angelic hosts, and the last is Opha-niel. Some of these angels rule the sun during the day, and others at night, and, moreover, says Rabbi Alexander, that four angels are walking in front of the solar disk, so that the sun does not scorch the earth, others are behind, so that it does not completely hid the light and did not cool the earth[1] .

Chapter 7

About the Spell of Angels

Let us return to the actions of the angel Gamoves. The religious mood of the Jew, the concept of Jehovah's extreme severity on sins, makes the dying moment Judaism is extremely alarming. Anxieties of this kind are depicted in one Talmudic legend, very widespread and included in the addition to the prayer book "maamod"[2] .

1 Tract. Yalkut hadash, l. 168, art. 1; tract. Yalkut Shimoni on Ps. 96, 2. 2 Tract. Berakhot, l. 28.

When Rabbi Joachanan ben Zakkai (Hillel’s successor) fell ill, they came to him students to visit him. As soon as he saw them, he began to cry. Then the disciples said to him: “Light of Israel, strong hammer, main pillar, why are you crying?” And he answered to them: “If they took me to the king of flesh and blood, who is here today, and tomorrow in grave, whose wrath is not eternal wrath, whose chains are not eternal chains, and from whose death is not eternal death and whom I can still bribe with money or to propitiate with words - I would still have to cry. Now they are leading me before the face of the King of kings, the All-Holy One, who lives and exists forever and ever, whom wrath is eternal wrath, whose imprisonment is eternal imprisonment, whose death is eternal death, and which I can neither bribe with money nor appease with words. And here before me lie two roads: one leading to Gehenna, and the other to heaven, and I I don’t know which road they will take me, how can I not cry?” Moral of this the story given in all moralizing books is clear to the simplest mind: if one of the greatest righteous people could fear so much for his immediate fate in world of the future, then what should we do, sinners?.. Fears

about the future life are also added in the mind of the Jew the idea of a painful exodus of the soul,

About the suffering associated with the separation of the latter from the body. The act of death is inextricably linked in popular belief with the idea of the angel of death (malakh

Gamoves), a monstrous creature, covered from head to toe with eyes, holding a bloody sword in his hands and extracting the soul from the body with this sword. Following the Talmudic legend is identical with popular belief. "About the Angel of Death" they say, says the Haggadah, that everything is full of eyes and at the time of a person's death stands above his head with a naked sword in his hand, and on this sword hangs a drop bitter substance. As soon as the patient notices him, he (the patient) shudders, fear opens his mouth, and the angel of death shakes a bitter drop into his mouth; from this drops a person dies, it decomposes, it turns his face yellow1 .

In popular belief there is only the belief that the angel of death directly cuts the throat of a dying man with a sword, but in such a way that there is neither a cut nor blood afterwards it is seen. This belief is so strong among the people that a custom is based on it, everywhere between strictly enforced by Jews. This custom is that in all areas adjacent to the house the deceased's houses, they pour out all the water that was in these houses when the deceased gave up his soul; this is done due to the assumption that the angel of death is on the reverse on his way from the house of the deceased, he rinsed his bloody sword in the water of one of nearest neighboring houses. This custom is recognized as mandatory in the Code of Shulchan Aruch, where its motive is stated2 . The commentary to this place says: "Tashbetz, a famous rabbi, writes that he saw a man drinking from this water (near the house deceased) and then the deceased." *1 Tract.*

Awoide-Zura, l. 20. 2 Tract.

Shulchan Aruch; tract. Iore-Dea § 339, paragraph 5.

However, the greatest righteous do not die a painful death by the sword the angel of death, but lightly and calmly from the touch of the mouth of God (neshika) on them.

According to the Talmud, six of our first parents died such a death: Abraham, Isaac, Jacob, Moses, Aaron and their sister Miriam; this opinion is based on interpretation of the biblical expression that these persons died "al pi Adonai," which means "by the command of God," and literally "through the mouth of God." *1 Tract. Bova Batra, l. 17.*

As for ordinary righteous people,

their death also occurs through the angel of death, but it is not as painful as the death of sinners. "U the soul of the righteous departs easily and without torment, just as a hair is easily extracted from milk; for sinners, the soul is removed from the body with pain and with the same difficulty, with how thorns are pulled out of wool," as they say in the apocryphal Talmudic treatise "Khibut ha-kever".

The period of grave suffering, the beginning of which is known in popular belief under the name "hibut ha-kever" (grave blows), - this belief is used by Jews very popular. It is as follows: when the body of the deceased is already lowered into the grave, a terrible "angel of the underworld" (malakh-dom) appears there, returns vitality to the body, puts it on its feet and menacingly asks the dead man's name; The dead man, out of fright, remembers nothing and does not answer. Then the angel is a red-hot iron strikes the body of the dead man with a rod, to whom this blow causes terrible pain, and the body falls to pieces. On the second day, the angel of the underworld again appears in the grave, again composes and revives the body of the deceased and does the same as the day before. This The same procedure is repeated on the third day. There is a custom, observing which a Jew considers himself somewhat insured against forgetting his name during interrogation grave angel The custom is that every day before the end like this called the "prayer of eighteen" (shomona esre) to recite a biblical verse (mostly from the psalms), starting with the letter with which the name begins praying, and ending with the letter that ends the same name. This alone

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Of course, it does not yet relieve the suffering of the grave, but it helps to alleviate the latter for people who were distinguished in earthly life by righteous deeds and godly behavior. The entire

period of grave suffering does not end with grave blows. According to Jewish belief and confirmed by the Talmud, worms formed in body of a dead man, cause terrible torment, since the body at first is still retains a certain sensitivity and vitality. Frequently repeated Talmudic saying says: “Worms are as painful to the body of a dead man as needle pricks - for a living body."

The Jews have a belief that only those buried in the land of Israel, in Palestine does not suffer from grave worms. The Jews have a custom regarding this - to place a pinch of Palestinian soil in the grave under the head of the dead man.

The soul of the Jew experiences five moments of punishment between death and heavenly court. “The first punishment occurs when the soul departs from the body; the second is when his (dead man's) deeds parade in front of his bed during the transfer to cemetery and fill the heavenly space with shouts of his sins, this is based according to the Talmudic saying2 , the third punishment is committed when the body is lowered into grave, the fourth punishment consists of “grave blows”; fifth - suffering from worms3 . The entire period of this preliminary grave judgment lasts 30 days. “During these 30 days,

soul and body are judged in the grave together, and all this time the soul is on the ground, not being able to ascend to his place4 .

1 Tract. Berakhot, l. 18. 2 Tract.
Ketubot, l. 104. 3 “Shevet-mussar”,
part 1, l. 98 and so on. 4 Ibid.

When this period of preliminary confinement of the soul in the grave ended, the soul ascends to heaven in order to appear reincarnated before the judgment of Jehovah and give an account of all your earthly deeds. Here begins the second period of the afterlife life.

Knowing the service of each angel and the complete dependence of world phenomena on them, one can change the course of natural and historical phenomena through invoking angels and their spell, which the Shekinah itself cannot resist. For example, here's a story about this incantatory invocation of angels from the book “Yalkut Shimoni”. When enemies came to Jerusalem with the goal of ruining it to the ground, the inhabitants of the city conspired among themselves, in case of great danger, conjure the angels so that they come to them help with your elements. One Jerusalemite took it upon himself to curse the angel of the waters so that he would surround the city with a wall of water and would not allow the enemy to reach it. Another had to call on the angel of fire so that if the first angel of water failed surrounded the city with a wall of fire. The third one was supposed to curse in the same way angel of iron But Jehovah, in order to destroy this advice, changed the names of the angels, so that when danger came and the people of Jerusalem began to call: “Such and such an angel, come, do this and that for us” - the answer they received was that these angels were already occupying others posts. Only Hanamael, Jeremiah's cousin, managed to curse the angel of the firmament, who, in view of the enemy, raised Jerusalem high into the air, but this is not at all it helped because Jehovah brought him back. Then Hanamael cursed another whole host angels who appeared on the wall of Jerusalem in full armor and one with their appearance they put the Chaldeans to flight; but Adinoy again changed names and services these angels, and they had to refuse to help the Jews'.

1 Tract. Yalkut Shimoni on the lament of Jer. 167; 3.4.

In the Middle Ages, there were especially many spell sheets circulating between the Jews and formulas aimed at the activities of angels. Regarding the order of relations angels to earth and people Talmudists establish the following principles: 1. Angels, appearing on earth, must take on a human body, because in their body they cannot be visible. The angels take this body from the snow that lies under the throne the holiness of God and from which the world was created. Moreover, some angels, descending on earth, borrow bodies from air, water, etc. 2. Having descended to earth, an angel cannot remain here for more than seven days, because after this period returning to heaven is impossible for them, and in this case, having become grounded, they become permanent inhabitants of the earth, what happened to the angel Azael and to those angels who in the antediluvian world were called sons of God, deceived by beauty daughters of men and those who delayed returning to heaven. 3. No angel, descending to earth, has two instructions to fulfill, and vice versa, never to Two angels are not sent to earth for the same work. 4. Ordinary language, which the angels speak and which can be decent in relation to them is the tongue Jewish. That is why, says Rabbi Yehuda, a person should never express their needs in prayer in the Chaldean or Syriac language, because this language angels don't understand. However, according to other explanations, the languages Chaldean and Syriac also known in heaven. So, the high priest Jochanan heard a voice from the sanctuary heavenly, speaking in the Chaldean language: “The young men who come out against Antioch will be victorious.” Another time Simon heard a Chaldean voice from the sanctuary righteous: “The thing that the enemy told you about will not happen; Gaskalgaz (king Greek) died, and his plans were ruined." Thus the Chaldean voices from heaven show that this language is known there too. The rabbis explain this contradiction by the fact that the angels only dislike the Chaldean language, although some of them know him, especially Gabriel, who taught Jacob 70 languages, including Chaldean, is equal like Akhtariel, Methotron and Sandalphon, bringing every prayer to God, be it Syrian or any other; for this they weave prayers into a wreath and place them on Shekinah's head1 . The angels' dislike of the Chaldean language must have weaken after He-glos translated the law into this language, and Jonathan and all Bible2 . God Himself first used the Chaldean language with Abraham, revealing Himself to him when he was not yet circumcised. Not understanding this language perfectly, the angels do not then rebelled against the patriarch; otherwise Abraham was in danger from some envious heavenly spirits3 . *1 Tract.*

Shabbes, l. 12, Art. 2 and Tos. 2 Tract.

Berakhot, l. 3.1. Tos. 3 Tract. Yalkut

hadash, l. 117, 2; tract. Ialkut Rubeni, 125; tract. Berakhot, l. 3.1; tract. Shabbes, l. 12, 2, tract. Sota, l. 33.1.

Chapter 8

Methotron, an angel independent of God himself

Among all the angels, Metotron deserves special attention, an angel partially independent of God himself, the king over the entire heavenly army. Rabbi Behai says: “The very name Metotron has two different meanings, indicating his properties: the meaning of the Lord (lord, owner) and messenger, since this name the Romans called noble women who owned many slaves (matrona); and in language in Greek the word means “messenger.” In addition, this word contains a third the meaning is a guardian, since in the Chaldean language “materat” means “fear”. So Thus, based on these meanings of words, we teach that Methotron is the lord over with all the powers and armies of heaven and ruler of the house of God. He is lord over all lords, king over all kings. He is an angel - the prince of the law, the prince of kingdoms, the prince of heaven and earth. Moreover, he is also called the prince of presence, because he constantly sees the face of God, and about him Jehovah said: “My name is in him” (Is. 23:21); that is why the word “Metotron”, translated into numbers, gives the same amount as the name of God Shaddai - 314. This Metotron is also called ancient and new; he looks ancient when, across 900 firmaments, he brings the prayers of the Jews to God; but when he weaves these prayers into the wreath of God and returns satisfied to human requests, his appearance again becomes young and new . *1 Work Behai, interpretation on the book. Moses 98.4; tract. Emek Hamelech, l. 198, 3.* But this greatest angel, in charge of all created things, is none other than Enoch, familiar to the Jews from their ancient history. Rabbi Ismael, who saw Metotron, asked him one day: “Why are you so honored that you bear the name of God and are placed above all princes, above all angels and more powerful than all the mighty?” Then in response Methotron said: “Because I am Enoch, the son of Jared. When, before the flood, the human race was mired in sins and did not want to know Jehovah, saying: “Get away from us!”, God took me to the highest heaven so that I could be a witness to everything that was happening in the world. He entrusted me with the supervision of the entire chariot of fire and all the needs of his divine majesty. For this purpose He turned my flesh into flames and my veins into burning threads, my bones into hot coals: He gave the shine of heat to my eyelashes and the appearance of luminous points to my eyeballs, made the hair on my head into fiery tongues, and all my members into burning torches, so that my whole body became a huge fiery space. Fiery sparks fly from my right hand, fires are ignited from my left hand; around me is wind, whirlwind and devastating storm; in front of me and behind me is the noise of overthrowing and falling objects.” God gave Metotron from his greatness sixty thousand times ten thousand miles in length and breadth. It takes five years to go through the space of his growth. Near the heavenly river Dinnur there is an elevated place and on it stands a ladder reaching from earth to heaven, which Jacob saw; This ladder can only be used by Methotron. To take Enoch from the earth, God sent a great cherub with a fiery chariot and fiery horses, who brought him to the highest heaven. But as soon as Enoch appeared, sacred animals hissed in the sky, cherubim, ophanim, and seraphim rose

up and began to say: “Where does the smell of the man born of me come from?” And God answered and said: “My servants, my army, my cherubim, do not insult this man, because he alone of all my children deserves my reward! He was a skilled craftsman, and while others did not want to know me at all, with every movement of the needle in his hands he constantly repeated: “Blessed be His great name forever.”

However, this intercession of Jehovah did not initially save Enoch, or Methotron, from danger from the angels, and he had to endure great oppression, especially from Anpiel, before he entered into his great office.

Chapter 9

The visible world is divided into 7 heavens

According to the book "Zohar", the rabbis divide the visible world into 7 heavens or spheres (this opinion was also included in the Koran of Mohammed). In the seventh and final heaven they place 12 angels (in Hebrew "Maluchem" or "Mazolois"). These angels have animal forms, spin like a wheel, and there is also the chair of Adino, under which the souls of Israel are placed.

The great miracle worker of ancient history, Elijah, also appeared as one of the highest angels to heaven. His angel name is Sandalphon. By his heavenly greatness he equals Methotron. Standing on the ground, he reaches out to the heavenly beasts with his head and incomparably higher than his other comrades; his growth is five hundred years' journey. Jealous of for the benefit of the Jews, he continues to often appear on earth among them under all kinds of species. When Israel is in danger from Haman, he rushes to the graves of the prophets and righteous, conjures them to rise from the grave to intercede for their people, and notifies Mordecai of the fateful decision made in the court of Ahasferus regarding Jews of the Medo-Persian Kingdom. Does anyone refer to the letter of the law for the purpose of limit his mercy and selflessness, whether the servant is ashamed and offended by the fact that he is bypassed with food from the family table - Elijah is immediately a protector oppressed. Very often, the prophet works miracles for the Jews; such is, for example, a miracle him with Naum Hamza. This godly man was once sent with the rich gifts to the emperor in Rome. But on the road, stopping at a hotel and simply telling the robbers who met there that he was carrying treasure, Nahum was robbed; instead of gold at night, its boxes were filled with earth. When he doesn't Suspecting what had happened, he came to the imperial palace, the boxes were opened and The deception was discovered, Nahum was sentenced to death. But suddenly there appeared among the Romans Elijah, taking the form of one of the judges, and saying: “Perhaps this land is the land of the father our Abraham,” he threw in front of him a handful of earth, from which swords immediately grew. The same land brought by Nahum provided great services to the Romans during the capture one enemy city, the walls of which could not be destroyed by certain battering machines. As a reward for this wonderful land, Naum received the same boxes with Roman gold...

Chapter 10

Elijah the prophet constantly appears to the Jews

Another example of Elijah's extraordinary appearance. One day Rabbi Yehuda, Rabbi Jose, Rabbi Shimon and Yehuda ben Gerem gathered for a conversation. Then Yehuda said: “Glorious people are these Romans! They started bazaars, built bridges, and built baths.” Rabbi Jose did not answer anything to this; but Rabbi Shimon replied: “These are all Romans they do for their own whims and self-interest: markets to buy slaves; baths to indulge in debauchery in them; bridges to collect tolls from them.” Then Rabbi Yehuda ben Gerem went and reported this review to the emperor, who decreed: Rabbi Yehuda, who praised the Romans, should be elevated in the state, Rabbi Jose, who was silent, should be exiled imprisoned on the island of Cyprus, and Shimon put to death. But this last one managed to escape and, together with his 12-year-old son, hid in one of the caves. So as not to wear out their clothes, they threw them off, buried themselves in the sand and only prayed got dressed. Elijah found them in this state. Arriving at the entrance to the cave, he announced that the emperor had died and his decree had lost force, and thus brought to the will of self-imposed pious Jews. Like the son of his tribe, caring for its moral revival, Elijah is completely imbued with family feeling. When on a boy, on the eighth day from his birth, it is performed circumcision, he is present in the parents' house and protects the child so that circumcision does not caused him harm. In explaining the Jews, amid persecution and oppression, he supports the people's hope for deliverance and liberation. On Easter for In every Jewish family, a glass of wine is placed on the set table, followed by It is precisely this herald of religious peace and freedom of the people who must appear to announce to Israel that Edom (Rome), stained with Jewish blood, is approaching its fall. At the same time, Jewish tradition made Elijah the personification of a brilliant mind, wisdom, wit, theological learning; he is in able to solve all the most difficult problems, although he postpones their clarification until his future coming. The last appointment of the prophet Elijah is already hinted at by the first book of Maccabees (4; 46). But, jealous of the truth, Elijah is strict towards opponents of the law: for example, once appearing in the form of an Arab merchant with a sword, Elijah struck one a Jew because he did not turn his face to the synagogue during prayer. And vice versa, for your Attachment to Gentiles Elijah often gets himself into great trouble. Thus, he was severely punished for revealing to the world something mysterious that he had seen on sky1 .

1 This punishment is conveyed by the Talmudists in a wide variety of forms. Tractate Berakhot, l. 3, Art. 1; tract. Sanhedrin, l. 108, art. 2; tract. Shabbes, l. 33, art.; tract. Awoide-Zura, l. 18, art. 2.

This is the teaching of the Talmud about heaven and angels. It is obvious how much in these two teachings The Talmud withdrew from the spirit and letter of the Holy Scriptures of the Old Testament, giving free rein unbridled imagination and coloring its ideas with oriental poetic colors. It is unlikely that pagan anthropomorphists went to such minute details in materialization of the ideal world of ethereal spiritual beings, to which the Talmudic theologians, inspired by ignorant wild imagination, reached .

1 In conclusion, we indicate, in the opinion of one modern Talmudic scholar, the religious attributes of a Jew in paradise. On top of the chlamys (zup) with many hooks, at the bottom of which a tales-coton sticks out, is thrown a tales-tsitses, from which in the form long threads (linen) fall down from the fringes. Wrapped in the naked left hand retzues (straps) tefilim-shel-iad (hand tefilim). The head is removed next image: 8 candles are stuck around, lit by Jews on the day of Hanukkah (holiday Maccabees); on the top of the head from under the skullcap there is a tefilim-schen-rum (head); one in his hand he holds a zerig (apple of paradise), and in the other a lulev (palm of the martyr); V To complete the picture one can see the circumcised poenis, as a symbol of Jewish belonging to the chosen people.

TREATISE II ON HELL AND DEMONS

Chapter 1 Description of hell and its branches

According to the teachings of the Talmud, there are two hells: upper and lower. Lower hell rabbis intended for those Jews who did not keep the covenant of circumcision and did not observe Saturdays; the upper one is designated as the residence for those who have transgressed other commandments and died without repentance.

Talmudists write: “One day the Lord will sit in the garden of Edom, having on the right hand is the heavenly senate, on the left is the sun, moon and stars. Surrounded by souls the departed righteous, he will talk about the new teaching that will be given through messiah Then Zarubabel, the son of Shalfiel, will recite the Kaddish prayer, which the whole peace, even the Israeli sinners in hell, conclude with such a loud “Amen”, that the Lord Himself will hear him; the angels will ask: “What does this noise mean?” - And it will be reported that this is a loud “amen” pronounced by those in hell, for forgiveness of sins. After this, Jehovah will have mercy on them and will give back what he had kept. He gives the key to hell to the archangels Michael and Gabriel and commands them to open the gates hellish and release the condemned. Then both archangels will dissolve all forty thousand hellish gates and release the convicts; those of them who, sitting in the very depths, will not be able to get out without help, will be led out by the archangels by the hand. But all this is joyful and the expected general uprising will not occur until after hearing the trumpet call of Michael Archangel, who will first publicly and solemnly trumpet:

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"Shteitov thias gameisim", i.e. "Rise, you dead." Then all the dead will rise and they will rest on their sticks, which were placed in the coffin for this purpose when burial, and with their help they will be transported through underground passages to Jerusalem. With the dead all the living will gather from all the ends of the earth, and all the Jews together will rejoice in Jerusalem, in that glorious city, where from eternity great blessings have been prepared for the people of Israel. The Mushiyah, the Messiah, the savior of the Jews, will appear at this sacred gathering, and will make a magnificent feast only for the Jews; all others the tongues will then envy the Israelites, they will serve them at the feast and in every way please. After this, the Jews will be introduced into the kingdom of glory into which they were introduced at life of Moses, to whom, as it is written in the book “Gdulas Moishe”, were shown various precious chairs prepared by God in Paradise for the Israelites the righteous, and also for him, on whom they will sit at the coming of the Messiah and They will triumph forever in the kingdom of heaven.”

Chapter 2

The Suffering of Sinners in Gehenna

The suffering in hell makes a strong impression on the Jewish people. Talmud calls the torment that awaits sinners “eternal,” but in other places he, on the contrary, says that these torments are only temporary.

Already in the Mishnah there is an opinion, repeated in the Talmud and Midrash, that stay in hell does not last more than 12 months. This opinion is attributed Rabbi Akibe. Rabbi Joa Khan ben Nuri, polemicizing with this latter, finds, however, such a period too long and, based on various places in the Bible, proves that the period of stay in Gehenna cannot exceed seven weeks.

Rabbi Yehuda ben Eli says: neither hell nor purgatory exists for punishment of sinners, but the fire that comes out of them (from sinners), i.e. fire bad passions - he will burn them![1]

Rabbi Meir's teacher tells about the famous teacher Elisha ben Abuya in the Talmud the following: “Whole clouds of fire rose from the tomb of Elisha ben Abuya and smoke. They called Rabbi Meir, who immediately spread his cloak - fire and smoke disappeared"[2]

1 At Hamburger - II, p. 1255. 2 Ibid.

Hell and Gehenna are divided into many compartments; in each of them they punish different: in one it is stricter, in another it is more lenient. The soul of a Jewish sinner cannot spend more than 12 months in hell. Every Friday night there is torment in hell stop, but after 24 hours they begin again with renewed vigor. The entire Gegenem publishes then the sound is similar to the barking of a dog, and this sound, according to the interpretation of the rabbis, means: “Give up the souls of those who decide,” that is, sinners.

Hell, as the dwelling of demons, appears in the Talmud as a combination of rot and abomination, crying and darkness. In each of its departments there are 6000 chests, and in each chest there are 6000 barrels of bile1 .

Hell is sixty times larger than heaven, which is understandable, since it intended for all the wicked and, by the way, for the uncircumcised (Christians), who wave their hands back and forth (i.e., pray, cross themselves), and for the Mohammedans, who, although circumcised, wash only their hands and feet, but about cleansing the heart care2 . The

word "gehenna" is equivalent to the Greek - hell, is an abbreviated Hebrew word "gay-gynom" meaning "valley of howls." The valley of this name was located near

Jerusalem, northeast of it. During the era of the first temple, when Jews very often indulged in idolatry, in this valley stood an altar on which sacrifices were made to Molech. The cult of the latter, as is known, consisted of that on the red-hot hands of a copper idol, inside of which a fire was lit, they placed small children who were thus burned, filling the valley with terrible screams. For this reason, in the Bible this valley is called "gay-benigin" - valley baby crying. King Ahaz of Judah "brought sacrifices in the valley of Ben-Ginom, and children he burned his own in the fire . "3 The righteous descendant of this king, Josiah, "abolished Tophet (name of the idol) that is in the valley of Beni-Ginoma, so that no one burns his son or his daughter on the fire to Molech4 . The place "gay-ginom" is mentioned in the Bible in Yehoshua (XV, 8) and in Jeremiah (I, 32). Subsequently, during the era of the second temple, when the Jews completely abandoned idolatry, they became disgusted with this terrible valley . *1 Resolve gokm., l. 37, art. 2; tract. Taanit, l. 10, page 1.*

2 Zero h. par. Told. Jizch. f. 27, 2; Bechaj, 1 tbsp. ÿ. 6, f. 34, 4, p. 51, f. 220; The port-bridge. masch. leseh. F. 19.4; Talm. Fr. roseh. hasch. 17.1; 1. ÿ f. 171, 3, p. 38. 3 ÿÿÿÿÿÿÿ ÿÿÿ ÿÿÿÿÿÿÿÿ. XXVIII, 3. 4 Da. II ÿÿÿ. XXIII, 10. 5 May. Mars XIX, 6.18.

It was completely neglected, and they only carried sewage into it, due to why the air there was constantly contaminated. People have an idea about this place, as about something terrible, damned and disgusting. And when during The Maccabees, and especially in the era of the emergence of Christianity, the people began to develop concepts about the Last Judgment after the resurrection of the dead, about reward after death, about heaven and hell, the popular imagination naturally brought together the idea of hell with popular beliefs about the "valley of wails." From this rapprochement The concept of "fiery hell" probably originated. It was assumed that when Jehovah will judge the people in the Valley of Jehoshaphat, He will cast condemned sinners into the terrible valley of Ginoma, where the earth will open under them and the eternal fire will devour them. Subsequently, when Jerusalem was destroyed, the Jews scattered throughout Europe, the local legend about the valley of Ginoma began to be forgotten, and the word "Gehenna" gradually turned into a common noun for hell and finally began to mean in general the underground dwelling of sinners condemned by Jehovah at the posthumous trial.

Among Palestinian Jews, the connection between the legend and the term "Gehenna" is much more preserved longer, and is still in the Haggadah on behalf of Rabbi Joachanan ben Zakkai the following legend: "Two palm trees stand in the valley of Ben Ghinom, and from under them constantly smoke comes out"[1] - a legend, apparently based on an ancient belief. IN later Talmudic legend recognizes this place between two palm trees "the door of Gehenna", and the existence of two more doors leading to Gehenna, of which one is in the desert (Arabian), and the other on the ocean (ibid.). We find little about Gehenna in the Talmud. In one place it is said that "Gehenna has seven names: Sheol, Abadon, Beor-shahat, Bor-shaon, Tit-gayeven, Tsalma-mavet and Eretz-tahtis[2]

1 See Erubyn, l. 19. 2 Ibid.

Subsequently, these seven names were transformed into seven branches of Gehenna, of which each has its own name. Gehenna in Haggadah seems fabulously huge. The earth is 1/60th part of the heavenly vertograd in space, the paradise vertograd 1/60th of heaven itself (Eden), heaven 1/60th of Gehenna. So the whole earth

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would go to Gehenna like “a tire to a pot”[1]. Gehenna, according to the Haggadah, was created in the first days of creation2 . Gehenna fire is 60 times stronger than ordinary fire3 .

According to the above legend about the “gates of Gehenna,” one could believe that Talmudists assumed the place of Gehenna was underground. But in the same Haggadah there is also opposite indication. “In the school of Elahu they taught that Gehenna is above heavenly space, and in others - behind the gloomy mountains"[4].

This uncertainty caused rabbinic theology, which relied exclusively to the Talmud, the same confusion regarding the place of Gehenna that we see in others. To reconcile the contradictory testimony of the Talmud, medieval Jewish theologians assumed the existence of two Gehennas: the lower underground and the upper heavenly. In the first there are the most serious sinners, condemned to eternal or very prolonged torment; in the second, unimportant sinners are found, staying there temporarily to atone for their sins and then enter paradise. Even the righteous must spend a short time in upper Gehenna, for “no a righteous man who would not sin.” It goes without saying that the torment at the bottom Gehenna seems much more serious than in the upper one.

Among the Jewish masses, the prevailing opinion is almost exclusively about heavenly hell. Just as the judgment of God takes place in heaven, so Gehenna and paradise are, according to their concepts, in sky. Jews point to the part of the sky purple from sunset as the place where the fiery river of Gehenna has poured out, the flames of which at certain moments shine through the vault of heaven outward.

Beliefs among the Jewish people about hellish punishments boil down to the following. Gehenna is a huge inferno, filled with fire and burning materials. She divided into seven departments or floors, located one within the other. The lower floor, the more terrible and painful the punishment. In the lowest basement floor The most inveterate sinners are languishing in eternal torment in Gehenna. The punishment is that sinners are roasted, burned, fall, come to life again and are roasted again. Another type of hellish torment, as the masses imagine it, is that demons - servants of Gehenna (malakhe-habala), - first throw the sinner into a sea of flames or molten lead, and when the sinner begins to writhe and scream furiously from heat, a hellish angel picks him up and throws him into a sea of ice and snow; when here the sinner begins to scream from the terrible cold, he is picked up again and again thrown into the fiery sea; then again into the icy sea - and so on, continuously...

Chapter 3 Different types and branches of Gehenna

Moral books of the Jews strengthen among the people the element of horror in ideas about Gehenna. The books that describe all the horrors are: “Shevet Mussar”, “Etz-ha-Chaim” and others. “Lower Gehenna,” it is written, “occupies a huge space and contains in itself millions of people. It expands as sinners arrive. There's a lot departments, one worse than the other, so that everyone receives the degree of punishment given to him... Gehenna fire is 60 times stronger than ordinary fire. And there are coals in Gehenna each one is as big as a mountain; and rivers of molten resin and sulfur flow there; and there is

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1 Tract. Taanit, l. 10. 2 Tract. Pesachim, l. 54; tract. Nedorim, l. 39; tract. Berakhot, l. 57. 3 Hamid, l. 32. 4 See Shevet-musar, II, 14-18.

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all kinds of demons and devils, extremely ugly, punishing sinners. These devils were created by the crimes of sinners, for whoever commits a sin creates for himself in Gehenna one devil. In addition, there are special demons created specifically for service in Gehenna. The bodies of sinners are tortured with the most unnatural tortures. Some are hanged and strangled; others are killed and strangled, others have their eyes gouged out; the fourth are hanged by the head - all according to the degree of sin committed." All this is described based on the vision of one of the Talmudists. Rabbi Yehoshua

ben Levi said: “One day I was walking along the road and met Elijah the prophet. “Do you want to stand at the gates of Gehenna?” - he asked me. - "Yes!" - I answered. He took me there. And he showed me people hanged by their hands and feet, by their noses and tongues, and women hanged by their breasts. And I saw people being forced to eat their own flesh, and others being fed burning coals; and I saw people sitting alive, and worms were eating them away. “About these people,” said Elijah, “it is said (Is. 66): “And their worm will not die.” Other people were fed sand, which made their teeth crunch, as Psalm 6 says: “Thou hast broken the teeth of the wicked.” And he showed me people who were thrown from fire into snow and from snow into fire... And every devil torments a person for a known sin until he suffers for all his sins. It is like a debtor who has many creditors. They bring him to the king for trial, and the king says: “What should I do with him? Take him and divide him among yourselves!” So God hands over the sinner to the angels of hell, who deal with him each in their own way.”

[2]

1 Ibid., II, 15. 2
Maseket-Gergin § 2.

The famous book of Rabbi I. Gurvich “Shne-Lukhot-Gabrit” says the following: “Seven Gehennas exist and in each there are seven divisions, and in each division there are seven rivers of fire and seven rivers of ice, each of which is a thousand cubits wide, a thousand, and three hundred cubits long. And every sinner is carried through all these compartments and burned in them; and the devils assigned to the sinners again revive them, put them on their feet and declare all the sins they have committed and say: “Now take a walk along the rivers of ice and fire because you have transgressed the commandments of God.” Moreover, in each compartment there are seven thousand holes, and in each hole there are seven thousand snakes, constantly stinging and poisoning sinners with their poison, who, having fallen dead, are again resurrected by devils and continue to suffer. "In the Haggadah there are quite definite instructions regarding the duration of the afterlife punishment, i.e. the time during which ordinary sinners can atone for their guilt. All people in the afterlife are divided, according to the Talmud, into three categories:[1]

righteous, sinners and average people; the perfect righteous enter directly into heaven; inveterate and unrepentant sinners who deny the foundations of religion are plunged into Gehenna. Average people, that is, those who have committed both godly deeds and sins in their lives, are punished in Gehenna for 12 months, and then, redeemed, they are awarded heavenly life2 .

The idea of a 12-month punishment for common sinners is deeply established in popular belief, as well as in rabbinic literature. A very important religious decree is based on this belief - the reading of *Kadisha* (prayer for the repose of the soul): the surviving sons of the deceased are obliged to publicly read the established Kaddish in the synagogue for a year after the death of their parents, every day after morning, afternoon and evening prayers. With this reading they greatly alleviate the suffering of parents in Gehenna .

For this reason, a Jew considers it a great misfortune to die without leaving a son. Moral rabbinic literature is filled with various miraculous phenomena from the afterlife, where sons are reproached for not caring about the remembrance of their parents deceased4 .

1 Shevet-mussar, l. 17, p. 2. 2 Tract.

Ibios, 4; Rosh Hashanah 17; also "Menorat Gemaor" by I. Aboab, p. 45 - Vilna ed. 1865 and many others. etc.

3 Tract. Shulchan Aruch § 371, paragraph

4. 4 See "Memorat-Ha-Maor" by Isaac Aboab, pp. 47-48; book "Kab Gayasher" (Vilna edition, 1864), filled with similar stories.

There is a widespread belief among the people that on Saturdays sinners are freed from hellish punishments: on Saturday night, with the lighting of candles, sinners are released from Gehenna, and on Sunday night, after evening prayer, they are driven there again. Devout Jews therefore observe the custom of praying in front of the altar instead of office on the evening of the end of Saturday and, if possible, delay prayer so that deceased parents enjoyed longer holidays. Everyone is Jewish they try to light candles as late as possible, believing that this will keep them on the Sabbath rest of the soul. In the book of Zohar, in the book of Genesis and in the prayer book "Derech Ha-Chaim" with the prayer on the evening after Saturday mentions this, that after the lighting on Saturday candles, hellish torment begins with new bitterness for sinners.

Kabbalists also claim that if at a certain moment after Saturday evening at the end of the prayer, put your ear to the synagogue "mezuzah", into which is embedded and If a prayer is placed in the doorpost, you can hear the cries of sinners returning to Gehenna on weekdays.

Chapter 4

Rapid reproduction of demons and Gehenna fiery for sinners

According to the teachings of the Talmud, demons represent many separate categories. No kind of living being is born so easily or spreads so quickly as unclean spirits. The world owes the first appearance of demons to God himself, who created them at the beginning together with the foremother of the human race. What God created Satan is can be seen from the book of Genesis, where, when talking about the creation of a wife, it first appears the initial letter of the word "samekh", i.e. Satan, in the words: "Vafisgor Ghazar lyakhtenah" (filled his place with flesh); this means that before the creation of Eve there was no Satan, and The first Satan appeared in the world together with his wife. But the very creation of Satan contained a mockery of his existence: he came into the world naked, that is, without of any body, representing one matter without form, which is why it is said in Scripture: "And the serpent (the tempter of man) was naked among all the animals." It happened this way: on the last day of creation, God had a lot to do and, having created demons when it was already getting dark, he did not have time to form their flesh when it appeared matron (Saturday) with her preparations, and God was forced to leave the demons half-created1 . Since the complete creation of demons was prevented partly by man, in the course of which God forgot to give form to the devil, then from here comes irreconcilable hatred of demons towards the human race.

However, according to another legend, on the contrary, the devil's hatred of man was the reason for its illegal appearance. When God created man, he called all the highest and lower spirits, so that each of them gives something to a person (this is the meaning of words addressed by God to the spirits: "Let us create man"). But the devil not only informed the man of no gift, and also tried to divert him from doing good deeds to him and God himself, saying: “What is man, that you remember him?” As punishment for this ill will God did not give the devil himself any form . The material for the creation of demons were four elements: light, air, water and land3 . The souls of demons consist of matter, which is under the moon and no matter what no longer suitable4 .

1 Tract. Yalkut hadash, l. 107, 27. 2 Ibid., l. 115,116 pp. 2 3 Tract. Leda, l. 17, p. 2. 3Tract. Tub haor, l. 9, p. 2.

In addition, some demons were created from the life drops of the first man, just as in Greek mythology, Uranus was born from drops of blood world of titans. Next to this is the Talmudist legend about some kind of evil spirit female, who at once produced many demons and resembled a wife Sagarosa in Indian mythology, a growing pumpkin from which 60,000 heroes emerged at once .

Chapter 5

Adam gave birth to demons

After his expulsion from paradise, Adam did not have children for a long time, namely one hundred and thirty years, having decided not to spread offspring who had fallen under the curse, which is why it is said: “Adam I had already lived one hundred and thirty years since he gave birth to a son in his own likeness.” In these hundred for thirty years Adam became close friends with the society of earthly spirits and gave birth to a legion house demons and lroch. [2] And only after learning that the Israelites would receive the law after 26 generations, Adam made peace with Eve. For her part, Eve, who had not used it for a hundred thirty years old by the favor of her husband, entered into relations with a society of demons and produced many female demons were born, while Adam gave birth to male spirits

gender3 . To spread their offspring, demons even now enter into marital relations with people4 . Such connections are sometimes free, for example, one a Jew married the daughter of Asmodeus, the prince of evil spirits, and more often violent ones - so, he Asmodeus forcibly carried away some of Solomon's wives .

Any wife who has survived three husbands should be suspected of having relations with demon: this is eine Manusverderberin. From violent connections with evil spirits no man is free. Taking advantage of the defenselessness in which human innocence is found in a dream, demons attack a person and arouse in him voluptuous impulses that give life to millions of demons. These spirits born from drops of human vitality, seek the death of their producers in order to take advantage of their bodily appearance, without having their own bodies. Therefore, when When burying a person, it is necessary to perform a spell of demons and walk around seven times around the coffin of the deceased, after which the demons lose all power over the body.

1 Tract. Ialkut, l. 107, p. 1; Rab Behai “Explanation on the book. Moses", l. 8, p. 1; Tract. Ialkut Rubeni, l. 17, p. 3. 2 Tract. Ialkut Rubeni, l. 3 and tract. Leda; tract. Erubim, l. 18, p. 2.. 3 Trakt. Behai, ch. 1, l. 16; tract. Nishm, L. 114, p. 2 4 Trakt. Hagiga, L. 16, p. 1. 5 Tract. Menachem, ch. 1, l. 33 and many rabbis.

Chapter 6

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Souls turn into demons

Then the souls of all godless people turn into demons. Yes, in the form of demons the souls of people who died during the flood wander around the world. From the builders Tower of Babel, some became unclean animals, and others became demons. The transition of human souls into demons is the greatest punishment for them, because that demons are never calm, but always wander from place to place. Similar Some good angels turned into evil spirits. Kabbalists teach that two are good angels, Asa and Azael, objected to God against the creation of man due to the inevitable his fall into sin. God answered that sin is inevitable for the inhabitants of the earth, and that even they - angels, living on earth, cannot help but sin, and commanded them to come down to earth to experience myself. They really sinned, they were seduced by the beauty of the daughters of men and lost access to the sky. From them came giants, heroes and other famous people and devils.

Continuous evil spirits now come from Adam. But described the process of this origin is very indecent and disgusting, which is why we leave him without explanation. However, a person can kill such evil spirits if he baking matzah for Passover will strain hard1 . *1 Tract.*

Leda, Melachem.

A common source of the spread of evil spirits is marital relations between themselves. “Our rabbis teach,” says one Talmudist treatise - that there are six things in which demons are similar to angels and people. At three in things they are similar to angels: they have wings like angels, they fly with angels from one end of the world to the other and know the future; in three respects they similar to people: they eat and drink like people, like people die and reproduce.” [1]

Chapter 7

Four Mothers of Evil Spirits

Particular attention is paid to the foremothers of evil spirits: Lilith, Naama, Igeret and Mahala2 . Each of them produced entire legions of demons and shadows, ruling in different seasons and living in the land of the mountains of darkness in the north. This four wives of Sammael, the prince of evil spirits, who owns four kingdoms: Damascus (in which the temple of the idol Rim-moni); Tire, Malta and Grenada. IN In each of these kingdoms, Sammael has a special residence where his wives live, and namely: Lilith in Damascus, Naama in Tire, Mahala on the island of Malta and Igeret in the kingdom Granadsky3 . *1*

Tract. Hagiga, L. 16, p. 1. 2 Tract.

Pesachim, l. 112, art. 2. 3 Solomon

hoped to have power over them, to call them his servants and use them for his services

Each of these wives has its own special properties, but they are especially dangerous to the people of Igeret and Lilith. Igeret with 180,000 destroying devils leaves his royal dwelling in night on Thursday and Saturday and causes harm to everyone who is encountered along the way. Therefore, on both these nights, not a single living person should go out into the field or even onto street. Even more dangerous is Lilith, whose history is connected with the history of the first man. When God created Adam and saw that it was not good for him to be alone, he created for him the first wife from the earth and named her Lilith. Since the two first men were thus created from the earth, they had disputes about seniority, and it ended with Lilith, not wanting to obey Adam and uttering a mysterious name, by force the last one flew into the air and disappeared into the sea, in the very waters in which the Egyptians subsequently died. Adam, meanwhile, complained to his creator

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for the unauthorized act and flight of his wife, and God sent three angels after her - Senai, Sansenoi and Sammangelof, threatening her with punishment if she did not return to her to my husband. Lilith was punished by having one hundred of her children die every day. Angels went and found Lilith, who was engaged in a terrible task - killing everyone young children. Boys under eight days old and girls under twenty were in her power. The angels wanted to forcefully bring Lilith to Adam, but she appeased them because she vowed not to touch those children who would have talismans with names or the figures of these three angels1 .

1 Tract. Sef. b. Syrah, l. 9, Art. 2; tract. Emek hammelech, l. 84, Art. 2

Chapter 8

Adam's second wife - Eve

As a result, the rabbis ordered that stones be hung from small children. the names of these angels, so that Lilith would remember her oath and leave the child alone. Thus, another wife was created for Adam - Eve, and Lilith became the king's wife earthly spirits and continues to show its cruel power over minors generation of Jews. Lilith is predominantly in the power of children conceived without maintaining all legal purity. When a child laughs in a dream, this is a sign that something is wrong with him. Lilith plays in order to kill him, and therefore at the first appearance of a smile on You must cast a spell on the child's lips and blow into his nostrils three times.

Lilith has in her charge 480 destructive gnomes (the number of the name Lilith), with with which she walks at certain times and fills the air with piercing screams. (Etymologically, Lilith means 'screaming'). In contrast, Sammael's third wife, Mahala,

wanders the world, surrounded by 478 gnomes (the number of her name), forever jumping and dancing [2]. Only once a year precisely on the day of purification, these two crowds, one dancing and the other crying, meet each other and start fighting . *1 Tract. Ialkuthadash, l. 108, 3. 2 Mahala etymologically means "dance". Right there. 3 Tract. Hagiga, L. 16; tract. Emek Hamelech, l. 84, art. 2; tract. Sefer bensi-ra, l.9, art. 1-2.*

All dark forces, no matter where they come from, are under the highest by the authority of Sammael, who has 12 assistants in administration subordinate to him, in in turn, keeping with them a thousand assistant chiefs. Main activity demons under the control of Sammael, is to cause harm at any case. But most demons cannot cause much harm to a person (of course, to a Jew) and limit themselves to empty pranks with him, frightening the cowardly, attacking the defenseless. They deceive the traveler, point out to him the most uneven and incorrect road, fooling him with views of forests, bushes, transparent rivers, villages, hotels, etc. And when a person succumbs to their deceptions, then they burst into loud laughter. Who hasn't heard their wild laughter while wandering around on an unknown road in winter weather on a dark night? But among these demons there are, however, some very dangerous ones that threaten a person's very life.

Chapter

9 Bes Ketev noon

In addition to the aforementioned wives of Sammael, these include: 1) Ketev, the midday demon. He reigns from the beginning of the fourth hour in the afternoon until the end of the ninth. Kind of him quite special: he has a calf's head, one horn comes out of the middle of his forehead, and he himself is round, like a barrel, and does not walk on the ground, but rolls. It cannot be seen with the eyes; whoever sees it, man or animal, dies immediately. His complete dominion on earth from the 17th day of June to the 9th of July. Therefore, Rabbis Johachanan and Shelah ordered teachers Jews do not allow children to leave school between the fourth and tenth hour, especially during the specified period of time.

2) Bedorgon is a small demon, no larger than a palm, but has 50 heads, 56 hearts and all covered with letters of the alphabet. Every person who hits this demon dies, and vice versa, this demon, having hit a person, dies itself. So he does all sorts of dirty tricks to make a person hit himself and thereby kill him.

3) Kerdiakos is a demon, visible only to drunkards, on whom he is exclusively attacks.

4) Tormis - the spirit of guile, cunning, deceit and theft, son of Lilith'. The place of

residence of demons is: 1) the air, where they are through the heavenly curtains they look into the kingdom of light and find out the future, they induce sleep in people; 2) the abysses of the sea, where they try to undermine the foundation of the world, and 3) the special northern limits of the

earth2 . If the demons were released from these places, they would destroy the whole world. Others from They live in Jews and serve as the cause of their sins. Demons dance between the horns bull coming out of the water, and between women3 who are returning from a funeral. In addition, they willingly stay near the plains, because the dry soil thirsts for rain4 . Demons are also found in walnut trees, under which it is therefore dangerous to sleep, because in There is a devil on every leaf5 . *1*

Tract. Emek-gamelekh, l. 130, art. 1; tract. Bereshit Rabba, l. 201, ch. 4; tract. Ialkut rubeni, l. 116, ch. 3.

2 Tract. Behai, ch. 17, l. 90, 1 and 2. 3

Tract. Pesachim, l. 112, art. 2; tract. Iore-dea, l. 348. 4 Tract. Berakhot, l. 6, art. 1. 5 Tract. Ialkut had., l. 108, art. 2.

God created four countries of the world, says the book “Ialkut-Rubeni”: the country the east, from where light comes out into the world, the country of the south, from where the shadows of happiness come to the earth, the country of the west of the sun, where heat and cold, rain and snow are stored and, finally, the country midnight. God left the latter without any processing, and from there, from the very edges earth, demons and spirits of evil come out. So, in the north great spirits are kept imprisoned evil, Asa and Azael. They live on dark mountains, bound by huge iron chains, the ends of which are lowered into a deep abyss1 . These two demons are wonderful because all magic and sorcery come from them, so that the mountains on which they kept in prison, through them became the kingdom of magic. Learned from them magic Balaam, who held the Jews in Egypt with his spell, and King Solomon ruled through them over the birds and all the devils, and through them forced Queen Saba to visit him .

Chapter 10

Demon Asylum

The nut tree3 should be considered a haven for demons in the plant kingdom , and a goat in the a animal kingdom. Demons also live in rubbish and garbage pits, which is why they never one should not throw rubbish near doors and windows, because a demon will dwell in it and will observe what is happening in the house; They also live in drainpipes. So the Talmud says that one porter was carrying a barrel of wine and stopped just to rest under the drainpipe. The devil who lived there rushed onto the barrel and, breaking it, spilled the wine. A porter came with a complaint to a Talmudist who played trumpets sound and spell summoned the guilty demon for interrogation and forced him to a certain deadline to pay the cost of the wine he spilled.

1 Tract. Emek-gamish, l. 18, art. 1; l. 132 and other books. 2 Ibid.
3 Tract. Yalkut-

hadash, l. 108, p. 2.

Latrines, says the Talmud, are dangerous from three things: snakes, scorpions and demons. In Tiberias, for example, there was a case of a person being damaged by epilepsy by a demon in latrine. As for night time, during it in all deserted in places you can meet a demon, and therefore you should not go to such places, but it is necessary to choose the most crowded roads and streets. Out of danger to avoid getting caught under the power of demons, one should not walk on a moonlit night through deserted places and, as warns the Talmud not to congratulate anyone at night, for the person being congratulated can easily be the devil. In the morning you need to wash your hands early, as the evil spirit sits on unclean hands. Particularly dangerous from demons are the nights when the damaged moon begins fill. Jews have elaborate prayers for travel, in which angels are called upon for protection, obliged by their names and positions to accompany a person in protecting him from the devil's wiles. Even in houses at night it is necessary to be in society and not sleep alone in a room, so as not to be damaged by demons. In addition, men and women should be wary at night lest the story of Sarah, the daughter of Raguel, and her suitors be repeated to them. In general, demons boldly fly over a sleeping person, taking advantage of his absence at that time.
supreme soul, and sit on their hands1 . *1*
Tract. Berakhot, l. 6, p. 1; tract. Kholin, L. 105, p. 2; tract. Shabbes, l. 67, art. 1; tract. Gitin, L. 70, Art. 1; tract. Megillah, l. 3, Art. 1; tract. Shabbes, l. 151, art. 2.

Chapter 11

Demons need food

Like everything earthly, demons need food and drink, but due to their subtility the lightest food is enough for them. Namely, demons feed on the heat of fire and dampness of water. Depending on what material is missing in their body, they rush onto the flame or into the water. One rabbi, says the Talmud, had in his service the demon who brought him water and did all other things according to his command. One day the devil did not come with water for a long time, and when the rabbi reprimanded him, the devil He said in his justification that many demons had gathered at the spring to drink water, and they with their unclean mouths they disturbed the source. Demons also willingly drink blood animals, therefore it is prescribed in the law to hide the blood of animals from demons into the ground. On this basis, even now Jewish slaughterers, after slaughtering an animal, immediately They cover the pool of leaked blood with ash.' Finally, demons, just like people, are mortal; The demon, like man, is formed from three elements. The balance of the elements is health; the predominance of one over the other is disease, and the displacement of any element is death. In general, demons die from the same reasons as humans. During the flood, along with all the demons would have died as humans if God had not ordered Noah to take them into the ark along with unclean animals2 . Many demons die a violent death from their comrades. Thus, Rabbi Abba helped one demon to kill another demon, his opponent, and I saw with my own eyes how black blood flowed out at the site of an inveterate fight or duels. Only the main demons that make up the family of Sammael3 do not die . *1 Tract. Hagiga, L. 16, art. 1; tract. Kholin, L. 105, art. 2. 2 Tract. Leda, l. 115, ch. 3.*

3 Tract. Nishman Chaim, l. 118, art. 1.

No matter how hostile the demons are to the kingdom of light at present, in the future century they will all be cleansed. The Talmud indicates that each of us, that is, exclusively from Jews, has one thousand demons on his left hand, and ten thousand on his right. Who wants to make sure of their existence, let him sprinkle ashes around his bed. On another day he will see traces of chicken paws in the ashes. If anyone wants to see themselves demons, let him sprinkle powder from a burnt black cat in his eyes.

Both when choosing a cat and when saving powder, compliance is required rather difficult and complex conditions, which can only be done for learned rabbis, as described in detail in the Talmud, in the treatise "Berakhot."

The Talmud warns its faithful that man is in constant danger from the demons surrounding him, who land on him in droves, like flies in summer time, and they pursue him on all the roads of his path. Therefore he should always take care to keep yourself away from them, to drive them away incessantly by remembering the miracles of God and thereby making them powerless and harmless to oneself, by which one can even enslave demons into one's power by bringing selected verses and phrases from the Talmud.

Chapter 12

About biblical demons

We find no traces of demonism in the Pentateuch of Moses. The opinion of some Jewish scientists that the biblical serpent is the incarnation of the New Testament devil, in the present time is completely abandoned. The idea of a demon-devil is closely associated with the idea of the struggle between good and evil, light and darkness. According to the teachings of Zoroaster, the gloomy Angramainu, having become an enemy of the bright Aguramazdo out of envy, enters into him into a fierce struggle and tries to win over the person who is the best creation of Aguramazdo. We see nothing like this in the biblical account of serpent; there is no trace of any struggle between two hostile principles; the misfortune that befell the inhabitants of Eden is seen as a God-sent test. The center of gravity of the biblical Fall is transferred to man himself; He sinned because he listened to the treacherous serpent and was tempted by his words. Serpent has no independent meaning here, it does not represent any principle particularly hostile to God, it does not carry a person along with it out of envy, just as Zendavesta's Angramine does.

In the book of Job, as we know, "Satan" plays a very significant role. But he too has nothing in common with either the Persian Ahriman or the New Testament devil. He also does not represent any independent force hostile to the Divine; on the contrary, Satan is in the book of Job an obedient instrument of the Divine will, he is recognized along with other angels as the "son of God" and only carries out the punishments sent down on people, not at all rejoicing in the suffering of Job and without grieving at all for his joys. Satan does not sow evil out of love for him, he does not the genius of evil, he is only an instrument of God's wrath, befalling sinners for their sake for their own good, to bring them to their senses or to atone for their guilt. About any Dualism is out of the question here.

If we turn to the Mishnah, edited in the second century after Christ, then we will see that traces of demonism in the six sections of this huge collection are very are insignificant and there is no talk anywhere about any special hostile to the Divine beginning. On the contrary, many passages in the Mishnah clearly indicate energetic struggle luminaries of Judaism with mystical ideas that have spread among some segments of the people beliefs. Thus, Rabbi Ishmael, who lived in the second century after Christ, armed himself against the identification of illness with “demonic possession”, an identification that, as is known, was then in wide circulation mainly in non-Jewish spheres1 .

In the Book of Wisdom 2:24 we read: “Because of the envy of the devil, the light death; those who fall into her arms are convinced of this.”

Chapter 13

O Demon Asmodeus

In the book of Tobias, Asmodeus, the king of spirits, plays a prominent role, who is mentioned and in the Babylonian Talmud2 . *1*

Tract. Avoyde-Zura, 27. 2 Tract.

Gitin, paragraph 68.

Before moving on to the characteristics of this new demon, it is useful ask what time the book of Tobiah dates back to. Not only the Mishnah, but the entire The Jerusalem Talmud (which appeared in the 4th century) does not mention Asmodeus at all. Those places Bereshit Rabba (l. 36) and Vayikra Rabba (l. 5) in which he is spoken of refer to the 6th and 7th centuries. after R. X. In view of this, some scholars (Kohut) believe that the book Tobias was written not in Palestine, but in Persia, and, moreover, not earlier than the 3rd century after R. X. Thus, there can be no question of any influence of the apocryphal Asmodeus to ideas about the devil that were finally formed much earlier. Upon closer examination of those legends in which Asmodeus appears, it turns out that in character he bears very little resemblance to the Persian Ahriman or the New Testament devil, and that the similarity between them, in any case, is only external. Like his Persian prototype, Asmodeus is the king of the "sheidim" spirits and indulges immoderately in sensual pleasures, but he is not the embodiment of the principle of evil and destruction: the name of God not only disarms him, but can even move him to Good deed; the treatise “Gitin” (l. 68) tells how King Solomon, having defeated the with the help of God, hordes of demons led by Asmodeus forced this latter participate in the construction of the temple. Asmodeus, like all creation, is in the power God's and can, on a par with wild animals and the destructive forces of nature serve also useful purposes. The evil spirits “sheidim,” says the Talmud, constitute part of the universe.

Once seeing a blind man who had lost his way, Asmodeus led him onto the road, because he heard that this blind man was a truly pious man and that those who helped he will be rewarded with participation in the Hereafter. Asmodeus, therefore, still hopes for eternal bliss. How immeasurably great is the difference between him and the condemned man? eternal torment and wanderings of the devil!

In Deuter. Rabbah (ch. XI) features another demon - Samail, the enemy Archangel Michael, but he also submits to God and, at His command, “frees souls from the body,” that is, plays the role of the angel of death; God sends him to take the soul of Moses, who did not want to part with a pure, sinless body. From this we see that

in the Bible and in the original Talmud the story demonology is very limited, but only the later Talmudic sages divided the history of demonology into countless categories.

TREATATE III TEACHING OF THE TALMUD ABOUT THE SOUL

Chapter 1

The Jewish soul and its superiority over the Goyim

After God, there is nothing more perfect in the world than the Jewish soul. In my own way she is even higher in dignity than the angels, who, although they serve under Jehovah, removed from him by an immeasurable space.

Jewish souls were created at the beginning of the creation of the world and before their union with their bodies they are in seventh heaven1 . Thus the Talmud clearly shows the idea of the pre-existence of Jewish souls. God

took care to produce the souls of the Jews within six days, even before creation

peace2 . *1 Tract. Hagiga, L. 12, p. 2. 2*

Tract. Leda, l. 70, art. 2; Rashi, treatise. Hagiga, L. 5, art. 1; Leda, l. 72, art. 1.

Rabbinic theological books often mention that "the soul is a part of God and stands in relation to Him as a son stands in relation to his father." The souls of the Jews, being part of God, constitute God's most precious possession. The souls of the Jews have something advantage over the souls of other nations, which form part of the being of God, and as a result, every Jew represents a pearl of God, or a visible a material particle of God, just as every son is a part of his father's being. That's why Every Jewish soul is dearer and more pleasant to God than all the souls of other nations, since the souls of all other people, non-Jews, come from the devil. Elsewhere it is said that the souls of other peoples, that is, the souls of the goyim, are the souls of unclean animals and beasts. Further, the Talmud teaches that looking at the soul of a Jew is the greatest pleasure for God and that one Jewish soul is more valuable in the eyes of God than the souls of all other peoples taken together. Every Jewish soul is very dear to God, and He cares about every soul has special care. The desire and need of one Jewish soul is more important before God the needs and desires of the souls of an entire non-Jewish people, and the general desire of the souls of all the Jewish people has for God the power of law, directing the course of events. Due to his great affection for Jewish souls, God constantly has intercourse with them. Every Jewish soul living on earth is often called by God to heaven then only to enjoy and be comforted by her contemplation.

Chapter 2

Gentile souls come from the devil

In all other peoples of the world, souls come from the devil (as has already been said), even from cattle and beasts, because, as the Talmud explains in various treatises, the seed foreign, not Jewish, is the seed of the beast2 . *1*

Tract. Hagiga, L. 12, p. 2. 2 Tract.

Leda, l. 70, Art. 2; Rashi, treatise. Hagiga, L. 5, art. 1; Leda, l. 72, art. 1.

All pre-created souls are kept by God in heaven in a repository called "guf" (or "gif"). God sends one soul at a time first than the mother will give birth to the child, and each soul represents a figure or shadow of the very body into which it will be appointed to enter. All these shadows, which have not yet descended to their appointed their bodies, each in a special form assigned to it, stand before God, who warns them to avoid sins when they come to earth1 . Souls in the free everyone knows the state; nothing is hidden before them, but at the moment when they pass into the human body, the angel touches the lips of the newborn baby, who forgets everything. The touch of an angel to a baby, according to the Talmudists, is nothing more than a decent click of the thumb under the nose; the result of this click remains: for the soul - oblivion of everything that it knew, and for

body - the acquisition of two nostrils - as a result of this click of the great angelic finger and a dimple remains under a person's nostrils.

1 Tract. Leda, l. 70, p. 2; tract. Hagiga, L. 5, art. 1; tract. Leda, l. 72, art. 1.

When the time comes for a child to be born, God chooses a soul that matches the body of the future person and gives it to the body. A trembling soul after hearing the verdict

0 entering the world, falls to her knees and prays that God would not send her into this valley of sorrow. But God does not have the power to abolish the law, and the angel carries away the soul from heaven in his hugging her, singing a farewell song to her.

This myth served as material for Lermontov's famous poem "By An angel flew to the midnight sky..."

Rabbi Eliazar writes about the soul this way: "Know, O Israelites, that as soon as they are buried body, now they begin to judge the soul in the most strict way," this court is called "hibit gakever", i.e. the afterlife judgment, and after the judgment each soul is rewarded according to their deeds: those who, during their earthly life, prepared themselves for future by good deeds, move to another spiritual world "oilom gabo or genetic", where they will live forever; the same ones who, when separated from earthly life, were burdened with sins, they go to hell.

Chapter

3 God's conversation with dead souls

Almost all the rabbis write in more detail about the afterlife in the book "Etz-Hachaim". It is also written there what kind of conversation God will have with dead souls, and how many times the sinner's soul is judged. God himself descends to the deceased and says to him: "O you, man! How much concern I had for you! Even before you were born, I was already working so that your mother kept you safely in the womb and did not throw you out; only you was born, I have already prepared food, having given milk to your mother's nipples, I have preserved you for all the paths of your life. But what did you pay me for all this? Absolutely nothing; you're nothing You haven't done anything good in your whole life, you were a careless slave and didn't think at all about your soul his. And now, because of your carelessness, a difficult time is coming for you, it's coming my terrible judgment. What answer will you give me? Here the poor soul will almost burn from shame, fear and silence; every word of God will torment her like sharp needles or a sword.

But all this is not enough to punish the sinner; he is sent out into the world, so that he would suffer in this world for his sins. Even the righteous must pass ordeal filled with angels "Malche Habalo" who weigh and consider human affairs; for example, in the first ordeal they consider, lived whether a person is according to the will of God and his law: in the second, whether he prays to God; in the third - whether he honored the holidays and preserved the Sabbath; in the fourth - did he give alms, etc. But all the ordeals are not easy for an unfortunate sinful soul to go through; everywhere there is an obstacle to her, everywhere woe to her. Wherever there are no satisfactory good deeds, there are already she has to suffer until she is cleansed of all her sins.

Every ordeal contains a kind of fierce torment: one thing is done with fire, another with a bogey, a third with thunder, a fourth with hail, and all must be passed through, and go a long way. Each of the ordeals contains a space of a thousand arshins length and three hundred arshins in width. And you have to go through all this! Yes, okay if you have to pass them unhindered within 12 months; but another sinful soul, like Rabbi Eliazar assures that she will have to wander for many years through these ordeals until she is saved by the prayers of the righteous or endures all the fierce torments for their sins. When the soul is purified by fire, as metal is purified in a furnace, then one of the angels will appear to it, constantly serving at the throne of God, named

Archangel Michael, with the comforting news that the end of her torment had already come. WITH with this word he will lead the soul to the fiery river, redeem it in the heavenly source and then will already lead her, the immortal soul, into the palace of God, dressing her in a light robe (tales), seat her on a precious chair near the throne of God Himself, and this soul will be forever glorify your Creator with the angels.

What will happen to those who are condemned for their sins to eternal torment, such as, for example, sinners who rejected the resurrection of the dead, about whom it is written in the book "Etz-Hachaim" that they will suffer from generation to generation. They will be resurrected on the day of the general judgment, everyone will certainly be resurrected, every Israeli, according to the assurance of Etz Hachaim, how many no matter how much he sins before God, no matter how much he suffers, he will still be resurrected with his body. The Lord will have mercy on his people and forgive them their

sins. **Chapter 4 A Limited Number of Jewish Souls**

According to the teachings of the Talmudic sages, all Jewish souls created by God and prisoners in the heavenly storehouse "Guf", there are sixty times ten thousand, i.e. 600,000. The determination of the sum of all souls, says the book "Yalkut Hadash", is sixty times ten thousand - is based on the law. Because every verse of the Bible contains six hundred thousand meanings of interpretation, or it can be interpreted in six hundred thousand modes, then each such interpretation refers to one soul. In the future Each soul will read life according to its own interpretation, which is unique to it. However, there are many souls of the highest caliber who are not limited to one his interpretation, and the soul of Rabbi Moses - may peace be with him! - even hugged everyone six hundred thousand interpretations[1] .

[1] Bedenschatz, ch. 3, l. 135; tract. Yalkut-hadash, l. 155; Shefat, L. 4; Shene-lyuh. gab., l. 262, ch. 3; name rabbi, Shefat, l. 4, art. 1; Menachem, ch. 53, l. 221; Yalkut-hadash, l. 154, art. 2; tract. Nesh. tr. Ibamot, l. 94, Art. 2; tr. Taanit, l. 27, art. 2.

Every night the Jewish soul goes to heaven and there does its work. interpretation, going through one verse every night. Since there are six hundred Jewish souls thousands, then the number of all living Jews cannot exceed this figure. According to teaching The Talmud comes out like this: if at present the Jews have bred over 10 million, then among them, as one must assume, there is only a small part bearing Jewish souls given from the Guf store, and the rest of the Jews must to be without a soul. According to the teachings of the Talmud, there are only 600,000 souls in the Guf store, and from there they are spent at birth, sinful souls do not return to general store, but must go to their destination for many years of repentance, depending by sins. Souls reside in various animals, stones, **trees** and water, but how Now all modern Jews are sinners, then their souls are at repentance. In addition, at Jews should each have two souls; during sleep, one soul flies away to collect dreams, and the other remains to guard the body so that the evil spirit does not take possession of it. Third Soul "shume-isaire" comes from hell on the Sabbath day for the rest that a Jew must give pleasure. If the Jews multiplied to 10 million, but there were only souls six hundred thousand, then almost all Jews are now without a soul.

"The living Jews," says the author of the book Nischmatha-dam, "are six hundred thousand, and there is never less, at least even by one person. God holds the scales and watches behind their balance, which fluctuates when the Jew departs. This is not none of those who know the wisdom of six hundred thousand doubts. I heard from astrologers that there are six hundred thousand stars in the sky."

Chapter 5

About the souls of baptized Jews

Remarkable is the teaching of the Jews about the souls of those who left the faith of their ancestors and accepted Christianity. These apostates are called “meshumeds,” and their souls doomed to eternal wandering in the consciousness of their insignificance. It is called "kafekal" One devout Hasid, having heard that the air that had made its way into the hole the bowl of soup standing in front of him hisses, not only did he not eat this soup, but even He immediately poured it out and ordered the chicken boiled in it to be buried in the ground, since this hissing was produced by the soul of a sinner living in the body of a boiled chicken. The book

“Zohar” says: “There is a river in the future world called “Nogar-Dinur”. The soul before coming to heaven after long wanderings and purification by fire must certainly plunge into this river. But she risks drowning there, drowning forever, irrevocably. The soul of a tzaddik (miracle worker) should not be immersed in this sacred river, she only bathes in the mikveh (sacred font), then flies across the river (in the sacred font), then flies across the Nogar-Dinur river and on the other bank meets the angel Matata, who accepts her very much respectfully and, smashing to smithereens the souls of non-Jews trying to cross this the river, covers the road with them to the station, where the Rabbi goes.”

The sinful Jewish soul, even before it begins its purification, sometimes must space for many years. One pious Hasid explains the teachings of the Zohar this way: about this: “God created the earth or firmament, in Hebrew “adama”, grass, “tzimos” - animals “hai”, and provided all this for the reasonable use of man "Madaber". Man is obliged to return these gifts to God, but since he cannot do this maybe he should thank the Lord for them with prayer and good behavior. But Many sinners use the gifts of God for evil, and for this they are sentenced to death. multiple births into the world in the form of plants or animals.”

According to Kabbalists, everyone has a “Kneses Yisruel,” i.e., a member of the chosen people, the Jews, have three souls: one of them is animal and two are supernatural, transcendental. These are Ruach, Neshume and Nefesh. Gentiles have only one soul, an animal, Ruach. According to the general belief of Talmudic

teachers, the soul of a Jew is part of the Divine “kholek eloga” - and among Christians the soul has only the power of reviving.

Part 6

About the extra shower on Saturday

On every Saturday, says the Talmud, every righteous Jew receives the said two souls still have an additional soul, so that only righteous Jews during throughout Saturday they carry within themselves this festive soul “shume-isaire”[1]. Appearing in Saturday, the additional soul, says Rabbi Rashi, awakens a strong spirit in every Jew appetite for food and drink, especially for holiday dishes, kugel and tzimmes2 . Before the

fall of man, the souls of the Jews were closely connected with each other, intertwined like threads in a knot. Likewise, in the future life the souls of the Jews will be closely connected in one inextricable knot3 . *1*

Tract. Taanit, l. 27, p. 2. 2 Ibid., Art.

1. 3 Tract. Hagiga,

L. 5, art. 1; tract. Ialkut, l. 155.

The rabbinical sages compared souls in their original state to a burning a wick twisted from many threads. So when the first person received a soul, then, due to the close connection with each other, all six hundred thousand souls entered into it, even the soul of Eve was one with the soul of Adam. These souls circled around the first of a person, like a swarm of bees, filling his nostrils, ears, hair, etc. But, as a result of it

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recklessness, when the serpent threw an unclean thought at Eve, the connection between souls fell apart, and then for the first time the souls of men and women, who at the beginning were one whole and inseparable, separated. Women's souls separated from men's and entered into a special chamber at the temple of the God of Israel. Then Eve's soul separated from souls of Adam. Since then, souls, representing themselves as a burning brand, crumbled from being struck by thousands of sparks, are kept in prison and, in a certain order, are spent on of people; when their entire supply is exhausted, then the son of David will come, that is, the Messiah[1] . *1 Tract. Menachem, l. 6, page 1.*

All souls, after their separation, appeared to Adam in paradise. Shekinah - let it be his name is blessed! - having created man, he led him around his domain, showing him all the spirits and souls that through him should receive existence. Between Jewish souls, one soul attracted the special attention of Adam with his unusual thinness and lifelessness. “Oh, Lord of the world,” said Adam, What kind of soul is this that I don’t see any signs of life in it?” God, let him be blessed! - He answered that this was King David. Adam took pity on his descendant and gave he is seventy years old of his life. That is why King David lived seventy years, and in his life Adam is seventy years short of the thousand originally determined him to live. At great moments in the life of the people, souls take an intimate part in interests of Jews; Thus, all souls were present with the Jewish people at Sinai.

And at present, the connection of souls living on earth in bodies with bodies that still in heaven, maintained by constant mutual visits. For example, souls Jews, especially those who practice the law, are in heaven every night. Rabbi Yehuda told: there is no night on which the angel Metotron would not take all the souls who know law. And the angels who stand before God, and all the heavenly souls, never begin their night song of praise until the souls of all the righteous of the earth are gathered. Such it is precisely the meaning that the words have (Song of Songs, 2:13): “On earth the time of songs has come, and The voice of the turtledove is heard in our country. Flowers are those who study the law and strive on him; the time of song is the time of night words in the sky, and the voice of the turtle dove in our country - this is the voice of Metotron, calling the righteous.” However, not always and not all souls go to heaven at night: some walk on earth and wander at the gates of hell or across earthly abysses. Depending on the places in which souls wander at night, a dream is compiled, whether it is favorable or bad. On the contrary, in the great days of the earth, when the mysteries of heaven are performed on it, the souls living with God visit the earth. “Why is there no fasting on the first day of the week?” - asks the Talmudic treatise[1] and answers: “Rabbi Jochanan says that this is directed against Christians who distinguish this day (Sunday). Shemuel ben Nachmani says: because it is the third day after the creation of man, who on that day was still too weak to endure a day's fast, and Resho Lachish said that this was done for a reason extra souls." In the evening, from Friday to Saturday, every Jew receives from God from heaven an extra soul who spends the Sabbath holiday with him, and with the end of the Sabbath comes back[2] . This is precisely the meaning of the words: “Vafinatesh” (Is. 31:17), which should be read: “Vai, afeda, nefesh,” that is: “Alas! The soul is lost,” this is how a Jew expresses his grief at parting with his heavenly soul after the Sabbath. That's why in On the Sabbath, a Jew must have the best dishes at his table and his house must be clean more formal[3] . Together with the owner, the additional soul performs the table prayer. *1 Tract. Taanit, l. 27, p. 2; The same - Berakhot, l. 16, p. 1. 2 Ibid., l. 27, p. 2. 3 Ibid., p. 1.*

Chapter 7

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Every Jew has three souls within himself

As we have already said, according to different rabbis and different places in the Talmud, every Jew, in addition to an additional soul, carries within himself three souls: one animal and two supernatural - nefesh, ruach and neshume, each of which has a special, it characteristic appearance, character and range of actions. When Adam sinned, all souls were subjected to disorder in their threefold composition and were then purified in a special way in parts. Abraham gave justification to the six hundred thousand "neshamot" who were in the Neshema of the first man. Isaac told the justification to the six hundred Ruahot, who were in the hands of the first man. Finally, Jacob gave justification to the six hundred thousand nefeshot that were in the nefesh of the first man. The last of these souls is tight connected with the body, while others are weaker and often leave it. One of these higher souls constantly directed towards the sky, the other underground. When you close your eyes to the outside impressions, dreams in the most bizarre forms will rise in clouds in your head: these are the highest wandering souls telling the soul that lives constantly with the body what they see in heaven and under the earth[1] .

[1] *Tract. Yalkut-hadash, l. 155.4.*

But if Jewish souls are closely connected with each other, then they have nothing common with the souls of other peoples; the latter are as vile in the sight of God as the first ones are pleasant.

Initially, before the construction of the Tower of Babel, there was one source of souls, which is why all peoples spoke the same language. But since the confusion of tongues God divided all the nations of the earth into seventy parts and assigned each part to a special the prince, whose duty was to produce from himself souls for his people and store them through the influence of stars and planets. These princes became the gods of the peoples and support their power in the world by sending their souls into it, which they formed and stored in the space of the firmament on seven planets: Saturn, Jupiter, Mars, Sun, Venus, Mercury and the Moon, so that souls are placed in each planet ten pagan gods. Only in the region of the moon, the lowest of all planets, it turned out empty space in which the souls of demons, brownies, etc. fit. Administered But the Shekinah (God) left only Jewish souls. Needless to say, how the souls of the pagan peoples are imperfect in comparison with these latter. Gentiles are not may even be called people, because they do not have the highest part of the soul, which should distinguish a Jew, but there is only a lower soul, nefesh. The souls of other peoples are not enjoy immortality (which is the privilege of the Jewish people alone) souls), because they do not come from the source that is said to be lives forever (Dan. 12:7), and from another beginning, “Kelita,” called death and shadow mortal. As coming from an eternal source, the dead souls of the Gentiles must and to be called by names not human, but by the names of the most unclean animals, i.e. snakes and pigs[1] .

[1] *Tract. Emek gamelekh, l. 23, 4; Maarekh., l. 206.*

Chapter 8 On the origin of the souls of peoples

There is another teaching in the Talmud about the origin of the souls of peoples - more general character. The prophet Isaiah speaks of the great ringed serpent, Leviathan, which Jehovah struck. This Leviathan, according to the explanation of the rabbis, is an evil god - Shatan, hostile to the Shekinah. He has a wife, Lilith, from the clan of Onocentaurs, from whose connection gave birth to the souls of all pagan peoples in the world. This lustful deity with his fertility was dangerous for the kingdom of the God of Israel; therefore, to achieve the goal

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peacemaking and give predominance to the kingdom of good over evil, Jehovah castrated Shatan and so thus made it impossible for the further spread of the kingdom of darkness. “Why,” asks the wise compiler of the book Hesedle Abraham, “is there currently still unclean souls, if Jehovah, blessed be his name! - castrated the evil one God? And he answers: “The evil ones currently existing and newly born the souls of demons do not come from Leviathan and Lilith, since birth from them became impossible, but from atheists and pagans. He who commits sin does so by his evil deed creates a demon, and there can be as many demons as there are sins happening on earth. These personified sins on the day of judgment will testify about people, saying: such and such so-and-so created me."

Regarding this Talmudic doctrine of pre-existence, comparatively a small number of souls are naturally perplexed: how such a limited supply of Jewish souls has not yet been exhausted, and from where they borrow their souls are later Jews? The answer to this misunderstanding is the teaching of the Talmud about transmigration of souls.

Chapter 9

The doctrine of the transmigration of souls and their calling after death

The doctrine of the transmigration of souls is unshakably held by Talmudists and Kabbalists. “Belief in the transmigration of souls,” says Rabbi Menasse ben Israel, “is a common faith our entire church. All the greatest sages of Israel believe and teach that this faith is the true foundation of all the foundations of the law"[2]. "Whoever has any views against soul transmigration, let him cope with the interpretation of the wise Abarbanell on the law in Parama "Kilera", where all doubts regarding this issue are resolved. Patriarch Abraham was the first to discover that the soul does not disappear after death, but passes into other bodies: not Knowing this, people who lived before Abraham did not distinguish themselves from animals.

The transmigration of souls itself takes place according to special laws. Soul coming out of one bodies, usually looks for another, homogeneous body, and only as a result special punishment or reward, the opposite occurs[3]. Souls of men in a straight line the paths turn into men; female to female, but for special reasons, both souls can also pass into the bodies of pagans, into domestic and wild animals, into birds, fish, even into plants, water and other inanimate objects. *1 Tract. Amelech. Shifa, 51, ch. 3 and 4. 2 Tract. Emek gamelech. 3 Tract. Leda H., L. 159, p. 2; l. 160, ch. 12.4 maam.*

All these provisions are supported by Talmudists with facts from ancient Jewish history. stories.

“The soul of the first man had only two bodies worthy of wearing it - the king David and the Messiah. Our God-wise teachers say that in the name of the first man the initial letters of three names are connected: Adam, David and the Messiah. This means that before the fall of Adam, his soul passed into David, and when this latter sinned in deal with Uriah, Adam’s soul passed from him for purification into the Messiah.” However, according to According to other rabbinic interpretations, Adam's soul passes even earlier into Enoch. "When The first man was created and he was given one sovereign soul. But when he sinned, then this soul left him, leaving the body to his lower soul, Kalifhot, and she herself began to wait for Enoch, into whom she passed. Therefore it was decreed about Adam that he should die, but Enoch, who had a supreme sovereign soul, did not die.” Cain's soul, for his great crime, was thus split into three part, that its highest part, Neshama, moved to Getro, its other part - Ruach - to Koroha, a third of its non-fesh is in the Egyptian whom Moses killed, which is why the scripture says that Cain will have his crime avenged seven times. The soul of Japheth passed into Samson; soul Terah, the father of Abraham, passed into Job[1] , the soul of Eve in Isaac; Rahab's libertines Hebra, the soul of the Manger in Eli, and the soul of Esau, according to Rabbi Abarbanel, entered Jesus, that Esau who, according to the legend of the Talmud, was a barbarian and a robber[2] .

Wicked Jews (that is, their souls) who killed a Jew or abandoned a Jewish faith - after death they pass into plants, then into animals, then into goyim people, and finally again into Jews. This journey is arranged out of the mercy of God with the goal is for the entire Jewish people to participate in eternal life[3] .

1 Tract. Ialkut-rubeni, l. 18, 24, 61, p. 1; Ialkut had., l. 127, ch. 3: Tract. Adam Abarb. book Ref., l. 54, ch. 3. 2 Tract. Bova Batra, l. 16, p.

2. 3 Tract. Abodat is like that. 11, l. 48, p. 2;

tract. Leda H., L. 163, 2, 4, maam.

Chapter 10

About the transition of male souls into female bodies

Men's souls pass into women's bodies only as punishment for grave sins. If someone does not give alms to the poor (of course, Jews) or, having wisdom, does not communicates it to his fellow believers, then the soul of such a person is punished by relocation to female body. So, the male soul was in the body of Tama-ri, and then passed into Ruth, who therefore was not able to give birth until God blotted out the male sparks in her souls [1] .

Women's souls can first of all pass into women. “Know,” says the Ruben's treatise - that Sarah, Anna, Shunamite and the widow of Harpad had one soul of Eve." Sometimes, as mentioned above, as a reward for virtue, a woman’s soul can go to the men's room. So, Eve's soul was in the body of Isaac. However, there is information about the transition of women’s souls special teaching. According to this theory, a woman’s soul never goes into other bodies, but suffers punishment in Sheol. If there are cases of transition of female souls into other bodies, then only for the sins of their husbands. In general, from the relationship between spouses you can learn about the state of their souls prior to life. Weddings of persons who have fresh souls that have not yet been in other bodies are celebrated without any difficulties and quarrels, while the marriages of persons possessing souls are already belonging to other bodies are always difficult and accompanied troubles from different sides. Women's souls, like some of men's, pass into the bodies of pagans; so the soul of Ruth comes from a Hebrew root, for sins was sent into the world of the pagans, and when Boaz came into the world, she was again returned to the Jewish body. Thus, conclude the rabbis and pious Gentiles can have a share in the Hereafter because they are Jewish at heart and not pagans[2] . *1*

Tract. Ialkut rubeni, ch. 9, l. 61. 2 Tract.

Yalkut hadash, l. 23, p. 2.

If the soul is sent into the female body only as punishment, then into the body of the pure On the contrary, only the righteous soul enters the animal. Since pure animals are so image, carry within themselves the souls of the righteous, this explains why the law prescribes special care for them, and why Jehovah was pleased with the sacrifices that consisted in the shedding of the blood of pure animals. Whoever sacrificed an animal had to imagine that he brings a human soul. That's why, in all kinds of when slaughtering an animal, you need to use a knife without scars to cause death the animal as lightly as possible and thereby alleviate the suffering of the righteous soul. Who eats dick?

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an animal, torn from a living body with blood, eats the flesh of its brother; that's why and it is said: “Do not eat the soul and the body”[1] . To get rid of such a fate, go to the body of an animal and to suffer when killing it, David prayed in his words Psalm: “Deliver my soul from the sword and my only begotten from the dogs”[2]

Chapter 11

Criminal souls pass into unclean animals

On the contrary, unclean animals are filled with criminal souls . Such kind of punishment is mainly assigned to people who violate the sanctity marital relations. Since in this case the person exhibits rude animals inclinations, then as punishment for this his soul is sent to walk on all fours in the rudest animals, each of which, no matter how insignificant it may seem, can be represent the bearer of the sinful soul of man, as Scripture says: “You are the God of spirits of all flesh"[4] . “Your soul must not commit abomination in everything that is on earth creeps"5 , *1 Deut.*

12.21. 2 Ps. 22,

21. 3 Tract.

Emek gamishi, l. 16, ch. 2 and 3; etc. 4 Num. 16.26. 5

Lev. 20.25.

that is, for life in the bodies of lower animals, Jehovah prescribes a law for the soul. If but a person is carried away by these abominations, then, says Jehovah: “I will make of you abomination,” that is, unclean animals. In particular, who has criminal connections with their mother-in-law, according to the Talmud he turns into a stork and in this form is persecuted by others storks; whoever is with his father's sister turns into a pagan; who is with his brother's wife - in the wild donkey, as it is said: “And man will be born a wild donkey”; whoever is with someone else's wife turns into an ordinary donkey, from which the mysterious meaning of the words is clear: “If If you see your enemy’s donkey fallen under a burden, help him load it.”[2] , because this donkey could be your half brother. Further, whoever has connections with his daughter-in-law turns into a mare; whoever is with his father's wife (not his mother) - into a camel; and who with by his mother, he becomes a donkey. Similar punishments are assigned to the atheists and the proud. This is how the builders of the Tower of Babel suffered, only the best punished by confusion of languages, and the rest were turned into monkeys, cats, mice and etc. Ishmael's soul passed into Balaam's donkey, and then into a donkey that belonged to Rabbi Pinaas ben Jair. Laban's flock, which passed to Jacob, consisted of 1074 human souls, which subsequently passed into human bodies, and behold an explanation of why the Jews were so prolific in Egypt.

1 Job 11,12. 2

Ex.23.5.

Regarding the migration into birds, Rabbi Moshe Shalante, who was the supreme judge Zephat (kabbalistic name for Jerusalem), said that once Rabbi Yitzchak Luria of blessed memory, traveling through the Holy Land, came to one spring, surrounded by olive trees, and lay down on the grave of the rabbi Yehuda bar-Ilai; Meanwhile, a raven sat down in the olive bushes, repeating the words: “Collapse, collapse”; then Isaac Luria said to Rabbi Moshe Galante, who accompanied him: “Did you know? are you the man who was called Sabbetai?” “I knew,” answered Galante. - It was bad and an extremely cruel person." To this Luria said: “His soul passed into this crow for his cruelty and greed with which he treated the poor, taking away they have property and tear off the last clothes from their shoulders. God bless you

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his name! - sent his soul into the raven. And with this cry he asks me I prayed for him." Then Luria said, turning to the raven: “Go on your way, atheist, I will pray for you.” And the raven flew away.

Chapter 12

The transition of souls into small insects

Sometimes souls pass into the smallest insects; just like souls proud people turn into bees. The prophetess Devora turned into a bee for being proud treated Barack. The prophetess Hulda, who spoke about the king, was also turned into a bee David: “Tell that man” without calling him king.

As for fish, which are called clean in the law, only souls of the righteous. The rabbis prove this idea with a special argument. Proof: this is the same addition of the word “righteous” and the word “fish”. From here it can be understood that the former sometimes appear in the form of the latter. Therefore it is necessary Jews eat fish as often as possible1 . Then

the souls pass into plants. Whoever feeds a Jew unclean food will the punishment will turn into the leaves of the tree and will spin between heaven and earth with every minute danger of being torn away with every breath of wind, which will happen constitute the greatest torment. When the leaf falls away, the soul passes to another, so that suffer the same fate until the time for her release comes2 . *1 Tract. Yalkut hadash; l. 20, ch. 4. 2 Tract. Emekgamelek, l. 153, p. 2.*

The souls of those who often lie pass into inanimate objects; these people are dead will turn into dumb, soulless objects. Rabbi Isaac Luria says that the names: Nabal, Lavan, Balaam consist of the same letters, because these persons had one and the same soul, precisely as follows: Laban’s soul went into stone, then, after being cleansed, she entered Nabal and, revealing herself to be slandering and blasphemy against David was again turned to stone, as they say: “And he became (The pile) is like a stone.” Transgression of the will of God is punished in the same way and a curiosity for which Lot's wife was turned into a pillar of salt. Rabbi Isaac Luria once pointed out to his disciples a stone in the wall in which the soul was imprisoned, and when This quoted the words of the prophet. Habakkuk: “Then the stone from the wall will scream.” This the latest evidence confirms that souls, turning into stones, do not lose their senses and awareness of one's condition. On the contrary, Jehovah then sends them into such rough environment to let them feel their sins in society with lower and lower objects the coarsest breed1 . *1*

Therefore, in Jewish cities, the Jews avoid revenge and cleanse the stone pavements, namely, so that stones covered with dirty rubbish do not suffer so much from forged wheels, since these stones contain Jewish souls. All police efforts forcing Jews to keep the pavements clean leads to nothing.

Chapter 13

The transition of souls into water

The souls of those who shed innocent human blood move into the water. Such the soul will pass into the water, and this is precisely the mysterious meaning of the words: “All a person would cry his life if he knew what a terrible punishment it is to drown forever in water! For this punishment, places are chosen where water is in constant movement, which is why the soul suffers, constantly suffocating and not having a moment of rest when constant movement. In this case, the attempts of the soul to emerge from the water or go out to relax on the coastal sand. The guardian angel immerses the soul again every time into the depths, as soon as she shows her pale face on the surface of the water. Therefore, whoever drinks water should not immerse his mouth in the source, so as not to swallow a soul that may be a godless soul. Moreover, souls often live in water mills, where they are obliged to constantly turn wheels and stones with water. These punishments are imposed on wives for the criminal relations of their husbands with other people's wives. The general meaning of the Talmudic teaching about soul migrations is that these journeys of the soul are acts of God's mercy, in order to do everything the Jewish people are participants in eternal life1 . It cannot be said that in some places there was no true and good account of the soul in the Talmud. Let's give the following teaching: "As God fills the whole world, so the soul fills the whole body, as God sees (everyone) and himself is invisible, so the soul sees (others), but itself is invisible; how God feeds everything the world, so the soul nourishes the whole body; just as God is pure, so is the soul pure; just as God is hidden, so is the soul hidden."[2]

1 Abodat gak., l. 48, p. 2; Leda H., L. 168, ch. 4, maam. 2 Berakhot, l. 9, page 1.

At the beginning of the morning prayer the Jew says: "God! The soul that you give me gave, pure, and You created it, You formed it, You breathed it into me, You keep it in me, You will take it from me over time and return it to me in the future."

Chapter 14

The transition of the soul into the wind

The last and most difficult soul migration is that the soul, rejected by the whole world, even the inanimate, spills into the air and turns into wind. He who has sinned greatly by slandering his father rejects, like Epicurus, being God and the divine origin of the law, the immortality of the soul, rewards and punishments future life; in the same way, whoever had relations with foreign wives, slandered a Jew before the king, etc., is punished by painful wandering above the earth's surface without a moment's rest. This soul constantly rolls like the wind, with hill to mountain, from mountain to hill under the scorching heat of the desert and in winter weather, through forests and seas, to the last borders of the earth. At the end of the earth stands an angel who gives the soul a terrible push in the opposite direction, and again it rolls through mountains and valleys to the other end of the earth, to return back from the push of another an angel standing on the opposite side of the earth. Souls of pagans and demons, like those not intended for a future life do not pass on to other bodies. One day Sammael and all the seventy princes appeared before God and said: "O Lord of the world, yes Blessed be your name! You are our common Father, because we are all the work of our hands Yours. Why did You choose the descendants of Abraham over all of us and through the migration the shower made them participants in eternal life! Why don't You do this to us?" Then God, blessed be His name! - answered: "Did you do what you did Abraham, who knew me from infancy, and out of love for me, ascended to the fire of the Chaldeans. Did you see how I freed him from the sacrificial fire with my own hands? So what? You? You didn't believe in me."

Chapter 15

About the expulsion of a settled spirit from one woman

In the book "Emek Hamelech"[2] there is a wonderful story "Venad".

1 Tract. Nashmat khoim, l. 162, p. 1. 2 Sheet 16, ch. 3-4.

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One day they sent Rabbi Isaac Luria with a request to come and drive out a spirit that had settled in a woman. Having no leisure, the rabbi sent his student Chaim. Arriving at the house of a demon-possessed woman, the rabbi saw that a human had settled in her. soul and demanded confession from her. The soul began the confession as follows: "I sailed from Alexandria, a city of Egypt, by ship in order to land in the city of Rashite. We had already reached the place where the Nile rolls its waves into the sea, when suddenly a misfortune happened: the ship sank, and I drowned" - "Why," interrupted my soul Rabbi, "didn't you confess your sins while you were still in the body?" The soul answered and said: "Alas! I didn't take a moment to remember my sins, because the water came up to my throat, and, losing consciousness, I soon fell into the sea." - "What What happened next," asked the rabbi, "when did you leave your body?" And the soul answered, and said: "And when it became known in Rashit about the death of the ship, the Jews who lived there went out of the city to the shore, gathered all the Jews who were with me on the ship, and immediately buried us. I considered myself happy and thanked heaven for the mercy; but - oh horror! - Before the Jews who buried me had time to leave the grave, a terrible angel appeared; the fiery sword was in his hand. It flashed with a strong blow on my coffin, and the coffin scattered like a piece of wood. And the angel shouted with thunder: "Rise, atheist, for judgment." Wherein he grabbed me, put me in a sling, and threw me with a swing so that I flew away from the city Rashita to the gates of Sheol. As soon as I fell at the gates of the underworld, a thousand thousand souls of atheists ran out from there, condemned for the sins that burdened me. They raised a cry, cursing me, and said: "Get away, get away from here, you atheist, bloodsucker, there is no meth for you in the underworld." Rejected by hell, I went to wander with mountains to mountains, from hill to hill, and three destroying angels constantly walked with me. Often other destroying angels and evil spirits came our way; then even tougher My tormentors attacked me and the blows of their fiery swords were even more merciless. All my joints could be counted. On such a painful journey I reached Gormis, a large city neighboring India, lying on the way from Babylon. Here I was allowed to go to a Jew, where I hoped to rest from hellish wandering and scourging. But, to my extreme chagrin, I noticed that I had found myself in bad company; the people here were godless and lived freely with pagan wives. I could not feel good about the many unclean spirits that lived here as people and in people. That's why I soon left there even more wicked than she was before; and again went to wander from mountain to mountain, hill to hill in continuation of many years, until she came to the Judean desert and settled in the body one deer. Due to extreme weakness in my new home, I met new torment: the soul of an animal is not similar to the soul of a person and is extremely disgusting, so that I could not get along with her for one minute. In addition, food the animal was unbearable for me. Meanwhile, a new guest came to me, a cub the deer, and the struggle of three souls in the body of one animal, so tormented the poor deer that one day, from internal torment, she rushed off the cliff and died. Then I went out and went to wander in the city of Shechem, which is in the land of Israel, and entered the body of one priest; but this priest immediately sent for the Turkish imams, who with their with spells and badges hung around his neck, they forced me, having suffered enough, to come out; not that these evil spirits could be stronger than me, but since they there were many, I was afraid that some of them would come into contact with me. Then, finally, I came to Zefat, which is now newly built, and entered the body this woman." Then the rabbi asked: "How long will you suffer and how long will you suffer?" your main sin, for which you suffer?" - "I had illegitimate children, and torment mine will continue as long as the last of them lives in the world." With these

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the people, who had gathered in large numbers in the house of the demon-possessed woman, burst into tears at the words; many realized that they would have to experience the same suffering. Then Chaim asked: “What gave you the right to settle in this woman? What was she guilty of? And the soul answered: “This the woman did not believe that the children of Israel came out of Egypt on Passover night, when all Jews rejoice, and “Hallel” (a well-known prayer) was considered trifles, worthy ridicule. She said in her heart: such miracles have never happened!” Having received permission from an angel to watch this woman, I once spent the night with her. She needed to light a fire, but despite all her efforts, she could not get any one spark. Then, with annoyance, she threw a stone and said: “Ugh, devil!” In that for a moment I was allowed to enter it, and now for twenty-five years I have been tormented in it.” Then said the rabbi, turning to the woman: “Do you believe by faith that God, let His name be blessedly, He created heaven and earth, and that there is no one who could say to Him: why Did you do this? “Yes, I believe,” answered the wife. “Do you believe,” the rabbi further asked, that God, “blessed be His name!” - brought us out of Egypt by dividing the sea? The wife answered: “Yes.” “Do you believe with complete faith that you are being punished for your former sins? “Yes,” the wife answered and began to cry. Then the rabbi addressed spell to the spirit and commanded that it leave the body through the little toe of the left foot (because the member through which the spirit leaves the body is paralyzed). The spirit came out, but the torment of “on Vonad” forced him to watch for a long time at the window and door of this woman so that seize a favorable moment for yourself to enter it again. Then they turned to Isaac Luria, may the world of paradise be with him! - who sent that disciple of his, Rabbi Chaima, see if the mezuzahs (embedded Jewish prayers in the door frame) or not. Chaim came and saw that the doors of the house were completely without mezuzah. The rabbi ordered that a mezuzah be placed on the door, and since then the spirit left his wife in peace and went on to wander further.

This is the narrative of the Talmud and its teaching about Jewish souls and the process relocating them. However, the highest Jewish aristocrat and modern an educated person must believe and recognize this as the main dogma of his religion contrary to his self-awareness and general common sense. Jewish

historian Josephus states: “God gave Solomon an opportunity to learn the art of communicating with demons for the benefit of to people. Solomon left behind spells to cure all sorts of diseases and magic formulas, with the help of which it is possible to bind demons in such a way that they never they will no longer risk returning to people. This art is still very strong flourishes among us. So, for example, I had to hear about a certain Eleazar, our fellow tribesman, as he once did in the presence of Vespasian, sons, thousands and masses troops, delivered all those possessed by evil spirits. At the same time, he did the following way: he brought to the nose of the demon-possessed the finger on which he was ring with the root of the plant indicated by Solomon included in it, and thus extracted the possessed have demons from their nostrils. The patient immediately fell dead to the ground, and everyone present was ready to swear that he would never come to his senses again if it were not for Solomon and the spell formulas he compiled. Wanting, however, to completely convince those present that he really has the indicated by force, Eleazar ordered to place a cup filled with water or a vessel for washing feet and ordered the demon to overturn the vessel when leaving the patient’s body, so that all spectators could actually be convinced that the evil spirit had indeed left the possessed. This was done to ensure that everyone had the opportunity be convinced of the deep wisdom of Solomon.

TREATISE IV ON THE KILLING OF CHRISTIANS BY THE JEWS

Chapter 1 Barbaric murder of Christian women Franziska Mnishek

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In 1885, in Galicia, in the Pleshov district, near the town of Lucina, the barbaric murder of the girl Franciszka Mniszek was committed by the Jewish Rieter family with the assistance of the peasant Stakhlinsky. The Rieter family consisted of a Jew Rieter, about 60 years old, his wife and two adult daughters. Their estate was located on the edge of the forest near a deep ravine, in a completely secluded area. In this Jewish family, a young Christian woman, Franciszka Mniszek, was a servant. The result of this service was Mniszech's pregnancy. Then, under the influence of her sister’s reproaches, she left the service of the Jews and settled with her. But from time to time she went to the Jews, as the culprits of her pregnancy, to ask for help for her maintenance. Just at this time, the Ritters were planning to marry off their eldest daughter. At a family council, the old Rieters decided that it would be the greatest misfortune for themselves and for the young spouses for a Jewish fetus to be born from a Christian woman. The last time the former maid Francis came to the Rieters was in December to ask for provisions for the holidays and after that she disappeared without a trace. Despite all the searches by local authorities, there were no traces of her anywhere. Six months later, shepherds grazing cattle in the forest, attracted by the barking of dogs, noticed a piece of a woman’s dress sticking out from under a heap in the depths of the ravine. And then the corpse of the unfortunate Franciszka Mniszek appeared with her womb cut out and her braids cut off. Suspicion of the crime fell, of course, on the Riters and on Stakhlinsky's neighbor, a drunkard and notorious scoundrel who was in the Rithers' employ. Stakhlinsky was immediately arrested and taken to prison in the nearby town of Lucina. On the way, he confessed everything to the gendarme accompanying him and sincerely spoke with all the details about this terrible crime and his participation in it. When it was Mniszech who asked the Jews for potatoes, then for this supposed purpose, Ritter and his wife took her to the basement, and Stakhlinsky walked behind them, armed with an ax and agreed in advance for money and vodka to assist in committing the murder. As soon as Mnishek found herself in a deep basement, from where no voice could come out, the Jewish woman from behind threw a scarf over her head, and Stakhlinsky knocked the unfortunate woman to the ground with a blow from the butt of an ax. Then Rieter’s wife held the fallen woman by the legs, Stakhlinsky by the head, and Rieter himself stabbed her with a knife. At night, the Riters, having previously cut out the fruit of the dead woman’s womb and cut off her braid, carried the corpse into the forest and hid it under the branches at the bottom of the ravine, where it was later found by the shepherds. The arrested Ritters did not confess to committing the crime. But the jury in the city of Rzheshov, after conducting a thorough medical examination of the corpse, having found all the signs of a ritual murder, nevertheless unanimously sentenced the Ritters to death, and the sentence was sent to Vienna for final approval by the judicial department. Here, the Rieters' influential tribesmen found an opportunity to find fault with some informality and got the original verdict canceled. The case was ordered to be transferred to the Krakow court for a secondary trial with the participation of professors from the University of Krakow as experts. Moreover, the accusing prosecutor was instructed not to call this crime a ritual murder. The Krakow jury, after listening to the testimony of witness Stakhlinsky and a very detailed explanation from experts, unanimously sentenced the perpetrators of the crime to death for the second time. Despite this, the Vienna Cassation Department, under the influence of the almighty Jewry in Vienna, having noticed the omission of one unimportant formality, cassated the verdict and ordered the case to be tried again by a new section and jury with the participation of other experts, also from among the professors of the Faculty of Medicine of the University of Krakow. But, to the credit of the Polish judges, this jury also unanimously sentenced the Ritters to death for the third time. It happened here

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unexpected thing. Prisoner Stakhlinsky, who was in prison, distinguished by his strong physique and flourishing health, suddenly dies. According to the prison doctor, his death was due to consumption. Thus, the only and very important witness in this terrible crime was eliminated. The result of all this was that the sentence against the Rieters was not carried out, and soon an order was received from Vienna, to the greatest surprise of all, for the criminals to be released without even having their case reviewed. The opinions of the 36 jury judges who decided the Ritter case, and the 9 professors who participated as experts, were left without any attention, and the crime remained unpunished. What was also surprising in this case was the fact that the local Jews had advance knowledge of the fate that awaited the Ritters, because on the eve of their release a mass of Jews surrounded the prison expressing joy at the successful conclusion of the case.

Chapter 2

About the killing of the Christian maiden Maria Drich by the Jews

on November 17, 1883, submitted to the Christian police supervisor of the city Lyutsin, Vitebsk province, an announcement on behalf of the Lyutsinsky 2nd guild merchant Zimel Lotsov that on the night of the said date, the soldier's daughter, Lotsova, who lived with him, Lotsova, left as a worker, Maria Kazimirovna Drich, having stolen the following things during her escape: three copper candlesticks, a pot of red copper, wheat flour for 5 rubles, rye for 6 rubles, flax 12 poods for 50 rubles. and shoes worth three rubles. From the footprints left in the snow, it was noticeable that that night they drove up to his house, Lotsov, on a cart from the city, and then headed towards Sebezh. Despite this statement, Maria Drich, who disappeared from Lotsov's house, did not appear anywhere in the surrounding area and her whereabouts were not discovered by police searches. On March 23, 1884, the Lyutsin tradesman Ivan Kalinin, while remaking fishing pins on the Pylda (Insuada) River, near an old leaky boat submerged in the water in the middle of the river and the stakes stuffed there, saw some clothes and was convinced that it was the corpse of a woman, about than he then told the police, and after removing the corpse from the water to the shore, it turned out that the one found in the river was Lotsova's missing worker, Maria Drich. An external examination established that Drich was dressed in a summer jacket of an unspecified color, a torn canvas shirt and rags like a skirt, her feet were bare, her neck and torso were girded along the arms and legs; a scarf in the form of a cover was tied on the head, covering the head and face, two bricks were hung from the neck, weighing together from 8-10 pounds. Based on the data of the forensic autopsy of the corpse, the Lyutsinsky district doctors Sanderson and Sadovsky and the medical department of the Vitebsk provincial government concluded that the death of Maria Drich occurred from strangulation in the literal sense of the word, with some soft object (pillow, napkin, etc.) that her already lifeless corpse was thrown into the river, that the corpse of the strangled Drich lay in the water for at least several months, and that Drich was deprived of her innocence during her lifetime. Those accused in this case and put on trial were: Lutsinsky 2nd guild merchant Zimel Abramov Lotsov, 50 years old, his wife Estera Yankeleva Lotsova, 40 years old, Drissen townspeople Shmuila Leiba Getselovich-Gurevich, 22 years old, and Mussa Khaimova Maykh, 25 years old. All of them were charged with a crime under Article 1454 and 13 Art. Penal Codes. The most important testimony: 1) the stepmother of the late widow of a retired private Agatha Drich, the Lyutsinsk bourgeois Marfa Oshchenkova and the peasant woman of the village of Grechi Elena Ivanova. Before the Intercession of 1883, Maria Drich conveyed to them that she was in a love affair with the eldest son of Zimel Lotsov, Yankel, and that Yankel intended to accept

Christian faith and marry her, Drich; 2) the same Elena Ivanova, the peasant woman Matryona Sinitsyna, the noblewoman Rynanya Stefanovich and the Rezhitsa bourgeois Daria Maslennikova testify that on the night of the event, i.e. November 17, 1883, there was a large gathering of Jews in the house of Zimel

Lotsov. According to Ivanova, there were more than fifty of them, and Maslennikova herself saw how in 10 Jews arrived at Lotzov's house. Such a gathering of people attracted the attention of Stefanovich, and when the latter asked her neighbor, the Jewish Soshka, about the reason for the gathering of Jews in Lotsov's house, she received from her, while Maslennikova was there, the answer that Zimel's daughter was being betrothed and the son was being circumcised. In fact, there was nothing of the kind in Lotsov's house that evening. In addition, from the said witnesses, Elena Ivanova certifies that during a meeting with her on the said evening, Maria Drich cried and said that her heart felt that she would no longer survive this night, since she heard that the Jews gathered in the house of Zimel Lotsov uttered the word " kosher." When the witness advised Maria to leave the Jews and she wanted to cross the threshold, Zimel Lotsov, his wife and son-in-law held Maria by the hands and did not allow her to leave the house; 3) following the disappearance of Maria Drich from the house of Zimel Lotsov on that night, his family, as certified by testimony, began to spread rumors that Maria had been found in some village, and a little later they said that she was sitting with her child in the Rezets prison castle , and is now being held in the Dinaburg prison. Such rumors were spread by the Lotsovs, of course, not without a purpose, with the intention of quelling rumors about the missing maid; 4) Maria Drich alone, without a doubt, could not commit the theft declared by Zimel Lotsov, including 12 pounds of flax and several pounds of flour. Simel's indication that that night he noticed traces of a cart in the snow near the house, according to which he assumes that someone drove up from the city for Maria, contributed to her escape and theft, is devoid of any credibility for the following reasons: a) if Simel had really noticed the traces he pointed out, then, without a doubt, he would have immediately taken measures to find those responsible for the theft using those traces, but nothing of the kind was done to them; b) in the morning, after the disappearance of Maria Drich, three copper candlesticks declared stolen by Lotsev were found by the tradesman Dobrynin and the peasant Greitan thrown into a ditch near the large Sebezhskaya road, two miles from Lotsov's house, which in no case could have happened if Maria had been anyone - taken away. The person who took her away, of course, would not have thrown part of the stolen property into a ditch; c) according to Zimel and according to the certificate of witnesses Ivanova, Stefanovich and Maslennikova, during Maria's stay in Lotsov's house for a year, none of the strangers came to see her, and the witnesses are fully convinced that Maria, due to her moral qualities, did not commit the theft declared by Lotsov could and d) even if we assume that Maria, having decided to commit theft, persuaded someone to drive up to Lotsov's house for this, then without a doubt, to fulfill her intention, she would not have chosen the night of November 17, on which in Lotsov's house, as established the testimony given was a whole crowd of Jews, and a more convenient one in which there would be only the owners in the house; 5) the body of Maria Drich was found in the Pylda River, only one and a quarter versts away from Zimel's house, and a path ran to that place from this house. Witness Kalinin suggests that the corpse was brought to the river on poles, since in the rainy and wet autumn of 1883 it was impossible to ride up to the river on a horse and in order to carry the corpse on poles, he was tied hand and foot; 6) to the neck of Maria's corpse, as stated in the inspection report, two bricks were tied, and at Simel's house, as can be seen from the case, there is a warehouse of bricks; 7) only Zimel and his family were interested in the disappearance of Drich and had

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her well-known motives for the murder, namely: the firm intention to prevent Yankel's son from accept Orthodoxy and prevent marriage with a Christian.

In view of the above considerations, in the murder of Mary involved as accused Lotsov, but, without admitting guilt, Lotsov stubbornly denies certified by many witnesses of the gathering in his house on the night of the mass event Jews. In

refutation of the above testimony and a host of others, no less grave and weighty, the defense cited the testimony of a whole legion of Jews, testimony that deceitful, confusing and implausible. The Jews, of course, were interested in the accusation of ritual murder was not confirmed.

Prosecutor Deitrich said approximately the following in his speech: There is not the slightest

doubt that Drich was killed on the night of her disappearance, and, moreover, by strangulation, since there are no external signs there was no violence on the corpse, and medical experts unanimously establish that this method of taking life. If we compare the external examination of the corpse and the area where he was found, with the testimony of the bailiff Brown and other persons, then it turns out, firstly, that Drich was deprived of life in the hut where she spent the night, because it was impossible allow her, in the second half of November, when the first snow fell, to go out into the street or into the yard in one shirt, skirt and jacket, completely barefoot, without shoes and stockings, as determined by inspection of the deceased's corpse; secondly, the arms and legs tied tightly, the bent position of the corpse indicate that Drich is already the dead body was carried on poles to the river, such was the general impression of all those who saw a corpse pulled out of the water; thirdly, the body of the deceased was thrown into Pylda not in the place where it was found, otherwise the rest of the bricks tied to the corpse would have been found here loops left in different places of the corpse, as witnesses testify. Can It's safe to say that Drich was thrown into the river much higher and into hollow water: she was carried by the current to the stake, where Pikalev found the corpse.

The prosecutor does not even allow the thought of robbing Drich, since the robbers they could take off her jacket and shoes, but not her stockings; besides, robbers would have used another method of taking life, they would have strangled her or broken her head, but they would not have suffocated Maria "with something light, like a pillow," as experts say, and which they probably did not have at hand at all. Let's say time that the robbers strangled Maria Drich, but then the question arises: what was the goal for them to tie the hands and feet of the corpse, tie bricks, take it to the river and throw it into water? After all, robbers value time; it is in their interest, having stunned and even killed the victim, to quickly remove everything from him and leave, so as not to be caught at the crime scene, and not mess with the corpse. Obviously, there was no point for the robbers and grounds for hiding the corpse, this could have been done by the person in whose interests there was the disappearance of Maria Drich without a trace. If in this way Drich was killed in the hut where she spent the night, then the question is: in which hut? Considering this issue from all sides, analyzing it to the smallest detail, Mr. Prosecutor comes to the conclusion that killing Drich by cutting off the air supply to the respiratory tract was committed none other than in the house of Zimel Lotsov. This position is confirmed testimony of Gribovsky, who left Lotsov's house on the evening of November 16, followed by Drich locked the gate; witness Ivanova certifies that Maria in the evening of the same day remained in Lotsov's house itself, that when she wanted to take her away with her, her husband and Lotsov's wife did not allow Maria to leave the house. Moreover, the accused themselves do not deny that on the night of November 17, the deceased Drich was in their house. Having installed direct connection between Lotsov's house and Drich's corpse found in the river Pylde, adding to this the conclusion from the autopsy report, indicating that

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the murder had to occur in a situation known to be favorable for such a method of deprivation of life as strangulation, the prosecutor stated that if it is categorically established that Drich was deprived of life in the house of Zimel Lotsov, then we have the right to contact him with a question and demand an account of the deprivation of life Mary, we have the right to ask him: on the night of November 17, 1883, your maid, Drich, was deprived of life in your house; Already dead, they tied her hands and feet, tied up bricks, took her out of the house and threw her into the river, so tell us who did this? Analyzing Lotsov's explanations about the disappearance of Drich, who committed the theft, the prosecutor found that the story about the theft was pure fiction, “it is nothing more than a resourcefulness made in order to protect oneself.” Not to mention the details, the very act of committing the theft seemed impossible because the dogs would have started barking frightfully at the mere approach of strangers to the house, since Drich alone

was not able to drag flax over the fence, and besides, the people who decided to steal were not they will drive up to the fence directly from the road along which people constantly pass. Then, if Drich decided to commit theft, when she ran away, she would certainly take her things with her, meanwhile they all remained in Lotsov’s house. The desire to put the solution of the crime on the wrong track goes even further - from the stories of witnesses it is clear that the Lotsovs spread rumors that Drich had been found and was sitting in prison with a child, the fiction goes so far as to say that Maria Drich’s brother even went on a date with her. The circumstances surrounding the crime indicate that it could not have been committed without accomplices, but, unfortunately, the preliminary investigation was unable to establish who was in Lotsov’s house on the night of November 17, except for Gurevich and Maykh, and that Yankel Lotsov was not was at home that night, this is proven by positive data. Having made a few more comments, the prosecutor asked himself: why, for what purpose was the murder committed? After all, there must have been at least some motivating reasons, “after all, even a chicken is killed for some occasion and reason”? To admit wanton murder in this case is to assume that the killer was crazy; the purpose of robbery could not have been here, because Lotsov was a rich man, and Drich was a beggar, there could be no talk of revenge, since there was no reason for the unfortunate girl, who entered the service of a rich Jew, to have disputes with him that would provoked revenge on his part. Obviously, in this case there was a reason that, in Lotsov’s eyes, made Maria Drich’s continued existence in the world inconvenient. The reason that forced Lotsov to “wipe the late Maria off the face of the earth,” according to the city prosecutor, is as follows. A number of witnesses testify that Yankel Lotsov fell in love with his father’s beautiful maid, whom he first began to court, and then entered into a relationship with her and became so attached to her that he wanted to convert to Catholicism and marry Maria Drich. If among Christians the case when a son betrays the faith of his fathers causes trouble, then the latter are incomparably stronger among Jews in relation to persons who accept Christianity. At the trial, Itsek Lotsov, when asked whether Yankel did not want to marry Drich and whether he was in a close relationship with her, answered that this could not be, “this is such a shame, which cannot be imagined greater.” If, therefore, one relationship with a Christian is a shame in the eyes of the Jews, then the possibility of converting to Christianity is a terrible thing, capable of arousing fanaticism. “You, Messrs. “Jurors,” the prosecutor continues, “you live among the Jewish population, you know what counteractions they use in cases where one of the Jews wants to convert to Christianity.” Such persons must be protected, they must be taken away, because if they fall into the hands of the Jews, they will disappear once and for all.” (This part of the speech was included in the protocol at the request of the defense). To the life of a person who can cause dishonor

the whole family, the Jews treat them completely cold-bloodedly, and in this case
it was necessary to decide on one of two things: or lose his son, with
whose side threatened to convert to Catholicism, or destroy the Christian woman. The latter was much
more profitable, since if Maria Drich was not in the world, then her son would
will not convert to Christianity. So, the goal that Lotsov sought was to prevent his son from converting to
the Christian faith. If at the same time
remember that on the night of the murder many Jewish men gathered at Lotsov's, that the husband and
Lotsov's wife and their son-in-law did not let Drich leave the house when she wanted to leave with Ivanova,
then it is necessary to come to the conclusion that on the fateful night in the house of the defendants
there was a meeting on what to do, at which the most radical
the measure is to destroy Drich. This motive, this driving reason must be considered
sufficient to admit that a Jewish fanatic, motivated by his own
co-religionists, decided to kill, and if the jurors come to this conclusion
conclusion, then it will become clear to them that the motive for committing
It was Zimil Lotsov who carried out the murder, and not anyone else."

The civil plaintiff did not say a word. The jury convicted all defendants
the acquittal. On the acquittal of

the jury, the prosecutor of Vitebsk
district court filed a cassation protest with the Government Senate, which
reviewed on June 5. Having heard the conclusion of the comrade chief prosecutor, the
Government Senate for the 1st department of criminal cassation
department passed the following resolution: "The Government Senate from the protocol
court hearing and those comments of the prosecutor, the correctness of which
certified by the court, finds: 1) that the prosecutor in his indictment speech expressed
to the jurors the following demands of the defendant's defense entered into the protocol and the words
left in that protocol without objection: "you live among
Jewish population, you know that Jews who converted to Christianity need to happen
take away, otherwise they will disappear without a trace"; 2) that the defendant's defender in his defense speech
uttered the following expressions: "the investigator was unable to discover the culprits; those who
are obliged to observe the investigation, they were also not opened; thus murder
remained undisclosed, but it was necessary to find the culprits, and now on the bench
obviously innocent people are put on trial and here at the trial they insist on their
accusation." They say that prejudice is rooted in the dark mass, but you see that
they are above, here, in court, from the height of the prosecutor's tribune they preach
wild passions! The prosecutor in his speech said that Jews who converted to Christianity must be
hidden, otherwise they will disappear; Thus, more than half of the honest population of the city of
Lucin is faced with the accusation that they are capable of
for religious purposes to commit murder. During my long, 20-year practice, I have never heard such an
accusation. The prosecutor's words are recorded in the protocol, and I
I am sure that they will not remain without consequences for him; 3) that there is only one chairman
interrupted the defender only once when he used the words: "wild passions from above
prosecutor's tribune", turning to him with the words: "I would ask you to be
somewhat more carefully"; 4) that although the prosecutor in his comment on the protocol sets out
the words spoken differently, but this modified version of the said words is not awarded
court and in any case has the same meaning as the version recorded in
protocol, the defender of the defendants, although in the explanation of the cassation protest and
objects to the accuracy of the expressions attributed to him by the prosecutor, but this
the objection in view of the court's certification cannot be taken into account. The Governing
Senate, without touching on the issue of compliance of admitted
the prosecutor and the defense counsel of the defendants in speeches of expressions that were their duty

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of the former and the rank of the latter duties and, discussing these expressions only in the procedure for cassation consideration, cannot but recognize them as extremely inappropriate, clearly contradicting the requirements of Articles 137, 739, 744 and 745 of the Constitution. ug. court, that seems especially significant in the present case, which violated the necessary for the proper administration of justice, the dignity and tranquility of judges and those who contributed into the material to be discussed by the jurors when they decide decisions, such data that, given the circumstances of the case under consideration, should not have nothing in common. At the same time, the Governing Senate finds that Chairman, whose duties by virtue of Art. 611. mouth ug. court. management lies the course of the trial and the removal from it of everything specified in the said article and whose responsibility should fall for any significant violation the order of the trial, which could have been averted by him, did not accept no measures within his power to eliminate those taken by the prosecutor and defender of violations, because his request to the defender to be somewhat calmer has nothing to do with the measures provided to him by law. On based on the above, recognizing that delivered under such conditions proceedings of the case, the decision of the jury and the court verdict cannot have meaning of the court decision (Decision of the Senate of 1871 No. 1838) and finding that the indication the prosecutor did not respond to the incorrect admission of the civil plaintiff in this case deserves respect, since the court, in view of the petition filed before the court hearing brother of the murdered woman, in which the claim was brought against certain persons, concluded certain requirements and directly resulted from the crime attributed to to those persons, had, according to Articles 6 and 7. mouth ug. court. legal basis to admit the petitioner as a civil plaintiff in the case (decision 1874 No. 331). *The governing Senate determines:* the decision of the jury and the verdict of the court cancel and transfer the case for a new trial in another composition of the same court to this the court, to which it sent a decree about this with the return of the case. About the above steps Chairman of the Court Kizilov, Prosecutor Deitrich and Defender Pris. pov book Urusova, about the first to convey the authority to respect the joint presence 1 and cas. departments of the Governing Senate, the second - to bring to the attention of the Minister Justice by transferring a copy of this resolution to the chief prosecutor's affairs, and about the latter - to order the Vitebsk district court to report the decision of the council to the pris. attorneys at the St. Petersburg judicial chamber." There

followed a severe reprimand from the Minister of Justice with a warning for chairmen and judges. Prince Ususov was temporarily removed from the right of defense and expelled from St. Petersburg. Jews - murderers - Drich are sentenced to hard labor.

Chapter 3

About the murder of the baptized Jewish woman Domna

(From the court chronicle of the Elisavetgradsky Vestnik. 1886) The

branch of the Podolsk District Court in the city of Letichev considered the case on the Jew Prizant was accused of incitement due to religious fanaticism on the murder of his daughter, who converted to Orthodoxy and married a Russian. Before A sick, decrepit old man of 64 years of age, a certain Sh. Prizant, a tradesman of the town of Obodovka, Olgopsky district, was brought before the jury. In appearance there was no way to assume that before us stands an inveterate villain, in whose heart the all parental feelings for their own child. The circumstances of this case the following: Sh. Prizant ran a tavern for 14 years in a row in one village of Yam-polsky district: one of the private visitors of this tavern, namely the peasant Terenty Bondarchuk, captivates Prizant's 14-year-old daughter, Khaya. One fine morning I started

1877 Chaya runs away from her parents' house to her lover's house; 2 weeks after the escape, she converts to Orthodoxy and marries that same Bondarchuk. After this sad event for him, Prizant and his entire family left their home and moved to live in Kryzhopol, Olgopsky district. According to the testimony of the witnesses themselves interested in this case, namely the Bondarchuk family, including the husband of the murdered Domna

(formerly Khaya), neither Prizant himself, nor his children and relatives ever, either before or after baptism, threatened her in any way. Just before receiving St. After baptism, Domna saw her father, and then she never saw any of her former relatives. In general, these witnesses could not say anything against Prizant. The young people lived in peace and harmony for exactly 2 years without 2 weeks, but disaster was about to happen, and Terenty, shortly before the disaster, became a watchman at a booth located 6 miles from the Kryzhopol station on the Odessa railway. D. Domna cannot stand the separation from her husband and on December 13, 1878, just before the evening, she goes on a date with him. She came to her husband safe and sound, spent the night with him, and the next day she went back to her home, to the village of Malye Kisnitsy. But she never returns home, she is killed on the way, and her body is found the next day in the attic of an uninhabited tavern that burned down on the night of December 14-15, near the town of Myastkovka. Only God knows who killed her, for he alone witnessed this heinous crime. But since a baptized Jewish woman was killed, the Jews were considered her killers. And now 2 witnesses confirm these guesses with their testimony. One witness met Domna on the very morning when she was returning home from her husband; he met her about 8 miles from the booth. An hour later, the same witness meets a sleigh drawn by a couple, which rushed in the same direction in which Domna was walking. There were three people sitting in the sleigh; according to the witness, they were Jews; he saw their faces well, but he did not see Prizant between them. Another witness already at noon saw the same sleigh on the road leading to Myastkovka, but they were no longer rushing as in the morning, but, on the contrary, were walking very slowly. There was a man sitting in the sleigh and two others were pushing the horses with sticks. In addition, there was a pile of straw in the sleigh. According to this witness, these people also seemed to him to be Jews. The third witness, who was then accompanying a party of recruits, saw from a distance how the Myastkovo tavern caught fire on the evening of December 14th. According to him, the tavern caught fire as if by itself. The gathered people soon put out the fire, and the next day, December 15, when they began to dismantle the roof of the aforementioned tavern, they found Domna’s burnt corpse in the attic with signs of violent death through strangulation. From all this, the prosecution drew the conclusion that Domna was strangled on December 14, 1878 by precisely those Jews whom witnesses saw in the sleigh, that the murderers took the body to the Myastkovo tavern, threw it in the attic and, in order to completely hide the traces of the crime, set it on fire, suggesting , in all likelihood, the corpse will burn along with it. The trail of these killers, despite all the efforts of the police and judicial authorities, has gone cold forever. There was also no evidence against Prizant himself in the murder of his daughter. Here are all the circumstances of this trial, all the evidence, or, better to say, guesses, on the basis of which Sh. Prizant was tried for inciting other, unknown persons, to murder his own daughter because of religious fanaticism. The jury, after deliberating for 10 minutes, returned a not guilty verdict to the defendant.

Chapter 4

On the attempted murder of a baptized person

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Jew Franz Platkowski

(Court chronicle. “Kievlanin”, 1889 No. 6) On July 10,

1888, at dawn, the Brzostek brothers set off from their village Lyaskovizny, Ostrovsky district, Lomzhim province. to the government forest for mushrooms, and in the forest to at a distance of 2 versts from the village they noticed a man lying on the ground with disfigured face and swollen eyes. This man could neither eat, drink, nor speak, and was unconscious for 10 days. He turned out to be reserve private Franz Platkowski, who 14 years ago transferred from the Jewish religion into a Christian one, married a peasant woman, then entered military service, served in the Caucasus and, having been discharged 3 years ago into the army reserve, returned to his homeland. He settled with his wife and 4 children in the village. Bosevo, Ostrovsky district, doing shoemaking skill. Platkovsky's earnings were extremely limited; at times he I had to walk around the surrounding villages and collect alms; in these surrounding his Jewish relatives lived in the villages, he stopped having all sorts of relations and family meetings occurred only by chance. For initial After questioning during the investigation and trial, Franz Platkovsky explained the following. On Saturday, July 9, he left the village in the morning. Bosevo collected alms and came to village Dlugosedlo, where his uncle Jew David Platkovsky and the latter's son-in-law, cab driver Yankel Kokhman. In the evening he met his uncle on the street David Platkovsky, who, having greeted Franz, began with participation asked him about his financial situation and then invited him to go to him, David, for a meeting with his father, who allegedly expressed his intention to help Franz a few rubles. Believing David, he went with him, but at the edge of the village, when they passed by a one-horse cart parked near the church, David instantly grabbed Franz and, with the help of his son-in-law Kochman, who jumped off the cart, forcibly dragged onto a cart. The attackers took Franz to the government forest, direction to the village Laskiness. On the way they tied him up and put a sack over his head; in the forest they pulled me off the cart, crushed my throat with my knees and, despite desperate resistance, forcibly parted the jaws, poured sulfuric acid into the mouth and doused this liquid all over the face. In the end, Kochman hit Franz on the cheek with a bottle and said in Hebrew: “Well, now it will be enough!” Then, having fainted Platkovsky for actual death, the villains covered him with brushwood and left. Having come to his senses, Franz Platkovsky crawled out from under the brushwood and lay in the forest until until the Brzosteki brothers came across him. Platkovsky is the only He considered the reason for the attempt on his life to be revenge from relatives for accepting Christianity. “The Jews,” he said, “recognize such a fact as a great disgrace.” for the rest of the family; no one wants Franz's two younger sisters living with their father marry because their brother is a Christian.” The Jewish kahal had the

intention of sending the accused to America, but this was not managed. They were promptly arrested and on November 18, 1888 they appeared before Lomzym District Court, stubbornly denying its guilt and strengthening prove your alibi. The victim, Franz Platkowski, once a handsome man, came to trial helpless and blind and almost lost his human appearance.

Defendants David Platkovsky and Jan Kokhman were sentenced to deprivation of all rights condition and exile to hard labor: the first - for 6 years, the second - for 4 years.

Chapter 5

The murder of the baptized Jew Andrei Garun

(“Kievlanin”, 1881 No. 215-221)

April 20, 1879, in the town of Vishnevets, Kremenets district, Volyn province. at While draining water from the Gorini River, the body of a boy of about 16, apparently of Jewish origin, was found in a swamp. On the head of the corpse there was a bag tied around the neck with ropes, which were also wrapped around the torso and legs. Moreover, to the head another bag was tied, with a torn bottom, and inside the bags there was buckwheat husk. When

examining the corpse on its head, both shoulders, left buttock and near the back passage were damaged, which, according to the doctor, had already been caused after death, most likely by aquatic animals, since the corpse was in water for more than a

month. Upon presentation of the corpse to the local Jews, the latter did not know any of their acquaintances in he was not recognized; when the Christians began to examine the corpse, the wife of the sexton Theodosius Gurtovicheva recognized him as the Jewish boy Abram, who first lived in the town of Vishnevets, and then was baptized in the Pochaev Lavra, where he lived with two Jewish boys who also converted to Orthodoxy, but then went somewhere from the Lavra disappeared.

Upon presentation of the corpse to the witnesses: Kondratiev, Ulyanov, Buroy, Yazmyuk, Boish, Belinder and others, they all recognized the corpse as Abram Itska Shmikler, named at the baptism of Andrei Garun, and witnesses Kondratyev and Ulyanov testified that, according to the late Garun, he was a relative of Vishnevetsky Rabbi Igerleib, and witnesses Bury and Yazmyuk stated that before receiving baptism Harun lived in the Berenzons' house, engaged in the preparation and sale of cereals and that the murder of Harun could only have been committed by Jews for his adoption of Orthodoxy. During

searches carried out in the Berenzons' house and grain farm, a vest was found, boots and trousers, recognized by witnesses as belonging to Andrei Garun, on in which they were put on before his disappearance from the Lavra. In

addition, during the same searches at the Berenzons, 2 bags of the same size and fabric with one of the bags tied to the corpse of Andrei Garun.

During a search carried out in the house of a rabbi who lived in the borough of Vishnevets Ingerleiba, in a locked chest of drawers, he was found among women's clothes. hemp rope, which apparently lay in the swamp and turned out to be exactly the same in thickness, material and workmanship as one of the ropes found with the corpse Haruna, and Ingerleib's wife explained that on the said rope they had tied in

cat in the house.

Then, during further investigation, it was found that Abram Itsyk Shmikler (aka Andrei Garun, Markevich and Galenberg), during his mother's life he lived with her and brother Mendel in the borough of Vishnevets, in the house of his aunt Tsivia Berenzon; after death Harun's mother went to one of the residents of the Vishnevets borough as a belfer (assistant Jewish teacher), but he visited the Berenzons quite often, and his brother Mendel Schmikler remained in the Berenzon house. Then in May 1878, Harun, wanting to accept Orthodoxy, went to the Pochaev Lavra, where he was placed in the singing house together with the Jewish boys Kondratyev and Ulyanov, who also arrived in Lavra for the adoption of Orthodoxy.

Kondratyev's relatives and Garun's brother Mendel repeatedly came to Lavra and threatened them and Ulyanov if they accepted Orthodoxy. About it the circumstance was reported to the governor of the Lavra, by order of which The local team was assigned a guard to guard Garun, Kondratyev and Ulyanov. Before being baptized,

he told someone who lived in the Lavra hotel Yakov Andreevsky, that his relative is Vishnevetsky, spiritual rabbi Ingerleib,

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being outraged by the desire of him, Harun, to accept Orthodoxy, he fantasizes the crowd Jews. As a result of this, Harun repeatedly expressed to various people his fear of Jews who constantly persecuted him, and once pointed out to a witness Andreevsky at a stooped Jew passing by (who turned out to be later Margulis), saying: “This hunchbacked devil doesn’t give me peace, he walks behind me like a shadow, he asks me not to be baptized, promising to deliver, when I want, 100 rubles collected by the Vishnevets Jews specifically for me.” In addition, from among the Jews who pursued Harun, the latter pointed witnesses to his uncle - Moshka Berenzon and his brother Mendel Schmikler. Living in a singing house overlooking the garden of the tradesman Kostetsky, Harun, together with Kondratyev and Ulyanov often met in the garden with the daughter of the garden tenant, Freida Salzman, who with appearance of various Jews in the garden, she began to scold the boys who had converted, attributing to them fruit theft; the boys, in turn, answered her with abuse. To the witness's question Andreevsky, why is she persecuting them so much? Freida Salzman said that they need stoned because they accepted the “pig faith, and especially Abram Itzik Haruna, who by accepting baptism discredited the eminent surname of Vishnevetsky rabbi." Such a hostile attitude of Freida towards cross-bred boys existed, according to witness Andreevsky, before Kostetsky appeared in the garden under the name Salzman's companion, the Jew Margulis; with the advent of the latter relation Freud's approach to Harun has completely changed and has become not only soft, but even tender. Harun was allowed to pick fruits from the trees and eat as many of them as he could. wishes. Margulis and Freida constantly talked to Harun and begged him not to eat pork, not wear a cross and convert to Judaism. When did Harun not agreed, they threatened him, saying: “If you remember, you’ll see what happens to you". The same threats were made by Tsivia Berenzon, who, reproaching Harun for being baptized, told him: “Well, wait, we’ll catch you, you’ll know, you’ll see what we’ll do to you.” A week before Harun disappeared from Mendel Lavra Every day Shmikler came to the window of Harun’s room with some Jews, and within 2 days Tzivia Berenzon also came. Finally, on September 13, in the afternoon of Margulis and Freud Zaltsman begged Harun to leave the Lavra, saying: “Come with us, your brother will bring you have the frock coat that your uncle gave you.” On the same day before the all-night vigil Harun was seen talking with Margulis in Kostetsky's yard, but after finishing The all-night vigil Harun was not in the Lavra. The next day or the third after that Margulis settled accounts with his companion Shmul Zaltsman in the garden Kostecki did not appear again. After

the disappearance of Harun Freud, Salzman, when meeting with Kondratiev and Ulyanov asked them: “Where is your third?”, and when they answered that he was at home, then Freida said that he was not at home and that they would be where he was. 5 days after disappearance of Harun, Freud told witnesses Kostetsky that Harun was already border and that a letter about this was received from

there. Then, during an investigation carried out in Austria, it was found that on September 13 in the evening, when everyone in the Pochaev Lavra went to church for the all-night vigil, and Harun was left alone in the garden, the Jews who were there, including three people, caught Harun and, gagging him with a bun, said that if he screamed or called someone to help, then they will take his life. After this, the said Jews put Harun in prepared cart, covered him with straw and, sitting on the cart, took him to Austria, in the town of Zalozec, to his relative Lippe Horowitz, so that the latter forced Harun to convert to Judaism again. After living with Horowitz for three weeks, Harun went to Horowitz’s acquaintance, Daniil Fedorovich, to whom he stated that in In Zaloztsy he was in danger from the Jews, and that he would like to go to Pochaev.

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Unable to fulfill Harun's request, Fedorovich sent him to the priest Gutkovsky, who, after listening to Harun's story, left him in his apartment, but the Jews, having learned about this, gathered in a crowd in the Gutkovsky courtyard, with Lippa and Matlya The Horowitzes entered his apartment and began to demand the extradition of Harun, saying that the latter was their relative. As a result, Gutkovsky applied for assistance to the local gendarmerie commander Ivan Zhuk and asked him to accept Garuna under his protection. After this, Harun was taken to the office caraway administration, where he lived for three weeks, and during his absences He was accompanied from the office by guards. In the month of December, when he became go out unaccompanied, having once left the office, he was already more didn't come back. Living in the office of the caraway administration and one day coming to Gutkovsky, Harun pointed out to him a Jew standing not far from them, saying that this is his brother, who is engaged in the cereal trade in the city of Vishnevets. In addition, Harun told Ivan Zhuk that after his abduction from the Pochaev Lavra he was taken to the borough of Vishnevets, to the house of the Jew Moshka, whose wife is engaged in the cereal trade. He was kept there for 2 weeks, and then, when he arrived in Vishnevets from Austria Moshka's relative is Lippa Horowitz, then he, Harun, was the last to be taken to Austria in Zaloztsy. The above story of Harun about his stay in the Vishnevtsy borough, in the house Berenzonov, after his disappearance from the Lavra, is confirmed by the testimony of a witness Panchukova, who saw Harun in Berenzon's house in 1878, before the Jewish holiday Tabernacles (September 30). Questioned as accused: Moshko, Tsivia and Chauvel Berenzon, Mendel Schmikler, Jos Inger-Leib, Shia Weinstein, Freida Salzman and Chaim Margulis, not pleading guilty to either the murder of Andrei Garun or complicity in this murder, testified: Berenzon, Schmikler, Ingenleib and Weinstein that they had never seen the boy whose corpse was presented to them, and added: 1. Mendel Shmikler - that his brother Abram Itsek was never in Vishnevets did not live and that Tsivia Berenzon, as well as Ingerleib, are not related to him. 2. Tsivia, Moshko and Shovel Berenzon - that Mendel Shmikler is not a relative of them at all, but lived in their house as an employee. The boots and vest found on them during the search belongs: the vest to Chauvel, and the pants to Moshka. The boots were sewn by the Jew Brodsky, and the vest by Volka Gontkvitel. In addition, Tzivia Berenzon showed that although she had to go to Pochaev almost every week, but when she was there, she never was not suitable for the Lavra house and with Jews who wanted to be baptized, talked.

Witnesses Brodsky (Lopata) and Gontvikel, questioned at the direction of the Berenzonovs Berenzonov did not confirm references to them. 3. Shia Weinstein - whatever Mendel Shmikler and Rabbi Ingerleib are not related to him, but Tsivia Berenzon is his sister, but he doesn't know whether he is his sister or his step-in-law.

Then, during a second interrogation, defendants Mendel Schmikler, Shia Weinstein and The Berenzons, having changed their original testimony, explained that of them Mendel Schmickler was indeed the nephew of Weinstein and Zivia Berenzon, and that although they saw Harun at the time when he lived with one of the residents of the Vishnevets borough as a belfer, this was in 1877, and not in 1879. Living in Vishnevets, Harun did not come to the Berenzons, and they only met him on the street. But the said explanation of the accused is refuted, firstly, by the testimony witness Panchukova, who saw Harun in the Berenzons' house in September 1878, after Harun had already been baptized in the Pochaev Lavra, and secondly, the testimony of the witness Semyon Bury, who met Harun in the borough of Vishnevets in March 1879 Thirdly, Yos Ingerleib, that he is not a rabbi at all, and holds this position in m. Vishnevets is his son, the Jews turn to him, the accused, only for divorce

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clarification of various issues and that neither the Berenzons, nor Weinstein, nor Schmikler are related to him; Why, during a search, there were ropes in his chest of drawers between women's clothes - he does not know, since his wife is in charge of the clothes. Fourthly, Freida Salzman - that when she was in Kostetsky's garden, she did not know Andrei Harun at all and did not persuade him to accept Judaism, and also did not have any conversations about Harun with Andreevsky; meeting the boys who lived in the monastery in the garden, she did not even know that there had been crosses between them. She had never seen the hunchbacked Jew - Margulis - and her father had never had such a Jew either as a caretaker in the garden or as a companion.

Then, upon presentation of Chaim Margulis to Freida Salzman, she changed her initial testimony that Margulis was her uncle and that he came into her garden only 2 or 3 times to buy plums and nuts; fifthly, Margulis - that he was neither a watchman in Kostetsky's garden nor Shmul Zaltsman's partner in renting the garden and came to the garden only 3 times to buy plums and nuts; he was not at all Andrei Garun or other cross-bred boys knew and did not ask any of them to accept Judaism. He never approached the house where these boys lived and did not talk to them. But the said explanations of Frida Zaltsman and Chaim Margulis do not deserve faith, in view of the testimony of the witnesses stated above: Kondratiev, Ulyanov, Karp, Andreevsky and Kostetsky, as well as the testimony of witnesses: Ios Budnik and Osip Mayevsky, of whom the first certified that in the fall of 1878. before rumors spread that Margulis had taken Andrei Garun away from the Lavra, he, a witness, had repeatedly met Margulis in Pochaev m., talking in confidence with Shia Weinstein, and Osip Mayevsky, who explained that, while in prison, he had heard from Freida Zaltsman , that the cross was taken away from Pochaev by some Jews who were buying apples in the orchard, and that she, Zaltsman, does not know whether she should confess to this matter or not. In addition, the Jew Moshko Berenzon asked him, Mayevsky, for a pencil and paper, saying that he intended to write to Rabbi Vishnevetsky that the brother of the murdered convert wanted to confess in this case. In view of all of the above, the following are accused: Moshko, Tsivia, Itskova and Shovel The Berenzons, Mendel Shmikler, Shia Weinstein, Ingerleib are that, by prior agreement among themselves, as a result of Andrei Harun's acceptance of Orthodoxy, in March 1897 in the town of Vishnevets, Kremenets district, they took Garun's life, putting sacks on his head and drowning him in the river Gorina, and Chaim Margulis and Freida Zaltsman that, without taking any part in committing the murder of Andrei Garun, but knowing both about the murder that had already been committed and about the persons who committed it and having the opportunity to bring this to the attention of the government, they did not carry out this responsibility.

When asked by the chairman whether the defendants: some admit themselves guilty of taking the life of Andrei Harun, a convert from the Jews, and others - that, knowing about this murder and who committed it, they did not inform the government, all the defendants answered negatively. The first witness to be interrogated was the wife of staff captain Brazchitskaya, about 50 years old, former godmother of the murdered boy Harun. Her testimony made a strong impression on those present. Tearfully, with sighs, she showed how she loved this boy for his ardent desire to become a Christian, how she talked with him about Christian virtues. On the day of Andrei Garun's disappearance from the Pochaev Lavra (September 13, 1878), she, not noticing him in the church, was going to scold him for not praying earnestly to God - and the next day she suddenly found out that her beloved godson was gone in Lavra. Seeing real things on the table evidence: a vest found during a search in the Berenzons' house - she almost burst into tears. Witness Gurtovicheva,

who first recognized the corpse found in the Gorini River in Vishnevets, the baptized Jew Andrei Harun, spoke in detail about how, after removing the corpse from the water, not one of the Jews invited by the bailiff and who voluntarily gathered around the corpse, numbering 200 people, recognized him as their former co-religionist, despite the fact that Andrei Before accepting Christianity, Harun lived permanently in the town of Vishnevets. According to the testimony of bailiff Makarevich, rumors spread that Andrei Garun was killed by his relatives because he was a member of the family of the local spiritual rabbi (tzaddik), famous in the eyes of Jews, Yos Ingerleib. According to a search carried out by the same bailiff Makarevich, a hemp rope wrapped in silk was found in one of his chest of drawers, and when comparing this rope with the rope that was tied around the bag on the corpse of the drowned man, an identity was found. At the same time, both ropes were shown to the jury. During searches in the Berenzons' house, 2 bags of the same size and fabric were found with one of the bags tied to the corpse of Andrei Garun.

Some of the witnesses testified that before the disappearance of Harun from the Pochaev Lavra, he, Harun, often complained about the persistent persecution of him by the Jews and one day, alarmed, he ran to the house of Kostetsky, who had a house and garden near the Pochaev Monastery, and hid from his brother, who nevertheless, he went to the window and began to exhort him not to betray the Jewish faith, and a monetary reward was promised to him. His aunt, Tsivia Berenzonova, also made a similar admonition, and several times a whole mass of Jews approached the walls of the Lavra and raged. According to the testimony of witness Andreevsky, who lived in Kostetsky's house, the daughter of the tenant of Kostetsky's garden, Freida Zaltsman, a 14-year-old girl, repeatedly cursed at Andrei

Harun, and made various threats to him, begging him "not to eat pork meat." The Jew Margulis, who went to Kostetsky's garden to buy fruit, also addressed Garun with the same speeches. Freida Zaltsman knew that Harun was kidnapped and sent by force to Austria, for one day, shortly after Harun's disappearance from the Lavra, the witness Andreevsky, passing by his door, heard Freida say to Kostets-kom: "Andrey is abroad, a letter has been received." . After Harun's disappearance from the Lavra, witness Panchukova saw Harun in Vishnevets in the Berenzons' house, from where, according to her, he went somewhere with some Jew and never returned. Then, in November 1878, Andrei Garun found himself abroad, in Austria in Salz, where, according to his own stories to various people in Austria, he lived for 2 weeks with one of his relatives, Lippa Horowitz, from whom he suffered various

oppressions, and therefore, through a certain Fedorovich, he asked the local priest Gutkovsky to save him. Having learned about this, Lippa Horowitz and a huge crowd of Jews surrounded the house of Father Gutkovsky and demanded that he hand over Harun. Gutkowski had to turn to the local gendarmerie commander for help, who took Harun to the local commune office.

Priest Gutkovsky and artisan Fedorovich, summoned to court through The Ministry of Foreign Affairs from Austria appeared as witnesses and gave their testimony in Russian. After they gave their testimony, the chairman expressed gratitude to them for responding to the call of the court and not refusing to come to the Russian court to give their testimony. Defendant Shovel Berenzon, son of Moshko and Tsivia Berenzon, in

confirmation that the vest found during a search in his parents' house was his property, asked the court, through a defense lawyer, to allow him to try on a vest. He was allowed to do this, and in the presence of the jury he put on a vest, and he turned out to suit him. In addition, the defense lawyer asked the court to make an order bringing Chauvel's outer dress from the office of the Kremenets prison castle Berenzon, which he gave to another defendant, Mondel Schmikler. Wherein it turned out that the specified outer dress and vest are on the table of real evidence and sewn from the same fabric. The judicial

debate began with a speech by Comrade Prosecutor M.F. Seligerov, who at the beginning of his speech, touching in detail on the religious beliefs of the Jews, said that every Jew who honors the sacred beliefs of his fathers is obliged to kill every apostate, and that such a duty lies mainly with those closest relatives of the apostate, and then throughout the entire Kahal. Hence the logical conclusion is that and in this case, the direct culprits, according to the prosecutor's assumption, are the closest relatives of Andrei Harun, who converted to Christianity, namely rabbi Yos Ingerleib, Tsivia Berenzon - his aunt, her husband Shia Weinstein, his uncle - Tsivia's brother - Mendel Shmikler, his brother, and Shovel Berenzon, son of Moshko and Tsivia.

The prosecution put forward as evidence against: 1. The relentless pursuit by them and the whole Jewish kahal Andrei Harun when he was in the Pochaev Lavra, his abduction from the Lavra, taking him abroad and the same relentless pursuit of him in Austria. 2. The presence in the Berenzons' house of the vest and pants that the murdered man was wearing. Andrey Garun during his stay in the Lavra. 3. The presence of the Berenzons in the house two bags, similar in size and fabric to the bag that was found at dead body. Further, the comrade prosecutor drew attention to the fact that in the name of religious fanaticism made a human sacrifice. Relative to the rest two defendants - Chaim Margulis and Freida Salzman - the prosecutor's comrade demanded guilty verdict, without doubting that these persons knew for certain that a crime was committed and the government was not informed about it. Witness testimony Andreevsky is a sufficient guarantee of that. Justice requires, the prosecutor concluded, that such crimes be adequately punished. The time has passed when evil happened and happened with impunity. The interest of society and truth requires condemnation.

Attorney at Law I.P. Manukov caught the attention of the jury assessors to the last words of the prosecutor, explaining that justice must be done "just court", and not to make sacrifices in the name of social or religious interests. Without going into a discussion of theological issues **about** what religion best, the defender noted that the teachings of Christ did not cancel the preaching of Moses, but only changed and replenished it, preaching love and mercy.

When asked about the guilt of the defendants, the jurors admitted: Moshko and Tsivia Berenzonov and Shia Weinstein guilty of murder, but deserving leniency, and Khaim Margulis in miscommunication; Mendel Schmikler, Chauvel Berenzon and Freida Salzman were found innocent. The perpetrators were convicted hard labor.

Chapter 6

About the murder of the baptized Jewish woman Julia by her relatives

Strongly wanting to be baptized, the Jewish woman Elka ran away from her parents to Christians and she begged them to help her in the matter of baptism.

After completing all the formalities required by law, in almost six months, with permission from the authorities by the parish priest Matsyukevich in April 1868 An 18-year-old girl, Elka Kaplan, was baptized and received the name Yulia in baptism, daughter

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Labels of Movshovich and Rivka - the spouses of the Ka-plans, fish and leather traders in the city Augustow. Baptized Julia was left for a while in the parish of Barglove with the priest Matsyukevich. The Jews, through various malicious actions, wanted to capture and take away this, but under the vigilant supervision of the priest and the zemstvo guards of Mr. Barglov, this could not be achieved. When it became dangerous for the priest to keep her, for there were Jews all around laid out their nets to capture it, then, according to the general advice, they secretly came up with send her to her godmother Mrs. Ptak at the Grabovo estate, from where she soon disappeared without a trace.

The burgomaster of the city of Avgustov, Malishevsky, as interested in this matter, monitored the actions of the Jews, moreover, he now learned about the disappearance of the baptized Julia from gatekeeper Adolf Andratsky, that some girl who looked like a Jew was killed unknown by whom in Grodno district. Then the burgomaster Malishevsky on May 30, 1869, in relation No. 1703, asked the judicial investigator of the Grodno district and other judicial places to inform the burgomaster about the found dead body of a woman. The judicial investigator, dated June 18, 1869, No. 366, notified August burgomaster Malishevsky, that in the 3rd investigative area there was We are investigating the case of the found dead body of an unknown girl in Shest Pond, near the master's courtyard of Kamennaya Berestovitsa. As can be seen from the inspection report, on the body there was a rope on which hung a bag with three stones weighing about a pound, a corpse he was dressed in a thin canvas shirt with scalloped trim, the shirt was buttoned two earthenware buttons, the drowned girl was about 17 years old, built healthy, average height, black hair on head and eyebrows, long hair on head hair, round face, flat nose, round chin, clean and tender body, hands and her legs are small, her ears are pierced for earrings, her face looks like a Jew, her body there were no signs of violence in the drowned area, the hymen was not destroyed.

After such a detailed description of the drowned girl by the forensic investigator there was a perfect resemblance, clear in all respects with the newly christened Elka Kaplan. The clothes described turned out to be exactly the same as those worn by intersection, which was positively confirmed by godmother Mrs. Ptak, from home which Julia disappeared.

Comparing the facts that the Jew Yosel Kaplan, the brother of the father of the baptized Elki, a resident of the city of Augustow, having received an open sheet on July 15, 1868, at the same time he traveled around Avgustovsky and Grodno counties, and the murder of the girl followed on August 7, 1868, after which the number mentioned Kaplan and returned home, one can assume that this is barbaric the crime is the work of the fanatic Yosel Kaplan, the uncle of the deceased, who, driving around everywhere, looked for Elka Kaplan and asked about her, about what many testified during the search for Elka. Then the Jews started a false rumor that Elka was in Prussia.

At the request of the August burgomaster Malishev-Ski, Suwalki the governor appointed an investigation into the official Mayevsky in the presence deputy head of the Suwalki gendarme team. This is the case according to the indicated the traces began to be carried out as it should, and the murder would have been open, but the Jews opposed this. They did not allow the corpse to be exhumed. Boss Augustovsky district reported to his superiors that he had received information that Yosel Kaplan, accused of murdering the girl Yulia, went to Grodno for counteracting the ongoing investigation. To prevent this, Kaplan was arrested. But then the Jewish kahal began to act, sparing no expense. Nvrey sent their messengers to St. Petersburg, who submitted a petition to the Senate, asking to recall and remove the official Mayevsky from the investigation. The Jews managed to do and achieve their goal, although it cost them a lot. The official Mayevsky was recalled, the murderer Yosel Kaplan was released from arrest.

The Polotsk Criminal Court was ordered to terminate the murder case, because that Jews could have been compromised in this case, and that the case should be directed against Burgomaster Malishevsky. Polotsk was appointed to consider this case. assessor Chernotsky, who was summoned to St. Petersburg and was given instructions to finish the matter without any consequences.

The new investigator left the murder case he had started and started a completely different case, allegedly about replacing the daughter of the Jew Kaplan Elka with another. Meanwhile, the Jews erected slanderous accusations against Augustow burgomaster Malishevsky, who was dismissed from his post and spent another 2 months under arrest, he barely managed to stay alive from the terrible Jewish machinations, and he is currently living in Suwalki, grief-stricken and disgraced by the Jewish machinations, and the Jewish kahal triumphs, mocking the justice of the jurisprudence of the goyim. All correspondence of this A wonderful work of 200 sheets is in the hands of the author.

The Vilna Herald reports an outstanding case of persecution Jews of a Jewish girl who wished to convert to Christianity.

In the borough of Kemelishki, Sventsyansky district, a Jewish girl from the borough of Kreslavka, Vitebsk province, lived with the rector of the local Roman Catholic church, Father Plaskovitsky. Inda Kecheneberg, who expressed a desire to convert to Christianity and was sent by the Vilna Roman Catholic Spiritual Consistory for studying the tenets of the Christian faith. Her mother and other relatives several times came to convince her to return to her parents and remain in Judaism, but she always expressed a firm intention to be baptized. On June 14, Kecheneberg was held with another peasant girl down the street. It was about noon. There's no one on the street there were, except for a few Jews scurrying back and forth. One of them, approaching Kecheneberg suddenly threw a burka over her head and with the help of several other unknown Jews, as well as Jews from Kemelishek, threw her onto a nearby steam-window cart, on which two Jews were also sitting, and they drove the horses. One the peasant saw this and wanted to stop the horses; but the Jew aimed at him from revolver, threatening to shoot. The frightened peasant backed away, and the Jews left. On the way, they wrapped the abducted girl more tightly in a burqa and, closing head with oilcloth, put it on the bottom of the cart and, sitting on it, quickly drove horses. After traveling some distance, they turned in the opposite direction. The police officer was informed about the abduction, who immediately set off on pursuit and overtook the Jews near the river. Viliya, where steam was prepared for the Jews. Noticing pursuit, the Jews who kidnapped the girl threw a revolver on the road, struck the kidnapped Kecheneberg received several blows to the head; they tried to pour some kind of powder into her mouth and finally, throwing her out of the cart, they decided to hide. With help When the peasants arrived in time, the constable managed to detain them. They identified themselves as residents of the Kreslavka borough, one Borukh Luriy, the other Abram Soskin. The third Jew detained was the farmer of the Kemelish volost Meer Schmidt, who The first two hired a cart. The inquiry is carried out by a forensic investigator.

Chapter 7

Murder of a Jewish woman who wanted to be baptized Esther Kylie by her family

The burgomaster of the city of Kalvaria reported to the district court of the same city that on the night of 21 May 1863 Esther Kayla Zvy, divorced, 37 years old, living in her own house together with her parents, she was barbarously tortured in bed. Mayor of the city

Kalvarii diligently set about solving this crime and reported to the court the following explanations: that Esther had no one besides her parents, due to denunciations, her mother locked the shutters and doors in the evening, which were also locked in the morning, so the murderers had to be released by her parents or hidden by them, in addition, Estera’s room was so close to her parents’ room that they the slightest knock could be heard from her, that all her relatives hated her because she remained in a loving relationship with a Christian, and then was forced by her relatives to marry a young Jew, but soon she sought a divorce and announced that she wanted to convert to the Christian faith, that back in 1861 she complained to the magistrate that her relatives were persecuting her and threatening to kill her, that an attempt for the murder, it was made by her relatives that the husband of her niece Movsha Leizer Mendelbaum, who has a tavern in Kovno, brought from there one Prussian mason, who took kill Esther before Easter 1863, when this attempt failed, Esther's relatives and other relatives gathered for a council under the command of a rabbi from an unknown city, who explained to those assembled that, according to the teachings of the Talmud, the murder of a Jewish woman who had apostatized from the faith of her ancestors was not a crime, that on the eve of the murder a the last council, at which Movsha Laizar Mendelbaum and Ilya, known to us, were Tsvy, nephew of the murdered woman; after this advice the murder was committed, and that after it Mendelbaum and Ilya Tsvy left for Kovno. Information collected above by the burgomaster, police investigations and family relations of the mentioned Jews to the deceased immediately directed suspicion at Estera's relatives as the perpetrators of the murder, since no one the door was not opened, nothing was taken, only Estera was treated with frenzy. The belief spread in Kalvaria that she was killed because of religious Jewish fanaticism.

During a forensic examination, many wounds were found on Estera’s body and scratches, two large scabs from match burns were visible on the chest, on the neck and body there were many bruises from blows and pinches, there were two wounds on the left shoulder right down to the bone; on two large burn marks on the back; three ribs in the left side were severely broken pressure; there is a wound on the nose with bone fragmentation; there are large bruises under the eyes on the face; above the collarbone on the left side of the neck there is a deep and wide wound inflicted by a sharp weapon, nearby there is another one similar to this one, on the right side of the forehead there is a large wound with crushing of bones from a blow with an ax or block of wood; there are two wounds on the head from a blow a solid weapon. Traces of blood were seen on the nearest wall, which were even on the ceiling in large quantities. The wounds described above, and mainly on head and chest, according to the doctor, were sure to be fatal. Obviously this was none other than Estera’s inveterate enemies, whom she had in her family, because that several years ago she had an affair with an officer and gave birth to him in Kovno son and wanted to convert to the Christian faith; Jews, in order to prevent this, forcibly they married her to a young Jew; she lived with him only for two weeks and against his will parents divorced him. Persecuted under pain of death, Esther submitted a request to the head of the district, asking him to protect her from her relatives. In front of several Christians, she expressed her secret about accepting the Christian faith, asking them for help, which further angered the Jews, who attacked her in droves. Even the Jews strangers testified under oath that Esther's murder was the work of her relatives, angry at her only because she neglected this religion. One of the witnesses, a Catholic, said that Estera, telling him her secret about accepting the Christian faith, complained that her relatives wanted to kill her and wanted to register her property in his name, that is, a house in Kalvaria, and even gave him 300 rubles to hide . This anxiety of Estera was not pretense, since from the letters of her relatives one can see hatred towards her. This truth confirm letters translated by a sworn Jew found in Movsha Leuser,

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Mendelbaum and Ilya Tsva. The aforementioned Movsha Mendelbaum is called a skilled Talmudist by the confessions of his co-religionists; According to his laws, every Jew who does not observe religion becomes unfit for life, and the extermination of such a person is not a sin, but a virtue and service. He did not confess to the murder of his relative Estera Tsva, but said that in 1863 he was in Kalvaria three times, but he could not explain these visits, therefore, when giving evidence, he fell into lies and contradictions, that in 1863 he brought with with him to Kalvaria some German mason, about whom they now said that he had brought him to kill Esther, but this plan was not fulfilled. Mendelbaum could not explain why he brought him to Kalvaria, although he paid him daily; The lies of his confessions became clear after a judicial investigation. In May 1863, he brought another German, Rudolf Bahring, from Prussia, also to kill Esther. Mandelbaum, explaining why he came to Kalvaria on May 18, that is, two days before the murder of Estera, lied and most of all insisted that he did not bring Bahring with him, and that he was not in Kalvaria during the night from Wednesday to Thursday, but witnesses and his relatives, exposed by him, contradicted this. Under the pressure of evidence, he admitted that in the morning he left Kalvaria at about 3 a.m., but forgot his papers, so he turned back, but, having learned about the murder, did not go even out of curiosity to her parents. He explained this by saying that he could not bear the sight of the deceased. On the Thursday morning after the murder, Mendelbaum was seen in the synagogue praying more diligently than usual, and now a rumor has spread that he participated in the murder. That Mendelbaum took part in the murder of Esther is most of all proved by Bahring's consciousness, expressed in his presence, that he came to Kovno as a potter, there he met Mendelbaum and in 1863 he installed two stoves for him and lived with him for two months, for which Mendelbaum did not resist. Then Mendelbaum introduced him to his father-in-law Ilya Tsvy and, after talking a little in private, they persuaded Bakhring to go with them to Kalvaria, saying that he would earn 40 rubles there. Bahring agreed to this, and Saturday stayed with Mendelbaum, and on Sunday morning with Mendelbaum and Ilya Tsvy and Tsvera Shats left for Kalvaria. When they arrived, they left him in the tavern and moved on, saying that they would come for him. After some time, Mendelbaum came to him and, taking him out of town, told him about Esther, that she had an affair with a Christian officer and was thinking of converting to the Christian faith, and began to persuade him to kill Esther. Bahring admitted that he agreed to this, and then Mendelbaum, showing him Estera's apartment, located next to the court, left. On Monday morning Bahring went looking for an apartment; there he met Mendelbaum and he scolded him for acting so carelessly that in this way he could destroy both himself and him, saying that it was best to kill her in the morning and that her mother knew about this and would open the door for him, and that after the murder he will receive money in Kovno. On the evening of Monday, May 18, Bahring entered Estera's room, but when he saw her, he felt sorry for her and did not kill her, but warned her again. After Bahring was removed, Estera called her parents to her and announced to them what Bahring had said; the father replied that this man was crazy and wrote down his last name. Estera responded to her father that this man was telling the truth, since he knew all the details of her life. Then Bahring left Kalvaria without success; in Kovno, he then met with Mendelboom and he told him that if he did not have the courage to kill Esther, then he should go to Prussia. Bahring expressed such precise and detailed consciousness in the presence of Mendelbaum in court. Mendelbaum contradicted this and was very agitated, the court took notice of this and noted this in the case. Bahring said this further: having warned Estera, he did not consider it necessary to inform the police about this and insisted that he had only been to Kalvaria once and that Mendelbaum had traveled before with other G

Bahring on Monday at about ten o'clock, how he spoke with Esther Zwa and how he was brought to prison, everyone now recognized him. Others testified under oath that they saw Mendelbaum traveling with Bahring, and Estera herself told the Christians who were at the investigation that the German was brought by Mendelbaum to kill and that he himself warned her and refused to kill her. All these testimonies prove that although Bahring himself is a bad person, but he did not want Estera's death and so the poet warned her, and at the trial he told Mendelbaum the real truth in the face. From Monday to Wednesday Estera had two days to demand help from the police, but did not caring to prevent the murder of fanatics, she fell victim to their hatred. Estera's father died soon in prison, his mother was released from prison by order of the Senate due to lack of evidence, but left under police supervision, and Mendelbaum was sentenced by the Governing Senate to 20 years of hard labor, and after period for permanent residence in remote Siberian provinces.

After this verdict, Mendelbaum appealed; Governing The Senate made two more final verdicts, but Mendelbaum still filed a petition, asking for the investigation to be carried out again, and after much futile labor was confirmed again the same sentence.

Chapter 8

Biblical ritual (Egla arufa)

According to the Bible (Deut. XXI, 1-9), "if the corpse of a murdered man is found in the field person and the face of the killer is unknown, representatives of the people - the supreme the high priest and the elders of the Sanhedrin leave Jerusalem, heading to the place where the body was found, and determine which city is closest to the scene of the incident. Then the officials of that city are called. They converge in the bed of a dried-up stream. They bring there a two-year-old young heifer, slaughter her, and all the officials of the nearest city wash their hands near the dead man. and they say: "Our hands did not shed this blood and our eyes did not see it."

The Talmud, interpreting these words of the Bible, asks: who would suspect this criminal murder of the city elders and what excuses do they have? (Mishna, tr. Sotah, VIII, 3). Rashi's commentator on the Mishnah says: "This dead man, whom no one had ever seen before did not see, whom no one knew, for whom no one demanded revenge relative, was undoubtedly a criminal living in solitude, who attacked at night on a passer-by, fell under the blows of the person defending himself against him!" (Rashi's commentary on Mishneh, l. 45, p. 2).

The commentator continues: "Our hands did not shed this blood, our eyes we have not seen," the elders of the city had to say, "our eyes have not seen the plight of this man, who, in spiritual despair, decided to crime. If it were not so, we would support him, we would raise him to legs, we would give him strength and try to make at least one ray of light penetrated into the dark depths of his soul" (ibid.).

After the elders had spoken these words, the high priest and the clergy had to fold their hands in prayer and say: "Forgive, Adina, your people of Israel, which you saved, and may it not fall on the head of the people this innocent blood of yours israel." What strict morality did Moses have? murder without exception of religion, for the Bible does not say about origin of the dead person found. What did the Talmud do contrary to such a clear law? Moses? The Talmud not only commands to kill and exterminate by all means the goyim, that is, strangers, but in the same way does not spare fellow believers for the slightest disobedience to the laws Talmud - puts to death and painful torture his fellow believers.

How many barbaric court cases of this kind do we have, exposing inhumanity of skating judges.

Chapter 9

Ancient statistics about killing baptized Jews by their families

In 1534, in the Czech Republic in Prague, the Jews killed their own son Leiba ben Kalai, who wanted to be baptized in order to marry a Christian girl. Parents strangled him in a smoke bath, for which Kalai were executed (Prince Zhukhovsky from Sandomierz bibl.). In

1643, in the Czech Republic, in the town of Kolin, a Jewish woman poisoned her own son because he began to praise the Christian faith (book of official Zhukhovsky, p. 31).

In 1665, in the Czech Republic, parents buried their young daughter alive because she ate pork on the road with Christian girls (ibid.).

In 1666 in Prague, the baptized Jew Vaclav converted 13 Jews to Christianity, for that he was shot by his own father; the perpetrators were executed (ibid., p. 31). In 1693, the Jew

Lazarus killed his baptized son because he was 76 Jews converted to Christianity (ibid.). In 1696,

Rabbi Samuel was baptized in Poland; the Jewish kahal sentenced him to death penalty, the Jewish murderer was captured and handed over his judicial staff - 50 Jews were arrested and, after their exposure, were executed (ibid.). In

1789 in the Czech Republic, a Jewish father killed his son because he read Christian Gospel. In 1390 in

Krakow, a baptized Jew, repenting that he had been baptized, asked authorities himself to martyrdom, then at the stake he shouted with joy that he was dying Jewish (ibid.). In

1686, in Kalisz, a baptized Jew was killed on the way to the field because he announced Jewish secrets to Christians (ibid.). In 1712,

the baptized former rabbi Serafinovich testified under oath at the trial in Lublin Tribunal that he himself personally killed two Christian babies in Lithuania to receive Christian blood (ibid.).

Chapter 10

On the killing of a baptized Jewish woman Marianna, daughter of Misan

(Extract from acts published by the Vilna Archaeographic Commission, vol. XXIX, No. 63 - 1680 June 28 days).

Tribunal decree awarding the elders of the Jewish Brest synagogue, as well as the Jew Misan with his wife and son to death, payment of two hundred kopecks of groschen Lithuanian for the kidnapping and killing of a Jewish woman who converted to the Christian faith Marianna, daughter of Misan.

“The fate of this day is six hundred and eighteenth, the month of June and twenty-eighth

day. In the right of His Grace Mr. Konstanty Florian of the Pre-zdets court Beresteysky and Mrs. Malzhonki of his grace, his grace Pan Zikgmunt Lazovoy, treasurer Tekhanovsky, 3 infidel Jews Beirekh Meerovich, Faibish Shmuilovich, Leiba Mashkovich, Moshko Pinkasovich, Ileya Shaevich, the elders of the entire synakgoka kagalu of Beresteysky, also 3 infidel Misan Jew and the tenant of the Rogozenskoe tavern and his wife, relatives of Mrs. Mar1anna Shokalskoe and his brother behind Manecha’s call about the tyrant’s secret and trickery way, sending away 3 courtyards of his favor, Mr. Beresteysky named 3 Ditovtsy, in the Beresteysky voivodeship lying, and then with the same look changed Shokalskaya voluntarily her to the faith of the Holy Roman Catholic and through his grace, Pan Zikgmunt Lazovoy, mourner Tekhanovsky and to her mercy Mrs. Prezdetskaya, under the ship Bereteyskaya, like relatives of horseradish she was horrified, the muzzle and the bodies of that lady don’t know where the backside is, then to the backside the body of that lady Shokalskoe and before the recitation of the right pens, about harm and expenses. Izh the infidels at the top, beckoned Jews, having been called, are not right in front of us they made no information about their lack of satisfaction and did not give us their side and they didn’t commit it, but we are going to judge them in a fate curled to fall in speech, but don’t respect it then before us the court with the product of the plenipotent actors showed that they had changed the Jews, the old man of the Kagal of Beresteysk, as he was also a wretch, carried with him, unanimous Nowadays, not only on the peciio of the Christian faith and the condemnaya one, destroying it with the right Pospolity about brewed peace, dared and vazhilis godlessness, zametal, trans-ko in you will secretly introduce the remaining young lady Shokalskaya to the holy Catholic faith to muzzle and season about death, why do we judge the runaway one, anyhow the will of the rightful Qur'an could have been stifled, with the right and the complaint called, - all the Jews, like obvious man-fighters, that is: Beirekh Maerovich, Faivish Shmuylovich, Leyba Moshkovych, Moshka Pynkosovych, Ilya Shayevich, seniors Misan, the tenant of Rogozensky, his wife and son, there is a fourth stink in the throat, even to her they didn’t get the right, the teds were on the road and on the lapan; Moreover, the Tiranskoe-Shokalskoe golovshchizny was muzzled for two hundred kopecks of Lithuanian groschen with two kopecks written and memorable given to us, on all the good Jews of Berestey lying, moving, gondolas, shops, rentals, sums of money, on bail where you have been for many centuries, also at the school of those Jews, etc.”

About 70 years ago, the Warsaw Jews decided to steal jewels found on the icon of the Mother of God in Czÿstochowa. On holiday Nativity of the Virgin Mary in Czÿstochowa, the icon of the Mother of God is decorated with diamonds worth millions. To bring this plan to fruition, they chose In Warsaw, a Jewish woman who pretended to be fictitiously baptized received the name Maria and, having become a feignedly devout Catholic, donated an unprecedentedly rich wax candle several arshins in size for the icon of the Czestochowa Mother of God high and very thick, composed of several parts, decorated with gold and silver The

donor requested that this candle be lit on the holiday Nativity of the Virgin Mary for the whole day. This candle was placed in advance in front of the icon of the Mother of God.

It happened that one elder hieromonk dreamed of such a warning - so that the candle is not lit, otherwise the entire chapel of God will be destroyed Mothers.

As a result of this dream, the candle was examined and the dream came true. For disassembly and To unscrew the candle, specialists and jewelers were called from Warsaw, who carefully dismantled the candle piece by piece, it turned out that it was all filled highly explosive. A Jewish woman who was fictitiously baptized immediately after the donation disappeared and disappeared forever, and the ill-fated candle is still kept in Czÿstochowa.

Chapter 11

The Case of the Beating of the Patrol and Christians in General Jews in Minsk in 1898

Prosecutor Deish's speech

“The matter to be decided by you, contrary to all my expectations, is very has been greatly delayed and complicated and is currently, although abundant, so contradictory, chaotic and to some extent stupid material that is sometimes difficult to understand. This happens mainly due to the fact that most of the material is nothing more than material superficial, unnecessary ballast in a case from which it is best to abandon it, especially since the simplest plot of the case seems, in my opinion, completely simple and clear. In these views, not wanting to bother your already intense attention, I I will try to be as brief as possible and will only deal with such circumstances and data of the case, which within the scope of my task seem important to me and having significant significance in the case.

First of all, I will dwell on the accusation brought against to the defendants. According to the indictment, the defendants were brought to our court under Article 269. Penal Codes, i.e. accused of participating in a public gathering that committed by the combined forces of violence against the lower ranks stationed in Minsk parts, due to motives arising from tribal and religious enmity. 269 art. Code contains two parts, since the indictment does not contain indications under which part of this article the defendants are accused, then I consider it my duty to make a reservation that I support the charge under the 1st part of Article 269, so How do I admit that those patrols of the Kolomna Regiment, under the command of Corporal Levchenka and second lieutenant Gallaszek, who were subjected to violence by the Jews, cannot be classified as military forces called up by the administrative authorities for dispersion of public gatherings and those indicated in the 2nd part of the said article, since everyone judicial investigation has undoubtedly established that both of these patrols were not sent to disperse the crowd, and to perform some special duties military service on behalf of his superiors. Having thus

indicated the charge that I bring against the defendants, I I think it is necessary to dwell in some detail on the main feature of this charges - on the commission of a crime due to motives arising from tribal and religious hatred. Refer to the

history of the Jewish people, the history of their relations with others Christian peoples, on his catal device and the features of his worldview and I will not touch his creeds, just as I will not touch the Talmud, etc., since reasoning about such subjects would take me beyond the limits of judicial speech and would be would be aimless. To prove what is beyond doubt, to prove what is not subject to proof, at the very least - fruitless labor. Existence among Jews' enmity towards Christians is such a universally recognized and conscious each of us is a fact, which there is no need to prove and it is enough only to state it. For me it is much more important to prove that the historical, centuries-old enmity manifested itself in the present case and was the only incentive for the attack by the side of the Jews against the soldiers and some Christians. Prove the fact of appearance in this the cause of this enmity, as well as to refute its existence with testimony testimony, in my opinion, is impossible, and all attempts in this regard, both in indictment and during the judicial investigation led only to the listing small, completely insignificant cases of street clashes between Jews and Christians, which cannot have any significance in comparison with the importance of the subject your resolution of the issue and cannot in any way serve as evidence manifestations of Jewish enmity in this matter. It seems to me that the resolution is much better the question that interests us, we can find in a quick outline of everything that took place on April 15, 1897 in Minsk.

Let's remember how it all happened. The matter began with the fact that at the Nizhny Bazaar A dispute began between several Jews and several soldiers released from the barracks to the city on the occasion of a holiday over military service. We talked about who serves and how. The argument turned into a quarrel, and the quarrel into a fight. It makes absolutely no difference to me

who hit first - whether a soldier or a Jew soldier, and who was the first to spit on the other. I don't attach much importance to this initial quarrel and fight. Similar fights occur every day in all cities and among all nations. For me, the subsequent moments and the attitude of the Jews towards this petty and usually-| mu fact. Let's see how such fights end and under what conditions such fights occur. Let's take, for example, our Russian crowd. There is a fight on the street, in the bazaar, the crowd can be huge, but still several people fight, and the crowd remains an indifferent spectator and only the biggest thing, which is the humor characteristic of the Russian person, sometimes encourages the fighters. The crowd has enough nobility not to attack one of the sides and thereby change the strength of the fighters. How can this be explained if not by the fact that such a crowd does not harbor any tribal or other hostility towards the fighters and has no incentive to interfere in the fight. Is this what we see in the present case? At the noise of a fight between a small number of Jews and soldiers, whole masses of Jews began to flock from all sides, so that after a very short time the entire area of the Lower Bazaar and all the streets and alleys adjacent to it were crowded with Jews, whom, according to the most competent witnesses in this regard, - the regimental commander of the city of Fedorov - about 10 thousand people gathered, and the police chief of the city of Zakalinsky - about 20 thousand people. Of course, it is completely unthinkable to give even an approximately correct number of Jews gathered. But what is important to me is the undoubted fact that there were two, or at most three dozen soldiers at the Lower Bazaar, and several thousand Jews. How do these thousands of Jews feel about the fight that took place? It would seem that they did not and could not have any relation to the fighting soldiers, since, I repeat, there were only a few soldiers, and they physically could not in any way offend or offend the Jews who were gathering from all sides. Nevertheless, huge crowds of Jews, without any reason on the part of the soldiers, arm themselves with sticks, stones and other objects, attack the soldiers, separate them and inflict beatings and wounds on each individual, and only thanks to a happy accident - the appearance of officers and policemen - these individual soldiers are carried away legs and escape with relatively minor injuries. But such an attack was not limited to one area of the Lower Bazaar: wherever individual unarmed soldiers appeared, crowds of Jews attacked them and beat them with iron sticks. I have registered 12 cases of such attacks on individual soldiers. Let us only remember in this regard the testimony of witnesses: the secretary of the district court Lopushansky, the bailiff Pekarsky, Lieutenant Zatsepin, the policemen Stanishevsky, Mironchik, Rutkovsky and Gulik and the victims of the lower ranks: Lukin, Mikheev, Ivannikov, Lomatsky and others. All of them certified that the Jews attacked them without any reason and inflicted severe beatings, which were also confirmed by a forensic medical examination of the victims.

At the same time, it is worthy of note that in no case did the Jews enter into single combat with soldiers, and in all cases they attacked one in crowds.

According to the testimony of Mr. Lopushinsky, he saw two crowds of Jews, about 150 people Each one beat three or four soldiers until they bled. Then we saw such an outrageous fact that when one soldier, bloodied beyond recognition, fleeing from the crowd of Jews pursuing him, jumped into a passing carriage

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horse-drawn railway, the Jews stopped the carriage, pulled a soldier out of it and continued to beat him. The following facts are also characteristic: in order to save soldiers from the cruelty of Jews, police officers had to deliver them under their supervision to the police station. Another fact: not only individual soldiers were saved from the rage of the Jewish crowd. Assistant Bailiff Kniga saw two parties of different soldiers, about 15 people each, who were fleeing from pursuers of a much larger number of Jews, who beat them with sticks and stones. This fact is significant. In order to put a Russian soldier to flight, something more than an ordinary attack is needed. The Russian soldier, who does not easily give up his place in a battle with a real enemy, flees from such a shameful enemy. Obviously, the Jews allowed themselves cruelty and outrageous violence against the soldiers, and, most importantly, they significantly outnumbered them and persecuted them in droves. There weren't many soldiers on the streets at all. In this regard, one of the regimental commanders certified that only five people from his regiment were discharged to the city on April 15. If we, in accordance with this, count the lower ranks dismissed from other units, and even if we increase their figure several times, we will come to the conclusion that for the compact crowd of thousands of Jews there were only 100 to 200 soldiers scattered in different units cities. What, if not the tribal enmity of Jews towards Christians in general and soldiers in particular, can explain this series of attacks and cruelties against innocent and unarmed soldiers?.. But this is not enough, the insolence of the Jews goes further, beyond the limits of the possible, they attack on patrols of the Kolomna Regiment - three people under the command of Corporal Levchenko and 21 soldiers under the command of Second Lieutenant Gallashek. Remember the testimony of witnesses on this matter. As soon as Levchenko's patrol approached the Lower Bazaar, a crowd of Jews, without any reason, surrounded this patrol, separated Levchenko and the privates Gusev and Zaikin who were with him, and individually inflicted beatings and wounds on each of them and took away their guns. A crowd of Jews knocked one of the patrolmen, Zaikin, to the ground, attacked him with a cry of "hurray" and began to trample him underfoot. Patrolman Levchenko was protected with a saber by Lieutenant Zatsepin, who arrived on the scene in time, and took everything bloodied out of the furious crowd of Jews. The crowd dragged the third patrolman along the pavement, wanting to take his gun away, but he insisted that they would kill him before the gun was taken away. The Jews showed even greater insolence when attacking Gallashek's patrol, which, like the first, was surrounded by a dense crowd, throwing logs and sticks at it and beating the lower ranks of this patrol. In addition, the crowd of Jews began to disarm the soldiers: the defendant Movsha Kaplan took the gun from Private Zakharov with one hand, and struck him on the head with a stake with the other, and another Jew broke the butt of Private Tsvirko's gun with a stake. Then the Jews turn to their traditional biblical method, begin to stone the patrol soldiers and pour water, boiling water and slop on them from the windows and balconies of neighboring houses. All this forces Second Lieutenant Gallashek to fight his way through with rifle butts and hastily leave the Nizhny Bazaar. Here you go, Messrs. Judges, those circumstances to which I considered it necessary to draw your attention when discussing the question of whether tribal and religious hostility on the part of Jews towards Christians were manifested in the present case. *I* think that yes, that it manifested itself, since nothing else than this enmity can explain a whole series of cruelties and violence on the part of the Jews against innocent, mostly unarmed and outnumbered soldiers who could not only offend, but also offend Jews.

It may be objected to me that if the crowd of Jews, when attacking the soldiers, was solely driven by hostility against Christians, then why were there no attacks on other Christians and lower ranks of the police, which took place unhindered in

Jewish crowd and the soldiers were taken out of it, why, finally, there was no violence officers. To such objections, I must say that there were cases of attacks on individual Christians who turned up at the hands of Jews; such cases, by testimony of witnesses Pekarsky, Zatsepin, Oleshkevich and others, I have recorded nine, and in all these cases the Jews attacked passing Christians without any reason, beat them only because they were Christians, and some of them, like Alexander Dreizin, suffered head wounds. What As for the police officials, the Jews did not allow themselves to commit violence against them. actions for a very simple reason. It was possible to attack soldiers with impunity, since the soldiers are strangers and do not know any of the local residents and according to the conditions in their barracks life they almost never have contact with Jews; not the police officials who should know and know the inhabitants of their area and can always indicate and name the persons who would participate in such violent acts. The best proof of this is the testimony of the city watchman Kushner, who certified that the Jews stopped beating the soldiers upon his appearance only because he knew by sight and by name so many Jews in Minsk. The Jews apparently showed their hostility only where they could act with impunity, and not they were afraid of being recognized and named. There was no violence against the officers either for a very simple reason - all insolence has its limits, and the Jews knew well that in the event of an attack on the officers, the matter would take a more serious turn for them and would not end in a real trial.

But then the event happened, the preliminary investigation began, accused, and the usual method of the children of Israel appears on the scene - slander. Slander against everyone and everything, first of all they slander Christians and soldiers. They say that on April 15th in There was a pogrom in Minsk. Pogrom is a terrible word in the ears of a Jew, and indeed The pogrom itself is a serious phenomenon. But let's look at what exactly the pogrom of April 15 was expressed in and whether it actually happened. If there were attacks Christians to Jewish homes, as attested by some Jewish witnesses, and if Jewish property had been damaged, then undoubtedly all this would have been immediately reported to the police and judicial authorities and would be formalized official acts. We don't see anything like that. There is not one in the case document related to this subject. Truth in court witness, bailiff Pekarsky, for the first time stated that on the evening of April 15 he received from some Jews statement about broken glass, but he did not attach any importance to this fact and sent to verify the statement of the mayor Bovdey. You heard this witness. He found only a few broken windows in Beckerman's tavern and two or three neighboring houses, and five or six bottles of liquor broken at the exhibition in Beckerman's window. What Is it any wonder that glass and bottles were broken? The Jews threw a whole bunch of stones to Gallaszek's patrol stationed in this place; stones flew in all directions and could break glass and bottles. Finally, Bekkerman himself at the preliminary investigation testified that he did not see the soldier at all and that there was no attack on his tavern was, and only then did he change his testimony in front of you and stated that the glass and bottles were beaten by patrol soldiers who burst into his room, and that he did not declare this during the preliminary investigation only because the judicial investigator I didn't ask about this. But even at the trial he was not asked about this question, and he himself began to talk about the attack of soldiers on his tavern. They further say that proof of the pogrom was the fact that the Jews began to take out their liturgical books from the synagogue. Let's say it was like this. But what does this have to do with Christians and soldiers? *I* think that some Jews, not understanding what was going on, were afraid pogrom, and perhaps respectable but not strong-willed elders of the Jewish synagogue

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under the influence of this fear they wanted to move their books to a safer place; but, I repeat, Christians have nothing to do with it. We have been presented with other evidence of the pogrom was not, so from the words of the Jewish witnesses themselves one can only come to conclusion that the only victim of the notorious pogrom was the ill-fated canary of the witness - the Jew Leikin. Next,

they allow themselves to slander the regimental authorities, who allegedly replaced the gun, which was added to the case as evidence. You From the judicial investigation they themselves were convinced of what a blatant lie this was. Finally slander comes to unheard of impudence: 15 Jewish witnesses before us certify that Second Lieutenant Gallaszek, walking with a drawn saber at the head of an armed patrol, commanded his soldiers to “Beat the Jews and destroy their property.” Not to mention that this testimony is refuted by all other data in the case, I do not think It is impossible to dwell on such slander, it is so absurd and outrageous. Enough about such insinuations. You yourself will appreciate such evidence and this cute way of defense. Therefore,

the prosecutor, having refused to charge the defendants Goberman and Feiman, proceeded to present the evidence against each defendant individually and in conclusion expressed the conviction that the chamber would pronounce a guilty verdict in the case, which awaits every truly Russian person, whose best feelings cannot help but be outraged by the fact that the Jewish crowd allows itself to attack and beat Russian soldiers and commit violence against Russian armed patrols, and at the same time expressed confidence that if a guilty verdict does not teach Jews to treat respect for the Russian military class, it will force them to at least respect physical integrity of the Russian soldier. Speech by a sworn attorney Malysheva (office of Shmakov).

The speech of sworn attorney Shmakov was preceded by the following brief speech pris. pov Malyshev, who, feeling unwell, gave the floor to his comrade: “The

presence of my comrade Shmakov relieves me in front of the chamber from obligations to apply to the present case. Article of law according to which the defendants are accused, this article is social and relates to the well-known territory to which Minsk undoubtedly belongs. Police Chief Za-Kalinsky certified to us that all the inhabitants of Minsk are 96 thousand, and of them 60 thousand are Jews. This gives reason to believe that there was precisely tribal enmity on the part of Jews, and not what the defense is saying. Even the testimony of some witnesses The defense leads to the same conclusion. Administrative and military authorities were on their feet, the phones did not stop working, finally the police chief demanded a platoon of artillerymen, who were taken to a special room. Then came new reinforced patrol, which was attacked, had their guns smashed (points to evidence). We were generally told about the enmity of Jews towards Christians Kushner, Fedorov and Marchenko. I pay special attention to the words of the colonel Fedorov, as a person who participated in major affairs, in pacifying the Uniates and disorder in Warsaw.” The Trial

Chamber determined: the Jews of the defendants of Minsk, Abram Kaplan, Srul Gubich, Movsha Kotin, Yudel Romanov, Elya Kugel, should be deprived of all special personally and according to the status of the assigned rights and advantages and send them to correctional prison departments for two years each. After completion of the assigned work term to be placed under special supervision of the local police for 4 years. Litigation the costs of the case should be assigned to the convicted defendants.

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Chapter 12

The barbaric action of the Jews in Ancient Lithuania

(Extract from the acts of the Vilna Archaeographic Commission, Vol. XXVIII). The Jews, having found favorable soil for themselves in the state of Lithuania, soon began to take root here, expand and acquire strength and influence in the course of public life. Avoiding merging with the mass of the Christian population and making every effort concern for the formation of their own unified national society "state within a state", the Jews at the same time took advantage of all means to turn the general laws of the state in their favor and secure patronage of its strong and wealthy representatives. From the very beginning by the Jews the matter was arranged in such a way that the general laws of the state, binding on everything of its other population, for them were softened or completely abolished; about this with distant Jewish foresight was included in the received numerous royal privileges. Having settled in towns and cities, the Jews, as common "subjects" of either private owners - landowners, or temporary owners of royal estates - elders, etc., acquired common broad rights and protection and protection from all difficult circumstances his life, especially when colliding with the "subjects" of another similar owner. The power of Jewish influence grew, expanded and strengthened due to the fact that the most important article of state life and profitability, namely trade and industry, thanks to the strange law on the dignity and honor of a nobleman of the Lithuanian state, which stated that "it is low and shameful for the gentry to engage in this kind of affairs", in all major cases where a lot of money was required, moved to Jewish hands. It is not surprising after this that the Jews not only ceased to be afraid and shy in front of the native Christian population of the state, but felt themselves as gentlemen, no worse than the arrogant, but quite often hungry, "gentry gentlemen". That is why, in major personal clashes not only with persons of the lower classes - bourgeois and peasants - but also with gentlemen-gentry, the Jews very often and fearlessly resorted to force and violence. Moreover, in the case of these violence, it manifests itself special cruelty, from which the victims or closest witnesses are convinced that this is an innate, evil hatred of Christians and a thirst for their blood.

We present here the contents of some of the most characteristic documents: 1560, February 2 days. Complaint of Novodvorsky priest Vukol Afanasyevich against the Jew Kozchik for inflicting life-threatening wounds on him.

In 1605, Jewish tenants of the Zhirovishchi estate in Slonim district on April 16 attacked the village of the same estate Rusakova and here they captured Slonimsky's wife, polite noblewoman, an elderly woman Polonia Khodorovna, because of some personal quarrels they cruelly and mercilessly beat her with sticks, then, tying her up with ropes, legs and arms, set her on fire several times with lighted candles, and finally They put her in a cruel prison, where she died. At the same time, the torturers took all of her movable property that was in the mentioned village, bread, livestock, clothing, money and precious items (list)...

1605, May 27 days. Volkovich's complaint against the Chomsky Jews, who, having made attack on his father's manor, severely beat his mother and subjected him to the conclusion in which she died...

1605, May 8 days. Volkovich's complaint about the Jews who came to his father's court and seized various property belonging to him...

1606, May 10th day. Complaint of Shukhtinsky, servant of Jan Rey of Naglowice, against the Jew Slonimsky David Kivich, who inflicted severe beatings on him...

1606, March 10th day. Voznoy's statement about the attack of the Rozhan Jews on accompanying the murderer of the Jew Ilya Shmuilovich, about beating him and freeing the killer. 1605, March

24 days. Ivan Soltan's complaint about the Slonim Jews who brought pestilence on his estate Zhirovitsy and the villages belonging to him...

1608, May 2 days. Complaint from the estate manager Sofia Zavishina against the Jews, tenants of neighboring estates, for their attack on the Palace yard and causing complaining of severe beatings and robbery of property on the estate...

In 1644, July 20, Lyubachevsky Russian priest and clerk of Brest Chapter John Trotsevich, being on his business in Brest, saw the beaten man and a bloody man, who was being led by a crowd of Jews, supposedly an escapee from prison, and with the remark of some Christians that the Jews mock Christians in this way, with on his part he added, “It’s a pity for a man to beat and torture him like that without investigation of the case by law." At these innocent words, not addressed to the Jews, a Jew, the furrier Shikhma, jumped up to the priest from the crowd and cursed him with the most with humiliating and insulting words for his rank for interfering in this matter. When the priest, leaving his cart, wanted to go to the Brest governor with complaint, the same Jew Shikhma, having caught up with him in the alley, attacked him again, “hitting him once in the face with his hand, and the second time he struck him in the chest and pushed him foot, while he shouted to his accomplices: “Beat, kill this bastard boor, even if we had to weigh him by the pounds, we’ll pay!” And the Jew’s accomplices cruelly beat and wounded this Christian shepherd. 1644, March 10th

day. Complaint from the Brest Jesuit College against Brest Jews severely beat college student Netsetsky...

1646, July 28 days. Voznoy's statement about the complaints of the peasants of the Pnevo estate about Jewish tenants who killed one peasant, charged them illegal extortions and burdened them with unnecessary work. 1646,

June 6 days. Court ruling on the case brought by Ivan Kropivnitsky, about the murder of the peasant Shestilevich by the Jew David Ioselevich. 1646, April 19 days.

Statement by the priest of the Pogost Church Jacob Martinovich about the brutal beatings and robbery of his son and servants by a Jewish tenant of the estate

Churchyard...

1646, January 30 days. Complaint of Luka Olkovsky against the Pinsk Jew David, who killed the peasant Shestelevich.

1646, February 23 days. Statement of beatings inflicted on a peasant a Jewish tenant, from whom the named peasant died... The carrier’s statement about inspection of the body of a peasant of the Pogost estate, killed by a Jewish tenant of this estate... 1652, August

13th day. Complaint from the priest of the Motol Church Nicholas Baranovich against Motolsky Jewish tenant Leiba Girshovich and his son-in-law about he was wounded and beaten. Next is a statement from Voznoy about his examination of the priest Motolskaya Church of Nikolai Baranovich, who was wounded and beaten by Motolsky tenant Leiba Girshovich and his son-in-law and other Jews. In 1610, July 8 days.

Gelena Tishkevicheva’s complaint against the Slonim Jews for beating and robbing her servant. In 1610, October 30

days. Yuri Sutka's complaint against the Jew Nathan Ekushevich for inflicting severe beatings on them.

In 1615, March 18th. Gintovich's complaint against the Jew Misanovich for injuring him severe beatings.

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In 1619, May 26 days. Complaint against the Jew Borukh Shimanovich for inflicting beating the peasant Mikhail Ventskovich. In 1619,

June 16th. Statement about the attack of the Jews of the Palace town on landowner Stefan Tomkevich, beating him and taking various things from him.

In 1629, May 15th. Tribunal decree overturning Oshmyansky's sentence city court, which sentenced the Jews Khaimovich and Yakubovich to death for attack on Yankovsky. In 1629,

March 4 days. According to the testimony of the carriers about the threats of the Brest Jews for the life of Nikolai Shavlovsky.

In 1645, March 8 days. Esman Novitsky's complaint against the Jew Lazar Simchich, who attempted the life of his son and took away his horse, ox and harness.

In 1646, May 25th Complaint about the looting and damage by the Pinsk Jews brutal beatings to the peasant Nikolai Fedorovich. In 1646,

June 1st day. Statement by the priest of the Pogost Church Jacob Martinovich about the beating and robbery of his son and servants by a Jewish tenant estate Pogost.

In 1646, August 6 days. Statement of the servant of Innocent Gizel, abbot Dyatlovsky Monastery, Ivan Dashkevich about the infliction of the Jewish woman Dvera, her son Jacob and Pinsk Jew Daniil beat and robbed monastic peasants a lot

In 1653, October 11 days. Tribunal decree condemning the Jews Mogilevsky, Zhushman Isaakovich and Leibu Zhushmanovich to death for the beatings inflicted on Fyodor Khatskovsky and his servant and for taking money and documents from him. In 1654,

January 19th day. Tribunal decree awarding several Jews of the Brest Synagogue to death for beatings inflicted on Medeksha and Vikenty Klimashevsky, and for taking money, things and documents from them.

In 1658, July 20 days. Priest Kurtsilovich's complaint against Jewish tenants Stavetsky mill for beating his brother, who demanded on the grounds Prince Yaroslav's foundational idea of issuing tithes from milling at the designated mill in favor of the priest. In 1658, July has

22 days. The carrier's statement about the examination of wounds, inflicted on the brother of Stavetsky priest Lev Kurtsilovich by Jewish tenants mills on the Stavok estate.

In 1660, January 17 days. Yelsky's complaint against the Jewish tenants of the estate Lyubashov, who attacked Yelsky's passing wife and plundered her property and beat her servant. In

1662, June 3 days. Tribunal decree awarding the Jew Mark Levkovich to be burned for various robberies and forgery of documents.

In 1663, June 30 days. Statement by priest Andrei Thornitsky about the application severe beatings to his relative and servants by the Jews Leizer Zubatsky and Itsk Khortyuk. In

1663, July 1st day. Statement by two carriers about the investigation of the case of the killing of a Christian child by the Jews of the city of Voina. In 1663,

September 20 days. Complaint of priest Andrei Thornitsky against the Jew Itsk Khortyuk for inflicting severe beatings and wounds on his relative Pukhalsky and the act inspection of the victim's wounds by carers.

In 1666, April 5 days. Complaint from the abbot of the Pinsk Brotherhood Monastery about black slander raised against him and the brethren of the monastery by the Pinsk Jews.

In 1667, November 4 days. Tribunal decree condemning the Jews Novogorodka to expulsion and payment of a fine to Fyodor Azarevich for beatings and taking money and things.

All ancient acts in Lithuania began to be written in Russian, then continued in Polish with an admixture of Russian words. For curiosity's sake, we will cite at least would be the beginning of one act from the complaint of the priest of the Motol Church Nikolai Baranovich against the Jew Motolsky tenant Leiba and his son-in-law for beating him.

"One thousand six hundred fifty-second month from the birth of the Son of God August thirteenth day. On Vrada

Kgorsk in the Gospodar Pinsk castle, in front of me is Yuri Nelyubovich Tukalsky, military and under-old Pinsky, od clearly Osventsonovo the principality of His Grace Albricht Stanislav Radziwill, the principality of Olytsa and Nesvezha, Chancellor of the Grand Duchy of Lithuania, headman of Pinsk, Kgnevsky and Tucholsky established, in Bose Velebny Father Mikolai Baranovich, priest Motolsky, his message in a letter to the prose master Andrei Vasilis of the ener-la povet Pinsky, who wrote down the words before the books of the Kgrodsky Pinskys:

Ladies and Gentlemen, the Town of Pinski will officiate! I am Mikolay Baranovich, the city's svischenko Motolya founded the Orthodox Church of the Transfiguration of the Lord and Our Savior, a clearly enlightened district. d.

Chapter 13

Zionist attack on Christians in Gomel

The "Government Bulletin" printed: "According to additional information received According to information, during the cessation of the riots in the city of Gomel on September 1, local Jewish residents, armed with knives, daggers, flails and revolvers, resisted the troops who did not allow them to get together with Christians, and they shot at lower ranks from houses and from behind fences. Sergeant Major of the 6th Company Abkhazian infantry regiment was wounded in the neck with a knife by a Jew at a time when he wanted to detain the Jewish woman who shot him at point-blank range and managed to escape. Total during landfill, as well as during the suppression of unrest by troops, 4 Christians and 4 Jews were killed, 7 Christians and 8 Jews were wounded, of whom one died. Currently the number The reported number of destroyed houses and stampedes reaches 200. 68 people who took part in the riot were arrested. There were no cases of property robbery. Peace in the city is guarded by troops. According to reviews of military commanders and persons judicial department, the actions of the police in suppressing the riots seemed impeccable, and only thanks to the management of the police chief the riots limited to a relatively small area and did not spread throughout the entire city. The reason for the unrest, according to the general belief of the well-meaning part of the population, is an extremely hostile and defiant attitude towards Christians on the part of the locals Jews. A

Warsaw Diary correspondent reports the following as an eyewitness: details of the pogrom in Gomel: "This is how

it started. On August 29, on

the occasion of the holiday, trade began late, people coming there were a decent number of peasants; about 5 o'clock day at the market, a peasant forester from the estate of Prince. Paskevich bought herrings; having bought two pieces, paid and started reviewing the rest are in a barrel of herring, wanting to buy more; the Jewish woman selling herrings said to him: "What are you looking at there, you can't buy it!", to which the forester replied: "I want it, that's all." I'll buy it," and, having bargained with the Jewish woman for herrings and paid the money, he wanted to take it barrel; the Jews present here found that the herrings were sold cheaply, and they began to take the barrel away from him, and the Jewish woman spat in his face; the forester gave it to her slap in the face, the trader's husband hit the forester, and the forester responded with a blow. Located nearby, a policeman wanted to arrest a forester and a Jew and take him to the station for drawing up a protocol, which the Jews opposed and began to beat the forester, while others Jews also took an active part in this; the Russians who saw all this interceded for the forester, and a fight began; Following this, the Jews locked their shops and, armed with what Anything: with sticks, stones, various iron materials, such as: bolts, crowbars, weights, flails, they began to beat the Russians, a formal pogrom of the Russians began Jews. The brutal crowd of Jews beat up all the Russians who came across eyes; The Jews began to beat the peasants standing in the square with carts, so that they, throwing their purchases and other things, went home, saving their lives; while one of artisans, sent by the owner to the bazaar, were stabbed in the neck with a dagger near spinal column, and when he was taken to the hospital, he died immediately. A lot of there were seriously and lightly wounded, but of these only 7 people were in the hospital at dressing and immediately went home, and even more, without going to the hospital for help, she went back home, just to save her life. It all started at 5 o'clock. evenings; half an hour later all the Jews locked their shops. When the police chief arrived to the site of a dump with policemen, the Jews rushed through the streets like a hurricane in groups of 50 or more people with stones and weapons, and also bombarded the fire brigade, where the Russians had fled. Having dispersed the crowd of Jews from the market, the assistant bailiff again returned to the market, where they again began to gather, the police chief and others police officers were stationed on the nearby streets, as they were increasingly gathered more: many of the Jewish merchants and clerks incited the crowd to massacre, that “this is not Chisinau, and they will show what it is.” Near the market again a crowd of 300 or more people gathered, armed themselves, and began to advance on the assistant bailiff and policemen, showering them with stones, as well as from the courtyards of houses; at In this case, they even fired shots from revolvers at the police officers, after which the policemen fired upwards into the air, as a result of which the crowd retreated; Finally, the soldiers were called and everything calmed down. Throwing stones from yards were arrested. Saturday, i.e. August 30, passed quietly. Jews walked with self-satisfied faces, ironic smiles and said that “this is not Chisinau, there are more of them here, they are all armed and they will show themselves."

On Sunday after 12 o'clock. day a rumor spread that on the outskirts workers gather to organize a pogrom. Jews began to petition for the appointment of patrols and the strengthening of police surveillance of their security. All measures were taken, but after 12 o'clock. day on Monday, i.e. August 31, when it was lunch time for the working workshops of Libavo-Romenskaya and Polesskikh w. etc., then the Jews somewhere on the outskirts beat the Russians; Having learned about this, the workers there but, that is, on the outskirts, several houses were destroyed; after that, the Jews, having learned about this, began to flock there, arming themselves with whatever they could, and on the way they almost destroyed the armory store - a Jewish one - demanding the issuance of weapons and ammunition, but were detained in time by the police. All the Jews were armed with something, so arrest them had to with the help of soldiers.

After that from 6 o'clock. evening, the defeat began on the outskirts, as the soldiers were concentrated in the city center. 140 Jewish houses were destroyed, not counting property. In the bazaars there are several small shops and sheds with watermelons, and Also at night there is a visiting house on the pier of the shop. Jews who were detained were found to have everyone has some kind of weapon, up to and including revolvers. They left on Tuesday whole families; On September 3, the governor arrived in Gomel.”

From this correspondence, undoubtedly true and written impartially, - especially since, as readers can see, its author kept silent about the wound inflicted a Jew in the neck of a sergeant of the Abkhaz regiment, and about shooting at soldiers, as mentioned in government report - it is clear that the Jews themselves carried out the pogrom and They beat up Christians, and then the Christians responded with a pogrom.

The army in Gomel, according to Voskhod, did not protect the Jews, but only interfered, i.e. where they did not interfere, the Jews dispersed the thugs.

Jews who wanted to defend themselves were arrested, but Christians were safe ran away. These

are the events as presented by Voskhod, which refutes the government message. On

September 3, the Mogilev governor arrived in Gomel. Calling some Jews to Duma, he gave them a wonderful and impressive speech, which should have been All Jews should think about it. We quote this speech from Voskhod.

“I came solely for you. I feel very sorry for the unfortunate victims - the innocent ones, since it was the innocent and the poor who suffered. Where could it have come from? such bitterness of one group of the population against another professing another religion? In Russia, religious tolerance is complete. The Jews themselves, professing the Jewish faith, know this best of all. The reasons for these latest events must be sought deeper. I have known the Mogilev province for 25 years. Then the Jews were trustworthy, not participated in any political movements, and then there was no mention of pogroms. The pogroms that took place in the 80s were of a completely different nature; they were the result Jewish oppression under which the Christian population was; but now completely other. Now the Jews have become leaders, instigators in all anti-government movements. This whole Bund and social democracy are all Jews. True, there are also persons of other religions among them, but they are like instigated, the instigators are the Jews. In the gymnasium, Jews corrupt young people, Jews gather at universities. In general, Jews are now impudent, rebellious, and have lost all respect for authority. Look, gentlemen, the lower police rank has no meaning now, it is not recognized. Jews always and everywhere express complete disrespect and intolerance towards Christians. Yes, here you go: the other day on the street on my My wife was hit by a cyclist - who? - Jew. A high school student walks towards me on the street with with a cigarette in his mouth and doesn’t bow - who is he? - again a Jew. The high school student, undressing, touched my wife with her sleeve, and when my wife asked why she didn’t apologize, she answered: “I don’t noticed." Again, who? Jewish. Here, gentlemen, are the reasons. It's your own fault everything that happened. The government is impartial and I am impartial. And while remaining impartial, I must tell you: it is your own fault, you do not educate your children properly, you do not know how to influence them. But you can discover them by pointing the government on them. You don't do this, you hide them. And here are the fruits of your Behaviors. You are promoting disobedience and fight against the government among the uncivilized population, but the Russian masses do not want this and turn against you themselves. This is what you've come to. For mercy, when was it heard that the Jews armed themselves, shot at the troops who defended you? After all, it’s not for us you, but for us I have to defend myself from you. I'm sorry, I feel sorry for the victims, the innocent victims. But, gentlemen, you yourself are to blame and you bear the moral responsibility to your fellow believers for everything that happened.”

"Vilna Herald", according to data from a reliable source, reports new and important details regarding the provocative behavior of Jews. Riots like It is known that they arose due to a minor quarrel between a Jewish merchant and a forester. ')that one is empty the occasion provoked a vivid display of Jewish unity and arrogance.

The forester was instantly surrounded by a dozen Jews and severely beaten; All Christians present at the bazaar numbered 80-90 people. came to the rescue of the forester, but the crowd of Jews grew in hundreds, and various weapons were used - daggers, stilettos, knives (kosher) and even revolvers; the dump is over extremely unfavorable for Christians; behaved especially vilely teenagers dispersed, with weapons in their hands, one of whom pierced the stiletto of an old beggar who sold feather dusters.

Among the public who persuaded both sides to stop the fight was an assistant the head of the railway workshops, engineer K., who, among others Christians were terribly beaten. Due to the fact that there were insignificant Russians in the square number, victorious for the Jews, the massacre ended relatively quickly, and The police arrived in time and stopped the fight. August

30 and 31 were holidays: on September 1, the workers learned about the misfortune with their beloved engineer K. and decided to go to the city to take revenge on the Jews.

With the 12 o'clock whistle they set off (through the Libau road), from the very first steps began the destruction of Jewish apartments; shouted that Christians should exhibit windows icons; They did not carry out any violence against Jews or robbery at all, but they destroyed various items of property, broke windows and mirrors; the defeat was achieved to commit in several outlying streets.

Immediately aware of what was happening, huge crowds of armed the Jews went to meet the workers, deciding not to be offended; from the weapons subsequently taken from the Jews turned out to be many of the latest designs of revolvers (Nagant), striking at 400 steps, and, by the way, 80 examples of flails; a lead ball is attached to an elastic spiral spring (several pounds), with the other end, using a belt loop, a flail is put on the hand and thus, during action, it strikes as if after, causing luck fatal blows; The factory of these flails was opened in Gomel.

The Jews would have prevailed here too, but on August 31, quite by accident the Abkhazian infantry regiment returned from maneuvers to the city according to the changed schedule; this was a great happiness for the inhabitants, otherwise the disaster would have been enormous sizes. The Jews showed unprecedented courage. Soldiers who appeared at the scene of the pogrom They were met with stones and shooting from revolvers; the railway workers also became furious workers, whom the 6th company of the regiment quickly isolated from the Jews who were eager to fight. In vain did the police and officers persuade both sides to stop the outrages and diverge. A bullet buzzed above the company commander's ear; from the nearest balcony gunfire was heard at home. Suddenly they say that one officer has been killed; embittered workers - both at the Jews and at the soldiers interfering with them, even more agitated Jews began to press on the company. There was no outcome: they fired a volley at the feet of the Jews and in the other direction under a crowd of Russians. The rioters began to quickly disperse, and in the narrow streets participants began to be taken into custody. A man was sent to the house from the balcony of which they were shooting. a patrol of three soldiers and a non-commissioned officer; met the latter with a revolver in his hands the lady who shot twice but missed. The non-commissioned officer hit her with the butt, but he himself fell under two blows to the neck with some kind of cutting instrument: behind the door there was a Jew on the side; the soldiers took him

away... We have already briefly reported the verdict in this case, which was tried in Pinsk. We now quote it from the words of a correspondent for St. Petersburg Vedomosti. “On September

25 and 26, with the special presence of the Vilna Court Chamber here a case was considered on charges of 11 Jews under Articles 271 and 315. Lay down o punishment, i.e. o resisting authorities and obstructing the arrest of criminals. Case even before its emergence, it created a lot of noise, and its essence was transmitted to

various variations. The case was heard behind closed doors: representatives of the administration and relatives of the accused were allowed into the courtroom. Defended defendants: St. Petersburg attorneys - attorney at law Pereverzev and assistant. sworn attorney Ginzberg, Moscow sworn attorney Staal, Kyiv - Shishko, Sheinman and Slutsky and Minsk assistant juror attorney Entys.

According to the indictment and the data known to us, the case is as follows: on the night of April 5 this year, the Pinsk bailiff conducted a search at four local Jews on suspicion of political unreliability and, having detained them, sent them to the police station. The next day a huge crowd of Jews surrounded the police station, where 4 people arrested by the bailiff were kept, and carried out destruction. There were two policemen in the police station at the time, and the crowd, rushing to station, released the arrested persons, and two managed to escape. Policemen set off in pursuit of them, but they had to fight the frenzied Jewish by a crowd that pelted them with stones, sticks and iron. From the side of the crowd at the address There were even shots fired from the policemen. A dump occurred, during which both Several shots followed from both sides, and Sheindla, who was in the crowd Korzh was wounded by two bullets. Meanwhile, the criminals held at the station fled. The crowd fled, and the police did not arrest anyone. Arose investigation into the destruction of a police station and the obstruction of the police from arresting criminals. 23 people were arrested in this case. Collect and It was possible to establish solid evidence only in relation to 11 persons, who were transferred to court on charges under Articles 271 and 315. Lay down about the punishment, and the rest were handed over to the gendarmerie authorities.

After a two-day trial, the court issued the following resolution: burghers Movsha Sherman, Sender Kushner and Sheindlya Korzh - deprive of all rights and advantages and imprison the first two in correctional prison departments for two years, and the last - to prison for one year. Aron Gukhman, Ovsey Pegun and Yankel Goldberg - to eight months in prison, the remaining five - David Unterman, Sheina-Khaya Voskoboinik, Itska Elyanov and Itska Vorontsevitzky were acquitted.

Chapter 14

Urgent measure of state protection

(Opinion of Mr. Znamya editor Krushevan1) *1 P.*

A. Krushevan was subjected to attempted murder several times by Jewish circles, and was once even seriously wounded from around the corner.

Additional reporting on unrest in Gomel sheds light on clash between Christians and Jews and indicates the need for the most decisive measures that would eliminate the possibility of such phenomena. As in Czestochowa

and Zhitomir last year, so in Chisinau this year year, the clash began over trifles, because of a quarrel between a Jew and Christian. Nevertheless, this trifling reason was enough to cause a general massacre. The bitterness of the Jews against the Russians is so great that the Jewish masses, without realizing it, without thinking about everything they risk, give give free rein to the feeling of elemental hatred that has been

simmering for centuries. This bitterness in Gomel reached the point that the Jews used stones and weapons against the very police who tried to restore order and save Jews from the pogrom.

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One Russian was mortally wounded by a Jew who stabbed him in the neck, 7 people were bruised by stones. Thus ended the riots on the evening of August 29. But already on September 1, when workers began to destroy Jewish shops to protect Jews troops were called. And what? The same Jews who so recently abandoned impudent reproaches to the Russian government for the fact that there were no troops in Chisinau, as if They were called to protect them, here they themselves fired at Russian troops. Moreover: “Armed with knives, flails and revolvers, they resisted without troops who allowed them to clash with Christians, and they shot at the soldiers from their houses and from behind fences. A sergeant major of the 3rd company of the Abkhazian regiment was wounded in the neck by a Jew with a knife. just at the time when he wanted to detain the Jewish woman who shot him point-blank.”

Thinking about all these facts, comparing them with the Kishinev pogrom, when Christians became embittered only after the Jews began to shoot at them and kill them boy, remembering that in Lodz this summer the Jews used the same knives and revolvers, just as vilely sneaking up from behind and wounding a police officer with knives, recalling the attempt by the Jewish woman Sarah Frumkina in Kyiv on the life of a lieutenant general Novitsky and the attempted murder of Pinkhus Dashevsky with the same knife, remembering the Gomel Jewish woman who shot at a Russian soldier with a revolver, it is impossible first of all, do not pay attention to the fact that all these facts, like constant participation Jews in revolutionary propaganda are convinced of one thing only: that their aggressive movement contrary to the popular and state interests of the country is not ordinary a violation of state order, but downright a war against the Russian people. The latter is especially clearly confirmed by the fact that among the Jews a general weapons. The fact of this weapon was established even in what was published this spring. government message in which Jews were forbidden to bear arms and organize “self-defense units.” As it turns out now, the Jews did not obey this demand: in Gomel almost the entire crowd of Jews who took part in fight, was armed with daggers and revolvers. Thanks to this, the Russians the troops had to deal not with an ordinary crowd, but with thousands of armed opponents, and who knows, if it had not been possible to immediately stop the fight, it would be very perhaps the Jews would have shot hundreds of Russian soldiers.

Without speaking about the very significance of this fact, one can imagine how it would lead to terrible and irreparable consequences for the Jews everywhere in Russia.

The Jews are obviously not trying to reconcile and create some kind of modus vivendi in their relations with the Russian people, but on the contrary, they continue, as can be seen from government message, “extremely hostile and defiant attitude towards Christians." That such a situation poses a danger in the state attitude that it cannot be tolerated in any case, there is nothing to spread, especially if we take into account that Czestochowa, Chisinau or Gomel are no exception, that there are hundreds of the same and larger cities within the Jewish borders settlement, where distraught Jews either tried to cause or are going to cause state disorder...

And therefore, since there is all the data confirming that these collisions are not accidental that, in addition, the Jews are systematically arming themselves, that their movement is an organized uprising both against the government and against Russia, they, while they are called Russian subjects, must be treated not only as political criminals, but also as traitors, applying the law under military time. The prosperity and tranquility of the one hundred and forty million Russian people is more valuable

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and above any fears that we will be accused of “inhumanity” in relation to these degenerate fanatics who insult national honor and undermine dignity Russian people.

No matter what they say about us, we will always be able to answer our enemies, as we answered and until now, as long as the children of the Russian people, our hero-soldiers, realize that we we love them, value their lives and protect their honor, that they are called to to give your life for the Tsar and Motherland on the battlefield not in peacetime, and not in order to fall at the hands of the Jews. This is not why the Russian people give their children to be protected Homeland, this is not why he gives most of his income to support defenders of the country, so that the Jews would shoot at them in peacetime.

Chapter 15

Jewish hostile desire

The Jewish question is not only a question of the internal life of Russia, it is a global one. the question is a question of life for all of Christianity, this is a war declared by the Jews against Christianity, its ethics, its ideals and worldview. How could this happen, how an insignificant, powerless people scattered throughout the world, or rather, not a people, but union, could grow into such a terrible and formidable force for the entire Christian world - I I won't talk yet. But this is a fact, an irrefutable fact, not subject to doubt, no matter how incredible it may seem, that for five hundred and thirty million Fifteen million Jews could pose any danger to Christians. AND this danger lies not only in the fact that these fifteen million, entering into having become all peoples, they at the same time represent one whole alien-eating plant, digging their tenacious branches into the body of each people, living outside the conditions the lives of these organisms, which grew above them, and what they contribute to Christian the world is decomposed by its denial of ethics, its skepticism, its immorality. This union, with fifteen million members, is more than more united than the Jesuit order. And at the same time, this is a union that does not distinguish between any means to achieve a goal, stopping at nothing, capable of anything - and, most importantly, a union whose members have both morality and the entire mental world degenerated, in whom many of the feelings characteristic of Christians have atrophied. Not we will waste time on the now useless clarification of the question of who is to blame for this: maybe Christians, maybe Jews, maybe both of them together, but maybe no one. This will not make it any easier for us. Let's reckon with ourselves fact. And these facts say this: for two thousand years Jews have lived among other peoples life isolated from them, with already prepared hereditarily predisposition to such isolation, which was especially pronounced during their slavery in Egypt. And during these two thousand years they were placed in such conditions when, deprived of the rights of the indigenous population, in order to live, they inevitably had to, without considering means, without thinking about morality, break laws, illegally achieve the right to life. Two thousand years!.. This means that at least forty generations were continuously under such a hammer degeneration! The father told his son: do not trust the peoples around you - they are yours. worst enemies. Be afraid of them and do not waste your time in fighting them. Break their laws, steal, cheat, deceive, because otherwise you will not be able to exist, believe only in money, since with it you can buy everything in the world, starting with your slavery gentlemen...The son repeated the same thing to his children, and so it went from generation to generation... We know what heredity is, what its fatal law is, equally immutable for both the physical and mental world of man, equally inexorable. We know that people have hereditary atrophy

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some organs, we know, for example, that in hereditary sailors the legs become shorter and arch outward, we know that both alcoholism and mental diseases are also transmitted hereditarily, sometimes already in the second or third generations have a fatal impact. And here there are as many as forty generations, and, moreover, isolated ones, not renewed by the blood of other peoples. What bitterness towards the peoples around them, along with the denial of their laws, should have boiled over Jews, what hatred and contempt - and at the same time such incredible moral perversion and degeneration. In such a situation, in a family of other peoples, for two Thousands of years later this isolated union grew into fifteen million people.

And one terrible day, when he realized his strength, when he felt that a union consisting of fifteen million united Jews, having taken into their own hands the two main levers of life, capital and the press, maybe, without sorting out the means, turning them over Christian world, to triumph over the hated Christian peoples, their religion, ethics and ideals, to force them to believe only in their crudely utilitarian ideals of the golden calf, undermine his faith in life with his skepticism, he declared war on Christianity. And

he leads her inexorably, in every way, mocking the truth, mocking everything. saints that Christians have, above the national feelings of the people, above their beliefs; he wages war not with fire and sword, but with the denial of life and decay morality; he demoralizes with gold and introduces moral decay with the seal, mocking the truth, shaking faith in it. Lately this terrible union went even further; he no longer stops before violence, he tries to produce revolution and unrest with revolutionary propaganda both here and in Europe, he strives to weaken peoples through internal upheavals and discord...

This is the point from which “Znamya” looks at the Jewish question, this is what Judaism is, against which it is trying to fight. This is not a protest against the Jewish nation, it is a protest against that lie, that mockery of the truth and ideals of Christianity, against the decay and destruction with which Judaism threatens everything Christian the world, and most of all - Russia. There seems to be no need to explain why Russia is the most important country: while for 400 million Christians in other countries there are eight million Jews, among the one hundred and forty million population of Russia - seven million Jews.

Chapter 16

The Jewish provocation continues

The resolution was published in the Bessarabskie Provincial Gazette Bessarabian governor, which involuntarily makes you think. Defiant behavior of Jews in relation to representatives of the Russian army, and in addition - that Chisinau itself, where life not long ago taught the Jews such a cruel lesson, points once again to the need to immediately take the most destructive measures against them, primarily in order to avoid new pogroms. Provocative The behavior of the Jews - we have said this more than once - always serves as a dangerous spark that causes explosions. The unpleasant situation in which Russian officers found themselves Kishinev, when they were surrounded by a Jewish crowd, does not amount to anything at all exceptional in the relations of Jews to the Russian army in general. Who doubts this, one might ask the military men living in dozens of cities within the Jewish borders settlement - and they will all confirm that in other cases the impudence of the Jews becomes It’s just that the impatient military people don’t go out for a walk on Saturdays in the city gardens and on the boulevards, as well as the entire Christian public, since on this day they are swarming with Jews behaving in a downright impossible manner. This is exactly what seven or eight years ago caused by the late Vilna Governor-General Orzhevsky, a man, we must give him justice, energetic, persistent, able to honestly defend the dignity of Russia and force all parasites to respect it - a number of measures that are very quickly calmed down the Jews and stopped all sorts of abominations that they allowed themselves in relation to the Christian public: during the festivities, ladies' dresses were poured sulfuric acid or spat on, deliberately in the presence of an intelligent public they said all sorts of obscene things, pushed the Russians, especially the military ones...

In cities, especially where the Jewish population predominates, the direct calculation of the Jews is to make life unbearable for the Russian population. And if they are not decisively calmed down, they will go even further. It is necessary to at least somewhat protect the Russian population - and it also seems to have at least a small right to this.

Decree of the Bessarabian governor

September 1903 23 days. Having examined the report of the Chisinau police chief dated September 23 with the protocol of the investigation carried out by the bailiff of the 1st precinct of the city of Chisinau about the riots that took place on the evening of September 20 along Aleksandrovskaya Street, and. found the Bessarabian governor: the testimony of two officers of the Chisinau troops garrison, according to my personal information, it was established that on September 20 at 9 pm part the public walking in large numbers along Aleksandrovskaya Street gathered at insignificant reason near these officers, preventing their free passage, and on the offer to give them way was answered with shouts and whistles, which attracted unauthorized persons, which resulted in the accumulation of a crowd of several hundred on the street Human. According to the same officers, as well as other witnesses, the testimony which are included in the police report, it was found that the main violators order in the present gathering, those arrested by the police appeared: merchant sons Pinkhos Nukhimov Perper, Faylik Nukhimov Perper and the townspeople: Mordko Borukhov Etlis, El Leizerov Onitskansky, El Moishev-Munashev Vaksman and Shmul Borukhov Fak, and the first three behaved especially defiantly, inciting the crowd with shouts and resisting the police officers who immediately appeared for restoring order. Recognizing, in view of the above, the named 6 persons guilty of violating

mandatory regulations issued on May 8 of this year on the basis of Articles 15 and 16. provisions on measures to protect state order and public tranquility (Appendix 1 to Art. I of the Constitution on the Pred. and Pres. Preet, vol. XVI St. Order of 1890) and guided by Art. 15 of the above provision, decided: to arrest when Chisinau city police department of the merchant sons of Pinchos Nuhimov Perpera, Failik Nuhimov Perpera and Chisinau tradesman Mordko Borukhova Et-lisa for two months, and the townspeople: El Leizerova Onitskansky, El Moishev-Munashev Vaksman and Shmul Borukhova Fak for one month each.

In all Judaizing cities, Jewish Zionists behave boldly against government authorities. From the day the Zionists were allowed to hold their congresses, they began to behave insolently towards Christians. Herzl, the new Jewish Messiah stirred up Judaism throughout Europe, which openly began a war against Christian. In the city of Suwalki there was a case where Jews attacked a Cossack soldier on Malomeshchanskaya Street. An officer of a rifle regiment was walking and saw that a crowd of Jews had dragged soldier into the yard of a Jew. The officer entered the yard and wanted to free the soldier from beatings, he himself found himself in a crowd of Jews who locked the gate from the street in order to beat the officer too; it happened that the officer had a revolver in his pocket, he became take aim - the Jews scattered in all directions, and thus freed the soldier and he went out into the street unharmed.

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It is curious that the very newspapers that hurled thunder and lightning about events in Chisinau, pass over in silence the attack of a Jew on the editor-publisher "Znamya" or, as the "St. Petersburg Vedomosti" does today, mentioning about this attack in passing and as if reluctantly, they rush to draw a “parallel between the inquisitorial inspiration of Torquemada and the journalistic malice of Krushevan.” It’s amazing that we came up with such a parallel at the right time! This attitude of Jewish and Jewish newspapers to the outrageous violence of a Jew against a Russian journalist gives the real price of their denunciations of the violence of the Chisinau crowd. It would seem that if deserve to expose the violence of the dark Kishinev crowd, then they deserve it the violence of the intelligent Pinkhus Srulev Dashevsky, for violence always, under all circumstances, in the name of whatever and wherever - in Chisinau, Belgrade or St. Petersburg - it is committed, remains violence, i.e. a gross violation of the moral and legal order. Finally, what, one wonders, can the Jews gain from the self-proclaimed revenge for them Dashevsky? The immediate consequence of this vengeance was so far statements of sympathy for his victim.

The misfortune of Russian Jews has so far consisted mainly in their intolerance and isolation. Therefore, for example, F. M. Dostoevsky in his letter dated February 28, 1878 to N. S. Gritsenko wrote that “a Jew and his kahal are the same as a conspiracy against the Russians! Dostoevsky wrote to Gritsenko about Russian literature of that time, and What he wrote 25 years ago, alas, is quite applicable to the present time. "Here you are you complain about the Jews in the Chernigov province,” wrote Dostoevsky, “but here in our literature, many publications, newspapers and magazines are already published with Jewish money Jews (of whom more and more are arriving in literature) and only editors hired by Jews sign a newspaper or magazine with Russian names - that’s all in them Russian. *I* think that this is just the beginning, but that the Jews will take over much more a larger range of actions in literature; and even before life, before current phenomena I’m not touching on reality: the Jew is spreading with terrifying speed. But The Jew and his kahal are the same as a conspiracy against the Russians!”

It seems to me that it is in the interests of the Jews themselves to destroy in their own way actions the very concept of that conspiracy. For this first of all and whoever they are were listed as Talmudists or Zionists, stockbrokers and bankers or proletarians and radicals, they should try not to separate themselves, but to limiting merging with the Russian people. If such a merger took place, and early or it must happen later, pogroms like the Kishinev one, on the one hand, and the knife massacre of a Jew against the editor of a Russian newspaper, on the other hand, would always have happened impossible. The case of Pinkhus Dashevsky was dealt with behind closed doors. But that's it However, some details leaked into the press, not of the trial itself, but of the scene that accompanied the announcement of the verdict. Attorney Mironov defended with tears in his eyes and voice. Hearing the guilty verdict, he felt felt so bad that he asked for water, and after the verdict was pronounced, the defense attorney and his convicted client hugged. “Svet” notes a characteristic feature in the report "News" about this case. “News”

in its report calls the defendant “Pin-hus (aka Peter) Izrailev Dashevsky.” Why "Peter"? Perhaps this is what is stated in the indictment act, if Dashevsky called himself “Peter”, but “Novosti”, a purely Jewish newspaper, why did it need this detail. "Pinchos" is never equivalent to "Peter". We understand that the Frenchman “Pierre” can be called “Peter” in Russian, the Jews “Moisha” is called “Moses” in Russian, “Itska” - “Isaac”, “Shelmu” - “Solomon”, “Shaulya” - “Saul”, “Srulya” - “Israel”, “Shmulya” - “Samuel”, but we don’t understand at all why the Jew “Wolf” comes out in Russian as “Vladimir”,

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“Berko” - “Boris”, “Kalman” - “Konstantin” and “Pinkhos” - “Peter”. First translations are true. There is a difference in the Jewish and our pronunciation of biblical names, the latter the transfers are explained by the desire of Jews to disguise their nationality. If simply wanted to translate the biblical name “Pinkhos” into our pronunciation, then I should have said “Phineas” and not “Peter”. So much for

Zionism! Mr. Notovich's organ sympathizes with the Zionists in everything, and in For some reason he prefers Russification when it comes to Jewish names.

In Kiev, Zionist midwife Frumkina shot her boss with a revolver Kyiv Gendarmerie Directorate of General Novitsky; fortunately God saved general from the evil enemy's hand, and Frumkina was sentenced to hard labor.

SECTION 3. POLITICAL

TREATISE I ON JEWISH FREEMASONRY AND THE ZIONISTS

Chapter 1 Jewish Mysteries

At the end of the 19th century. Jewish Freemasonry has a strong center in Hungary. ABOUT annual meeting of members of the Masonic lodge was notified in a telegram “Warsaw Diary” 1899 March 28 the following:

"Budapest. - Recently the annual meeting of members of the main Hungarian Freemasonic lodge. The report revealed that last year in Hungary there were 51 lodges with 3029 members under the auspices of the main lodge. The property of the lodges was worth 150,000 guilders, the main lodge - 203,000 guilders, and the charitable fund - 434,000 guilders. Great master The lodge has elected state secretary Ioannovich for the coming three years.”

In Germany, Jews and their allies worked to unite the peoples into one empire so that later it would be easier to change this form of government and form a common republic. In political and historical notes (1872, Munich) the complaints of a Berlin freemason about Abban's brochure were published Stolz about Freemasonry, read, as they say, by the late King William. The author, although a Protestant, points to the power that the Jews have already managed to achieve through Freemasonry and which is the greatest danger to governments and religion. Here are the following words from his book: “In

Germany there is a secret society, apparently Masonic, but in essence Zionists, subordinate to unknown leaders; the members of this society are mostly Jews; rituals and their degrees, although borrowed from the symbols and rituals of Christianity, but serve only as a laughing stock or a veil hiding the intentions and intrigues of these members."

Here we are no longer talking about ridiculous slander, which some fools mistake for the truth. No, the guilty are no longer hiding: they are showing themselves, calling themselves ours. brothers, boast of the patronage of the German sovereigns and alliance with them. Recently Even Jews were excluded from some lodges, but now they are accepted everywhere.

In Berlin, with the death of the pious King Frederick William IV, they managed to get into all the boxes from the back. Since then all lodges have been open to them, and now they consist exclusively of Jews, and except for them no one goes there

accepted. In

London, where, as is known, the main center of revolutions is located, under Palmerston's presidency there are two Jewish lodges, the threshold of which is not not a single Christian crossed. Here is the beginning of all revolutionary elements hiding under the guise of Christian lodges.

In Italy, members of the Supreme Venta were known, and then under fictitious names names dedicated to a few to convey their orders. One of them, comrade the famous Nubius, called the little Tiger (Piccolo Tigro), was cruel and a dangerous devotee of Freemasonry; in the instructions given by the main figure Piedmontese Venta, we find the following words: “First of all, it is necessary to separate a person from his family, make him forget her... He I like other conversations in restaurants, time spent idly in theaters. Attract him, draw him in, give him importance in his own eyes; gradually teach him to find his daily activities boring and intolerable, and

in this way and in a way, showing how difficult it is to carry out any task, inspire him desire for another life. Man is born rebellious. Kindle that penchant for rebellion, but do not let it develop into a fire. This is preparation for the great work that awaits you. When disgust for family and religion creeps into the heart, then say a few words that would inspire him with a desire to join the nearest I'm lying down. The vainglorious joy of joining a Masonic lodge is a trait so common and well-known among city dwellers that it constantly surprises me before human stupidity! It amazes me how humanity hasn't bowed down yet even before the elders, asking them to be given the honor of being chosen as workers in the restoration of Solomon's temple." Chapter 2 London and American B'nai B'rith Lodge Another lodge, similar to the one we indicated in London, i.e., consisting exclusively from the Jews and uniting in itself the threads of all events conceived in Christian lodges, exists in Rome, where it is called the supreme tribunal of revolutions! The management of all other lodges is concentrated here, and this management is so It is mysterious that most of the Christian adherents of the revolution actually turn out to be blind puppets secretly set in motion by the Jews.

At first, Jews entered Masonic lodges under anonymous names, and It was quite difficult for them to act in favor of their interests. In France, access to Masonic lodges opened only at a later time. One of the French Freemasons told what he himself saw while attending a Masonic congress taking place in Berlin around 1870, how some of the Venerables moved from one place to another, to avoid proximity to Jews. But at the end of the 19th century, Jews reached the point where they were transplanted from Christians with contempt; besides, there are not many such lodges where Christians are involved, for the most part the Jews managed to conquer them, so there is no one Christian. Therefore, they have a free field of action - politically respect.

Masonic lodge "B'nai B'rith" - "Sons of the Union" - arose in America, and then spreading everywhere. This order consists entirely of Jews and strives for the same the same political goal as the Alliance Israelite, i.e. the main thing is to protect and maintaining Jewish interests. From America the B'nai B'rith order penetrated into Europe and to the east and founded new lodges in Germany, Austria, Romania and Syria. Regarding the Masonic spirit in all Masonic lodges, it can be said affirmatively that they are guided by the instillation of the Jewish spirit. In a word, all these Jewish lodges turned into "Kagals", but the Kagals are very dangerous for Christian governments, and all these lodges obey strictly the secret spirit Alliance Israelite. This chief kagal has cast his nets not only over the whole of Europe, but also over the whole the world and acts with complete calculation according to the intended principle. In Leipzig, where On the occasion of the fair, Jewish and Christian merchants from all over Europe gather in the Jewish secret lodge has permanent meetings every time, and not a single one the Christian was never present in them.

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Jewish lodges in Hamburg and Frankfurt have the right to enter alone. sent. The name of the last of them - “Absalon of the three nettles” - indicates her burning political character. The Almighty alone can soften the test that prepares Freemasonry for humanity, moving people to revolution in favor of Judaism. A revolutionary

movement inspired and supported by Israel, which this enterprising people is obliged to win their civil rights, constantly has in the Jews the most faithful agents, brave and dexterous propagandists. Become in Christian country equal to a Christian, although already a lot for a Jew, however does not satisfy the insatiable ambition of the amazing attacker; he knows that he owes his incredible success to secret societies, and will not rest on the first success.

These are the words of the speaker before they repeated the declaration with such impudence cathedral 1869:

“The Jew would be very ungrateful if he did not acknowledge all that he owes an internal movement that three centuries ago, i.e., since the time of Luther, “lost”, and 80 years ago, i.e., during the proclamation of the theories of 1789, “overthrew” the ancient organization of society. Severe persecution no longer forces us huddle together; we can move alone without fear of attacks against our personality and our faith. We

studied the direction of modern society, thought seriously about consequences that they could have for our religion, which is inextricably linked with the interests of our nationality, and not only did they not find anything that would prove the need to relax social bonds, but, on the contrary, they were convinced of the need to support and strengthen them[1].

However, one of the surest means of strengthening is reproduction and a connection of parallel auxiliary communities grafted onto European ones societies, just as parallel logs are placed and strengthened to support the main beam.

The conqueror will not stop in view of the imminent triumph and will not immediately refuse his advantages and from the means he uses successfully. It is therefore clear that Jews are now, more than ever before, trying to strengthen the bond that binds together members of their community in all corners of the globe; they all tighten the knots of the secret societies working for their benefit more and more tightly, and they are treated like obedient children. America was

also not forgotten by the Jews, as can be seen from the following words of one of favorite organs of Jews:

“Many times it was said about the Israeli order “B’nai B’rith”, i.e. “Sons of Union", established in the United States. In view of

the constantly increasing importance of this order and at the same time its little-known, we think it is necessary to consider according to American sources the last message of the Grand Master of the Order, Mr. Peixolto...

“The B’nai B’rith Order sent to Jews who suffered from cholera in the East, about 5000 dollars. The Grandmaster, whenever possible, often visited his subordinate lodges. He traveled to eleven significant cities. At the same time, he opened conferences and made speeches about the responsibilities of members and the need to contribute to achieving the goals pursued by the order, namely: mental or moral prosperity of the Israeli family and perfect harmony between its members. This the task is all the more important since the Jewish population of America was made up of the most heterogeneous elements that gave rise to disagreement and antipathy in him, which needs to be smoothed out."

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[1] *“Israel: the world”, III, p. 129.*

Chapter 3

Secret goals of Masonic lodges

So, Masonic lodges, cursed by the Christian Church, are made for Judaism are necessary additions to the synagogue and operate even in the most free republics, pursuing common goals under cover of secrecy.

Jews, whose courage, cunning and resourcefulness have become proverbial, have over the natives of Christian states have many and important advantages, which are used to increase their already significant influence on humanity. Firstly, they constantly and zealously patronize each other; secondly, they diverse, open societies help; thirdly, secret societies, where they occupy the main place and enjoy all-consuming power. So they're in at the same time are citizens of both their nation and the people who adopted them, and this way they find protection on both sides, while Christians use protection only of their laws. One scientist and educated writer of Jewish origin quite rightly noted, apparently not understanding the reasons for the facts he cited: “Jews occupy,” he says, “in proportion to others, more positions than Catholics and Protestants. Disastrous their influence is felt in everything related to the well-being of the people. No public loan, which they would not take possession of; there is no disaster that would not prepared and not used. Jews have no right to complain about the burden of labor, because all the advantages and all the benefits fall to their share.” In a word: strong by the protection of laws, strong among nations the natural organization of their community, the strong help of secret societies and connections acquired as needed, Jews, as Kluber notes, form among Christian states its own separate state. From this it is clear that if Christian society wants to remain worthy of its name and preserve its rights, then antagonism between the state and Judaism is inevitable.

In “New Time” - in an editorial - it was placed: “Always The Parisian "Agency Havas", obeying the government's suggestions, reports that the annual "convention" of the Freemasons spoke only in favor of the course of action Brison in the Dreyfus affair and pledged to support the ministry...” Over forty-odd years of our magazine career, we are encountering such news from an official telegraph agency about the “Masonic resolution” for the first time. According to the charter of the Order of the Free masons”, nothing that happens at the meetings of this order is subject to publicity, and it is unlikely that the “Gavas Agency” received what it reported to them from the “dignitaries” of the convention. such hasty news. The point was obviously to inform the public that the French Freemasons, who were more than half Jewish, had enormous influence on the affairs of the country, they want a revision of the Dreyfus process and are ready lend your support to Brison's ministry. Masonic lodges in England and Germany and France, are busy with Jews everywhere and are trying to jointly advance European policy. In relation to Freemasonry, here is a short excerpt from the French magazine "Revue du monde catholique" under the title "Jews in Freemasonry".

“There is no doubt that it was Jewish sectarians, imbued with the Jewish spirit, who laid the foundation for Freemasonry, a vile organization whose goal is to avert the world from Christianity and replace the cult of good with the cult of evil. The movement of which is like this is beginning to become clear only recently - in the most powerful way contributed to the success of the ideas of the great revolution: freedom, equality and fraternity. At

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Napoleonic Jews rewarded themselves for the loss of political influence by gave Freemasonry an increasingly diabolical character."

“In the era of restoration, Jews, well aware that social upheavals for them can only be useful, increasing their power, took on a revolutionary image actions that they abandoned during the Napoleonic era, along with Freemasons they provided strong assistance to the revolution of 1830 and then the revolution 1848; then in 1860, a golden age began for the Jews of France: the "Alliance Israelite Universelle". Most of its members were also members Masonic lodges, and the alliance became a special kind of Freemasonic Senate. Currently Since 1870, Jews have ruled everything in France. Everything is in their hands Masonic organization with over 500,000 members worldwide and receiving an annual income of more than 2 million francs; here it is, the Dreyfusard syndicate. They took control of parliament and the press, passed a law on secular training, they restored divorce, they emancipated Algerian Jews, they persecute clergymen, they do it out of hatred for Christianity to Alsace-Lorraine remained with Germany and at the present time, they and the Freemasons openly enter into relations with our worst enemies, trample the French banner in the mud and involve the country in a civil and international war with the only criminal The goal is to snatch a pathetic traitor from the hands of justice just because he is a Jew. When will the Christians who make up the majority finally unite in turn? in order to eradicate the damned sect, which manages to impose its imprint, plunders the property of nations and disgraces their honor?

Not only for France, Jewish-Masonic capital poured into defense Dreyfus, no less money went from the same Masonic coffers to the devil’s cause socialists in the crime of regicide in St. Petersburg in 1881.

As a result of what has been said, Jewish brotherhoods seem dangerous to us a phenomenon for those cities and areas of the empire where the Jewish population was especially much. Even St. Petersburg, with all the diversity of its inhabitants nationalities, must be extremely careful not to be exposed the common fate of our modern cities.

It would be unnecessary to prove that Judaism in Russia has an extremely harmful effect on the mass of the Russian population, especially in areas of permanent Jewish settlement. As for the Western European states, in this respect they are not for us can serve as an example. Between us and the Western European peoples there is a considerable the difference in the degree of development and national stability, and most importantly - in quantitative attitude of the Jewish population to Christianity.

Despite this, Jews enjoy much greater privileges in Russia than in the rest of Europe. Our Jews form a corporation, very strong and its unanimity and economic prosperity.

Among the privileges that Jews enjoy in Russia is the most complete freedom of religion and public education, so in this regard The Jews of our western provinces are in incomparably happier conditions than the local Catholics and even the Orthodox. Statistics indicate that Christians in Western Russian provinces, Orthodox and Catholics, account for about 1000 parishioners per church, and in many places the church in the parish reaches up to 10,000 parishioners. Meanwhile, the Jews, who are considered to number over 6 million souls in the empire, have, according to the official count, 816 synagogues and up to 5,500 houses of worship, i.e., one prayer building for 468 souls and one clergyman for 280 people. IN in particular, in the Kovno province, according to statistical data for 1863, there are 411 souls per house of worship or synagogue. Christian churches

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may be located more or less distant from the mass of villages parishioners who are often unable to enjoy worship services; the Jews, being mainly residents of cities and towns, have all the ways to attend the synagogue or house of worship weekly or even more often. Among the Jews, the prayer house constitutes a school in the full sense of the word, and at the same time, their national strength, to unfortunately, manifested in the form of religious fanaticism, the most irreconcilable to everything that bears the stamp of Christianity. Thanks to the abundance of synagogues, houses of worship or schools, the Talmud permeates the entire system, both family and social life of the Jew, and Jewry, despite all the efforts of the government to smooth it out fanatical Old Testament aspirations still live their full life and often attacks even the dominant religion in the empire.

Chapter 4

Haman, the Persian patriot who died due to the intrigue of the Jews

Haman, the minister of King Artaxerxes, went to the king and addressed him with complaint, pointing out to him the spread of a certain people who keep to themselves and do not communicate with other residents country, has a different worship of God from others and uses different laws. “This is a tribe,” said Haman, “both in their views and in their way of life hostile to your people, and to all people. If you want to help your true benefit to his subjects, then order to destroy this tribe from the roots, so that no trace of him remained, either as slaves or prisoners of war.” And in order to the king did not lose the money he received from the Jews in the form of taxes, Haman promised to pay at his request, forty thousand talents of silver from his own funds. This money, Haman added, he is willing to pay, just to rid the kingdom of these scoundrels.

In response to this proposal from Haman, the king refused his money and provided him with to deal with the Jews at his personal discretion. Then Haman, having achieved his goal, immediately sent out an order, supposedly on behalf of the king, to all the peoples of the kingdom with the following content: “The

great king Artaxerxes, who rules the lands from the borders of India to the borders Ethiopia, commands the satraps of his one hundred and twenty-seven satrapies as follows: Having become ruler of many nations and taking possession of the land according to my desire, and I by no means abused his power to embarrass or offend my subjects, but always expressed himself as a gentle and accessible sovereign, taking care that peace and law reigned among my subjects, I always tried to find ways to to secure forever the specified benefits for these subjects. But since Haman goodwill and justice occupy the first place in my heart and who, thanks to his loyalty to me and constant goodwill towards me, is the second person in the country after me, in his thoughtfulness pointed out to me that Everywhere in the country, among the rest of the population, lives a malicious and submissive It is only their own laws that the people who do not obey the kings do not accept our customs, hates autocracy and is generally extremely hostile to to all our undertakings, then I hereby command all these indicated to me by the second father by my Haman, kill the people with their wives and children without any mercy, so that no one, driven by compassion, dares to disobey this written decree of mine. I I wish that the said extermination (of the Jews) would take place on the fourteenth day the twelfth month of the current year and that we, having subjected everywhere on one day complete extermination of our enemies, we could henceforth live peacefully and calmly.”

When this decree arrived in all the cities of the country, everyone (the Persians) was very happy the upcoming execution of the Jews. Meanwhile, the king and Haman indulged in merry drinking bouts, and the city population was in extreme excitement.

With what cunning the Jews were able to turn everything around! King Artaxerxes had a wife - a secret Jew, Esther. Esther invited King Artaxerxes and Haman to a feast, and when Everyone was pretty tipsy, Esther, pretending to be sick, retired to her room. Aman stopped by as a courtesy to inquire about her health. Then Esther, clasping Haman's neck with her hands, screamed; King Artaxerxes entered her cry, and Esther declared that the scoundrel Haman wanted to encroach on her honor. Enraged, Artaxerxes ordered Haman to be hanged. This news is

lightning fast spread throughout all Jewish communities that were prepared for the pogrom Persians; the Jews rushed at the Persians, and in one night they killed 70,000. Only those were saved Persians from death, who feignedly accepted the Jewish faith. All this with the great vanity is described in the Talmuds. Jews with a sense of patriotism for so many centuries they solemnly celebrate their barbaric feat and play "Purim Shpil". And in memory drinking bouts in Esther, all Jews on the Feast of Haman must be drunk to the point of they would not be able to count the fingers of their hand.

TREATATE II ON THE ZIONISTS

Chapter 1 Congress of Jewish Zionists in Minsk

Opening of the Zionist Congress in Minsk

"Novosti" is telegraphed from Minsk on August 22, 1901: "Today The grand opening of the Zionist Congress took place with a speech by the authorized Minsk district of Dr. Brook. The convention is extremely crowded. There are about 500 delegates. Prominent figures of Zionism were greeted with applause." The editors of the Polskaya

Gazeta sent one of their own to the Zionist congress in Minsk. correspondent Mr. Orenstein, who is hated by Warsaw Jews because Orenstein translates from Jewish newspapers some information that Jews do not want Christians to know. On August 22, Polskaya Gazeta received from his correspondent received telegraphic news that upon his arrival in Minsk he was attacked a crowd of Jews knocked him down and began beating him, so that the police had difficulty pulling him out Mr. Orenstein from the hands of the crowd and escort him to the hotel. Mr. Orenstein hurried leave for Warsaw, fearing a secondary attack. Telegram from

the Polskaya Gazeta: *"Minsk September 4 (new style).*

Yesterday, upon receiving an entrance ticket to the Zionist Congress, I was attacked by a crowd, consisting of several hundred Jews. She threw me to the ground and started beating her. All around shouts of insult to me were heard. The chairman of the congress will not soon calmed the crowd. Under police protection I went to the hotel. Afraid of the secondary attacks, I return to Warsaw. *Orenstein."*

Regarding this telegram, the Polish Newspaper reports: "We received such a dispatch this morning. What does it mean? Our readers already know that

we sent our special correspondent and instructed him to give us a report on the first congress in the empire Zionists.

The choice fell on Mr. E. Orenstein as a publicist who knew the Hebrew language. Mr. Orenstein has no friends among Jews. Why? We don't know... Maybe because it informs readers in a negative tone about the Zionist movements. Orenstein before leaving for Minsk he told us that he was afraid about “reception” from the outside Zionists, but we dissuaded him of this. It

happened differently.

An unheard of fact happened. Correspondent, even on the very opening day congress, the participants beat and insulted him.

Further settlements with this gang do not depend on us...” And

just think that such intolerance, such fanaticism and conservatism, such hatred of the freedom of other people’s opinions and the printed word are shown by those same Jews who accuse Russians of intolerance and misanthropy, who became the head of Russian pseudo-liberalism and, captivating our Russian noble and trusting youth, they push them into the fire, promising to save Russia, calling about freedom, equality and

brotherhood... The Warsaw Diary reports that at the second meeting of Zionists, in which over 500 people took part, was to be report on the last Zionist congress in Vienna (15 and 16 September), at which it was decided open a Jewish university in Palestine. Those gathered

greeted this news with enthusiastic shouts: “Haidot!” We don't know what that means, but it must

be something approving. And besides Jews will anyone be admitted to the Palestine University if there is one will it really be born? The order

of the Vilna Governor-General was published in Vilna newspapers in the case of the former February 16 this year. riots in the Bialystok theater "Harmony". By consideration of the inquiry submitted by the Grodno governor about the persons responsible in violation of a mandatory decree issued on January 19, 1902 for the mountains. Bialystok, Vilna Governor-General, on the basis of the provisions on strengthened protection and guided by the degree of guilt of each of those involved in responsibility of persons, proposed to the governor to subject the townspeople: Mendel Gershtein, Basha Zak, Rokhlya Alpern and Sora Dublyanskaya to arrest for three months each. Philistines:

Abram Gakhman, Tovel Krugman, Bendet Salman, Mendel Odels, Zelman Taman, Khaya Kozelchik, Hana Lipskaya, Movsha Rotovetsky, Lipa Chernes, Vigdor Kirzhner, Israel Pechman, Shepshel Aizenshtat, Morthe-l Mendelevich, Kalman Ferdman, Borukh Kagan, Mordku-Yankel Vinnyk, Meer Erukhomovich, Ruvin Erukhomovich, David Kozak, Isaac Kamenetsky and Leibu Mogilevsky was arrested for two months each.

Bourgeois Rokhlya Ab, son of the merchant Hirsh Wolfson, bourgeois: Feivel Trashansky, Mordka Kamyansky, Chaim Raynes and Meer Rabinovich to arrest for one month each.

Chapter 2

Zionists in the city of Lubny

The Jews noisily announce not only the world Zionist “congresses”, but also for example, in Basel and London, but also about any small congress. In such cases the Jewish press blows the trumpets of Jericho, newspaper reports about conventions Zionists are distinguished by an elevated, pathetic tone.

Here, for example, is a message about the Zionist congress in Lubny. This famous convention took place in the premises of a local club (?!) and lasted from January 7 to 10, 1902, daily from 11 am until late at night. The local Jewish correspondent,

of course, did his best to so that the message about the Lubny Zionist Congress would be known to the whole world. In Poltavsky Vestnik" one of the zealous Zionists published a description of the congress:

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“Since January 7, meetings of the sub-district were opened in the premises of the local club Congress of Zionists of Poltava circles. 34 delegates from counties arrived at the congress, including including two women. An authorized representative was elected as the Chairman of the Congress Elisavetgrad district engineer-technologist V. U. Temkin, his comrades - Lubensky Rabbi, Dr. A. Varshavsky and Lev Rubinov from Poltava. The minutes were kept by three secretaries. The large club hall could barely accommodate the mass of the public, most which, of course, were Zionists..."

“The supreme board (?!) of the union, as can be seen from the report, is the European the Zionist Congress, which meets every two years. Permanent The collegial body of the congress is a small committee, to which the district commissioners are subordinate. Territory of permanent Jewish settlement in Russia is divided into 12 regions: each of them has a special commissioner representative..." The

funds of the union are represented by the national fund and the shekel tax. The National Fund is formed from donations sent to the London Jewish colonial bank, and the name of everyone who contributed at least 10l. erased (95 rubles), entered into the golden book (?!).”

This is the lofty style in which the Zionist Lubny describes this significant event. event. One cannot help but smile when reading about 34 delegates and two women, three secretaries, about the supreme government, authorized representatives, etc. Yurkiy a correspondent of a Poltava newspaper writes that at this congress it was decided “to impute to everyone circle is obliged to take care of the self-development and self-education of its members in national spirit and find ways to promote the idea of Zionism, for which circles take care of the improvement and distribution of schools, publish legal works for the people, textbooks and anthologies for school and home teaching, open printing houses on a joint-stock basis...

The Jewish correspondent does not leave without encouragement the speakers who spoke congress. The chairman's speech, for example, represented "a particularly high example eloquence”, interrupted from time to time by thunderous applause “at every word speaker praising the children of Israel."

A representative of the “black office” existing in Kovno visited Minsk for fight against Zionism - a certain Lifshits. The latter was delivered in local synagogues several speeches against Zionism, in which he called Zionism a harmful trend that undermines the Jewish faith, and called Zionists heretics. Based on the provisions The speaker of the Talmud argued that such a movement was prohibited by the theses of faith and is extremely reprehensible. However, the opponent of Zionism did not find himself in Condolences to Minsk. This is explained by the fact that almost the entire Jewish population of the city passionate about this idea. At the conclusion of his speeches, Mr. Lifshits said that at present Currently, negotiations are underway on organizing a “black cabinet” in Minsk. This a curious institution is supported by a special society "Mekhziki Gadas", founded by several Odessa capitalists with the aim of fighting against Zionism. In the service of this society and its branch “black offices” there is a whole series of preachers traveling around the cities and counties of the Pale of Settlement for the sole purpose of fighting against Zionism. Until now these speakers had their center of Kovno, but now they have apparently decided to move it to Minsk.

Chapter

3 Opinion of the noble Zionist Chernikhov

The Odessa scientist and well-intentioned Jew Chernikhov writes the following: “First of all, if the assimilation of Christian science by Jews, if their stay in

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Russian gymnasiums and universities only leads to the fact that, having lost all Jewish virtues, they protect only Jewish predation and turn into “rotten and decomposition", then why do Jews grumble about the restriction of their admission to Russian secondary and higher schools with a certain percentage? They should desire perfect closing these schools for them. Then they will be protected from corruption." And here's how Jews are grateful to us for admission to gymnasiums and universities, which are maintained with the sweat money of the Russian peasant! “Take care of yourself, they are assimilated,” they say even about those who have been to at least 2 classes of the gymnasium. Then they show us devout Jewry. There are

“saints” among him, writes the Zionist, but their holiness only benefits the Jews themselves, and their study of the Talmud is essentially the study of trifles, not for anyone necessary, except for the Jews. So, there is no benefit to the people among whom the Jews live, their saints and scholars do not bring. Let every Jew only be a predator in the morning, and in the evening an idealist and spends the seventh day in heaven.” From this idealism and being in heaven Gentiles are neither warm nor cold. They obviously deal only with a predator. Moreover, it turns out that the mass of Jewry consists of poor predators, but still predators. Every morning the beggar predator of mass Jewry obtains only as much as he needs for daily food, and sometimes less, but still he took this food not as a useful worker, but as a predator - his victory caused irritation, and his methods are disgusting. What of this, that “on Saturday with a Jew is there a complete metamorphosis? He forgets everything earthly and lives in God in a state ecstasy. The sky seems great to him, the earth is insignificant, this plain with its stupidity, its anger and little souls crawling on it. But on this “plain” he left fruits of its predation. He took a penny, it’s true, but it was someone else’s; he took it from an equally poor man, a Russian peasant. And he doesn’t feel gratitude. From the heights of the Sabbath table scolds this poor man, whom he has somehow bullied - “a crawling little soul.” Bialystok, which until

now was famous for the bad cloth of Jewish products, is about to become famous for a completely new and also Jewish institution - the Zionist institute. There is not much information about this original educational institution yet. information, but from it one can judge what kind of fruit was born in Russian Jewry and from must necessarily become the subject of attention of the Russian press. If you believe the Jewish newspapers, which, however, must be done with considerable caution, the Zionists even have already implemented their project for setting up a special institute for preparing "propaganda speakers" It was not possible to open an institute in Warsaw, as originally planned. Therefore, the Zionists, according to the Warsaw Diary, chose to Institute Bialystok and compiled the following “curriculum”: The institute is expected to accept persons of both sexes who have passed the “examination to certify their degree preparedness for campaigning." What kind of exam is this? Will it be enough for him, for example, the title of assistant sworn attorney? According to the result tests, candidates enter one of the four classes of the institute, where they study history of Zionism, the essence of its teachings, declamatory techniques, writing trial articles about Zionism, make speeches, etc. To the institute, as reported by the same "Warsaw Diary", many Jewish youth from Warsaw and others went Jewish centers of the Vistula region.

The first natural question here, of course, is whether this propaganda campaign is secret or obvious. recitation institute, and who are its melameds? But this is, in fact, a matter of training. authorities, and perhaps even the police, when the Zionists' recitation exercises disrupt public peace and tranquility in Bialystok. We can take an interest rather and more in the question: for what exact purpose do the Zionists need cadres of propaganda reciters who have gone through a special institute?

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Zionism is still a vague phenomenon, hardly understood equally by the Jews. How the idea itself caused a split in Russian Jewry, reaching such a point that some of the rabbis are even given a formal curse, so the Zionists are splitting into two or three, and maybe much more, rumors, so that a remake of the old one has already appeared sayings about Poles - where there are two Zionists, there are three opinions. And again this is their business, but for Russian society had only one thing that was important: Palestine, the goal and dream of Zionism, or the creation of a new Zion in Russian Jewry, which is already considered by many state within a state? If the

Bialystok recitation and magazine courses are based in order to organize strong agitation for eviction to Palestine, we cannot do anything to be against, intending to generally improve the conditions of emigration from Russia. But the point is the situation will be completely different if preachers of a new, so to speak, inspired by the traditions of Zion, isolation of Russian Jews from Russian law, society and people proliferate from Bialystok. Until Zionism itself honestly and frankly reveals its our own aspirations, plans and intentions, we must inevitably look under double angle of view. And it would be better if they made only bad cloth in Bialystok than bad, crafty Zionism.

Chapter 4

Socialists and Zionists

Modern Judas, like the biblical one, is everywhere, in whatever environment he appeared - whether in the intelligentsia or in the people, brings with it feelings of deep misanthropy, envy and malice. And wherever he appears, already His mere presence is like a plague, capable of infecting the people around him with all qualities of his low and vile soul.

As you know, all these socialist “leaders”, both Germans and others peoples, come from local Jews, starting with the notorious Karl (Mordoch) Marx and ending with Boruch Yollas, the Berlin correspondent of the Russian Vedomosti".

The Kazbek newspaper reports in a timely

manner: “We introduced readers to the emperor’s magnificent speech to the Silesian the workers were told shortly after the death of the factory owner Arthur Krupp. This speech was is dedicated to German social democracy and its relationship to the working people. The activities of this party, consisting mainly of Jews, the emperor called entirely negative. Socialists present themselves as defenders of the working class, but in fact they are the greatest enemies of the working people. Inciting the workers, sowing discord between classes, undermining respect for religion and authority, these malicious and dishonest agitators everywhere and everywhere pursue only their own interests, making “work question” a profitable profession for oneself. No matter what banner they try Jews disguise their machinations, every experienced person will certainly see under at least the tip of a lapserdak. One can only regret that while the insightful people see the lining of all Jewish “ideals”, the gullible and naive come across on their bait."

The Zionists, according to some newspapers, opened a statistical office in Warsaw. bureau, which will collect information not only about the development among Jews of famous crafts and professions, but also about material well-being and mental development Jewish masses, etc. The same bureau will be opened in Odessa, and abroad - in Lvov, Vienna and Bern.

Something completely new: in general, statistical information has the right to collect only government or zemstvo institutions.

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And the Jews managed to get a privilege here too. The

Zionists continue to organize their army. According to “Kievlyanin”, the territory of permanent Jewish settlement in Russia is divided into 12 districts; every of them has a special authorized representative. The

responsibilities of the district commissioner are to organize Zionist circles, management and control of their activities. It's alright The internal organization and management of the circles are completely independent, the program and the order of circle activities is developed at sub-district congresses. This is was the task of the Lubno congress, which consisted of representatives from circles several districts of the province. The set of comrades who make up the circle is not determined, but from every hundred of its members the circle has the right to send your delegate. Mugs can be exclusively for women. Union means represent the national fund and the shekel tax. The National Fund is formed from donations sent to the London Jewish Bank, and the name of everyone who contributed at least 10 pounds sterling (95 rubles) is included in the Golden Book, which has the meaning of an “eternal historical document.” Thus formed the fund is intended exclusively for the redemption of Palestine and remains inviolable until it increases to the level necessary for this operation amounts.

Although the shekel tax is still small, it would be at least naive to treat careless towards the Zionist movement itself only because material resources the Zionist army are insignificant. We need to be afraid of something else: that close-knit organization Jews, for which Zionist congresses provide full scope. The enemies of

the Russian people, the Zionists, are not asleep, they continue to scatter revolutionary proclamations, trying to agitate the dark people falling on them fishing rod And dark people become victims of Zionist agitators, often not aware of the crime they are committing against the entire people. These are conclusions from the exact words of an honest Odessa Jew.

Chapter 5

About Kharkov Zionists

The Zionist activity of Kharkov Jews is developing successfully, gradually acquiring a larger circle of followers, strong foundations and correct organization. Meetings of Zionists of all parties and persuasions take place weekly in synagogue on Saturdays, in the evening from 7 o'clock, where access is free. Ramifications Zionist teachings, which I have already listed, and their representatives united in two factions: the “organizers of Zion” and the “Orthodox.” Both are unanimous cry out for the need for money and money, although even in the main views on the device of the future of the Jewish state differ. Desires to accumulate gold are carried out successfully - the very influx of funds is subject to the correct organizations. Azov-Don Bank, its numerous branches and agencies They are commission agents for accepting the shekel, selling the national fund, subscribing in installments for these shares, as well as accepting various donations for transferring all incoming amounts to the London Colonial Bank. The Azov-Don Bank and its agencies are, of course, run by Jews. According to the latest information, Kharkov Zionists turn out to be the owners of shares worth 20 thousand rubles. So Thus, in a short time, Kharkov Jews showed sufficient energy in the matter collection for the implementation of his kingdom on the mountains of Zion. But their new prophet Theodore Herzl and the leaders around him find their activities unsuccessful in materially and deviating from the main foundations of Zionism. "Orthodox" joined the latter view, which resulted in a business trip to Kharkov, special preachers from Vilna, Bialystok and even from Paris. These people in in their appeals to Jews they strive to eliminate partisanship, create unanimity, on the basis of which, in their opinion, it is possible to accumulate capital. The Orthodox party, which is divided into two groups: "Hasigdem" and "Mesnagdem"; leads intensified fighting against the possibilities of assimilation, ignoring some of the teachings of the Talmud, defending the possibility of restoring the “Gebrean language” and the integrity of all the rules and customs of ancient Jewish life. The fanaticism of this party is undoubtedly the best engine to increase the number of followers. Even a question like the translation of the “Gebrean” spelling rules into “jargon” did not receive satisfactory permission, despite the convincing arguments of the “organizers” party Zion." Many of the Jews, sympathetic to the Zionist cause, evade payment “shekel”, certifying at meetings that his contribution of the subject tax was supposedly produced. To eliminate this misunderstanding, the local Zionist government, inspired also by Basel insistence, decided to carry out a census of all Jews on specially prepared printed forms. They include, in addition to data ordinary census material, information about affiliation with Zionism, that or another party, control over payment of fees, under what receipt, as well as whether the registrant holds shares in a colonial bank and in what amount. All this the material will be compiled, developed and will be the subject of a special report at the upcoming Zionist Congress in London. Persons conducting the census do not hide that the Jews' evasion of this registration is as numerous as during one-day census 1897; although the scribes are by chance, but from the Jew you can't hide anything. Jews expect a lot from this census. The

other day, according to Polish newspapers, a congress of Zionists took place in Lida, meeting for three days in a row. Jewish newspapers are full of descriptions of this congress, at which included representatives of all the “Eastern” Zionist unions.

The congress decided: to publish brochures with the signatures of hundreds of rabbis, persuasive donate money to the benefit of the people's capital, and the day of the destruction of Jerusalem the temple is always commemorated by collecting donations to increase public capital. In addition, it was decided to start a special book in each city, where they will Donors sign up.

It’s strange why Jews enjoy the privilege of organizing congresses for their “national” goals, while no other nation has this right doesn't have it?

Chapter 6

Jewish revolutionary propaganda between workers in Russia

Twenty years ago a secret revolutionary Jewish movement was founded in Germany. society to indignate the workers. It has now connected with society socialists who work together to resent the working classes.

To clarify Jewish revolutionary propaganda in Russia, we provide a catalog brochures printed in Jewish jargon in Jewish printing houses in Russia. At the freedom that exists today for the Jews in printing, having tens of thousands of type-lithographs, they conduct their business almost uncontrollably in all the dark corners of the cities and small town.

The Zionist Revolutionary Society sends out these brochures to its Jewish workers and agents employed in Russia by various factory firms. In brochures

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these are instructing Jewish workers and their agents on how to act and influence the masses Christian workers. Jewish

printing houses are engaged in producing proclamations of outrageous content both in Russian and in Jewish jargon. In demonstrations held in theaters, Zionists threw proclamations from the gallery (district) down to public. In the same year, i.e. last 1902, in the month of May, they were thrown in the theater in Minsk, Gomel and Grodno, as eyewitnesses from these areas told us about it. In Vilna, on New Year's Day 1903, young Jews covered the entire city with proclamations: they pasted them on doors, even put them in the pockets of passers-by. In the month of May it was still more proclamations threatening that on May 1st they would make a general uprising. Police all night was on guard - proclamations written in red ink in Hebrew slang, were scattered throughout the city, etc. and so on.

Permission for Jews to open printing houses and conduct book trade, and even printing newspapers in the Hebrew language and jargon is detrimental to the Russian government. If native Russians, like Little Russians, are prohibited from printing books in the Little Russian dialect; Lithuanians are forbidden to even use Latin font for printing prayer books, then why not prohibit the Jews from using their Hebrew script for printing books and newspapers in slang. After all, in Russian letters, that is, in font, without the slightest difficulty you can express not only a slang language, but even, perhaps, freely convey the Hebrew language. It would make it easier reading not only to Russian people and censors, but even to the Jews themselves, who kill their children for several years until they learn only one thing reading, so hellishly difficult in Hebrew. Jewish writings are barbaric complicated by the invention of a special italic font equal. Rashi, where it is written completely without vowels; the reader must guess where and what the vowel is relies. This invention of the Rashi script also had its own political purpose, so that make it extremely difficult to read Jewish books and thereby block access to knowledge Jewish literature for Christians. From then on they began to publish in the Talmuds and comments the most poisonous, evil and murderously barbaric teachings against Christian. All this malice initially began to be revealed by the baptized themselves Jewish rabbis, as a result of which the Jews were forced into the new Talmuds to state these evil metas in an abbreviated, ambiguous manner, or to cross them out completely, leaving only their signs, empty spaces - guess, that is, they began to force to teach your young men these passages by heart, that is, to interpret the malice against Christians secretly.

The Jews themselves strive to publish the Talmud in Russian, albeit with deceptive purpose, choosing places that are generally good and instructive, moral, and evil released. So why don't they prohibit the printing of Talmuds in Hebrew, when the Talmud now published in Pereferkovich's translation can be ordered to introduced into their Jewish cheders to relieve their children, who are tortured and exhausted in the study of the Talmud in Hebrew, Consequently, Hebrew the language can be used to study only prayers, since, according to the teachings of the Jews, God He only seems to understand the Hebrew language. Catholics have everything church the service is performed in Latin, does the Pope require that everyone Catholics could speak Latin? The clergy serves in Latin, and Catholics pray in in your native language. Why not force the Jewish gentlemen to pray and read their Talmud in the local state language, then they would be forced to leave all curses on Christians in their prayers. Christian censorship

does not understand the Hebrew language and puts censorship in the hands of the Jews themselves. All ancient prayers cursing Christians are used by Jews,

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even in cheders melameds teach children on this terrible hatred, anger against Christian. On this basis the name arose: “state within a state.” Jews dream of the enslavement of Christians and see sure success in their World Jewish union. The Jewish question has taken such an acute form in our country that from one or the other the future of Russia depends on its decision...

We should not be afraid of any other issues next to this - neither Finnish, not Polish, not Oriental, not Baltic or German.

Each of these issues, in extreme cases, threatens Russia with gangrene of one kind or another. the other end; such gangrene is still not death: at most it will have to amputate an arm or leg, but the entire body will remain alive. The Jewish question

is a completely different matter: this is decomposition, this is the infection of everything body with cadaveric poison...

To keep silent about it and not to take measures to combat this evil means to commit a crime both in relation to one’s homeland and in relation to ideals Christianity.

Yes, the Jewish question has imperceptibly, subtly grown into a national misfortune that threatens decomposition of the people's body. .. Millions of Jews are not concentrated somewhere in a separate area, are not isolated from the rest of the country's population, they spread like corpse poison throughout the entire body of the Russian people, they are everywhere. These are tenacious branches of the landoctopus, squeezing Russia and sucking out all the vitality from it... Capital, banks, trade are in their hands, the press, the rudder of public opinion are in their power, all the cities in Western Russia are in their disposal.

This is what people who are really familiar with the Jewish question will tell you... This

is not enough. They will tell you something else: that these millions of Russian subjects, being constantly hostile and alien to the indigenous population of the country element, tried to carry out a violent coup in Russia.

Two years ago this attempt manifested itself quite clearly in a number of Jewish demonstrations, which spoke of the strict organization of the entire movement. Jews were the main agitators in these demonstrations, the Jews captivated the Russian students, Jews took the main part in all the riots, starting university ones. Remember the period of demonstrations in St. Petersburg, Moscow, Kyiv, Kharkov, Odessa, Chisinau; Jews were agitators everywhere, they prevailed everywhere; Now revolutionary proclamations are scattered everywhere.

Ask who kept the entire province constantly in alarm, sowing confusion in the minds, who continuously spread false rumors about unrest in different cities of Russia, in in the hope of causing unrest and new demonstrations, attracting new victims, strengthening general discontent. And

they will answer you:

Jews. Ask who set up the secret printing houses in which the appeals were printed, calling for a violent coup. And they will answer you: Jews. Ask

who, having settled in our

zemstvos as statisticians and agronomists, tried to cause unrest among peasants not only in Kharkov and Poltava, and in other provinces. And they

will answer you again: Jews

But this is not enough: do not think that the agitation of the Jews was limited only to demonstrations known to you from official data...

It penetrated into the very depths of the provinces, into the most remote corners. It got to the point that in some district town of Rogachev or Gomel, and even in Jewish towns

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a crowd of Jews calling themselves “Social Democrats” unfurled a red banner and was going to overthrow the existing system of Russian life, to remake life Russian people in their own way...

Can you imagine all the splendor of this picture, this Jewish revolution in Russia? And do you imagine the terrible disasters with which she threatened the Russian people? Imagine for a moment that it would have been a success... It’s even creepy think about what this would lead to, what horror it would turn our lives into, what disaster would have entailed, how many millions of victims would have been absorbed... After all, it was worth If only our enemies could sense our internal discord, they would rain down on Russia blows from all sides, and no one would spare her, and unimaginable chaos would reign, in which it would be impossible to understand, and in which, however, the masters of the situation and Jews would undoubtedly be dictators: capital and the press are in their hands, their solidarity would give them complete dominance and the opportunity to take control the state lever of the entire country, if it had not split, of course, into dozens parts... To

the great happiness of Russia, over the past year, internal politics countries received a different direction, allowing us to hope that the subversive the activities of the Jews, who decided to turn the life of the Russian people upside down and remake it in their own way, will not soon resume... And so, precisely at such

an exceptionally important historical time significance in the life of Russia is the moment when the Russian people are still simple-minded and defenseless before Jewish intrigues, when he can easily be confused and enslaved and not so conquerors adapted to the struggle for existence and indifferent to means, like the Jews, when millions of Jews tirelessly wage war, undermining and under Autocracy, and under Orthodoxy, trying to confuse revolutionary propaganda Russian people and plunge them into the abyss of innumerable disasters when these Jews print and distribute proclamations preaching complete anarchy when exclusively these Jews join the ranks of anarchists who organize here and there demonstrations, then they do not even stop at political murders, then they even establish in Russia “societies to fight Orthodoxy” - Russian people appear who not only speak out in their defense, but, with

with amazing swagger they try to elevate them to an ideal and set them as an example to our Christians. And, worst of all, such people appear even among Russians. clergy

Chapter 7

Sixth World Zionist Congress in Basel

(Jewish correspondence) A lot of

people came this time, much more than in previous ones congresses. The number of delegates is very significant. There are about a thousand guests people, not counting local residents, who are strongly interested in the Congress. This time the Congress should last not two or three days, as in previous ones. years, but for a whole week, and already before the start of the congress, numerous congresses: congress of Russian delegates, congress of German Zionists, congress of Jewish gymnasts, meetings of individual factions of the Zionist Assembly and a mass preliminary conferences. The meetings usually lasted from morning to evening, even until late at night, and an outside observer, not bound by a mandate and not obliged be in one specific place to take part in the work of your group or factions, could move from hall to hall, from one building to another and observe the prevailing businesslike, serious mood everywhere, listen to the debates and to catch the most interesting moments, to take a closer look at the curious currents that stand out and have already been defined in Zionism, to get acquainted with interesting personalities and types.

Finally, one of the members of the presidium gives a sign with a hammer: he hits three times, and The hall is as quiet as possible in a gathering of several thousand people. Dr. Herzl comes out first, followed by all the other members of the executive committee and authorized Zionists from various countries. The appearance of Dr. Herzl is greeted with long-lasting applause, although the enthusiasm is not as great as in past years. There is silence, and Dr. Herzl can begin to read his opening speech, which is always the most important moment of the congress, at least in political terms. But Dr. Herzl's present speech turns out to be politically more important than all his previous speeches at the past five congresses.

The most essential part of Dr. Herzl's speech boils down to this: since time At the fifth congress he had the opportunity to be received by the Turkish Sultan twice, in the spring and autumn of last year. On both occasions the Sultan received him very graciously; the attention and favor shown to him by the highest Turkish officials exceeded his expectations. Dr. Herzl made proposals to the Sultan and his government regarding the founding of autonomous colonies in Palestine. To the great regret of Dr. Herzl, the Turkish government did not want to agree to the colonization plan that was proposed to it by the leader of Zionism. The Turkish government agreed only to allow the establishment of small colonies throughout the entire Turkish Empire, which, in turn, Dr. Herzl could not agree to, since this would not correspond to the ideal of Zionism: to establish a Jewish state in Palestine, in the land of ancestors and forefathers. Realizing that further negotiations with the Turkish government could not yet yield significant results for the implementation of the Zionist ideal, Dr. Herzl decided to try to enter into negotiations with the British government on the settlement of Jews in the Sinai Peninsula. The British government, represented by its ministers and the highest officials of the Ministry of Foreign Affairs, treated Dr. Herzl's proposal with the greatest attention and with great goodwill, but told him that the solution of the issue depended on the Egyptian government, and gave him excellent recommendations to the Egyptian Khedive and to his ambassador in Cairo. Dr. Herzl was unable to go directly to Cairo and assigned one of his trusted persons to do so. This person was not slow in entering into negotiations with the Egyptian government, which, agreeing in principle to the proposals of Dr. Herzl, stated that it could give permission to settle the Sinai Peninsula only on the condition that a social expedition finds this area suitable for settlement . The commission was staffed by scientists and engineers, and while it was working, a modus operandi for the future settlement of the Sinai Peninsula was worked out with the Egyptian government. By the time the commission's work was completed, Dr. Herzl himself hurried to Cairo and met there with the most favorable reception; but, to his great regret, the commission's report was unfavorable: the land could not be made fertile due to the complete lack of water. Obviously, we have to decisively abandon the settlement of the Sinai Peninsula. Dr. Herzl then hurried to England again to once again enter into negotiations with the British government. The latter, on his own initiative, for which the Zionists should be especially grateful to him, made a proposal of extreme importance. Namely, the English government proposes that the Jews establish an independent state (or rather, extensive colonies) with municipal and state self-government, with a supreme representative from

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its environment, but under the supreme protectorate of England, all this, however, in the Eastern Africa.

Without touching upon the substance of the matter, Dr. Herzl stated in response to the British government that he accepts his offer with the greatest gratitude and does not will hesitate to propose the question of establishing colonies in East Africa at the discretion of Congress, without which he, Dr. Herzl, has no right to decide anything. Dr. Herzl, conveying this to the Congress at the present moment, does not add anything of his own. words. He only points out that, on the one hand, East Africa does not correspond national ideal of the Jewish people, on the other hand, the English the government guarantees complete freedom of national development. From Congress It depends whether or not to accept this proposal of the British government. Dr. Herzl believes that

documents related to this issue cannot be announced in the great hall of the Congress. Congress must choose from among itself a special commission of persons enjoying his trust, to whom it will be shown and everything related to this issue has been told. In any case, no matter how Congress reacted to the proposal, the British government can be sure that all Zionists, the entire Congress, have the most ardent feelings of gratitude towards him. (Long applause; delegates rise from their seats; Screams are heard from all sides honor of England.) But this is not limited to, Dr. Herzl continues, the successes Zionist movement.

Such are the successes achieved by Dr. Herzl, and he adds that the Sultan continues to speak out in relation to the Jewish people and the Zionist the movement has the most friendly feelings. Dr. Herzl hopes that the Turkish government also perfectly understands what benefits it would acquire for its country if made it possible for the Jewish people to realize their national ideal.

Regarding the political successes of Zionism and the successes of its diplomatic negotiations, Dr. Herzl can still declare that he is among the friends of Zionism also Emperor Wilhelm, who received Dr. Herzl on a deputation, being in Palestine, in Jerusalem, and then gave him the most flattering and promising character.

Dr. Herzl does not hide from himself that promises alone do not have the proper practical meaning, but, on the other hand, the old saying goes: words emperors should not be subject to analysis and skeptical interpretation.

This is the most important, essentially political part of Dr. Herzl's speech, which he opened the meeting of Congress.

All this action of the Jews is disguised in order to organize their state in Russia. The Turkish Sultan will not allow Jews into Palestine for money, and the Jews themselves will not they will go there without a messiah, because they need to work there differently than in Russia.

The life organ of Russian Jewish Zionists "Future" continues to differ the invention of more and more new "projects" aimed at gradual establishment of Jewish domination in Russia. It must be admitted that "Future" leads its line with unflagging energy.

For example, in the article "New Perspectives" they preach without any hesitation such things (we are talking about the Far East) that if the indigenous population does not strive for resettlement to areas bordering China, then under such conditions, it would seem most natural to recognize it as desirable to attract Jewish people to the new region element that overflowed that part of indigenous Rus', which is called the Jewish Pale of Settlement. For them, distant cities would not be superfluous, and they themselves are not

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would be redundant in new empty lands in need of energetic industrial population.

With modest pride, the newspaper continues to prove its point: That Jews are truly desirable and useful, as energetic from time immemorial trading element, proof of this is the role of Jews in the Siberian industry, where in many places they are active intermediaries in exporting local products abroad.

Now more than ever it would be appropriate to discuss the general question of the presence of Jews in Siberia in connection with the prospects for the revitalization of a distant region, to which Jewish forces could be extremely useful.

Chapter 8

The militant fantasy of the Zionists

Mr. Notovich's newspaper, the more serious and solemn the tone of its articles, the more fun sets up its reader. Here, for example, is the conversation between her Basel correspondent and Dr. Herzl. The boundless self-praise of the leader of Zionism and the remarks that the newspaper correspondent helpfully gave him were also funny. Dr. Herzl imagines himself demagogue and temporary dictator of the Jewish people. "A huge crowd of my supporters and admirers cannot understand me or do not want to understand me," said Herzl, but if he still makes the Jews happy, then "he will resign all powers" and retire "into solitude," that is, from the crown of the future Jewish kingdom, Herzl modestly refuses. "You talked

about this yesterday," I noted, "and in both cases I cannot agree with you.

- Why? - Herzl asked and directed his deep, black, magnetizing eyes. - I'll tell you

this. Many compare you to Moses... Dr. Herzl did negative hand movement. - I find this

comparison tasteless and, moreover, already hackneyed. I personally I compare you only with Napoleon...

- Ooo! - Dr. Herzl protested. - Yes, because

your will is similar to the will of Napoleon. But Napoleon didn't stopped halfway and led his French wherever he wanted. you with your mighty you must lead the Jewish people with your will, and wherever you lead them, they are you you know - he will follow you

everywhere. "I doubt," objected Dr. Herzl, "you do not take into account the psychology of the masses." I gave them territory in East Africa and you see how much hostility and resentment I called it against myself. "When will I bring Palestine as a gift," finished Dr. Herzl with bitter irony, - they will probably shoot me. "Or

they'll be

dealt with by lynching," I noted, "that's more modern." But did you know, Mr. Doctor, what conclusion, logical conclusion can be drawn from your last words? The one that you still hope to bring them Palestine as a gift soon.

Dr. Herzl flashed his eyes, smiled his charming smile and remained silent."

"I gave them territory in East Africa"... "I will bring them a gift Palestine"... Well, is it really possible to take such tirades of Jewish "Napoleon"? Suppose the correspondent naively believed that you can't spoil porridge with butter, but is it really that the Novosti editors are not aware of the full comedy of this dialogue?

If anything inspires horror and disgust in Christians, it is not only capitalism Jewish, but also Jewish poverty. The latter, like leprosy, scares more than one Russia, but also England and America. Next to the fat and - forgive the rude word - insolent Jewish millionaire stands an equally dangerous Jewish beggar, unhappy, but hungry, with bared teeth. Both are parasites, both are terrible, one by force, the other - extreme powerlessness. Both are waging destruction against Christian society. work. The living Christian element unconsciously tries to digest both of them or throw it out of yourself.

Jewry is noisy and wandering, it is becoming militant and political. Somewhere it goes from defense to attack.

But this feels like a disease crisis. The Christian world is too vast to can't cope with this inflammation. A little more and Jews like Jessica will understand that they are perishing, that Judaism is a whirlwind for them, that salvation is on the Christian shore. Hebrews the same type of Shylock, vengeful and irreconcilable, will have to either flee to the desert Africa, or die in despair. This, it seems to me, is an artistic prophecy Shakespeare about the final fate of the Jew.

Jewish "dad"

At the last meeting of the international congress of rabbis in Krakow, Tarnowski Rabbi Shir proposed, on behalf of the rabbis in Galicia, the organization of an international union of rabbis so that the head of this union would be elected by the rabbis of all countries "head", who would be the representative of the union and its main leader. This proposal, after some debate, was accepted, but the actual election of the person who should take the rank of “Rabbi of the Jews of the whole world” did not take place. Future rabbi should occupy approximately the same position in Jewry as the Roman occupies pope among Catholics.

Perhaps, if one of the Rothschild bankers is elected to the post of Jewish pope, he will answer the same thing he once said when he was offered to be the king of the Jews: - I prefer, instead of being the king of the Jews, to remain a Jew kings.

From different places there is news about what is happening among the local Jewish ferment, which is expressed in the Zionist movement and in various kinds daring antics on the part of the Jews. This fermentation is especially strong in Lodz. In such moment is most opportunely the fact that the authorities have turned attention to one of the important aspects of the Jewish question, namely: the formulation primary education among Jews. The trustee of the Warsaw educational district, A. N. Schwartz, in view of the improvement in the organization of primary education in the local region, convened March of this year, the congress of heads of educational directorates and inspectors of people's schools This congress developed a number of issues covering the formulation primary educational affairs in the local region in the entire scope of this matter, and in particular the question of revising the 1888 rules on cheders, establishing tests for teachers (melameds) Jewish religious schools (cheders) and minimum educational requirements that must be presented to malameds. Local the edge is covered with a dense network of obvious and hidden headers. In Warsaw alone there are over 800 obvious headers. At a time when state-owned primary Jewish schools are empty, cheders jam-packed with boys ranging from 4-year-olds to 15- and even 17-year-olds. Due to the fact that, according to the rules of 1888, any Jew who has received certificate for this title from a rabbi, and what these rules allow except teaching in cheders the Jewish “law”, Russian and Jewish languages, studying "other" subjects, cheders became secondary Jewish educational institutions, in

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which Hasidic fanatics give the younger Jewish generation a specifically Jewish education in the spirit of extreme intolerance towards “goyim” - Christians. So Thus, the Heders deviated from their original type of religious or prayer schools and turned to a special kind of Jewish educational institutions, the teaching in which is conducted outside the control of the Russian educational authorities, since occurs in jargon that is incomprehensible to them. Usually, when a representative of the educational authorities appears near the cheder, the Jewish telegraph lets the melamed know, and the latter disperses most of his students, leaving a small a group that somehow knows how to read and write in Russian, but if the auditor finds everyone students at a lesson, then due to ignorance of the jargon he cannot check what and how taught. There is nothing to say about maintaining school hygiene in cheders, although Jewry spends a lot of money on cheders: the Warsaw Jewish community and rich Hasidim like the well-known long-haired millionaires Przepyurki and Jamaicans provide financial assistance to the Heders, and some Zionist Jewish ladies, taking on the role of trustees of the cheders, collect for their students and donations.

Sad about the fate of Russian Jews, “Voskhod”, as if in reproach to Russia, constantly paints a rosy picture of the situation of Jews in America. New York brother Voskhod, the Forward newspaper mercilessly and selflessly refutes these fabrications.

“The United States,” declares the Forward, cannot serve as a country for mass immigration of Jews. Even now they look very askance at Jews emigrants arriving here annually numbering 60,000 people. If emigration will increase noticeably, then very soon laws will be created to limit access to the United States for poor Jews. The torment that comes with to test Jews from street urchins will grow into an anti-Semitic movement. It is a great sin to hide these facts from the Russian-Jewish masses.”

Jews in England

"New Time" cites in an extract an article by Hamilton Fife on Jewish emigration to England, published in Nineteenth Century. The question

of Jewish emigration obviously worries the British greatly, although There are fewer Jews in England than in any of the great powers of Europe. Fife disputes admissibility of Jewish emigration.

He points out three types of inconvenience from emigration: firstly, in the sense competition in labor with native workers; secondly, in the sense of cramped conditions; and thirdly - crime. However, he does not pay serious attention to the latter, despite to the fact that the crime rate among Jews is higher than among the natives. He sees the danger in new working hands, taking jobs away from local workers or driving down prices from them, and most importantly, the author does not want to cede the territory of England. Jews are increasingly more exciting places in London. There are neighborhoods in which there is an English element is almost absent, partly because homeowners, “who have lost all concept of decency or patriotism,” found it more profitable to expel the British and settle Jews, and partly because the British themselves did not want to live next to their neighbors, “in their habits not much different from pigs.” Liberal

newspapers in England protest against the emigration of Chinese to the South Africa and advocate for the emigration of Jews to England. But who is more dangerous: the Chinese in Africa or a Jew in England? What to do with Jewry? The author does not answer this. He doesn't wants in England, and that’s it.

There is no anti-Semitism in England, but it can arise. "We were chasing Catholics, when they were Catholics first and British second, and were are right," even if the Jews show that they can be, firstly, English, and secondly, Jews, and they will be accepted with open arms.

But this is probably an impossible task for Jews.

Chapter 9

The program for the conquest of the world by the Jews[1]

Protocol I

(Translation from French)

"Discarding unnecessary phrases, let us try to formulate our system, looking at the facts from our and the goyim's side. It should be noted that people with bad instincts are more numerous than good ones; therefore, greater results can be achieved through violence and intimidation than through reasonable and convincing reasoning: after all, every person strives for power and few I wouldn't become a dictator if I could, but it's rare that people aren't ready to sacrifice benefits everyone for the sake of achieving their own benefits. What restrained and controlled these predatory animals called people? At the beginning of the social system they submitted to brute and blind force, then law, which is also force, but disguised. I conclude that according to the law of nature is right in force.

Political freedom is an idea, not a fact: one must be able to apply it when is a necessary ideological bait to attract popular forces to your party if one of them planned to break the other one in power. This task is easier if and the enemy himself became infected with the idea of freedom (liberalism) and sacrificed for the sake of this idea its power, in which the triumph of our theory will be manifested. After all, according to the law of existence the loose reins of government are immediately picked up and picked up by a new hand, because the blind strength of the people cannot last one day without a leader, therefore, only a new one takes the place of one weakened by its own liberalism authorities.

At this time, the substitute for the power of (liberal) rulers was the power gold, that is, ours.

The idea of freedom is impracticable because no one knows how to use it in moderation. All you have to do is leave the people to self-government for a while, and turns into promiscuity. From this moment civil strife is born, soon turning into social battles in which states burn, their significance turns to ashes. Is the state exhausted in its own convulsions, or internal strife puts it at the mercy of external enemies, in any case it can be considered irretrievably lost: it is in our power. The despotism of our capital hands him a straw that he has to hold on to, or otherwise case, roll into the abyss. The one who will tell me that my reasoning immoral, I will ask: if the state has for the enemy and if in relation to the external enemy is allowed to use all sorts of strategic measures of struggle, such as, for example, not informing the enemy of plans of attack or defense, attacking him at night or not by an equal number of people, then why can such measures be called immoral in relation to the worst enemy, the violator of our prosperity, our competitor for power. Can a sound logical mind hope constantly? guide with reasonable exhortations or persuasion whenever possible, even if meaningless, a contradiction that may seem superficial to the people

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[1] *Excerpts from the Masonic-Zionist protocols "Jewish secrets".*

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understanding, more just, for, guided exclusively by petty passions, beliefs, customs, traditions and sentimental theories, people in the crowd succumb to party splits, which prevent any agreement even on the basis of reasonable exhortation. Every decision of the crowd depends on an accidental or rigged majority, which, in ignorance of political secrets, pronounces an absurd decision, laying the germ for the anarchic period of government. From all that has been said, it turns out that politics has nothing to do with morality. The ruler who leads it is not political, and therefore is not secure on his throne. Whoever wants to rule must skillfully resort to cunning and hypocrisy: the great national qualities, frankness and honesty, are vices in politics, they overthrow the strongest enemy from the thrones better and more accurately. These qualities should be attributes of goyim kingdoms; we should not be guided by them. Our right stands. The word “right” is an abstract, unproven thought, which means, as it were: “Give me what I want, thereby proving to me that I am stronger than you.” Where does law begin, where does it end, what does it consist of? In states in which there is a poor organization of public power, the powerlessness of laws and the ruler, depersonalized by liberalism and its imaginary rights, I see our right to rush with the right of the strong and destroy all existing orders and institutions, lay hands on the laws, rebuild all institutions and become the rulers of those who gave us their power, voluntarily giving it up. Our power is more invincible than others, because it is invisible, and will remain so until it becomes so strong that no cunning or force can undermine it. From the temporary evil that we are forced to commit will come the good of unshakable rule, which will restore the correct course of the mechanism of national existence, disturbed by liberalism, the result will justify the means. Let us pay attention not so much to the good and moral, but to the necessary and useful. We have a plan in front of us; it strategically indicates a line from which we cannot retreat without the risk of seeing the destruction of centuries-old work. In order to develop expedient actions, one must take into account the meanness, instability, inconstancy of the crowd, the inability to understand it and respect the conditions of one’s own life, one’s own well-being; one must understand that the power of the crowd is blind, unreasoning, serving left and right. A blind man cannot without bringing them to the abyss; therefore, members of the crowd - upstarts from the people, even brilliantly smart, but not understanding politics, cannot act as leaders of the crowd without destroying their flock. Only those trained from childhood can know words composed in political letters. The people, left to themselves, that is, to upstarts from their own midst, are self-destructing by party discord, excited by the pursuit of power and honors and the resulting unrest. Is it possible for the masses of the people to calmly, without competition, judge and manage the affairs of the country, which cannot be mixed with personal interests with impunity; competition makes it difficult to defend against external enemies and even surprise them. A plan, divided into several parts, into several heads in the crowd, loses its integrity, and therefore becomes incomprehensible and impracticable due to different understandings of it. Only one person’s plans can be developed clearly, in an order that distributes everything in the mechanism of the state machine, from which it must be concluded that management that is appropriate for the benefit of the country should be concentrated in the hands of one responsible person. Without its own despotism, civilization cannot exist, carried out not by the masses, but by their leaders, no matter who they are. The crowd is a barbarian, manifesting itself as such on every occasion. As soon as the crowd seizes freedom (the idea of freedom), it immediately turns it into anarchy, which is the highest of barbarities. Look at those intoxicated, lively, intoxicated with wine, the right to immeasurable consumption

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which was given with the freedom of the goyim (ours do not freely use, memorable heremy)... Do not allow during our open, and therefore responsible board something like that. The goyim peoples are stupefied by alcoholic drinks, and their young people have become stupefied by classicism and early debauchery, which our agents-tutors, lackeys, clerks, etc., in the rich classes our women, including of whom there are many of their followers in debauchery and luxury. So our password is strength and hypocrisy, only force wins in political affairs, especially if it is hidden in talents needed by government people. Violence must be the principle, cunning and hypocrisy the rule for a government that does not want to lay down its power at the feet of some new power... This evil helps to reach the goal good, therefore we should not hesitate to bribe, deceive, betrayal when they should serve to achieve our goal: in politics one must be able to take other people's goods without hesitation in order to achieve obedience and power; our government, following the peaceful path of conquest, has the right to replace the horrors wars by less noticeable, but more expedient intrigues with which we We support terror, which disposes the goyim to blind obedience or inaction. Fair, but also inexorable severity is the greatest factor of government strength; not only for the sake of profit, but also for the sake of the duty of victory, we need to hold on programs of violence and hypocrisy. The doctrine of calculation is as strong as the means it uses, therefore, not so much by severity itself as by doctrine We will triumph over it and subjugate all governments to our super-government. It is enough for them to know that we are inexorable so that disobedience stops.

During the greatness of Greece, we first shouted the word "freedom", so many repeated since then by unconscious parrots who flocked to this bait, with with which they took away the welfare of the world, the true freedom of the individual, which is in protecting her from crowd pressure. Allegedly, smart, intelligent goyim did not understand abstractness of spoken words, did not notice that there is no freedom in nature, cannot there should be equality, for nature itself has established inequality of minds, characters and abilities, as well as its subjection to the laws of relations; didn't realize that ours politics knocked them out of the rut of life onto the path leading to our rule. Familiar with politics, although a fool, he can rule, but not familiar with with it, even if he were a genius, he would get confused in the paths we have indicated. Therefore it was established dynastic rule of Jewish kings, so that the son learns knowledge from the father political law, so that no one knows the latter. The goyim have lost this the meaning of dynastic rule, which contributed to the success of our business..

In all parts of the world the words “freedom”, “equality”, “brotherhood” were put in our ranks through our blind agents, whole legions who carried the banners with delight. Meanwhile, these words were worms that undermined the welfare of the goyim, destroyed peace, tranquility, solidarity with the law everywhere, destroying all the foundations of their states. You will see later that this contributed to the triumph of our system conquering the world peacefully. This gave us the opportunity to achieve destruction privileges, the very essence of the goyim aristocracy, which was the natural defense peoples and countries against our actions. On these ruins we placed an aristocracy of upstarts, we have established a qualification for it in science and wealth. Our celebration made easier by the fact that in relations with the people we needed, we always acted on the most sensitive sides of the human mind, on calculation and greed, on material needs of people, and each of the listed human weaknesses separately is already capable of killing personal initiative, putting the will of people at the disposal of buyer of their activities. The abstraction of freedom made it possible to convince the crowds that their rulers are nothing more than managers of the owners of the country - the peoples, and that these governments can be replaced like worn gloves. Changeability administrators put them at our disposal and, as it were, for our purpose1 ." 1 The full text of the program for the conquest of the world by the Jews - the Protocols of Zion - is given in the book: O. Platonov. The mystery of the Zion Protocols. M., 1999. They are also given there and comments on this document.

BOOK THREE

SECTION 1. THEORETICAL

TREATISE I THE NEIGHBOR BY THE JEW

Chapter 1

Whom a Jew Should Consider as His Neighbor

Is there a person who could say: "I have no neighbor!" Yes, if the fanatical laws of the Talmud rule the conscience of the sons of Jacob, if these laws are considered valid, then such a person exists. With the exception of Talmudists, what, according to their concepts, is the rest of humanity? Here is the answer in the Talmud: "Descendants of Abraham! The Lord calls you through the mouth of the prophet Ezekiel, "you are my flock," i.e. that is, you are people, while other peoples of the world are not people, they are brutes."[1]

This is how Talmudic Jews think not only about their dialect, but also about themselves; They sing on the Sabbath day: "Ato-ehod veshimho ehod" - "You are one, Lord, and Israel is one, and there is no one like it in the whole world."[2]

1 «Talmud, traite Babbi Mebline», fol. 144, recto edit. Amsterdam. 645. 2 Book. Cider, p. 75

The Holy Scripture says: "Do not offend the stranger (and do not oppress him): you know the soul of the stranger, therefore that they themselves were strangers in the land of Egypt." (Ex. XIII, 9).

"When a stranger settles in your land, do not oppress him. The stranger who settles with you shall be to you the same as your native; love him as you love yourself: for you were strangers in the land of Egypt." (Lev. XIX, 33, 34.)

"Do not oppress the widow or the orphan. If you oppress them, then when they they cry to Me, I will hear their cry, and My anger will burn, and I will kill you with the sword, and Your wives will be widows and your children orphans." (Ex. XII, 22, 23, 24).

Especially in the fifth book of the Bible, widows and orphans, strangers and Levites are always mentioned together, and mercy is encouraged towards them. The son of Israel must not enjoy what God has blessed him with, or rejoice in the presence of the Lord without in order not to make the unfortunate participants in your joy and well-being. The law constantly requires that during all celebrations hospitality and generosity. But besides this, he cares about the poor and needy:

"When you reap the harvest of your land, do not reap to the edge of your field, and you shall not gather what is left of your harvest. And do not strip your vineyard clean, and Do not pick up the fallen berries in the vineyard: leave it to the poor and the stranger." (A lion. XIX, 9, 10). And elsewhere:

"When you reap in your field and forget the sheaf in the field, do not return take him; let it remain for the stranger, the orphan and the widow, so that the Lord your God blessed you in all the works of your hands. When you trim your olive tree, you will not review the branches behind you; let it remain for the stranger, the orphan and the widow. When When you gather the fruit of your vineyard, do not glean what is left behind you; let it stay given to the stranger, the orphan and the widow. Remember that you were a slave in the land of Egypt: therefore I command you to do this." (Deut. XXIV, 19-22.)

Every third year the law requires the so-called tithe for the poor: "After three years, you shall set aside a full tithe of your produce that year and put it at your gates; and let the Levite come, for he has no honor or inheritance with you, and the stranger, and the orphan, and the widow who are within your gates, and let them eat and be satisfied, that the Lord your God may bless you in all the work of your hands" (Deut. XIV: 28, 29). Finally, every 7th year,

the entire harvest should be the common property: "For six years you shall sow your land and gather its produce; and leave it at the seventh of it in peace, so that the poor of your people may eat, and with the leftovers after them they may eat beasts of the field. So shall you do to your vineyard and your olive tree" (Exod. XXIII, 10, 11). At

any time, a hungry person could take for himself as much as he needed for satisfying hunger: "When you enter your neighbor's vineyard, you may eat as full as your soul desires, but do not put it in your vessel. When you come to the harvest pluck the ears of your neighbor with your hands, but do not bring a sickle into the harvest your neighbor." (Deut. XXIII, 24, 25). All these are

legal provisions much more humane than ours. modern: given the existing relations, their fulfillment would be subject to category of poaching and theft and would be punished...

A further ruling in the spirit of purest humanity is the rule about remuneration of a day laborer: "The wages of a hired hand should not remain with you until the morning." (Lev. xix. 13).

Contrary to the Bible, the Talmud teaches: "You Jews are people, but other peoples are not," says the Talmud1 . Therefore, the Talmud allows the Jew all offense, violence and theft in relation to a foreigner. "Take

nothing from your neighbor, as the commandment says; but your neighbor is a Jew, and not other nations of the world" [2]

1 Book. Bova Metzia, sec. 9. 2

Talmud, book. Sanhedrin, sec. 7, sheet 59. In this

direction the Talmud interprets the entire Old Testament from beginning to end, and makes this division everywhere, calling only the Jew man and neighbor, but by no means not a Gentile. No

one else is recognized as a person except a Jew, for only Jews originated from the first man, and all other nations are from the unclean spirit and should, naturally, be called beasts1 . The Talmud teaches that only

the skin and body constitute a person's clothing, and the name A person can only be given to him by his soul. "Akims" cannot claim this name because their soul comes from an unclean spirit, but the souls of the Jews come from the Holy Spirit.

The quality of people is determined by their origin: good people come from from Abel, and the evil ones from Cain. Jews descend in a direct line from Adam, Abel, Abraham and Moses, and other peoples, especially Nuhrim (Christians) - from the devil, with through Cain, Esau and Yeshu-Hanotsri" (Jesus Christ) [2]

"On this basis, Jews in comparison with non-Jews are the same as the children of kings, because it is said: "All Israel are the children of kings." 3 Those who insult

a Jew insult God himself4 and are subject to the death penalty, just like for insulting the majesty of God5 .

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“According to the pride that a dog shows towards others animals, and the rooster belongs to the birds, and Jews have the right to be proud,” says the Talmud6 . *1 Tract.*
"Yalkut Rubeni" l. 10, 2; tract. "Broheis" etc. 2 See "Rub. ichen" par. 4. 3 Tract.
"Ibamot." l. 67.1. 4 Tr. "Ibamot"
128, 1. 5 Tr. "Sanhedrin", l. 58, 2. 6
Ibid.

People who are wicked and forgetful of God will not be resurrected (Ps. IX. 18); under this the name must also mean “kutims” (Christians)[1] . Any evil prohibited by law Israeli against brother, against neighbor and comrade, it is only prohibited regarding the Jews, for non-Jews are not their brothers or neighbors2 . In

the book "Lev." XIX, 13, it is said: “Do not offend your neighbor and do not rob him.” This passage in some editions of the Talmud, published without censorship, is explained as follows: “It says here: your neighbor, but this does not mean anyone; goy - no your neighbor." Goyim can be robbed, robbed and deceived; all this will agree with the dignity of an honest man. And when asked about this interpretation one rabbi, is it consistent with the dignity of an honest person to deceive? - the questioned answered: “Without a doubt, for David says: with the innocent, be innocent, but with the wicked, be unjust . ”3

A Jew can steal from a Christian, for it is said: “You will not offend your neighbor and you will not you will take away from him” (Lev. XIX, 13), - his neighbor, not the goyim, and all other nations for the Jew are not

neighbors4 . “If anyone robs an akim (Christian) by taking something from his property or from his shrine, he pays only the capital, that is, the value of the stolen, for it is said: “He pays his neighbor twice, and precisely to his neighbor, but not to the goy” (stranger)”5 .

“If someone swore a false oath before the akim, then he only pays capital, but is not obliged in addition, pay a fifth part, for it is said: “I will forbid myself before my neighbor”6 .

In the treatise "Avoide-Zura", page 26, it is said that a Jewish woman should never feed a Christian child with her breast, for in this case she will feed the son to the idol.

1 Tr. "Broheis." L. 25, 2. 2 Tr.
"Sanhedrin" 105.1. 3 Tr. "Bova
Metzia", l. 3, 2. 4 Tr. "Bova-Batra",
l. 123, 1. 5 Talmud “Bova Metzia”,
l. 111, 2. 6 “Gilchot Sanhedrin”, fol. 2, 1;
"Gilhot Geneva", 1, 7.

If a goy touched wine (grape wine) with even one finger, he would not It is already suitable for a Jew to keep it, because the wine is defiled. Just as a corpse makes the people in the house unclean, so the cross defiles of

people. A Jew should not and cannot take wine and a cross from a Christian. Rabbi Rashi says that if one drop of wine entered a barrel, and this barrel was mixed with thousand barrels, then it’s not good to drink them all, although one painted cross mixed with a thousand painted paintings, they’re all no good. Chapter 2 About

Jews unenlightened by Talmudic wisdom

However, no matter how regrettable the phenomenon of fanatical hatred fostered Talmudic instructions to Jews regarding Christians, it is at least explicable and understandable, since it was formed historically and developed under the influence a set of diverse political, ethnographic, religious and everyday circumstances and relationships. But what is much stranger and more incomprehensible, why one cannot help but be surprised - is that the senseless teachings of fanatical hatred and contempt are attributed by the Talmud not only to Christians, the original and supposedly sworn enemies of Jewry - but *even those from fellow Jews who are not enlightened by the light of Talmudic wisdom.* These lesser brothers in Judaism, who have no commonality with the elect, in the Talmud are put firmly on the same level as the pagans, are not recognized as neighbors, and they assigned the contemptuous name “Amgaaret” in the Jewish teacher’s book, which literally means: “plebeian”, “laborer”, “simple”. Since the time of

Christ, strict caste distinctions have been established among Jews. religious life. At the end of the Mishnah there is a treatise called Horaioth, where the priests are given priority over the serving Levites, these over the other legal Israelites; last - before the illegitimate

“mamzer.” Illegitimate Israelite given preference over slaves "nebinim"; for a slave - “ger” before a foreigner, and for a foreigner before a freedman. But if the mamzer, says the Mishnah, is the son of a rabbi, and the high priest is from Amgaaret, that is, ordinary villagers, laborers, then such a mamzer has an advantage over high priest. Hillel says that a lowly person is not saved from sin and none of the Amgaareans can be pious; An Amgaarean is considered to be one who does not repeat the morning prayer (krisha) every day, or does not wear tefillim or tzitzis, or does not serve a learned person. The pettiness of the learned Jew reached the point that he saw in his compatriots who did not know the law people who were under a curse. Every Jew, considering himself a member of the royal generation and the chosen one people, looks at the goyim and everyone who does not belong to his tribe with the greatest contempt established by thousand-year-old customs; Jewish purist and now little distinguishes his poor, offended and downtrodden brothers from the goyim.

Chapter 3

The attitude of learned Jews towards the Amgaareans (laborers)

The relationship of aristocrats and enlightened Jews to the numerous class unfortunate "Amgaaretz" are defined in the Talmud by the following instructions:

“Six points,” says the Talmud, “must be observed regarding "Amgaaret": I. No one can serve as a witness for him. 2. He is not fit to be a witness. to others. 3. An Amgaarean (plebeian) is not initiated into any secret. 4. It should not be prescribed guardian of the orphan's property. 5. He cannot be a guardian charitable institutions and 6. You can’t go on the road with him.” Some argue, the Talmud adds, that a loss that happened to a plebeian is not must be made public, i.e. a thing lost by a plebeian belongs to the one who found it ee1 .

Rabbi Eliazar says: It is permissible to slaughter an Amhaarean on the Day of Judgment2. at least the latter coincided with Saturday3 . A Jew can never marry the daughter of an Amgaarean, for they themselves are reptiles, their wives are reptiles; and regarding their daughters it is said: “Cursed is everyone who lies with cattle,” i.e. blood ties with an Amgaarean were considered bestiality4 . An

Amgaarean cannot be appointed as a witness; the Amgaarean is considered a villain5 .

Rabbi Eliazar said: “An Hamhaaretz (unlearned Jew) can have his nostrils torn out. even then, if the day of reconciliation or cleansing coincides with the Sabbath day”; But when the disciples asked him: “Rabbi, tell me better that he can be slaughtered,” he answered

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to them: “This will require a blessing, and therefore there is no need to cut it”6 . Further
It is said: “An unlearned person can be gutted like a fish . ”7 *1 Talmud,*

tract. "Pesachim." l. 98.2 The Day of Judgment

is called the holiday Yom Kippur. 3 "Pesachim". 4 Ibid., l. 49. 5
“Hoshen Mishnot”,

mouth. oh date

steam. 34, p. 7. 6 Trakt. "Pesachim." l. 49, 2. 7 Ibid.

Defenders of the Talmud may claim that all this is an allegory, these expressions have Certainly another meaning is also inaccessible to the ignorant “goyim”. In fact after reading this, anyone may become confused and wonder what happened here a mistake or said as a joke, although it is obvious that such jokes are inappropriate, especially in the mouths of those pretending to be teachers. The baptized Jew Kirasevsky says in his analysis of the Talmud, that all such assumptions disappear when we find these places in the collections of Jewish laws - in the Shulchan Aruch, in Gilchot Peria Verivia", where they are expressed by all rabbinic authorities. All these passages, as well as the previous ones, must be taken literally. It says above what is allowed to kill an unlearned person without any rules that are observed when cutting animals; when the disciples asked the reason for this, Rabbi Eliazar replied that observance rules when cutting animals requires a blessing. By this it is understood that such a method of murder would be too great an honor for a non-scientist who Nor does he deserve to be treated like an animal. So, in the given In sayings it is in no way possible to see allegories. Rabbi Samuel on behalf of Rabbi Jochanan says that an unlearned person can be torn or gutted like a fish; A it is known that the rules known for fish are not followed cutting of animals, called "bedika". In any case, the rabbis consider their brethren ignorant of the Talmud are no better than animals, for they say that Their daughters are vile, and their wives are like insects. Therefore, if people can be so proud and heartless, respecting their fellow believers to such an extent, then from here one can safely and naturally believe that they allow themselves to kill these insects, these animals.

Chapter 4

The senseless intolerance of the Talmud

The Talmud says: “Dead
male and female slaves do not have the same meaning as dead free; when the first die, no blessings are given, no words are spoken consolation to those mourning the dead, but only, as if at the death of an ox or donkey, the mourner is addressed with the words: “May the Lord reward you for your loss.” [1]

1 “Joreh Deah” 5, 377.

Such callousness is all the more convincing since it speaks of Jewish slaves, that is, converts to the Jewish faith, for the Talmudic law positively puts in an indispensable condition is that every slave must accept the Jewish religion. The Talmud, without hesitation, slaves of their fellow believers even after their death, in remembrance of rest, puts on the same level as animals, in other words, positively refuses them in the immortality of the soul. According to the spirit of the Talmudic religion, with a slave during his lifetime he should treat like an animal; he receives exactly the same treatment after of death.

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In relation to Christian women, Rabbi Shila attacks a person who allows himself frequent visits by non-Jewish women. The beaten man brings a complaint to his superiors; on this The rabbi replies: “This scoundrel is in relations with a donkey; is that woman who is not from blood of Abraham - not cattle? So, what should one do with one who, forgetting with her, descends himself to the level of cattle?'

The famous Rabbi Menagem insists in many places in his works on that the title of man belongs only to the Jew.

One of the learned Jewish books claims that all non-Jews are pigs2 . According to the Talmud, after the angels, Jews are the most pleasing to God creatures. On this basis, whoever inflicts any offense on a Jew, for example, a blow to face, he will commit the same crime as if he had hit God Himself . Some the rabbis claim that a Jew is nothing more than a material particle Deities, just as a son receives from his father a piece of his material creatures. And therefore, a goy who beats a Jew, according to the Talmud, is worthy of the death penalty4 ; if there would be no Jews, there would be no grace on earth5 . there would be neither sun nor rain6 . 1

Talm. "Berakhot." l. 88, recto Laurenti ibid. Tom 11, par. 375. "Church and synagogue", pp. 26 to 50. Paris, 1859. 2 Tract.

"Ialkut." l. 3, 3 Laurenti ibid t. II, p. 374. 3 Tract. "Sanhedrin." l. 58,

2. 4 Ibid. 5 Tract. "Job.", l. 63.1. 6 “Behai”
to the

Pentateuch, 34, l. 153, 3.

Because of this, no people could exist on earth without Jews1 . Distinction, the Talmud further teaches, is the natural and most important law of all creatures: plants and animals cannot do without human protection over them; like just as man stands high above the beasts, so do the Jews above all the nations of the world . A person of alien non-Jewish origin is like an animal. I'm sure Rabbi Kroner, everyone who is uncircumcised is considered an alien; therefore expressions “alien” and “pagan” are unambiguous where goy and nukhri have the same meaning3 . Further, the Talmud teaches that the tombs of goyim (Christians) should not desecrate Israel (Jewish coffins), since Jews are people, and other peoples have the properties of animals4 . Elsewhere the Talmud refutes this desecration. Saying it's desecration when meeting a corpse only happens when the deceased was a Jew, leads the following reason: the goy was unclean and desecrated those who approached him; but on By death, his body loses impurity, and therefore does not make anyone unclean. An Israelite, for example, during Jewish life evaporated from his body the fragrance of purity, which even sanctified those who approached it, etc.; with By the death of a Jew, the soul and the Holy Spirit leave the body, and it becomes worn out and only capable of contaminating the air and making others unclean5 .

1 Tract. “Zeroim.” l. 107, 2. 2 Ibid. l.

101, 2. Tract. "Iebamoth", l. 94, part 2, vol. 3. 3 Tract. "Berakhot", l.

47, 2; tract. "Gittin", l. 70, 1; tract. "Avoide-Zura", l. 26, 2, t. 3. 4 Trakt. "Bova Metzia". l. 114, 2.5 loh Nicoli Sepulchris,

liber 3 cap. 3.

Chapter 5 The Talmud Calls Gentiles Dogs

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The Talmud calls non-Jews dogs, saying about Jewish holidays that they established for Jews, and not for strangers, not for dogs1 . Rabbi Moze, at Nachman's, repeats this: “Holidays are for you, not for the goyim, for you, not for dogs.” [2] . Just so Rabbi Rashi also says the same in a copy of the Venetian Talmud; however, in comments by Rashi, published in Amsterdam, the addition “not for dogs” was released. “Gentiles are like dogs and donkeys.” 3 Rabbi Abarbanel says: "The chosen people worthy of eternal bliss, and other nations are insignificant.” [4] ; “The houses of the goyim are the dwellings of cattle”5 . Ben-Syrah answers Nebuchadnezzar when he wanted to give his daughter to him as a wife: “I am the son of man, and not of bestial”6 . "Jews are revered by people idolaters, to whom Christians also join, since they honor “idols” come from an unclean spirit and are called pigs”7 . "Alien bride, no belonging to the daughters of Israel, a beast." Rabbi Abarbanel teaches this8 : “Who not a Jew, or, moreover, an apostate from the Jewish faith, as, according to the tradition of the Talmud, Jesus was, who turned to idolatry and seduced many - such beware of confessing to your neighbor9 . Not respected in relation to animals the law of love for one's neighbor. A pagan who does not convert to Jewry and a Christian who remains faithful to Christ are opponents of God and enemies of the Jews. Therefore, he says Talmud: “The words of the Bible: God has no wrath10 - refer only to Jews; the words: God is angry11 refer to other peoples of the world” 12. *1 Tract. "Megilla". l. 7,*

2. 2 Ibid. l. 5, 4; l. 60, 5 books.
Moses. 3 Tract. "Berakhot." l. 25, 2. 4 “Do
Noz.”, 4, l. 230, 4.

5 "Leb. Fol.”, 46, 1. 6
“Siral”, 8, 2. 7 Tract.
"Ialkut", rub. l. 10, 2.
8 "Math. h. inp. Tawo." 9
Tract. "Avoide-Zura", l. 26, 2 10 Ref.
27, 4. 11 Ex. 1,
2. 12 Tract.
"Avoyde-Zura." l. 4.1.

The name of the historical Mount Sinai, according to the teachings of the Talmud, mysteriously means that God's wrath fell on all the nations of the world, except the Jews, and therefore these nations were not must do no mercy2 . Elsewhere in the Talmud it is said: “It is forbidden show mercy to an insane person"3 ; Similarly, Rabbi Garson4 teaches : “Do not it is fitting for the just to show mercy to the wicked"; and Abarbanel says: “It’s indecent show mercy"5 . Jews, as friends and relatives of God, are allowed, according to the teachings of the Talmud, to deceive the godless, since it is said: “Be pure in in relation to the pure, and perverted in relation to the perverse . "6 Rabbi Eli-azar on this says: “Just as the Arab is distinguished from all creation by his appearance, so Israel is distinguished from all nations by its good deeds . ”7 The Talmud prohibits Jews8 to congratulate the godless; however, taking into account the rule: “Be prudent in fear of God"9 you can congratulate a stranger for the sake of your own peace of mind, in avoiding trouble10. Therefore, according to Behai11, even fornication is permitted, so that a person, that is, a Jew, could seem to be a sinner in the eyes of the godless (that is, a non-Jew); All the more, external expressions of respect for love for the goyim are allowed, if required the interests of a person, that is, a Jew, if for some reason he is afraid of the goyim (otherwise case, all this is sinful), for, according to the teachings of the Talmud12, Jews in general are allowed fraud against the atheists.

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1 Tract. "Shabbes." l. 89.1. 2
Tract. "Iebam." l. 123.1 squeaks. v. 23. 3 Tract.
"Sanhedrin." l. 92.1. 4 K1 Kings
18.14.
5 ""Mark. Pram", l. 77, 4. 6
Tract. "Bova-batra", l. 123.1; tract. "Megillah", l. 17.1. 7 Tract. "Pirke", l.
53. 8 Tract. L. 62.1. 9 Tract.
L. 17.1.

11 Kad hak l. 30.1. 12
Tract. "Honeycomb." l. 41, 2.

And all the peoples of the world, all non-Jews, are atheists; and all their good deeds, the alms that they give, all the benefits that they provide, are considered sin for them1 ; And They do all this just to show off. All the uncircumcised, according to legend, are nothing other than pagans, atheists, criminals2 , and circumcision of the Turks is considered incorrect3 . For this reason, a Jew can do good to the ungodly. Something like this: visiting their sick and being at their funerals just for the sake of your peace of mind, out of calculations, in order to avoid troubles and to gain their favor with the Jews4 .

Thus, thanks to the teachings of the Talmud and the explanations of the rabbis, that every the good that the law of Moses commands, and all the evil that it forbids to do - “neighbor, brother, comrade” - should be understood only in relation to the Jews, for non-Jews are not their neighbors, not brothers and not comrades. *1 Tract. "Bova-batra." l. 10,*
2. 2 Tract. “We don’t give away”, l. 31, 2, pes. l.
92, 1. 3 Tract. "Avoyde-Zura." l. 27.1, tos. 4
Tract. "Gitin." l. 61.1.

Chapter 6

Conclusion from Talmudic teaching

The Jews could not merge with other nations; they stood outside the general ones everywhere interests and aspirations. Many events that had an impact on the destinies of peoples flashed over their heads, but everywhere they remained faithful servants only of their own. personal interest; without adhering to any of the warring sides, they served both. True, ill-treatment and widespread contempt for them could not to arouse in them affection towards the tribes and peoples around them; but progress and civilization, which has changed relations in many ways since the last century, and time should, it seems, erase the sad impressions of the past; nevertheless, however, the inexorable Talmud, with its authority, maintains the former in the Jews ill will. So, for example, the Talmud forbids a Jew to leave his animal in the goy's stable; a Jewish woman cannot remain alone among the goyim, because it is impossible to rely on them, and they are capable of murder1 . Jews shouldn't perform the duties of midwives for the wives of the goyim, because the child taken a Jewish midwife, will grow up in paganism; but goyim women can perform the duties of midwives for Jewish women: it is only necessary that Jewish wives observed such grandmothers. A Jewish woman should not breastfeed breastfeed the child of a goyim, but a goyim woman can do this in relation to a Jewish child, with the only condition that the feeding takes place in front of the Jews2 . It is forbidden invite a goy doctor to assist a person; especially not to be trusted

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medicines compiled by goyim[3] . A Jew can drink wine prepared by a goyim if a Jewish overseer supervised the operation . If a Jew hires a goy to carry his wine and does not stay away all the time, then the wine will not become unclean only if the hirer, when leaving, does not announce how long he will be absent for, because the goy, constantly expecting the return of the Jew, will not dare to defile the wine . Otherwise, the wine will become unclean[5] .

1 Tract. "Avoide-Zura", l. 26, 1 2
Tract. "Avoyde-Zura." l. 2.1. 3 Ibid.,
l. 27.1 4 Ibid., l.
61.1. 5 Ibid., l. 69.1.

During the era of Roman dominion over the world and general indifference to the fate of slaves, whom both religious and political laws left to the mercy of their masters, Jews were freely engaged in the slave trade. The book of Exodus (XXI, 2) says: “If you buy a Jewish slave, let him serve for six years, and in the seventh year set him free.” According to commentators on the Mishnah, this law applies exclusively to Jews and does not apply to non-believers. Although in the books of Exodus and Deuteronomy there are lenient rules in relation to the slave, his daughter and wife, Moses says this: “If someone hits his slave with a stick, he will not be punished for this, if the slave lives another day after that.” because he is his property." *1 Ref. XXI, 212.* Applying this law to Gentiles with all severity, the Jews did not consider it a crime to mistreat slaves, and traded in them as one of the branches of trade. Jewish merchants went to Syria, Egypt, Numidia to purchase slaves, sometimes traveling through Gaul and Germany, and Rome was filled with crowds of these poor slaves every day. Under the whips of Jewish merchants, they were subjected to such merciless training that horses were not subjected to, and this was done to lure Roman libertines, who passionately loved slaves, to their goods. Sometimes Jews, by cunning or force, captivated women, children and girls and took them around the Roman markets, as if recommending them to the voluptuousness of the patricians. These merchants gathered near the temple of Mercury with the purpose that buyers could examine the living goods and determine whether there were any physical defects in it. Persia makes an allusion to this custom. Jewish merchants sold slaves without being responsible for their health: a label tied to the hair of the “goods” indicated the main condition of the bargain. If you believe modern evidence, the Jews treated their slaves, especially Christians, in the most cruel way, and even tried to seduce them into their faith with threats and beatings. When the teaching of Christ marked its strength by victory over paganism, its first enemies, the Pharisees, irritated by its success, spread various absurdities with the intention of arousing hostile feelings towards the Crucified on Calvary; Moreover, they combined these fictions with genuine words with which Christ denounced them. Christians, in the eyes of the Pharisees, were only apostates and worshipers of the “deceiver.” They declared that justice and high piety required the oppression of Christians to the end, and this new teaching was applied with special diligence in practice. The Apostle Paul, before his miraculous conversion, represents one of the fiery weapons of such teaching. The synagogue was not slow in introducing the custom of cursing Christians during worship, and the worshiper earnestly asked God for the extermination of all infidels. Later, many such rulings appeared in the Gemara, which teach that justice, charity, mercy and other virtues are not only should never be applied to a Christian, but in the latter case change their meaning and become criminal.

Chapter 7

The Talmud is the divine book of all Jews

The idea that the Talmud has not retained its former power to this day and does not enjoy a greater influence on the hearts of the Jews and an exceptional respected by the majority of them, will be completely unfounded. All these fanatics commandments coming from the ignorant darkness of medieval eras remain in the same strength for the Jews of the 20th century. True, some say that educated Jews they revere the Talmud as a historical work, and not as their own “alkoran”; what influence The Talmud decreases as education spreads among Jews, etc. But these opinions are completely unfair. Jews are divided, as is known, into two religious persuasions: Talmudists - with their ramifications - and Karaites. Some admit Talmud and then the Holy Scriptures of the Old Testament, - taking the first as a book of guidance containing all their law. Others admit alone Old Testament writings, completely ignoring and rejecting the Talmud as later, unimportant and perverted fabrications. Thus, a Jew who recognizes Talmud, called a Talmudist; who does not recognize the Talmud and professes only The Mosaic Law is Karaite. Now the question arises: if a Jew does not identify himself Karaite and at the same time does not adhere to the Talmud, then what in this case does he believe and what is he himself? Why does he teach his children according to the Talmud, if not in its entirety, then at least in brief extracts with constant reverence? Why not solemnly will he renounce the Talmud or will he not set out his new confession in accordance with it? Many Jewish high school students manage to study both the Talmud and they flaunt this among their fellow believers. Therefore, thanks to this devotion to the Talmud in any degree whatsoever, the above assumption regarding the opinion of the Talmud by the educated or civilized Jews will be unfoundedly and equivalently refuted by the opposite assumptions; and the Jews themselves of this “training” directly say that if they do good to Christians, then only out of hypocrisy and consciousness of one’s powerlessness in the state, and with this good they buy the favor of the strongest majority. Others explain that they do good according to the inclination of the heart to the extreme, indifferent to everyone kindness, although they realize that this is contrary to their law; but how, on the other hand, the law allows them to be hypocrites towards the goyim, then they can allow themselves do this kindness. However, these others add, if we ourselves dominated in the state, then they would make it an indispensable condition for the provision of good, so that those who used it converted to Judaism, otherwise they would have persecuted those the very ones who are now being helped. Finally, forcing everyone to convert to Judaism craftily wise Jewish authoritative Talmudic teachers raise concern for the universal salvation of humanity to a high ideal. Only the Jew has access to salvation - and this view of things completely agrees with the teaching of the Talmud.' *1 “Yad Chazaka”, § 4, ch. 8, no. 10.*

With the above reasoning, we are not calling for persecution of Jews, but We only want to point out the complete immaturity and unwillingness of the Jews to use general rules of citizenship, especially in a Christian state.

These rights can become the property of the Jews only when they persistently succeed in education, enlightenment and humanity, that they themselves recognize the need popularly abandon Talmudic teachings and return to pure teaching Moses.

But the very purity of the teaching of the Law of Moses was influenced by the heartless self-conceit, selfish beliefs, deceit and depravity of the nature of the Talmudic Jews did not remain undamaged.

Humanity is possible only as a product of religion, therefore true humanity we can search only on the basis of true religion. But the word “humanity” is of Latin origin and thus originally belonged to a people to whom Revelation was alien. The Latin word humanitas means something completely different from what we are accustomed to understand by the expression "humanity". The Latin concept humanitas means the property or ability to lead always behaves like a gentleman: a subtly polite person who avoids rude actions and quarrels with anyone, treating, on the contrary, everyone with courtesy and helpful, amiable interlocutor, able to talk pleasantly and witty to chat - that's who has humanity in the Latin sense of the word; does it feed a deeper feeling for people, whether he loves each person exactly as a person, whether he respects his personal dignity and treats him accordingly look - which, according to our concept, constitutes the very essence of humanity - before all this no matter the Latin humanitas. But that other, true humanity does not depend on oneself man, and it is not he who creates her: she is the daughter of heaven,

given to him from above. What relation does the Law of Moses have to this true humanity? On On the very first page we are struck by the words: and God created man in the image He created him for himself, in the image of God. This saying would be enough to prove the divine origin of the Pentateuch of Moses. Exploring the circle of actions of an ordinary person, we everywhere and always find the opposite: rather, a person creates God in his own image and likeness. Warlike and rude Assur, voluptuous and bloodthirsty Istar are types of Assyrian properties; in Zeus we have an ideal Hellenic husband; in Apollo and Ares - a prototype of the Hellenic youth in the sense mental and physical strength; in ancient Latin Jupiter we can easily recognize autocratic Roman pater familias; in Mars - a Roman soldier winning light; Wodan and Donar are purely Germanic heroes; Frika is a German mistress. This the phenomenon is so common and so based on human nature that one of the deepest ancient Greek thinkers could correctly say: if bulls and lions have a religion, they imagine God in the form of a bull or a lion. Only ancient Israel goes the opposite way, that is, it comes from God, defining the essence man, and thus lays an unshakable foundation of humanity: how could a man it is not enough to value or even despise your neighbor, once you have honored him with your like God?

Let us turn our attention to another place in the first book of the Pentateuch, which is read by the majority without any attention, namely chapter 10, so called the genealogy of peoples. Here all humanity is produced from three Noah's sons - Shem, Ham and Japheth. The superficial observer sees here only a dry and boring list of seventy tribes, which does not contain anything instructive. Meanwhile, in all non-Israeli literature there is nothing that can be could be put on a par with this dry and boring list of 70 tribes, if only we we will be able to make out its hieroglyphs. We come across lists of tribes and not only in Bibles, but what are they? These are boastful lists of robbed and ruined, enslaved and crushed nationalities, compiled by the victors for the glory of to oneself, to the reproach of those renamed, proof of hatred and contempt, the product of inhumanity in the most disgusting sense of the word. And in what spirit is our Israeli table infiltrated? There is no selfish calculation here, there are no base motives - this is a look of love, embracing the whole world, seeing in

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to all humanity, the great family of the children of God, who, as sons of one Heavenly Father, brothers among themselves. Therefore, the spirit of true and highest humanity, this daughter of heaven, raised on religious grounds, finds practical application here and is a necessary consequence of the doctrine that God created man according to to His image. Anyone to whom this deep meaning of the list of peoples has been revealed will put under the dry enumeration of seventy tribes are the same words as are inscribed on both stone tablets of Moses: “Love God and your neighbor as yourself.”

Only the best and most enlightened rabbis stood on the side of truth, believing that the most important of the commandments, containing the source of all others, was one that obliged us to love the one, true God. One of the scribes, who studied the Torah (law), as is known, decided to test the depth of Christ’s teaching and His wisdom. He asked a question that at first glance exposed his false and apparent non-spiritual view: “Teacher! What is the greatest commandment in the law?” Jesus answered that the greatest commandment is: “Hear, O Israel, our Lord is one Lord there is, and a second one similar to this: love your neighbor as yourself.” And really Indeed, the scribe was so sensible that he noticed this; and so conscience that recognized the answer of Jesus Christ as wise and high. “Well, Teacher,” he exclaimed, “You have spoken the truth.” Love for God

with its inevitable consequence of love for man, our brother, as a result of love for our common Father, are the most important commandments: **“On these In two commandments all the law and the prophets are established.”** The scribe should have seen that Christ, answering the question, did not express readiness for an empty dispute in the spirit the quarrelsome logomachy in which the scribes and Pharisees became rigid. The commandments that He pointed out how the greatest were not special, but general - not selected from many, but containing all the others.

Chapter 8

Behavior of the Jews in Egypt

Even in Egypt, before the exodus, the Jews confused the local government with their strength. government. The king of Egypt, realizing the strength of the Jews, turns to his people with with the following words: “It is necessary to take measures against the Jews, because in case of war they will come to our enemies"[1]

The courtier of the Persian king Artaxerxes, in his report about the Jews, says: “And they do not listen to the laws of their country more than all languages and the king’s law.”[2] . Cicero says about the Jews: “Every people has its own religious rites, like us; but religion Jews are so repugnant to the greatness of the empire, the glory of our time and the laws of the republic that it inspires disgust in us . ”3 But the Jewish picture is even more gloomy. life in the proclamations of Sts. prophets, in the soul-shattering reproaches of the Savior himself and St. apostles, in the words of Ambrose, Augustine, John Chrysostom, Cyril of Alexandria, in the decrees of the Council of Nicaea, in the bitter reproaches of Basil Macedonian, in the view of the Jews of Horace, Tacitus, Herodotus, in the Code of Justinian, in the opinions of Theodosius, Henry III, Edward I, Honorius, Louis IX, in the decree of Napoleon I dated March 17, 1800, etc. In short: in testimonies of Jewish life each and every historical figure, no matter what nation and rank she belongs to belonged, no matter what era she lived in, a picture is drawn that is completely similar to above and quite familiar to everyone among whom Jews live. IN Germany looked at the Jewish question as a question of operational chemistry. *1 Exodus, pl. 10 tbsp. 2 Esther.*

3 "Cicere for Flaccus" § 28.

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Previously, anti-Semitism was used there, now a new way of combating Jewishness - asemitism. Asemitism consists in, without depriving the Jews of their complete civil rights, stay away from them, do not let them into the Christian environment societies and fight in every possible way against their penetration into the everyday life of the people. Anti-Semites say: deprive Jews of their rights. Asemitism says: let the Jews have all rights, but we do not want to communicate with them; we are on our own, they are on their own.

From the point of view of Zionist teaching, this new trend among Christians is very Nice. Zionists strive for the nationalization and isolation of the Jewish masses and fight against the assimilation of Jewry; Asemites from the opposite side go to the same goal. That is why the anger with which the Jews were met is completely incomprehensible. Asemites in Germany. And the anger is fierce. A weekly Jewish newspaper is published in Berlin. organ "General-Anzeiger fur die gesammten Interessen des Judenthums", and in this newspaper a sharp article against asemitism was published. “This is a new teaching,” it says, “still more dangerous than anti-Semitism.” Why is it more dangerous? Because "actual shutdown Jews from a Christian society is tantamount to the latter’s rejection of advanced ideas”; because “this teaching is an atavism, a hereditary absurdity left over from the average centuries”, etc., etc.

Asemitic teaching has already won many adherents. This is clear from the fact that Jewish newspaper reproaches even the most liberal political parties. Previously, these parties elected deputies without paying attention to whether they were Jews or not. Now in the German Reichstag there is not a single free thinker Jewish deputy, and in the Prussian Landtag there are only three of them. Even among the Social Democrats asemitism is making progress. There are only five Jewish socialists sitting in the Reichstag, but they are considered renegades and their popularity is falling from year to year.

It would be interesting to compare the growth of asemitism with the growth of Zionism. To me it seems that despite the apparent opposition of these two parties, they are moving hand in hand with each other and helping each other. Zionists want to separate Jews from other peoples, and Asemites want to separate Christians from Jews. Therefore, Jews should sincerely rejoice at the existence and prosperity of asemitism.

Chapter 9

Modern Jewish Moral Dogmatics

As long as a Jew remains a Talmudic Jew, he cannot be a friend a Christian, cannot feel either love or respect for him for one reason alone the above-mentioned religious reasons, repelling him from the follower Christian teaching; in addition, the Jew, following literally the law of Moses, which prescribes loving one’s neighbor and hating the enemy, considers it a legitimate matter hate everyone who does not profess Judaism. Consider the latter as enemies like us seen above, the Talmud instructs, which teaches: “Kolisruel aheem,” i.e., “all the Israelites are brothers." *1 Book. "Sider" dept. "Perek", page 214.* Based on these Talmudic exhortations, the Jew, quite naturally, only loves the Jew, his only he calls “oh” - brother and friend - but he calls all non-believers “goyim” and in practice he proves his alienation towards everyone. Looking at the sick person and even dying of his familiar Christian neighbor, the Jew will not regret at all silently, but calmly say: “Loser-pegern,” that is, “let him die.”

Jews despise and reduce to the level of unclean animals all those who do not keeps the Law of Moses, does not profess Judaism, does not have the covenant of circumcision in himself, and, finally, who does not descend from Abraham. All such people are called “acer” orushe" - the wicked tribe of Esau, degenerates

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Idumea. If

the Jews hear the intelligent speech of a Christian concerning Christian religion, then they usually say: “Di klipe izbaim,” i.e., “an evil spirit is in him,” therefore he speaks so smartly. The Jews are convinced that the goyim are not smart enough to do this It’s smart to reason like them. It happened more than once that the Jews dismantled some a book they liked. Due to the fact that the author was a Christian, it was highly valued low. If it had been compiled by a “yiddishe kop,” that is, a Jewish head, then the book would, of course, be good, but as its author is a goy whose head is “forshtopt,” that is, closed, then it is worth nothing . To a Jew a Christian seems so insignificant that he He thanks God every day for the fact that he was created not as a “goyim”, but as a Jew. How Jewish They place themselves highly in relation to their intelligence, as can be seen from the book “Sider Gagodo”, which they read on Easter evening. “We,” they say, “must pass on from generation to generation what the Lord did for us after we were brought out of Egypt, despite the fact that we are all “hahomim,” that is, wise and wise, and “non-warlords.” - knowledgeable in everything, and especially in the law of God, with which Jehovah adorned us like a crown, and so on. Signs alienation are based on the strength of their religious dogma, the belief that exists in in the world there is only one human person - a Jew, yet others must be considered as if non-existent. “Come out from among the nations and form your own individual, and know that from now on you *one with God;* Destroy the rest, or turn them into slaves, or exploit them. Believe in victory over the whole world; believe that everything will submit to you. Strictly disdain everyone, and with no one in everyday life don't tell yours. And even when you lose your land, its political significance individuals, when you are scattered over the face of all the earth among all nations - all equals: believe everything that is promised to you once and for all; believe that everything will come true, but for now live, abhor, *unite,* exploit - and wait, wait!” This is the whole essence of the

idea of Jewish moral dogma, and then there are internal and mysterious laws according to legend. The

newspaper “Novoe Vremya” once published correspondence from Starodub Chernigov province. The correspondence reported that the landowners almost all of their the forests were sold to Jews, who, in order to force them to buy material for construction houses are burned down in villages and cities, bribing boys and others to do this landless and homeless poor people who have nothing now. Sometimes, in order to achieve their plans, Jews use vodka: they will give some poor soul a drink and they will persuade you to set it on fire. Duty-free trade in vodka was terribly developed here: a rare innkeeper had a patent, and yet an indispensable resident of every village a Jew appears, and sometimes more than one; the occupation of these individuals is the sale of vodka and reception to pledge various things; the purpose of the settlement among the peasants is to fleece and swindle to the world. The villagers do not report all this, fearing justice and eventual ruin. It’s hard to believe if we say that some of the former rich landowners of Starodub now need a piece of bread and take it baked, at the expense of the future, from Jews. The given example, one of the weak ones, does not serve as an embodiment of the idea of the teaching about exploitation? What people, other than the Jews, are capable of such unwavering following in the footsteps of his teaching. Do not the Jews have the right to say: “We are the first among people,” seeing themselves ruling everywhere, cutting hair with impunity, while Strigomae suffer and do nothing to save themselves. How not to be surprised the genius of Peter I, who foresaw disasters from the Jews and treated them with disgust and righteous indignation.

Chapter 10

Crimes of Jews against Christians

(Extract from the register book of the Vilna Archaeological Commission, volume XXIX)

“1680, March 30. Voznoy’s statement about the confiscation of church belongings from Pinsk Jews items stolen from the Pinsk Prechistenskaya Church...

1680, April 30. Statement by Pinsk archpriest Pyotr Kurtsilovich about theft church things by the bell ringer of the Prechistensky Church and about the confiscation of some of them from Pinsk Jews, at whose instigation the bell ringer stole...

1680, May 8. Complaint from the priest of the Grodzinsky church, Yakov Yasinsky, about beating of him and his students by the Semitic Jew Leizer Yuzefovich... 1680, June 5. Trial for sacrilege and

theft church things committed in the Musnitsa Church by Jews... 1680, June 28.

Tribunal decree awarding elders of the Jewish Brest synagogue, as well as the Jew Misan with his wife and son, to death and payment 200 kopecks of Lithuanian groschen for the kidnapping and killing of a convert to Christianity the faith of the Jewish Mariana, daughter of Misan...

1680, August 17. Complaint of Damian of Pikar against the Brest Jews who inflicted a serious wound on his servant with a firearm... 1680, September 10.

Complaint of priest Afanasy Kankovsky against a Jew Shmoyla Vigdorovich and his sons, who inflicted on his son, daughter-in-law and their children severe beatings and some property was stolen... 1680,

December 4. Complaint from students of the Jesuit Brest Collegium about grievances and beatings inflicted on them by the Brest Jews... 1681,

November 1. Tribunal decree condemning the Jews to Iekitsa the slaughterer, Leib Izrailevich and Shmoil Zlotnyk to be burned and paid twelve thousand eight hundred and four zlotys and twenty Polish groschen for the theft of church items, utensils and jewelry from the Tsimkovsky church and for their blasphemy...

1684, January 10. Statement from the carriers on the recognition of Grishka Pavlovich, minister Franciscan Monastery of Pinsk for stealing a silver wreath from an icon of God Mother and selling it to the Jew Nahman Novakhovich, who persuaded him to new thefts of church things... 1684, February

14. Statement from the carrier about the capture of the Jew Solomon Aronovich, who robbed a church in the village of Odryzhin...

1684, July 2. Complaint from the priest of the Stavetsky Church Peter Kurtsilovits about Jew Shestakovich for the latter's withholding of the tithes going to the church from the mill he rented, for destroying grain and meadows and inflicting severe beatings the priest's servants and threats to kill him to death... 1685,

February 5. Report from carriers about the investigation of the case regarding the participation of the Vilkomirsky Jew Lazar the Reznik in the theft of things and documents in Sheshol - the estate of Vilna bishop...

1686, May 8. Complaint of Rodzevich against the Vilna Jews Amor Aronovich and Aron Ersherovich and other Jews about taking money through robbery and beatings...

1696, May 30. Tribunal decree for the detention and seduction of Christian servants at home to pay a fine and eternal exile... 1698, April 10.

Decision on the complaint of Markian Zyabkin against the Jews: Yudka, Iovzya and Leiba Mevshovichov for inflicting serious beatings on him and robbing him of things...

1698, September 13. Complaint of Aristotle Tour Zubitsky about the insults and robberies caused by Mosha Polyak and others... 1700, June 19. Tribunal

decree condemning several Jews to burning for the theft of church vessels they committed in the Komai Church and precious jewelry from icons and money...

1700, July 19. Tribunal decree awarding the Jews Zelman, Chaim, Judas and Ilya Abramovich to be burned and pay rental costs for conversion chapels in the Kozhangorodok estate to the Jewish chapel... 1700,

August 9. Remission decree of the main Lithuanian tribunal on the complaint Polotsk Jesuits against Polotsk Jews and their killing of a Christian woman... 1701, March 7. Tribunal

decree awarding the elders of the Brest synagogues and all affected Jews of the Grand Duchy of Lithuania to the secondary information and the death penalty, as well as the payment of arrears to Andrey Rimsha collection for the maintenance of troops and rewards for inflicting serious injuries on him and his man beatings...

1712, September 18. Tribunal decree awarding all Brest Jews involved in the case, to be quartered and paid to the Polesie archpriest Nestor Volkovich two thousand nine hundred thirty-five gold Polish for murder priest of the Brest St. Michael's Cathedral Church Vlasiy Filipovich, inflicting severe beatings on the archpriest himself... 1719, May 6. Tribunal

decree awarding the Brest Jews Fulfa Evnovich and his son Israel to in-surname, death penalty and payment of 6200 gold Polish for robbing the coffin of the deceased Potseyeva, buried in the Brest monastery Bernardines... etc.

Volume XXIX presents the work of the Vilna Commission for the analysis of ancient acts, according to the old but ever-living question about the Jews in North-Western Rus'. In the present The new volume includes 245 acts of the most varied content. Getting started examination of documents, appears with the irresistible force and clarity of that Gordian knot of the Jewish question. This conclusion is that the first Polish kings and grand dukes of Lithuania when installing new settlers from southwestern Europe - the Jews - were allowed a fatal, historical an irreparable mistake!..

When they first appeared before them, bowed, exhausted by the historical fate, oppressed and poverty-stricken Jewish settlers, they accepted them very favorably as their fellow brothers, made them the subject of their special care and, as their personal fruit and gift, settled in their state, widely surrounding them with their privileges and protecting the inviolability of their inner household, religious and social order. Under such conditions in ancient The first Jews appeared in Lithuania.

Under such conditions of patronage from the authorities, the Jews immediately recognized himself before the local native population of Lithuania and Poland as privileged class and looked contemptuously at the indigenous population. Hence all the antagonism, everything unnatural, so sad in state life, cold, alien friendliness between strangers and natives. This sad hostile trait runs through the entire centuries-old Jewish history. This feature becomes visible and shines through in all acts of volumes 28 and 29 of the Vilna Archaeological Commission. The Jews, fully aware of the exceptional position they had acquired in Lithuania and looking at ourselves as a privileged class of Talmudic scholars, future world rulers are just waiting for the appearance of the messiah. They looked and looked at Christians as a labor force and their future slaves.

The natural, native, dominant population of Lithuania looked at the new and proud settlers - Jews, as exploiters of the benefits and gifts of his land, were treated distrustful, unfriendly and in many cases downright hostile towards them, giving at times they feel the strength and heaviness of their master's hand.

Royal privileges and lists are given in volume 29 of the acts in detail No. 32. The Jews received the most important and significant privileges from the first Polish kings and grand dukes of Lithuania. These letters of grant became the basis for grants coming on behalf of all subsequent supreme rulers of Lithuania. IN In the above-mentioned royal documents, there is a special royal concern for the arrangement of the position of this artificially planted fruit - the Jewish settlers: either new privileges are given to them, or old ones are confirmed; That they are given new reliefs; then their internal troubles are settled, and mainly, they are provided with protection and protection from imaginary oppression from Christian side. Their own natural people are embarrassed and narrowed These rights were due to intrigues and false denunciations of the Jews, slander before the authorities. When the crime of the Jews occurred, in the cases filed and clear evidence of the killing of Christian infants was issued by royal decrees to stop cases were initiated without investigation and trial, and it was strictly forbidden to initiate cases of this kind. Then the Jewish fanatics were happy to try to continue their blasphemous sorcery. This is, for example, a requirement in the privileges of royal was regarding the presentation of witnesses to prove this crime three Jews and four Christians, and in case of their failure to present the award accuser to death penalty. From

the above group of royal documents, in the first one the king Vladislav IV in 1647 prohibited the povet diets from establishing new taxes on Jews, in the second, Jan Casimir in 1650 orders not to force those Jews who converted to Christianity during the Cossacks to remain in Christianity wars. The third royal decree of 1664 allowed Jews to pay their debts bills instead of cash, etc.

TREATISE II ON ALIENS

Chapter 1

Legislation of the ancient peoples and Moses regarding aliens

A thousand years before Christ, all ancient peoples had such state law on aliens that all aliens, wanting to get civil equality with the indigenous population, were obliged to accept religion natives, which is confirmed by the legislation of Moses: “And if a

stranger lives among you, or whoever was among you during the generations yours, and offers a sacrifice for a pleasing aroma to the Lord, then he must do as you do. For you, the congregation of the Lord, and for the stranger who sojourns among you, there is a statute one, a statute forever throughout your generations; as you are, so shall the stranger be before the Lord. Law Let there be one and the same rights for you and for the stranger who lives with you” (Num. XV, 14-16).

“The stranger who settles among you shall be to you the same as your native; love him as himself” (Lev. XIX, 34).

“If your brother becomes poor and declines among you, then support him, whether he is a stranger he or a settler” (Lev. XXV, 35).

Involuntary alien killers could enjoy the right of asylum on a par with the sons of Israel (Num. XXV, 15).

“Judge justly both brother and brother, and his stranger” (Deut. 1:16). But by equating

aliens with natives regarding rights, the law Moses equalizes them regarding duties, civil and religious. In other words, the aliens had to accept and practice religion indigenous inhabitants. Violation of laws is established according to the rights of Moses without exceptions: equal responsibility for natives and aliens.

The legislation of Moses continues: "But you shall keep My statutes and My laws, and do not do all abominations, neither the native nor the stranger who dwells among us" (Lev. XVIII, 25).

"Whether a stranger or a native blasphemes the name of the Lord, he will be put to death. You shall have one judgment, both for the stranger and for the native" (Lev. XXIV, 16-22).

"All holidays - Passover, Tabernacles, etc., aliens must celebrate along with natives" (Deut. XVI, 11-17). "In sacrifices and purifications, strangers must observe the same decrees like the sons of Israel" (Lev. XVII; Num. XV, 14-16).

"Newcomers, like the natives, must listen to and learn the Law God" (Deut. XXXXI, 12; Joshua VII, 33-35).

Chapter 2

The Jews everywhere stubbornly avoided the application of the Mosaic Law

In all ancient states there was a law of aliens, similar to the law Moses: in Egypt, Alexandria, Antioch, Caesarea, etc., the Jews everywhere observed strictly separatism and despised native religions, the natives were looked upon with contempt as atheists. The Jews everywhere refused to honor the locals religions and therefore incurred malice, contempt, hatred and persecution from native peoples. From

Alexandria, the main hotbed of Judeophobia, hatred was transferred to other centers of Hellenism and finally passed to the Romans, accustomed to demanding from everyone blind obedience and resigned submission; they met a people among the Jews stubborn and cunning. The oppression of the Roman government made itself felt strongly to the Jews. The struggle turned out to be too unequal and led the Jews to death and suffering. The

Jews became the laughing stock of one and all, they were openly insulted everywhere, and literature and on stage were ridiculed. The poets chose the Jews as targets for their caustic satire and their wit and ridiculed everything that was dear and sacred to them (Juvenal, Martial). However, the Jews remained what they had been for thousands of years, and nothing changed them - no torture, no execution, no ridicule.

Apion, a pagan writer and philosopher, distinguished himself most of all; he did Judeophobia is almost his craft, and he owes mainly to it the fame that he acquired in history. Apion argued that the Jews placed in their temple donkey's head, they honored it and honored it with the most solemn worship services. At the same time, he assured that that head disappeared during the looting of the temple. Antiochus Epiphanes, because they found that it was made of gold and was worth a lot of money. It is interesting that such a historical message arises. For the first time it expressed by Poseidonius, and after him repeated by Apollonius, Molon, Justin, Apion, Plutarch, Diodorus Siculus, Tacitus (Hist. V, 3, 4) and a certain Democritus (from Svida). Muller (1 p. 258-259) gives an excellent explanation of this the donkey cult attributed to the Jews, indicating the connection of this legend with identification by Manetho and subsequently Poseidonius (Jews and Hyksos). Connection with the Hyksos Jews, the god Typhon and the donkey found a vivid illustration in the reported Plutarch (de Iside et Osir. 31, cf. Tacit. Hist. V, 4). Apion was

the first to transfer Judeophobia from the realm of theory to practical soil, openly preaching hatred of Jews through his systematic agitation, creating

Alexandria, the “Jewish question,” which, thanks to his efforts, soon found its decision in the merciless bloody massacre of Jewish victims, excited them people's revenge. In terms of his personal qualities and activities, Apion is completely sense of the word can be considered the prototype of heroes who after him during for a long series of centuries they labored, exposed to dangers for the benefit of mankind. Apion, as a talented writer, put everything that he put forward against the Jews into such a piquant and mocking form that it could not fail to produce an effect. But Apion went even further. It was not enough for him to humiliate his Jewish nation, he wanted especially to take out his anger on the Alexandrian Jews, who stood out in numbers, wealth and seized a selfish and prominent position in the first and most famous city of Egypt, and for this purpose he tried to use intensified his art. Aren't the

Jews in our times the same as in Alexandria, in all of us? In Jewish cities on Saturdays no one has access on the sidewalks: everything is noisy and shiny from the dandy attire of the Jews. The thousandth continuous mass is moving, it is important swaying, dressed in the first Parisian fashion: velvet, silk, gold and diamonds, all from honest labor; a poor, powerless and oppressed nation that cries, groans and sobs in anticipation of the Messiah, who would lead her out of slavery in Palestine. Now, if the Messiah had appeared and called the Jews with him to Palestine, then, probably, the Jewish aristocracy and dandies would have wept more than on the terrible night “enkipur”, it would be a pity for them to leave Russian slavery.

In all these phenomena, in the oppression and oppression of our indigenous population by aliens - in its economic dependence and exploitation; in flight from him conscription to Asia and America - it’s hard not to see us advancing God's punishments predicted in ancient times for violating His commands: “The stranger who is among you will rise above you higher and higher, and you you will sink lower and lower. He will be the head, and you will be the tail" (Deut. XXVIII, 43-52).

Chapter 3

The revolt of the Talmudists against Christians

Talmudic Jews campaigned with all their might for a war between Japan and Russia, about this say both Russian and foreign observers. The Paris Presse, for example, categorically expressed that “Japan is not alone in waging war on Russia: it has the all-powerful ally is Jewry,” and that it is precisely the Kishinev agitation that follows explain the "blindness of the United States taking Japan's side." In two weeks before the Russo-Japanese War, P. Tverskoy reported from the USA: “Ever since of the Kishinev pogrom, a well-known, very significant part of the American press, controlled by our Jewry, systematically and with great persistence stirred up our public opinion against Russia, influencing at the same time government, and on its foreign policy. The Russian reader would never even think the possibility of spreading such ugly absurdities may come, such malicious slander with which this press persistently showered the Russian people all the time! It was this insistence that caused the unpleasant political incident of the past summer, when President Roosevelt, who had at first twice unconditionally refused, finally yielded to the pressure of united European and American Jewry and sent St. Petersburg has its famous performance. The agitation, however, did not stop there and still continued, even gradually intensifying, and now that the Russian-Japanese the conflict, apparently, began to take an acute form, suddenly grew to sizes previously unheard of even in America. December 15 (28) appeared in print a sensational telegram, allegedly from Chisinau, that a new pogrom is being organized on January 6, that printed notices about it have already been posted throughout the city, apparently with the knowledge of the authorities." This telegram was picked up by all the "yellow journalism" of the country, especially by Hearst's newspapers, the most sensational publications in the whole North America, publishing in the cities of New York, Chicago, San Francisco and Los Angeles and controlling very widespread publications in other large centers His (Hearst's) newspapers instantly organized a real crusade against Russia, basing it on the above-mentioned telegram, and being disseminated precisely in the most troubled areas of our population and controlling almost everyone professional agitators in all fields, foaming at the mouth and unprecedented They began to strive for further intervention of our government in Russian affairs. In recent days, the entire front pages of these newspapers have been occupied exclusively with the most outrageous attacks on Russia, as you can yourself see from the attached samples. It is clear how this tactic influences our public opinion. Just two or three years ago, thanks firmly traditions established since the internecine war of 1861-65, sympathy these would have been entirely on the Russian side - now, unfortunately, these traditions, apparently, have completely lost their strength and the persistent, ferocious Jewish agitation with Every day it turns Americans more and more against the Russians the people, etc.».

Chapter 4

The Militant Spirit of Judaism

The attitude of overseas Jews is too obvious, but also Russian Jews are no more peaceful. This is confirmed by an interesting letter from Kishinev artisan head A.I. Stepanov, published in Znamya.

"Elected representative from the Chisinau craft society for participation in the third congress on technical and vocational education, I arrived at the opening of the congress and participated in the debates on December 27, 28 and 29 last in the 7th section on the issue of trade apprenticeship. During this debate I have repeatedly was stopped by persons not belonging to the craft society, and some of them, apparently of Jewish origin, were inflicted on me insults, which I then asked the chairman of the section, Mr. Isakov, to include all this in protocol. Finding this attitude towards me from the Jewish public at the congress inappropriate and offensive, I stopped attending the convention. They stopped visiting with me Congress foreman of St. Petersburg - Zagrebin, Moscow - Alexandrov, Kursk - Sushkov, Kazan and other representatives of the craft class, and only on January 4 I again came to the office located in the university building to receive the diaries and to record your address for sending me the printed proceedings of the congress.

When leaving the bureau room into the corridor, I was stopped by several Jews, who approached me with the question: am I a Chisinau craft leader? Did Stepanov and I testify at the trial in the case of the Kishinev pogrom? I answered them affirmatively. After that they started shouting: "You are a scoundrel, a scoundrel, a thug, you are a murderer, you shed blood... It's a shame for the congress that you are participating here... Get out." Stepanova..." At this cry, a crowd of several hundred people, men, ran out into the corridor and women, mainly Jews and Jewish women, and began shouting: "Down with Stepanova, beat Stepanov, death to Stepanov!" Fortunately, the student administrators who were at the bureau took me under protection and invited me to go into the next room. and locked me up. I heard the tramp of a crowd running up to the door and shouting: "Give us a killer, we'll deal with him...", and the crowd was pressing against the door, knocked and apparently tried to break it. The student stewards prevented her, and thanks only to them and the secretary of the congress, Mr. Almedingen, I was saved from the terrible revenge of the angry crowd of Jews, who had positively reached the point of complete madness. At this time, someone shouted: “Gentlemen, stop the noise, don’t disgrace the university, give me your word of honor that you will not lay hands on Stepanov, then I will take him out of the university building.” To this the crowd responded with a cry: “Gentlemen, we will limit ourselves only to his shameful expulsion and will not defile our hands with this shameful murderer.” And others shouted: “We’ll tear him to pieces...” Then the secretary of the congress, Mr. Almedingen, opened the door and asked me to go out, accompanied by him. And I was forced to go through the gauntlet of a huge crowd, which accompanied me with abuse and bullying until I went out into the street, where I went out without a hat, galoshes and a fur coat, which a few minutes later one of the student stewards brought to me. Experiencing mental anguish under the weight of shame and insults inflicted on me by the crowd, misled by dozens of Jews who took part in the congress, to which the St. Petersburg Imperial University did the honor of hospitably

opening its doors for cultural work, and not for such a shameful scandal, I I consider it my duty to state this to refute all the false rumors spread about me by Jews who claim that students also took part in the scandal. On the contrary, it was only thanks to the resourcefulness and noble intercession of the university students that I escaped the vile revenge of the Jews and the mob incited by them. As for the motives that prompted this attempt by the Jews to settle accounts with me here, they can be explained very simply: my opinion on the causes of the Jewish pogrom was published in No. 124 of the Znamya newspaper for 1903. And from then on, Jews began to persecute me in Chisinau. They, however, were not satisfied with the persecution at every step that continued continuously in Chisinau. And so they did not hesitate to settle their score even here, in the capital, within

the walls of the university. If for some reason the Jews found that the opinion I expressed in the press about the causes of the Jewish pogrom, as well as my testimony at the trial and investigation, was incorrect, they had every opportunity to refute me in the press or even bring me to justice. Only Jews can dare to resort to such a method of retribution, and most importantly - in such a situation.” In the Russian capital, among the million Russian population, in the hall of the university

The Russian craftsman was almost torn to pieces by a bunch of Jews! Tell me honestly, is this similar to the “oppression” of Jews by the Russians, which was shouted about all over the world? Is it possible to allow a bunch of Germans, Poles, and Finns to allow themselves such insolence in St. Petersburg? But the Jews allowed it, and nothing is heard of bringing them to trial. Is it possible for even one second to imagine a similar scene in London or New York, that is, at a university in broad daylight

Jews threatened to tear to pieces an Englishman or an American for their unpleasant testimony in court? But here it turns out that this is possible; this happened on January 4, three weeks before the war. Similar violence occurred here and there in other cities, for example, in Kharkov, where the Jews took possession of the Russian library and beat Mr. Bushinsky, shouting: “Beat him, you Russian pig! We are the bosses here!” etc. If in our main centers the Jews are already making such a challenge to all of Russia, then what can we say about their attitude towards us abroad? **The joy of Viennese Jews over the death of “Petropavlovsk”** Vienna, April 3 (17). The death of "Petropavlovsk"

caused wild delight among local Japanophiles. According to an

eyewitness, in the Zeit shop on Gärtnerstrasse, after a telegram was posted with the news of the death of the Russian battleship, Japanophiles threw themselves into each other's arms and kissed, filling the main street of Vienna with exclamations in honor of Japan. The Jewish Morgen-Zeitung published an editorial under with the characteristic title “Buddha defeated Christ.” In articles of other newspapers only They sincerely regret Vereshchagin. The military observer of the Neue Freie Presse thinks that the Japanese, having captured Korea, will not go to Manchuria and will limit themselves to landing on peninsula in order to restore Shimonoseki's article by taking Port Arthur agreement.

In Dvinsk, January 29, at 11 pm, to the 7th company of the 97th infantry A police official appeared from the Livonia Regiment and addressed the time. p.d. sergeant-major, long-term senior non-commissioned officer Konokhov with a request to provide immediate assistance in detaining intruders during their gathering in private house, opposite the barracks. Non-commissioned officer Konokhov, realizing that the request the established procedure for resolution will require so much time that the meeting will have time disperse, without delaying a minute, he brought out the 6 lower ranks of his company as directed official to the gathering place, where, together with the policemen, he detained 12 Jews from material evidence convicting them of political unreliability bodies.

Chapter 5

The beginning of the history of Lithuanian Jews

When Jewish settlers appeared in the Russian-Lithuanian state, here had its ancient, natural population, consisting of the Russian people and a small Lithuanian tribe; this population had its own common Russian language, its own general laws of the court, their morals and customs; this population alone belonged the right to dominate and dispose of one's own land. All

new settlers on this land according to an irresistible, natural order things had to become in organic connection with this natural dominant population, to submit to its laws, to accept its language, to become familiar with its rights and customs and expect from him as many personal benefits, rights and liberties as he, weighing his own benefits and interests, finds possible and pleases give them those. For only in this order of things will the life of the new settlers The new Russian-Lithuanian country could have a completely natural, calm, peaceful and, as far as possible, happy course and development.

The great, powerful organism of the Russian-Lithuanian state would be absorbed and assimilated a handful of the first newly arrived Jewish settlers and nothing would disturb the inner peace of the earth. But about all this, to great sorrow history, the first Polish kings and the Grand Dukes of Lithuania forgot, they forgot who came and bowed before them, asking for their great mercy of new present the Jewish settlers to their Russian-Lithuanian ruling people, place them under their laws, at their complete disposal and dependence; these new settlers, unable to cope with the will and desire of their people, they, as a gift and fruit of their single care and mercy, transplanted onto the soil of their state, without any living, organic connection with the natural, dominant population; Thus, from the very beginning they formed, as it were, two independent friend of the camp, as if two independent currents, excluding each other. Not subject to dispute - it was in their sovereign power to show great mercy to the Jewish strangers, but this mercy should not have ended with the fact that the native people, the indigenous, dominant population of the state are offered favorably accept into your environment, under your general laws and to your fullest order of these foreign strangers, to take care of them so that they enjoyed life and well-being entirely with them.

The first kings and grand dukes of Lithuania, and after them all their successors about this forgotten and overlooked; and this is their fatal irreparable mistake!.. Hence all the antagonism, everything unnatural, so sad in state life, the cold, alien attitude between the newcomers and the native population of ancient Lithuania. The Jewish newcomers, having received the privileges of freedom, immediately became proud of the native population and looked at them as slaves subordinate to them; the Jews leased all state estates and lands, excise taxes, and all state monetary fees - customs, in a word, the entire state treasury was in Jewish hands, they had power over the working people; They were punished with rods and whips and so on. All this embittered the native population against the Jews, and therefore popular uprisings against the Jews very often occurred. The Lithuanian Jews did not want to know anyone else except their supreme benefactors, and those through whom they could approach their new favors; they cared only about strengthening and expanding their isolated position, about their personal interests. With the transition of Lithuania to the rule of the Russian Empire, all the royal privileges given to the Jews by the Polish kings fell, and they were subordinated to the general laws of the Russian state, but the spirit and general structure of life they adopted from these privileges, their “kahal”, remained intact to this day, why and now in Russia they represent a “state within a state.”

Chapter 6

Privileges of the Polish kings to the Lithuanian Jews Of the 31 royal privileges given to the Lithuanian Jews, 7 are significant and apply to all Jews of the Grand Duchy of Lithuania. Of these, in the first, King Vladislav IV in 1647 forbade the povet sejmiks to establish new taxes for the Jews; in the second, Jan Casimir in 1650 orders not to force those Jews who converted to Christianity during the Cossack wars to remain in Christianity; in the third, the same king in 1664 allows the Jews to pay debts with bills instead of cash; in the fourth, the same king in 1681 assigns the four main kahals of the Grand Duchy of Lithuania a period until the end of their disputes on the issue of mutual subordination (the Polish king accepted the role of the Jewish pope); in the fifth, the same king in 1682 imposes a ban on the Jews so that they do not start lawsuits and persecution of each other for 12 weeks; in the sixth King Yang

III in 1682 grants the right of free trade to the four main kagals - Brest, Grodno, Pinsk and Vilna; in the seventh, King Sigismund Augustus in 1564, as a result of a petition that the royal “enemies” (officials) judged, punished, even condemned them to the death, ruined them, clearly contrary to their rights received by them from his predecessors, Polish kings, orders all royal enemies, princes, lords, elders, voits, mayors and all others, both spiritual and secular, so that in the event of an accusation of killing Christian children and desecration of the Holy Mysteries, no one dares to judge the suspected Jew with his own court, would not have sent him to the royal court, presenting in this case four most reliable witnesses from Christians and three Jews; an accuser who fails to prove this crime “may be punished by punishment.” What freedom the Jews had in everything. Is it possible for the Jews, and three more, to testify against their own, even if anyone would want to do this, because he knows that he himself is in danger of death, and religion so strictly forbids testifying against one’s own? Finally, in the eighth document, the same king in 1566, regarding the case in the city of Wielsk in Podlasie and a new such case, ordered the charter to be published everywhere.

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Chapter 7

Tribunal decrees on Jewish robberies and murders

On the occasion of royal privileges, Jews in Lithuania began to openly beat Orthodox clergy and rob churches. In 1668,

October 7 days. Statement of beatings by a Jew Mosha peasant Efimy Vitetsky. In 1669,

August 1st day. Complaint of the Pinsk magistrate against the Pinsk Jews who contrary to the privileges of the city of Pinsk, they seized into their own hands the entire grain trade and hot drinks, set up many distilleries and houses and thus deprived the city legal income and brought the Christian inhabitants of the city to extreme poverty and squalor. In

1671, March 20th day. Statement of several witnesses about the commission of Jews the murder of an unknown person - a Christian. In 1673, April

30 days. Tribunal decree awarding elders of the Jews synagogues of Mogilev, Orsha and Gorets to death by quartering and payment of four thousand three hundred kopecks of Lithuanian groschen for the death of Andrei Ivanitsky and inflicting severe beatings on Zakhary Prasolovich. In 1689,

July 18th. Tribunal decree awarding the elders of the Vilna synagogue to expulsion for harboring bandits and for threatening to kill a creditor who demanded payment of forty-seven thousand one hundred and eighty-five Polish gold debt and penalty to Daniil Puzyna.

In 1689, August 20th day. Tribunal decree awarding the Vilna Jew Doctor Polyak and some Vilna Jews for expulsion and payment to Yuri Sapega twenty-three thousand one hundred and twenty gold Polish for assistance in escaping arrested Jew Heliash.

In 1712, September 18, a Tribunal decree awarding all Brest Jews to be quartered and paid two thousand to the Polish archpriest Nestor Volkovich nine hundred thirty-five gold Polish for the murder of the priest of Brest St. Michael's Cathedral Church of Vlasiy Filipovich, serious battery to the archpriest himself, occupation of church land for a Jewish cemetery and non-payment money and food supplies for the clergy going to the church...

Chapter 8

Criminal convictions Jews in the 18th century

In 1701, January 8 days. Tribunal decree awarding Minsk petty officers synagogue and all Minsk Jews to infamilia and payment to Minsk Petopavlovsky debt and penalties to the

monastery. In 1701, February 11 days. Tribunal decree awarding chiefs of kagals Brest, Grodno, Pinsk and Vilna to death penalty and payment to brothers Bulgakov debt and penalties.

In 1701, March 5 days. Tribunal decree awarding synagogue elders Minsk Voivodeship to death penalty and payment of debt to Eva Rashomska Vinkova and pennies.

In 1702, April 18th. Tribunal decree condemning the Jews Belarusian kagals to infamia and death penalty for non-payment of 25,000 tax fee for the maintenance of the army.

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In 1702, May 6 days. Tribunal decree awarding the Jews different cities of the Minsk Voivodeship to information and payment of a fine for failure to pay postal duties during the Swedish war.

In 1702, December 16 days. Tribunal decree condemning the Jews Ivan Volku owes the infamy and payment of Starobinsky Kagala.

In 1702, December 22 days. Tribunal decree condemning the Jews Keidan synagogue to death penalty and payment to Konstantin Yaskold of his dues amounts...

In 1703, March 3 days. Tribunal decree awarding Minsk petty officers kagala to death and payment of debt to Nikolai Dovoina. In 1703,

September 7 days. Tribunal decree awarding petty officers Vilna Kahal to death penalty and payment of the debt of Sofia Skolskaya.

In 1703, November 7 days. Tribunal decree condemning all Jews principality of Zhmud to infamilia, death penalty and payment to Konstantin Volsky long and penny.

In 1704, October has 24 days. Tribunal decree awarding Stolpetsky Jews Joachim and Ovzer to infamiliy and payment to Ivan Kabetsky fifteen thousand five hundred and forty-nine Polish gold for salt and freight of vitamins sent to Korolevets.

In 1705, July 17th. Tribunal decree condemning all Jews Vilna synagogue to eternal exile and infamiliarity and payment to priest Mikhail Puzyna long and penny.

In 1705, November 27 days. Commissioner's decision on the complaint of the Russian merchant Ilya Tufanov from Toropets against the Vilna Jews who plundered his goods on the Jurburg customs.

In 1708, September 26 days. Tribunal decree awarding petty officers Vilna synagogue to death penalty, for preventing Regina Mirskaya from collecting from them the duty that followed her.

In 1708, October 25th day. Tribunal decree awarding the Jews the Great of the Principality of Lithuania to exile and infamiliarity, as well as payment of thirty-five thousand two hundred and thirty gold Polish coins, which were sent from them to support the infantry main Lithuanian tribunal. In 1709, April

20th. Tribunal decree awarding petty officers Vilna synagogue to expulsion, infamiliarity and payment of debt and penalties to Mikhail Mickiewicz. In

1709, May 15th. Tribunal decree awarding Lida foreman synagogue to the infamiliarity and death penalty, as well as to the payment of debt and penalties to

Thomas Iovtsy. Similar sentences in the XXIX volume of the Vilna Commission awarded to There are about 200 acts of exile and death penalty. If all these decisions were carried out, then there would not be a single Jew left in Lithuania, but it is clear from everything that there were no Jews There is no other way to obtain debt payment than under threat of expulsion, burning, quartering and hanging. All acts are filled with death sentences, but none one act the sentence was not carried out. After the death sentence was passed, the Jew tried to pay the debt and penalties, i.e. a fine, and the death sentence was not imposed fulfillment, only for the future the Jew had to be careful and avoid deal with the court.

Chapter 9

Jewish attack on soldiers and Christians in the town of Shklov

The present case began with a hearing in 1899 on October 25 in Mogilev, in a special presence of the Kyiv Court Chamber with the participation of class representatives. By The indictment presents the case in this form.

In July 1899, the lower ranks of the Alexandropol and Khaltsikovsky infantry regiments were at field work in the vicinity of Shklov, Mogilev district. On July 25, some of them were released by their superiors to this place; here they are We split into groups of 2-3 people and walked in such groups around Shklov; some They drank from them.

Shortly after noon, fighting began between the soldiers and local Jews. isolated collisions. Three drunken soldiers were chased by a crowd of Jewish boys, scolding them and throwing stones and sticks at them. When abandoned by a Jew the stone hit one of the soldiers in the back, the latter chased the Jew and ran up to Abraham Epstein's shop, suggesting that a Jew had hidden there and thrown at him stone. Epstein did not allow the soldier into the shop; because of this there was an incident between them quarrel, during which Epstein pushed the soldier in the chest, he hit him with a stick, and Epstein responded in kind; then a crowd of Jews ran up and did not let the soldier into shop. In another place, a soldier traded a pack of tobacco from a Jewish woman and, not agreeing on the price, returned the pack to her; The Jewish woman said to the soldier: “Why are you, pig, throwing away my tobacco,” and he answered her that there are no pigs in military service. Then the arguers were surrounded by a crowd Jews, one of whom pushed the soldier. However, at this point the quarrel did not take large in size, because the guard came up and dispersed the crowd. In third place there was a quarrel between the soldiers and the Jewish woman Alta Shoub, who called the soldier pig, and he knocked over her table with seltzer water and gingerbread. Jewish screamed; At her cry, a crowd of Jews gathered and surrounded the soldier, who began beat the soldier. Desyatsky Kalachev arrested a soldier to take him to the station apartment, but other soldiers ran up and took the arrested man away from the foreman. Immediately a crowd of Jews surrounded the soldiers, began beating them and drove them across the square to the fire shed.

On this day, at 6 o'clock in the afternoon, a gathering of Shklov hunters was scheduled fire society for exercise; therefore, by the time of this collision, near fire shed, hunters gathered, almost all Jews who joined crowd and began to chase unarmed soldiers; Some of these firefighters, such as the Jew Mendel Ginsburg, on horseback caught up with the fleeing soldiers, detained and beat them. At the same time, the Jew Tsetlin, on the orders of his fireman, the elders climbed the church bell tower and sounded the alarm, although by order The police prohibited the ringing of bells to convene the Jewish fire brigade. At the ringing of the bells, Jews from all over poured into the square where the robbery took place. shtetl, as well as a few soldiers and peasants who were in the borough of Shklov at that time. Knowing nothing about violence against unarmed soldiers, assuming that in there was a fire in the town, soldiers and peasants fled to the noise, but while they went out into the square, Jews armed with sticks, stones and axes attacked them in crowds and beat those who did not have time to escape. Jewish massacre of Christians started around 6 o'clock. afternoon and continued until almost 8 p.m., but even after During this time there were isolated cases of attacks by Jews on Christians: for example, when Corporal Fyodor Serov, after the cessation of the rampage, left the teahouse on the square, to One of the group of Jews came running to him and hit him forcefully in the chest with a stick, causing Serov ran away; in the same way, after the cessation of the disorder, the Jews Feivel and Nochim Moskvors beat peasant Ivan Kozhemyakov with broom sticks. As revealed by the

preliminary investigation, the unrest became so widespread size due to the hostility of Jews towards Christians: the population of Shklov, almost entirely consisting of Jews, treats visitors to the shtetl with contempt peasants, in conversation Jews call them "pigs and pigs," and when they protest against such treatment and beat them; disrespect for the individual Christians are accompanied by complete disrespect for their property: among peasants forcibly take away the goods they bring and then pay in their own way at will, and sometimes they don't pay at all; if the peasant decides to go to court, then and here he cannot achieve the exercise of his rights, because the Jews in their Justification is provided by their Jewish false witnesses. This attitude towards the Christian population has caused clashes before. The identities of the Jews who carried out

the July 25 attack on soldiers and peasants, in most could not be established by the investigation; only relatively few information was obtained that served as the basis for bringing them in as accused only twenty-three Jews or, more correctly, Jews, were held accountable. As a result of this and on the basis of Article 201 of the statute of the criminal court, the named persons were committed court of the Kyiv Military Chamber with the participation of class representatives. This is about the beating of soldiers and Christians was investigated on October 26 in Mogilev by the branch of the Kyiv judicial chamber. A total of up to a hundred witnesses were called, approximately 50 per the prosecution and defense, confirming most of the data in the indictment about violence and beatings. Church elder Pustopalov, an old resident of Shklov, assured that the massacre arose mainly due to the religious hostility of the Jews towards Christians, as all the parishioners of Shklov showed. The court had to deal with these contradictions. The first official reports about the Shklov massacre, read at the trial, make a strange impression. In the absence of a local Stanovoy police scribe Kontsevich telegraphed to Mogilev that the soldiers were beating city of Jews. This telegram, it turns out, was dictated to him by one of the horse handlers of the massacre. Golman. Police officer Rodionov, upon arriving the next day of the massacre in Shklov, telegraphed the following to the governor: "The lower ranks of both regiments started a fight with Jewish shopkeepers; the cab drivers, the famous brawlers (Jews), intervened and caused the soldiers were beaten and the alarm sounded; The fire brigade continued to beat the soldiers; the soldiers wounded the tenth man in the head with a stone and wounded four Jews. U eight soldiers suffered bruises."

The building of the district court, where the chamber sat, was stormed by the public, and the police barely had time to contain the crowd of curious people. Before the meeting had to almost forcefully clear the hall of the spectators who had captured it, mainly from Jews. After a six-hour meeting, on October 27, the special presence of the Kyiv The trial chamber issued a verdict in which 15 Jews were found guilty and sentenced to imprisonment or confinement for a period of one year and three months to one year.

DEPARTMENT 2. JUDICIAL

TREATISE I ON THE JEWISH OATH IN GENERAL

Chapter 1

How many categories is the Jewish oath divided into?

According to the Talmud, the Jewish oath is divided into three categories, namely: "Shebua-deeraita" - the oath prescribed according to the law of Moses; "Shebua Geset" - oath according to the law Talmud, and "Setam herem" - a general interrogation of the defendant under oath, i.e. herem[1] .

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[1] "Hoshen-hamishpot-enaim", ch. 75, art. 6, and "Teshubot garashbam", § 229.

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It is customary for Jews to take an oath on business with their co-religionist in no other way than in the synagogue, candles are lit, the Law of Moses (Torah) is taken out of the ark, the person taking the oath puts on a mortal white long shirt and picks up a black one candle. The rabbi reads all the terrible oaths and threats for the swearer. Concerning rituals with which this great act for the Jews is performed, then according to the commandment of Maimonides they should be as follows: "If you want to subject someone to the oath, then take out a Torah scroll and, having pointed out to the swearer the curses set forth in this law, bring a stretcher on which the dead are carried out, cover them with a blanket used to cover corpses; bring the horns that will be blown on New Day of the year; bring young children from school; bring blown bubbles, throw them in front of the stretcher, and Besdin must tell the swearer that tomorrow he will be in the same way they will be thrown like these bubbles; bring roosters, light candles, bring earth and place swearing oath to this land; blow the horns and announce to him publicly, with the words: "Listen, N., if you take a false oath, then all curses will befall you, set forth in the law."

After this, the entire formula of the herem is read to him and, when the horn is blown, everyone those present and the small children answer: "Amen." *1 Shere*

Tzedek, part 11, ch. 4, p. 14; "Teshubot-Gagaonim", ch. 10, and "Teshubot-Narambam" (Maimonides), fol. 14, 2.

The Jewish oath is considered the most important and sacred thing, and therefore when a Jew is called to take the oath - he is frightened in advance, turns pale and becomes feverish state. In order not to bring things to this terrible outcome, in most cases the Jew tries to end the matter peacefully, by mutual agreement, and often accepts all terms proposed by the opposing party, no matter how they may be painful and unprofitable. However, such fear and compliance occur only in those cases if the matter is between Jews alone. But if a Jew deals with Christian and is called upon by him, then the oath no longer confuses him at all: with a smile on his face he will read and repeat after the official the form of the oath in the conviction that, according to the teachings of the Talmud, such an oath in a dispute with a non-religious person has no meaning, as an empty formality, and will in no way bind the conscience of a true believer Jew.

The Talmud, on which all Jewish life is based, does not recognize for Jews the binding nature of laws and decrees of courts of other faiths. Based on this, to oaths awarded by local authorities and laws, Jews apply not only carelessly and frivolously, but even contemptuously and mockingly. The same

should be noted about the oaths taken by Jews in the presence of state rabbi, in cases dealt with in courts on the basis of general civil laws, not the Talmud. These oaths are taken with such frivolity that they can only be considered an empty formality. French writer Mosso says: "The Jew proclaims from the pulpit: "The Christian law, having its source with his Crucified on the cross, gives us complete freedom of conscience before the court of the goyim; until this law is destroyed, we have no reason to be ashamed of the oath." In other words, the Jews demand the destruction of the image of the Crucifixion in courts and public places. The scientist

Pfefferkorn, considering the commandments of the synagogue, in the depths of which he himself born, without hesitation, says: "If there is a quarrel between a Christian and a Jew due to borrowing money or any other important reason and in the absence evidence that a Jew is sworn in, then, seeing him swear, know that he swears falsely, without at all fearing God, the Avenger of oathbreakers, because the Talmud has freed his conscience, and he lies under the cover of his religion."

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All the newest baptized Jews agree on this, who unanimously affirm this in their writings, published by them after converting to Christianity; they seem to fully repent of their past errors. Similar essays on Russian language can be counted in dozens; they all repeat word for word both about a false oath and about other illegal acts committed Jews out of fanaticism based on the teachings of the Talmud.

Chapter 2

The Edification of Rabbi Yochanan

The most important authority on Talmudic legislation, Rabbi Yochanan, showed an edifying example for his followers. Once, according to the story of the Talmud, he asked he is with a pagan woman so that she will reveal some secret to him; pagan agreed, but under the condition of an oath that he would not reveal this secret to anyone. The rabbi, when he swore by the God of Israel that he would not tell or convey to anyone the secret he had learned, did not, however, mean that his people were here, for he could not hide anything . This the act is in complete agreement with the Talmud according to the commandments; a Jew can violate without sin oaths given to a non-Christian can deceive him, oppress him, etc.[2]

1 "Avoyde-Zura", l. 28,1.

2 Moses Mendelson, Jerusalem, or the Power of Religions and Judaism. Ofen, 1819, 5,128.

On the one hand, in order to deceive those who monitor the pronouncement of the oath, and on the other hand, to give the latter an ambiguous character that does not oblige to observe it, Jews, according to the instructions of the Talmudists, must refrain from pronouncing only the word “God”, replacing it with other words corresponding to him according to its meaning; for example, instead of the word “Jehovah,” say: adishem, elohim, adinoi, i.e., the highest, dominant, etc., or: “so that I may be healthy,” etc. Such oaths, according to the beliefs of the Jews, do not bind them, and swearing such in a false form, the person taking the oath may internally, to himself, swear to something completely different and even the opposite of what he outwardly pronounces following the example of Rabbi Jochanan.

Chapter

3 Permissive prayer “Kol Nidre”

To cleanse the conscience of a Jew, the Talmudists have a prayer called “Kol Nidre”, which frees them from all oaths and false vows; this prayer of permission somewhat reminiscent of papal indulgences; it frees the Jews in advance from frivolous obligations given without considering whether they can be to perform, and very often not at all feasible. Because of this, Jews are allowed to make any promises they want, even the most difficult to fulfill, and not keep them. them, since through this they commit no sin at all.

The Talmud says: three Jews, after saying a prayer, chosen from among people on the day of atonement, release everyone from the oaths and promises given and unfulfilled, and have the same power as the judgment of Moses, and even more. So Thus, according to the Talmud, it turns out that the court of Moses, established by God for restoration of violated power and rights does not matter before the court of “three”, so how the latter can violate the very right. Violating his

obligations, the conscience of a Jew remains completely calm and free from remorse, because, from the Jewish point of view, she is still remains completely clean. And now, before the judgment seat of three Jews, they are allowed the most important matters, divorces are given, etc. And three of some ignoramuses, chosen one Jew, have full power to dissolve all oaths, destroy all promises and obligations both past and future. In order to calm the

conscience of the Jew as completely as possible, to protect its sensitivity from attacks by the spirit of the tempter, - the ritual of canceling vows, oaths and promises is performed for every Jew at least once a year, on days of repentance, from the eve of the holiday cleansing. Before the cantor sings the first hymn of this holiday in the synagogue, three Jews, elected to the court and placed at the head of the assembly, with full authority fulfill all vows, oaths, oaths and obligations of everyone present in meeting for both the past and present year. This is called "Kol-Nidre". Some rabbis wanted to rule that such an abolition be valid only for the future; but such a resolution would not make sense, since the ritual this is repeated annually, and moreover they have been victoriously refuted by others rabbis who proved that the existing custom is equally convenient as regarding the past and the future. Listening to the meaning of "Kol-Nidre", everyone it will become clear that in such a solemn atmosphere and religious mood it is not a prayer that is being performed, but an act of nationwide renunciation of vows, false oaths, promises, oaths, not only given by each of those present in the past year, but also expected in the future. With such a public renunciation, it really collapses every moral basis of social life. This fact is so outrageous that The most authoritative persons even from the Talmudic world rebelled against him. But how No matter how strong these authorities were, the power of custom, however, prevailed: the act of renunciation - "Kol Nidre" - still occupies an honorable place among Jewish rites. The Jew, feeling his conscience too burdened with oaths, oaths, promises, chooses three of his brothers, who immediately make up judgment seat Standing before this court, the repentant Jew imagines that he repents and renounces all oath-crimes he has ever committed. They (oath-breakings) are so numerous, he says after his statement, that I do not I can list them. May they appear before you as if I had identified them everything in detail. The court announces without further ceremony all these oaths and oaths are invalid; permitted, in turn, permits those who they removed his bonds if they asked him to do so. With the prayer "Omnia vota, pacta juramenta," read on the day of atonement, Jews recognize that all vows and false oaths or contracts that were violated or not fulfilled at all in the previous year were canceled, not counted as sin and released with deliverance from all retribution for those who can harm follow. Because of this belief, instead of looking at oneself like an oathbreaker, the Jew, on the contrary, is convinced of his sincerity and rightness.

Chapter 4

Rite "Gatarat-Nedorim"

In addition to Kol Nidre, Jews also have other similar rituals: Gatarat Nedorim and Mesirat Medoa, which, when sworn and certified, like Kol Nidre, give the Jew's conscience the opportunity to find loopholes in litigation with non-believers. open the way for him to victory. In the most critical circumstances, when conscience a Christian no longer knows any outcome or salvation except repentance, the conscience of a Jew calms down by performing the above rituals. In addition

to these conveniences, the Jews have figures of speech and special formulas, accompanied by various external actions that deprive the oath of its legality and reality. A Christian who does not know these details believes oath, while the Jew swore unscrupulously in a matter contrary to conscience and truth. Maimonides, the foremost religious authority of Judaism, and Rabbi Kozzen recommend many such subterfuges and subtle tricks to free their fellow believers from the obligation to fulfill their oaths. When, for example, those who wish to free themselves from the oath, enter the synagogue at night, on the eve of the Feast of Purification, they It is enough, holding the book of the law in your hand, to say only the following words: “I, Isaac, or Srul, declare before God and before you that all the oaths that I will give to anyone during the next year and promise to keep will be invalid, void of all power and are insane in sin, unless I fulfill them.” This one is simple the formula destroys the most flagrant false oaths and untethers the Jew from their execution.

With some experience and familiarity with the moral teachings of the Jews, it is easy understand what an oath and oath given to a non-religious person means in their eyes, and even more so a Christian, who in the eyes of a Jew is not a person at all, not a neighbor, but simply *a brute* in the literal sense of the word. It is known what importance Jews attach to each letter, every point of Holy Scripture. Each synagogue tries to have only a copy of the completely correctly written Bible (kosher), but also instances containing errors (fusher) are also stored there. If a Jew swears on the Bible, then he can lie as much as he likes, as long as the copy on which he swears on differs by at least one point from the canonical one. If he slurs the words of the oath or extinguishes the candle earlier, or omission of some minor formality in this case, then the oath is also not binds him to his conscience.

However, in some states that are no strangers to Jewish everyday life and all the mysteries of their religious fanatical teaching, sought and from Jews sometimes keeping oaths and true oaths; but this requires there were special formulas and rituals for their implementation. The following form of oath, extracted from the verdict of the court in Colmar on February 10, 1809, in view of government regulations on this subject of the emperors Sigismund and Charles V, August 12, 1530, and also with the decisions of the courts of appeal Bruneville and Luneville, the imperial court in Lower Austria, Frankfurt administration of December 7, 1705 and other states of Germany, can be considered the most shy and obligatory for Jews. The person taking the oath must, accompanied by 10 Jews no younger than 30 years of age, come to the synagogue with a covering head, with “niphelim” on the forehead and a hand entwined with established sacred belts. In this form, dressed in his prayer "tales", he stands before oreon, a square stage, in the middle of the synagogue. When will the main Book of the Law be taken out and solemnly placed before him, from it the passage concerning oaths; then the book is placed on the hand of the swearer, who, holding out his right hand to the Book of the Law, called the Torah, which says: “You did not accept the name of the Lord God yours in vain,” listens to the rabbi’s explanation of the oath and the curse for violating it and repeats the following formula: “Adina (Lord God), Creator of heaven, earth and everything, as well as mine and all those who are here, I call You in Your holy name in this the moment when the truth must be told, I swear that... etc. I ask you, Adina, to help me and confirm this truth. But if I use some kind of deception, hiding the truth, then may I be forever cursed, destroyed and destroyed by fire, from whom Sodom and Gomorrah perished, and was showered with all the curses written in Tore. The Eternal One, who created leaves, grass and everything, will never come to me help in any matter. If I tell the truth and do what's right, yeah Adina will be my assistant.”

Chapter 5

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Another sample oath formula

Here is another example of the oath formula that was supposed to be pronounced in Poland during times of the Piasts and Jagiellons, a Jew accused by a Christian of any crime and not confessing: “Be the God of heaven and earth, air and dew, mountains and valleys, flowers and grass, that I do not owe what this one requires of me Christian; and if I must, then let leprosy and the poison from which he healed strike me Elijah Naaman the Syrian; let the fire of heaven burn me; let him attack me severe illness and bleeding; let my body, my soul and my studies perish; let I will suffer the fate of Lot's wife, who turned into a pillar of salt; don't let me get caught into Abraham's bosom; may the Lord himself reject me and may the devil carry me away eternal destruction. Amen". The

oath in the first formula is believed to be the most reliable, shy and obligatory for Jews; but one cannot guarantee that the Talmudists, so unceremonious in casuistry, they did not find any specific remedy against such an oath, such as an extra licensing ceremony regarding the past and future. Among the Jewish Talmudists this law never had a

special moral religious significance; When it comes to Christians, Jews have always been able to get around everything its interpretation, so that the law of the oath was erased by itself over time. Reasoning on the basis of the Talmud, everyone can be convinced that in the system of rabbinism there is no oath at all against non-Jews; what significance can an oath against animals, which Jews, according to the teachings of the Talmud, consider Christians to be? In this case an oath is pure absurdity, for a correct, holy oath is aimed at ending disputes only between people. As a result of this, the Talmudist, being forced to take an oath in favor or to the detriment of a Christian, forces himself to take an act that he would never have committed on his own, he is forced to pronounce words that the Talmud authorizes to consider as an empty formula, a crying voice that has nothing to do with his conscience. If material goods and the whole world The Talmud declares that the property of a Jew is the property of a Jew, so what kind of dispute can arise between a non-Jew and a Jew regarding the difference between “mine” and “yours”? A Jew, based on the Talmud, has the right to take whatever he wants, since everything in the world is his property. A Jew has no need to swear an oath or say: “Your money is mine,” when he is convinced of his right to it. When someone forced him to give such a statement or oath, then, convinced of his rightness, he will say in his soul: “I would rather die than commit this absurdity.” If he takes the oath out of weakness or out of fear of loss, he will still say in his soul: “The money is mine, I will take it again when and where it turns out to be possible.” In the Talmud we find there are many examples that are of obligatory significance for Talmudists. Akiba He took the oath, but in his heart he did not recognize any importance behind it.

Rabbi Yohanan took a similar oath, but in his heart he reasoned differently. Regarding the violation of the oath in the aforesaid way, the rabbis teach in their thoughts that this violation is permitted if the oath is taken under duress.' *1 Tract. "Shulchan-Aruch", l. 232,12,14.* If the authorities in a Christian court call a Jew to oath, then the latter, based on the above teachings of the Talmud, considers this the oath is forced and considers himself to be non-sworn. In the mentioned book states: “If the king orders to swear allegiance and make a statement about other Jews, has he sinned with a goyim, with the aim of exposing the Jew in the event of a crime punishment, then such an oath must be recognized as compulsory and should be violate." *"Scheel uteschivoth", l. 26:2* Another rabbi teaches this: “If the prince commands If a Jew swears that he will not leave the country, then the Jew must reason in his mind: “Today I will not want to leave the country.” If the prince demands clearly that never leave the country, then the Jew must say to himself in his mind: “Under such and such such and such condition."

Chapter 6

Herem spoken by a rabbi to a young man Jew for his freethinking against the Talmud

A fanatical rabbi in a synagogue entered the pulpit in front of a crowded meeting, which They were loud and noisy, arguing among themselves. The rabbi hit three times with a huge a book on the table, the whole crowd fell silent. The rabbi began in a loud, tearful voice: “In the name of the God of our fathers.”

A suppressed roar or a trembling ran through the ranks of those present, and instantly froze in deep silence. The rabbi began slowly, clearly minting every word:

- By holy power and authority, in the name of our holy law and 613 decrees, contained in it, *the herem* with which Joshua cursed the city of Jericho, the curse with which Elisha cursed the youths who pursued him, *the sham-shaya,* which was imposed by the great Sanhedrin and our councils, all sorts of *herems,* curses, excommunications and humiliations imposed from the time of Moses to present day, in the name of the eternal God, the Lord of light, the Creator of his glory, in the name of Matatron, the guardian angel and guardian of Israel, in the name of the angel Sandalphon, who weaves crowns from human prayers for the throne of God, in the name of the archangel Michael, the invincible leader of the heavenly forces, in the name of the angels of fire, whirlwind and lightning, by the power of the names of all the angels who guide the stars and ride in heavenly chariots, in the name of all the archangels who spread their wings over the throne of the Almighty, the name that appeared to Moses in the burning bush, the name with which Moses divided water in two, in the name of the hand that inscribed the tables of the holy law, we betray humiliation, excommunication, disgrace, disgrace and cursing the strong with insolence and rebellious Meir Ezofovich, son of Benjamin!.. May he be cursed by God Israel! May he be cursed by the powerful and formidable God, whose name is people will hear with fear on the day of judgment. May he be cursed by heaven and earth! Yes it will be he is cursed by Metatron, Sandalphon, Michael, archangels, angels and everyone heavenly inhabitants! May he be cursed by all pure and holy servants God's! May he be cursed by every great power on earth and in heaven!.. God our Creator! Defeat and destroy him forever! Great God! Pin him down! Let it erupt thy wrath, O God, is above his head! May the devils come to meet him! Slander and moaning May they accompany him wherever he goes! May he strike with his own sword his chest and may all his arrows be crushed, and may the angels of God cease not to persecute him from place to place, so that his feet do not rest anywhere. May his ways be full dangers, may thick darkness cover them, and may one great one be his companion despair! May he be tormented by sorrows and misfortunes, may he see with his own eyes the blows striking him and may he be satisfied with the fire of God’s wrath! May the Lord not forgive him! May the wrath and punishment of God fall on this man, may they break into him and pierce him to the core! May he be covered like a robe with this curse so that he can disappear from his face light, and so that his name may be smoothed out in the universe. The rabbi paused for a minute while typing air into the chest. His face was burning, and his arms were swinging more and more frantically above his head.

“From that moment,” the rabbi began again, “when this curse fell on his head, yes he will not dare to approach any Israelite house in the entire universe closer than four cubits of distance! Under pain of curse and excommunication from the bosom of Israel Let no Israelite approach him within four cubits of distance, and let him not dare to open the door of his house to him, to give him bread, water and fire, even if he saw

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him exhausted, falling and groaning from wandering, hunger, illness and poverty! On the contrary, let everyone who meets him spit with the saliva of their mouths in his face, and let them throw stones under his feet so that he stumbles and falls! May he be deprived any property! Everything that by inheritance rights belongs to him after his father and mother, and everything that he acquired with his own hands will be transferred to order of the khala so that this lawless estate could be turned into consolation and support for the

weak! Let all Israel be made aware of this vengeance and the curse that has afflicted him. All of you, who have heard our verdict with your own ears, announce it loudly.
every place where you set foot, and we will send a notice about this to all to the cities and communities where our brothers live, from end to end of the world.

Let it be so! All of you who have remained faithful to our Lord and His law, live in peace!"

The rabbi finished. At that same moment, numerous candles burning at seven huge candlesticks, reduced their light through a skillful mechanism, and from The four corners of the hall thundered loudly and trumpets howled. This gloomy and prolonged hum of instruments was joined by a chorus of sobs, groans and screams. The loudest a scream was heard at the entrance and was all the more astonishing because it came from a strong male breasts The mayor disappeared from the threshold of the temple. And closer to the altar, between the pews, some They tore their clothes and fell face down on the ground.

Chapter 7

Evasion of Jews from military service

During the Russo-Japanese War, throughout Russia, rabbis diligently collected money to send young Jews to London and America to save them from war services. In addition, they order everyone to pray for the success of Japanese weapons, for complete victory over Russia, in which they see the success of their policy. Meanwhile, we see how England is worried and afraid of the influx of young Jews, as seen in telegrams newspaper reports the

following: "The Jews do not give the English government peace. While the extreme ones threaten cabinet fall, the moderates sent a deputation to him headed by Rothschild, demanding the abolition of the law against unwanted emigrants, as aimed specifically against Jews. The delegation assures that Jews never harm any country and that England should be grateful to them for the love and favors which Jewish emigrants provide it."

The influx of Jews in England finally frightened the English government. The London correspondent of New Time telegraphs: "The influx of Jews from Eastern Europe prompted the British government to introduce Undesirable Aliens Bill to Parliament. The opposition named the bill anti-Semitic, and the ministers apologized in every possible way, trying to cover up the principle law. The bill, however, was voted on. The ministers gave assurances that political immigrants will continue to be accepted, and that the bill is directed only against poor and a burden to the natural inhabitants of England.

Balfour appears to have been frightened by Dreyfus's threats. He typed the letter in who assures that he does not even think of acting against the Jews and believes The emergence of anti-Semitism in England was a great national misfortune. Expects, that this statement of his would calm the Jews.

In America, Jews are not welcomed with open arms either.

“The first question,” says Ms. McGahan, “that the American will ask you, if you recommend to him a hotel near New York on the good side, the next one: “What, they let Jews into that hotel?” And if you say that they will let you in, then An American will have no luck with his family in that hotel. Even hoteliers in newspapers announcements and advertisements sent by mail often announce that them “Hebrews not admitted” - “Jews are not allowed into the house...”

Mrs. McGahan asked hotel owners why they didn’t let Jews come to them are they allowed in? After all, Jews pay carefully? Does it matter who you get money from? On she was invariably answered: “No, it doesn’t matter, Jewish money somehow they won't do it for future use. The Jew will pay, it’s true, a good price, but not by washing, but by riding He will charge you the same amount of expenses. Since he himself and his family cannot eat more than will fit into them, he will drive your price down by allowing his guys to kick expensive springs or jumping on fragile cane furniture... they will push you three times they'll do shit... Jews break into those hotels where Americans go: let them into such a hotel, they They will just turn off the good American public with their noisiness, familiarity and reprehensible table manners. Americans soon they stop going to the hotel where Jews are accepted. When will Americans stop go to the hotel, - and the Jews no longer look there, - and the owner suffers bankruptcy". “It

happens,” continues McGahan, “that they arise in some dacha area rumors that in one of the good or hitherto “exclusive hotels” began to appear Jews - and immediately among holiday summer residents on the terraces of houses and hotels gossip ensues that such and such a hotel owner is standing on the edge bankruptcy: “They started letting Jews in!..” Once such a rumor gets established, you won’t be able to lure the ordinary American public into such a hotel with a roll - as long as it’s false the rumor will not be denied.” In

dacha colonies, so-called “parks”, arranged by the rich Americans in the mountains or on the sea coast, Jews not only land they don’t sell plots, but summer residents do not have the right to have their own dacha for any of the Jews rent out. Jews in such dacha places are not allowed into clubs or fields golf, tennis or any other places of games and competitions. Ms. McGahan

gives the example of Dr. C., who is popular among Americans, he decided to enroll as a member of The Mountain Golf Club, but he was not accepted and even a guest, never allowed on the golf course. “Why do the Jews should I show you the way? - said McGahan: “You will let one person in - the most wonderful person, necessary for everyone, and he, look, will bring his wife with him or children, and then friends of fellow tribesmen - and before we know it, we have a Jewish hangout here it will turn out."

In some places it even goes so far as to prevent Jews from entering some of the parks. For example, in “Twilight Park” and “Onteona” there are signs at the entrance guard booths in which guards sit all day, charged with the duty not to allow “vagrants, peddlers, Jews, or leaders” into the park bears and no other undesirable people", stopping each of unwanted visitors with the question: “Do they have a written letter from the director park permission to enter?

With this question the guard blocks the entrance to the park even to the most elegant visitors in the most beautiful carriages of their own - if it seems to him that they have Jewish type or are they from the neighboring summer village "Tannersville", which is known among summer residents as the “New Jerusalem”, as Jews flock to it in the summer we see-we don't see.

"Let's ask the Americans," says Ms. McGahan, "why do you shy away from Jews so much? They will undoubtedly answer: "Well, I don't argue: it is very likely that among the Jews there are decent people - but it's still better without them. Who knows." If you let one in, there are hundreds of them. if they get in here, they will drive us out of our homes. No, it's better like this don't go into experiments: you feel better among your own people..."

Jews are increasingly arousing antagonism against themselves in the American population also because they take a significant part in politics. IN municipal affairs they established their political influence with a strong footing, and Now the authorities demand that a certain percentage of all positions and local teachers in public schools were replaced by people of their own race.

Last fall, dissatisfied with the small number of Jews exposed Democrats at the beginning of the designation of candidates from this party for elections in the city positions, Jewish political leaders appealed to the New York committee Democratic Party with a threat: "If you, Democrats, don't include candidates from their party such and such Jews, a list of whose names is included attached, then we, the leaders of city Jewry, guarantee you that in the elections on November 4, the entire mass of Jewish voters will cast their votes for the candidates Republican Party." Although

this threat had no effect on the Democrats, it was nevertheless characteristic in that it indicates too much political impudence these newcomers to America...

How strong the Jews are in elections can be seen even from the fact that with their leaders Secretary of State Gay was to be considered. Ms McGahan elaborates on the diplomatic note with which the Washington Foreign Secretary, Secretary of State Gay, addressed in the summer of 1901 to the great powers who signed Berlin treaty, which created the new Romanian kingdom in 1878.

"What is the Jewish Question?" asks Arnold White in National Review, and before answering, he says that for this it is necessary to consider the situation of the Jews in Russia, the United States (?) and Great Britain (?). Why only these three countries? Unknown. Austria, where there are more Jews than Russia, France, in which they play such a prominent role, although there are only about a hundred thousand souls there, Germany, which has five times more of them than in England, is excluded.

Having considered the history of the issue, the author comes to the conviction that nothing else it cannot be resolved except by convening an international conference. Wherein he recommends that Russia, the United States and England take up this matter again. But in England, as he himself, however, claims, there is no Jewish question, and the United States It's too early for the states with the Negro question, with lynching and other atrocities, according to in our opinion, to interfere in the humanitarian issues of Europe. So, a

conference on the Jewish question! There were conferences about the enemies of all anarchist governments. Why not talk about this tribe, which in its own is there a danger of the disintegration of entire nations? The same thought, masking A. White conducts several of them. According to him, granting a Jew full rights in Russia is tantamount to a sacrifice by the Russian people due to some dubious and ephemeral moral principles and completely abstract justice. And in in Mr. White's article one can only hear the praise of this "tribe, physically weak," but having every chance to triumph according to its high intellectual data over the "stupid power of the majority." Jewish rule can now be compared with the "great Roman Empire of the Caesars." Therefore it is necessary rush to resolve this issue, otherwise the Jewish issue will be resolved on its own, and this decision could be very dangerous for the powers. Next, the author threatens a new the Jewish power, the United States (of the 600,000 Jews in New York there are already 125,000 voters, and so many of them have accumulated very recently), the Jewish money, the Jewish seal and other bogeymen, and such things burst out from him a flattering expression for English pride: *“Lord Rothschild and the English government are almost identical words...”*

But, despite this closeness of the English government to the Jews, England, in of which there are only about 150 thousand souls, which promised a lot to the Jews at the first steps the ministries of Salisbury and Chamberlain, did very little for them. And now it is unknown why she and America face the great task of solving the Jewish question. At the same time, the author warns that powers should not offend the national Russia's pride and did not offer her the role of the accused. We need to do something delicately whisper to Russia to take the initiative. What a nice man Mr. A. White! He spares our pride. The conference planned by him should gather “on the banks of the Neva” and, first, to find out that Russia’s “behavior” has important reasons behind it that justify it; secondly, it is necessary to recognize that events such as the Kishinev one are not a matter of domestic politics, but rather concern the world, since the civilized world cannot allow the periodic repetition of Jewish pogroms. So far the Jewish question was seen as exclusively concerning each power separately, it was impossible to come to any satisfactory solution.

The Jewish question can be resolved by expanding the Pale of Settlement, concession Jews of the land in Russia, the establishment of agricultural colonies, etc. Argentine dreams must be given up, and the resettlement of Jews in the United States should stop so that something similar to the Chisinau incident does not happen again there soon stories. No money will be required from Russia to accommodate the Jews. They will be given by the Jews themselves, in addition, if there is not enough money, the press, “which is almost entirely in the hands of the Jews,” according to Mr. White, will always be able to raise large sums of money through campaigning... We humbly thank you. Russia needs to arrange a special Jewish state. What is better and what is more frank! Since “almost all printing is in the hands of Jews,” then The persecution that continues to this day against Russia is completely understandable. So Since no one wants Jews, neither in Europe nor in America, then they must be handed over to Russia. A Jewish state in Russia will be beneficial to the Jews, England, America, maybe the whole world, but it will not be at all beneficial to Russia, with its “stupid majority”, which Jews will subjugate. All countries must be liberated, especially the United States. States and England, where “Lord Rothschild and the government are synonymous,” from the Hebrew element and make Russia the new *promised land...*

Verdict in the case of a gang of Jewish self-mutilators

On September 29, 1905, at a meeting of the Odessa military district court in the case of self-mutilation, the debate between the parties continued. At the end of the debate there followed objection of the assistant military prosecutor Colonel Rovzhin. He is completely supported the prosecution against all the defendants and proved that those brought to trial the lower ranks were exempted from military service thanks only to artificial inoculation of diseases. This was facilitated by Janos, Krik, Davidovich, Melnichavsky and Kabatnikov, who created the right gang for this purpose, and for each of them was given a special responsibility. The defenders in their foreign speeches tried prove the absence of a gang and did not find the defendants guilty of the alleged them crimes.

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At 10 o'clock in the evening the court passed a resolution, which found the defendants Krik, Davidovich, Melnichansky guilty of forming a gang with the aim of releasing lower ranks who were in military service, by inoculating them with diseases and monetary reward, and Krik was at the head of the gang, and Davidovich and Melnichansky entered into it by education and with knowledge of its purpose, sentenced them to the deprivation of all special rights personally and according to the status of the assigned rights and property, to be sent to correctional prison departments: Krik for 2.5 years, and Davidovich and Melnichansky for 2 years each. Defendant Kabatnikov is recognized guilty of failure to report a criminal group formed for dismissal lower ranks by self-mutilation, and sentenced to imprisonment for 6 months without restriction of rights. Privates Markovich, Zeel and Chechelnitsky was found guilty of intentional causing by means of other persons serious damage to their health in order to free themselves from military service and sentenced: Markovich and Seel to deprivation of certain rights and benefits for transfer to a disciplinary battalion for a period of 1 year each, and Chechelnitsky to imprisonment for 1 year and 6 months.

Chapter 8

Jews in Public Libraries

Even in public libraries the Jews do not hesitate to wage war against Russians, removing them from libraries.

The newspaper "Southern Russia", which would be much more correctly called “Jewish Russia” reports that 48 Jews told the Nikolaevskaya directorate a public library demanding that it stop issuing a magazine "Observer":

“It’s time for the management to know,” the statement says, “that visitors to the reading room in the vast majority of Jews who will be forced to refuse to visit their favorite reading room, where, along with the luminaries of Russian literature, they lie paid masterpieces of the Pyatkovskys - unless the management agrees to removal from the Observer reading room. And the Jews make a similar demand to Russian public library. “New Time” notes about this:

“One might think that the library in Nikolaev really owes its existence for Jews. In fact, the library was founded in 1881 on the initiative of several local citizens. The city allocated land and gives a thousand rubles annually benefits, and the building itself was built mainly thanks to donations retired Colonel A.V. Nazhnov in 9000 rubles. And such is the impudence of the Jews: they were given opportunity to use the library, and they, instead of gratitude, already declare a daring claim to rule over it.”

Meanwhile, there is no doubt that if they are refused, they will go to war against the librarian, they will do all sorts of nasty things, they will try their best ways to survive it. By coincidence, just when the above excerpt from “Southern Russia” appeared in Novoye Vremya, Znamya received Feodosia correspondence, which provides a similar fact. This is the correspondence. “In view of the large number of Jewish readers, in view of the fact that what is received in in the library the newspaper "Voskhod" is read in great demand, we, the undersigned, ask library committee make an order to extract at least 2 Jewish newspapers: one in the ancient Hebrew language "Gazmon", and one in the jargon "Der Freund". We hope that the committee will be sympathetic to the need and desire

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a large number of library visitors." 2—VIII. There should be 38 signatures (some made by the same hand). This entry appears in the visitor statement book. Feodosia free library and reading room. So, specifically to the host of Jewish newspapers subscribed to by the library, two more pearls will be added or at least one, since the committee, undoubtedly, following the example of past years "with will respond with due sympathy to the needs and desires of a large number of library visitors. The Feodosia Free Library subscribes to 12 newspapers: “Southern Courier” (2 copies), “Crimean Bulletin”, “Southern Review”, “Odessa News”, “Courier”, “Voskhod”, “Birzhevye Vedomosti”, “Petersburg Gazette”, “Russian Gazette” (2 copies), “Tavrichesky Provincial Gazette”, “Kharkovskie Gazette” Vedomosti" and "New Time". This entire collection was dictated by the Jews, of course, for with the exception of the survivor, probably due to a misunderstanding of “New Time”. The fact is that on the eve of the publication of newspapers and magazines for 1902, a company of Jews, consisting of various contractors, tinsel, etc. advanced businessmen, made a lengthy statement, or, more correctly, dictated to the committee which newspapers should subscribe, since the newspapers “Novoye Vremya”, “Southern Region” (details follow listing undesirable newspapers and magazines) are engaged in “bullying” nationalities" and are distinguished by "cowardice of thought", and "Smugglers" were published in the "Historical Bulletin". And what? The committee treated with due compassion for the needs and desires of the large number of library patrons.” True, there were also recordings made by the Russians, but there was only one answer to them: no money, no money No! Russians have long stopped going to the library, because what should they do there?! Not everyone enjoys sitting at a table cluttered with Gasmon, Freund and "At sunrise." It is possible that the time is not far off when, going to the library, we will see her sign is either slang or Hebrew. Isn't it time to check library: it’s Russian after all.”

We have no doubt that there is hardly a Russian person who will read this message without shudder or indignation.

It is simply amazing how relentlessly the Jews carry out their program: not only did they seize the press, the main lever of Russian self-awareness society - no, they also want people in Russian libraries to read only Jewish newspapers, in order to isolate them there too from the influence of a few organs Russian press.

Let the readers not think that the above facts are accidental, that they were place only in Nikolaev and Feodosia. In all public libraries within The same phenomenon is observed in the Jewish Pale. Jews displaced the Russians reading public and, in addition, turned libraries into some kind of dens for meetings. And librarians will confirm that if in the summer there is a place for Jewish meetings are public gardens, then in winter they are disposed of for this purpose public libraries. Gathering en masse under the pretext of reading something, the Jews In cases of extremely important meetings, all available seats are taken up, so a Christian has nowhere to sit and can’t breathe. But even if there was a place, it would be he wouldn’t have been able to read anyway, since the Jews around him were talking in low voices, they couldn’t sit still for a minute, and every now and then they winked and exchanged certain things. mysterious tickets.

In the interests of Russian society and the education of the younger generation the beginnings of Russian national and religious foundations, it is certainly necessary that all public libraries in the country were required to check out exclusively Russian magazines and absolutely not subscribe to Jewish newspapers,

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continuously waging war against everything holy and dear to the Russian people and undermining the foundations of Russian life.

Chapter 9 Another twist in the oath

The Talmud of the Venice edition of 191 speaks of the Jewish oath (in the treatise “Sanhedrin”, l. 29). A Jew taking oath in a case with a Christian who is wearing a cagal must say: know that you are not swearing an oath to your own thought, but to our thought and to the thought of the Jewish

judges. Further (l. 39, section 8). The Jew who takes the oath is told: know that you do not you swear to your own thought, and to the thought of God Himself, and to the thought of the Jewish judges. There same (l. 39). If you were summoned to court for a debt of two pieces of silver, and he only admitted one shilling, then you can give him (the goy) only one shilling, because if you wanted, he wouldn’t have admitted it

either... Ibid., l. 41. When you lend something to a goy in front of witnesses, you must repay it with witnesses, says Rabbi Shmol, and when the witnesses went overseas, then A goy debtor is not obliged to pay debts.

Further, the rabbis teach even more clearly: “This kind of oath can only be accepted until until the goy finds out about it, but if there is reason to think that the goy will find out, then It is forbidden to break the oath, because in this case the name of God will be humiliated. Zedekiah was punished for this because he violated the oath given to Nebuchadnezzar, despite the fact that she was forced to. If another Jew is embarrassed in relation to whether to fulfill the oath given upon entering military service, then in this case it must be borne in mind that a goy about violating this oath can to know". In general, the rabbis note that it is possible to sin secretly, you just have to avoid detection of sins, so that through this the Jewish true religion will not be humiliated1 (*Tract. “Shagiga” 16, “Kiddush” 40, “Maimonides Yad Chazaka”, 4, 11, l. 31, 1; “Oze Mick. sef. Ms. bastard." l. 132 etc.; Tract. "Bova-kama" 113)* . Jews have many books, which require that a Jew strongly believe in the forgiveness of all sins upon repentance in Day of Judgment, i.e. on the holiday of Yom Kippur, which occurs annually in the fall. In that holiday, he will be forgiven all at least the most serious sins, including oathbreaking. The whole point is that only during the aforementioned holiday to repent for all your actions.

Many Christian bosses judge condescendingly the conscience of a Jewish Talmudist and even demand that the ordinary oath be taken in the synagogue with terrible oaths, believing that this can deter from perjury impressionable person. Anyone who knows the Jewish fanatical evil nature, and at the same time the teachings of the Talmud and rabbinism, I am firmly convinced that a Jew in spite of everything, I am obliged by the duty of my religion to break every oath, unless it refers to a Christian or Christianity. For example, who has the right to demand from the Jew's oath that his house is not his property? According to the teachings of the Talmud, everything that exists in the world belongs to the Jews, and they should try by all means to wrest all property from the hands of the goyim. If a Jew took a sincere oath to this, then would anger God; as a Talmudist, guided by the example of Akiba, this second Moses, can always have his own thoughts and thoughts in his soul during the oath precautions. If he takes the required oath, but while taking it will think about something completely different, then this oath will also not hamper his conscience Jew. For example, if it were a question of life, then he, as a follower of the Talmud, being summoned by the authorities to be a witness under oath, giving his testimony regarding murder of a goy by a Jew - he would swear out loud that that Jew did not kill a person (goy), but in soul at the same time would mentally say: “He killed the cattle,” since the Talmud He honors Christians with cattle and pigs and other ridiculous names. For For a Talmudist, guided by the power of fanatical prejudice, it makes no difference whether he takes the oath in a synagogue, in a public place, or in a private home: The adored Talmud is always in his sight, and he constantly hears its instructive The text, however, does not pay attention to anything

else. On the contrary, the oath for a Jew is very important and terrible in practice only Jewish, as we said at the beginning of this chapter. Oath for every Jew very strictly obligatory due to its formidable oath and the danger of all kinds punishments for perjury. In the same way in relation to their Jewish judicial orders or authorities, as well as his brother, the Talmudic Jew “nasi”, i.e. the prince of Jerusalem, the oath was always observed, and even more strictly than in others religions.

Jews are capable of commenting on the general oath and in short phrases on different frets - each in his own favor, and Jewish judicial Talmudic legislation invented detailed, special oath formulas relating to each act or process exclusively between Jews.

Chapter 10

Oath forms for cattle slaughterers

And form

"In the name of God, kagala, besdina and nasi, the land of Israel, (that is, to the prince or patriarch. - *I. L),* I swear an oath without any cunning or ulterior motive, without thinking about what retreat or relaxation, with unanimity on the lips and in the heart, that I must engage in *shechita* and *bedika* (cutting and inspection) with precise fidelity; that he is obliged to fulfill these positions according to the charter drawn up by the kahal and members elected from the general meeting, as stated in the act recorded in the book, without evading not one iota from him; I equally undertake not to act when discharging my positions in harm to any owner or butcher in everything relating to cutting and inspection, but must always go about his business with infallible fidelity. Also I must not, for three years from now, ask for any favor from any khal or general meeting, as well as salary supplements, but is obliged engage in cutting and inspection during the stated time, counting from the present day, for the salary that is now given to me by the representatives of the Kahal. Even by after these three years, if I am still a slaughterer, then even then I will retreat from I will not comply with the said decrees, but always observe them sacredly. Nor should I all the time I was cutting, hide or hide at least half a piece from the collection kagala, be it from large or small livestock and birds here or outside the city, but must entrust everything in full to the attorneys.

Likewise, I do not dare enter into strikes with my fellow slaughterers against Kahal or Reznikov neither by oath nor by handshake. As I truly swear, so May God help me - praise be to Him - in all my undertakings. According

to this form, I swore an oath on such and such a day, month, year, and in witness of which I will subscribe NN"

Chapter 11

Form II

“In the name of God, Kahal, Besdin and the Nasi of Jerusalem, I now take the oath without any tricks or second thoughts, without thinking about any relaxation, with unanimity on my lips and in my heart, that I will be engaged in slaughtering livestock and three entrails with complete fidelity and I will follow all the regulations deputies of the large assembly and the Kahal, set out in this act book, without retreating not one iota from

them. I must especially try to be faithful to the other two butchers working with me, and under no circumstances allow myself to act like them. in defiance or try to drop them by cunning. If any of them does any error regarding cutting or inspection, then I must indicate not upsetting and without disclosing it. If there is any disagreement between us regarding the cutting or inspection process, we must turn to the rabbi - the gaon - with a request to resolve our misunderstanding. Nor should I cause causing trouble to both customers and butchers, as well as not flattering them.

Likewise, during the entire continuation of the three-year service, one should not ask the kahal any favor or increase in salary, or to hide from my comrades even half a ruble from all income, both from cutting large and small livestock and birds. And how am I I truly swear that the Lord will help me, praise be to Him, in all my undertakings. I took the oath

according to this form, according to the law, on Tuesday the 16th of Menachem Ava 5563 (1802) in Minsk, in confirmation of which I sign Joseph, the son of the deceased Jacob

According to the same form, etc. Simsop, p. R.

Shloms. According to the same form, etc. Bezalel,

p. Isaac. According to the same form, etc.

Yakov, p. Borukha. According to the same form, etc.

Shaloma-Shakhno, p. R. G. I, the undersigned, was present when the named took the oath butchers, held on the above-mentioned day in Minsk, in confirmation of which I sign: Borukh,

son of Tsevi-Hirsh, shamesh veneman (attorney and notary) of the city Minsk".

Chapter 12

III form of oath for bird cutters

“Here I take the oath in the name of God, besdin and kagala, without any cunning and second thought, with unanimity on the lips and in the heart, without thinking about any relaxation or retreat, in that he must perform the duties of a slaughterer and overseer, entrusted to me by the charter, with fidelity and zeal without the slightest weakening. From income from the killing of birds or small cats, from other taxes falling on our city, I don’t have to hide a dime. I must also do everything points that have been established until now regarding the Shokhets. And while I will as a butcher, I should not have the slightest benefit or personal benefit from either householders or butchers to the detriment of the katal tax; also must not provide any service to the owner or butcher to the detriment of the tax; in a word, I must not allow myself the slightest violation. Nor shall I, for three years from the present day, ask or solicit additional salary. Nor should I enter into a conspiracy against kahal - through a handshake, *kinien* (bribe) or subscription, - with butchers, who during the continuation and even after the expiration of the said three years will consist in the service of society. And as I truly swear, so help me the Lord - praise To him - in all my enterprises.

I swore an oath according to this form, on such and such a date, month, year, in the city of N., in as proof of which I sign NN.”

Chapter 13

IV form of oath for Hasidic slaughterers

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"Here I take the oath in the name of God, Besdin, Kagal and Nasi (prince) of Palestine, without any cunning or ulterior motives, without thinking about any relaxation, but with unanimity on my lips and in my heart, that I will get down to business slaughtering livestock and inspecting it conscientiously and do everything that is imposed on me assigned; I also undertake not to contradict the owners or butchers in any way nor was there any leniency regarding the mentioned positions no master or butcher in the business of cutting, and for now I will serve in the local slaughterhouse, must perform his duties with fidelity and complete good faith. Likewise, during my cutting sessions I will not hide or I'll hide at least half a ruble from the city tax, both from the income from cutting large and small livestock and poultry, as well as from other taxes, both inside and outside the city, and everything must be fully delivered by me to the Kagal attorney. I must not please any master or butcher to the detriment of the said tax and allow myself the slightest violation of the above rules. I should slaughter birds in no other way than in that companies where attorneys are located; outside this room I can do cutting livestock when I have permission approved by the attorneys, or if they will have already collected box money from the cattle to be slaughtered, or in emergency cases for the patient or women in labor and, finally, on the eve of Saturdays and holidays; in all these cases I can cut even in places not intended for attorneys, but taxes (for cattle or poultry I have slaughtered) must be delivered attorney. And as truly I swear, so may the Lord help me, praise be to Him, in all my businesses. According to this form, I swore allegiance to the NN of such and such a year - in the city of N."

Chapter 14

V form of oath for supervisors

"Here I take the oath in the name of God and the Kahal, without any cunning or ulterior motive, without thinking about any relaxation, but with complete unanimity on the lips and in the heart, that I must carry out my duty with fidelity, without any evasion, so that to the extent possible, protect the tax from abuse, so that no the slightest regulation regarding this tax was not violated. From the income of the ka-gala, I should not hide or conceal a single half, nor should I please anyone. to the owner or butcher to the detriment of the kagal tax. Everything entrusted to me must to be sacredly observed and fulfilled by me; and as long as I remain in this position, I am subject to the completely binding force of this oath, and as I truly take the oath, so may the Lord help me, praise be to Him, in all my undertakings.

According to this form, he swore an oath, on such and such a day, a day, a month, a year, as a certificate Why will I sign?

Chapter 15

Forms of the oath of the clerk of the box collection

"Here I take the oath in the name of God and the Kahala, without any cunning or ulterior motive, without thinking about any relaxation, but with unanimity on my lips and in my heart that I should not I hide or withhold from Kagal taxes, like from a three-penny duty and payment for cutting, and from the income from the tax on entrails, not a single half-ruble, and not allow yourself the slightest retreat. With no less fidelity and complete conscientiousness, I am obliged to always carry out my position as a clerk. when collected in boxes; in a word, out of all the money belonging to the city tax that will come into my hands in any way, not half a I will not hide and I will not please or show leniency to any master or a butcher to the detriment of said tax. And as I swear sincerely, may it help The Lord God is to me - praise be to Him - in all my undertakings.

I took the oath according to this form, on such and such a day, month, year, and in such and such a city, in as proof of which I sign NN."

Chapter 16

The oath formula for the leaders of the city of Minsk, approved by the general Jewish meeting

"I pledge myself by oath and oath in the name of God without cunning or deception at all times of my service to perform my duties on public affairs in favor of the city; Yes The Lord God will help me in all my affairs, as I sincerely take upon myself everything, what I said."

Chapter 17

Twists of the Jews in the oath of allegiance

After the end of the rebellion, the head of the Northwestern Territory, gr. Muravyov ordered to take an oath of allegiance to all residents of the Western Territory. The form of the oath was ordinary, which stated that "we swear allegiance Russian government and, if necessary, we will defend it to the last drops of blood." Jews, while taking the oath, protested against the words: "until last drop of blood," saying, "It is better to say that we Jews will obey the Russian government is enough; and this blood is not needed at all." (From the lecture Professor Koyalovich). Warsaw Jews taking the oath of allegiance the Russian government protested against the words in the form of an oath: "sacrifice your entire fortune"; they said that this was impossible, because "this means giving away all the money."

Around 1723, after the repeal of the naturalization law, the entire history of the Jews in England revolves around one question, about the oath. There was a law according to which a British Jewish subject could omit the words "according to the true faith" in the oath Christian," and that the taking of such an oath should have been permitted in exactly this way the same as it is allowed for witnesses taking an oath in court. English jurisprudence and law were as follows: all unbelievers - infideles - from the point of view of law, should be considered as eternal enemies - perpetui inimici, for between Christians and them, just as between Christians and devils, subjects of which the unbelievers consist, there is eternal enmity and there can be no peace. The law

that existed in England was actually founded on the basis Talmudic Jewish laws, which still exists among Talmudic scholars in relation to Christians. All European nations have relaxed their law according to towards Jews, and Jews towards Christians even more strengthened fulfillment of Talmudic injunctions. These general rights for Jews not only weakened their hatred of Christians, but, on the contrary, strengthened them even more. Before although they had fear, but now they are given equal rights - they demand that Christians were afraid of them, which they had already partially achieved.

Chapter 18

Form of oath from the text of the charter King Casimir of Poland

1. "What kind of testimony does a Christian prove his claim against the Jew.

First, we decree that if any Christian has any objection to a Jew's claim on any subject, seeking movable or immovable property property, or in a criminal case that concerns property or a person Jews, such a Christian is allowed to take the oath only with two co-sworn

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Christians and two Jews; these sworn mates must be men of good repute and not noticed anything suspicious. When such witnesses come to testimony is allowed, then Christians must take the following oath on the holy cross: May God and the holy cross help us, etc., as is the custom of Christians; Jews they will swear on the scroll of the Ten Commandments, according to the custom of the Jews themselves, according to claims for an amount of 50 marks of cast silver and more; according to the claim for an amount less than 50 marks of silver, Jews must take an oath on a ring hanging next to stairs on the doors of the synagogue, according to Jewish custom, i.e. as follows: May God, who illuminates and darkens, and books help us Moses, etc. In this way, and not otherwise, the Jewish oath must be performed on all matters both large and small, holding on to the ring. And the jury formula must hand over to a bailiff (ministerialis) or a schoolboy who will This is why he was sent."

What the ring means in the oath ceremony is unclear. In Jewish rituals In relation to the oath formulas, there is no hint of a ring anywhere. Eat government rite indicating and frightening with the threat of torture, becoming rearing, a custom that still exists in Krakow. In the police hut, where policemen are on duty, there is a wide board against the wall and a ring and iron screw are screwed into the top chain. The guilty police soldier is brought to this board, put on the back the hands are handcuffed, the legs too, and the chain threaded into the ring at the top begins to be pulled, then the arms and legs rise up, and the person hangs face down in the air. Torture ancient Polish, was used in the Inquisition, remained in use in Krakow, serving as a disciplinary punishment for the military.

One can guess that in the Jewish oath there is a ritual ring, for which the swearer was obliged to hold on, served as a reminder of the torture - in the event for the false oath of a Jew, he was subjected to this kind of punishment. Most likely at the door synagogue there was a large ring worn around the neck of a Jewish sinner, whom all Those entering the synagogue struck him with their fists and spat in his face.

XII point. About a Christian beating a Jew and tearing out his hair (beards and sidelocks). "If a Christian beats a Jew, or pulls out the hair from his head (says the Polish decree) - in this case we give the following decree. Jew, wounded in the manner mentioned, must take the oath, according to their custom, on the bolt, or ring, at the door of the Jewish synagogue. In this case, a Christian who is recognized guilty on the basis of the oath taken by a Jew, will have to pay for each slap on each finger costs 5 hryvnia; for each wound - half of yours estate, movable and immovable, the offender pays the Jew, the other half we preserve it for us and our heirs, and for the voivode of the voivodeship on whose territory the offense was committed. As for payment for the hair torn out by a Christian from a Jew, the Christian will be obliged to pay the Jew for it, according to the decree of the dignitaries (dominorum) present at the trial. IN

cases of claim were addressed to the Kahal court. Jews under King Casimir in Poland were more secure than under their king Solomon in their kingdom Palestine. But King Casimir was nicknamed Mordecai by Polish poets, and Poland is Jewish Palestine. Chapter

19 Formula of the Jewish oath of the 15th century, placed in the statute Lyaskogo, in cases of ritual murder of Christian infants

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This oath, according to the Lyasky statute, a Jew had to take while standing on a small bench with three legs, which was supposed to be placed on the pork skin. And if a Jew, while taking an oath, slipped his foot from a shaky stool placed on sliding pig bristles, then the Jew’s oath was considered false, and he himself guilty. Because the guilty person always trembles with excitement and fear.

The custom of using this type of oath was subsequently introduced into the general use, especially in controversial matters with Christians. Was even used oath on pigskin and in the city of Warsaw. Folk legend often speaks about this, recalling with irony that they tease Jews by showing the corner of their sex, as if depicting a pig's ear. Egyptians,

Persians, Greeks, Romans, all of Western Europe have always protested tried against Jewish oppression and with all permitted and prohibited measures protect yourself from this sect. Already the “Jewish quarters” - ghettos - which were allocated in all world centers for the “chosen people”, which were disdained by all citizens as an unclean place, eloquently testify to the attitude of the whole world towards Talmudic Judaism. Talmudism *does*

not represent religion in the generally accepted sense of the word, but secular religious and political teaching, surrounded by criminal penalties. Not representing religions, Talmudism in its decrees has all the characteristics *anti-state and anti-social sectarianism* (in the words of our State Council of Russia, Jews are a “religious-political sect”), aimed at the predominance of Jewish nationality throughout the world and the denial of all other nationalities, religions and states. Having achieved by deception the “civilian equality" (due to ignorance of the Talmud in the era of the first French Revolution), the Talmudists undoubtedly proved their political and civil malignity. To get a civilian license with dignity equality, Jews must renounce or renounce the entire Talmud, as they did Karaites, who have enjoyed equal rights with us since the time of Catherine II, or, according to at least from its most barbaric legalizations. But are the Talmudists left? faithful to the Old Testament prophets and teachers? Here are a few examples: “If a Jew owes the akim (Christian) and died, then the Jew is not obliged to pay his debt heirs, assuming, of course, that not a single akim knows about this debt. If If you know this, then the Jew must pay money to the heirs in order the heirs did not say: “The prayer “simul” (which the Jews say after every eating food and the end of which is a blessing to the owner of the house) should not be pronounced in the house of any akim, so that he does not receive blessings." On the evening before Passover, every Jew must read prayer, the text of which is as follows: “Stretch out your wrath on the nations who have not known you, and on kingdoms that do not call on your name... Pursue them in your wrath and destroy them under heavens of the Lord." “A Jew cannot serve as a witness for the akim against a Jew.” “You must not deceive your brothers, and the Nazirites are not our brothers; on the contrary, they worse than

dogs." Well, did the Old Testament give the Jews such rules of “virtue”? Here's one comparison: the prophet Moses (Ex. XXI, 35) commanded: “When a bull strikes a man the horns of the neighbor's bull, and (the bull) dies, let them sell the ox alive and divide its price and let the ox of the deceased be divided.” Talmudists supplemented this commandment: “But akim,” they say they are not my neighbor” (hence?). “When, on the contrary, the Nazirite bull strikes a Jewish bull with its horns, then it is necessary that the akim reward the Jew, because he is the akim.” This is what the Shulchan Aruch teaches, which is "code of laws" of the entire Talmud, obligatory for all Jews according to the testimony of themselves

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and Jewish writers. The author of the "Jewish Catechism", Segal, confirms that this collection is of greatest importance to Jews; Khvolson calls him “Jewish code of laws,” and the Jewish newspaper Voskhod admits that “all Orthodox (orthodox) Jews are firmly convinced of the complete infallibility of the Shulchan Aruch, that they swear by the Shulchan Aruch and swear on it.”

TREATATE II INSTRUCTIONS OF THE TALMUD ON BRIBERY OF AUTHORITIES

Chapter 1

The doctrine of bribery of authorities

According to the teachings of the Talmud, all bribery, unjust bribes and hypocrisy are permitted to the Israelites regarding Christians, for it is said: “Gifts blind the eyes of those who see and words of the righteous destroy"[1] . The most important commentator Rashi says: “Based on the biblical legend, the Jew is obliged to initially act bribery to seduce his enemy, otherwise he must use all kinds of tricks, like Jacob, who, returning to his father from Laban with wealth and fearing the revenge of his brother Esau, sent him gifts that softened him anger". Also: “Do not have mercy on them”[2] . what does it mean: don’t give anything to non-Jews for free3 . One of the highest Talmudists Rashi speaks about bribery of judges and authorities the following: “Question. -Is a craftsman who spends his annual money for gifts to officials on matters relating to crafts, to participate in such consumption from the side of the stool? Answer. - If the kagal gives awards to the judge, so that it is his protector and patron in every case when it is necessary in during our stay in exile, then the artisan cannot refuse to participate in this expense, if the kagal gives gifts to the judge for court cases to which this the artisan is inviolable, then he is free from participation in expenses"[4] .

1 Ref. XXIII, 8. 2

Deut. VII, 2. 3

Note. Rabbi Behai to the Pentateuch. 4

“Teshubat Harosh”, § 10.

"Mishna", tract. "Berakhot" IV. The text reads like this: “Who takes a bribe for sending justice, those decisions have no force; who takes a bribe for cooking purifying water and for sprinkling it, his water is the same as water from a grave cave, and his ash is the same as ash from a hearth, that is, invalid.” But this applies only to his fellow believers. This saying applies to the courts that were in Palestine, but not to the goyim.

The Talmud mentions disputes between Talmudists and “menaia” and “philosophers” who have some connection with Christianity, since they heal in the name of Jesus and know the Gospel, but these are Jews, although they approve of the teachings of Christ, Jews who entirely stand on the basis of the Mosaic Law and at the same time recognize Jesus Christ the Messiah, and in the Gospel a divinely inspired book. A very

interesting story has been preserved about one such Jewish “philosopher” in Babylonian Talmud (Tract. “Shab-bes”, l. 116, p. 1). Imma Shalom,

the wife of Rabbi Eliezer, was the sister of Rabbi Gamaliel. Next door to them lived a philosopher who undeservedly enjoyed fame incorruptible judge. Rabbi Gamaliel and his sister came up with an idea to make fun of him. Imma-Shalom brought a golden lamp to the philosopher as a gift and said: “I am seeking a share in the father's inheritance."

The philosopher replied: “Yes, you have the right to half the inheritance.”

Rabbi Gamaliel: “Our law says: when there is a son, the daughter does not receive inheritance."

Philosopher: “Since you were expelled from your land, the Torah has been abolished and given The Gospel, which says: son and daughter are equal in inheritance.” The

next day, Rabbi Gamaliel brought a Libyan philosopher as a gift.
donkey Then the philosopher said: “I read the book to the end and found this verse: “I do not came to take something away from the law of Moses, to add something lower to it,” and in the law Moses says: if there is a son, the daughter has no right of inheritance.” Imma-Shalom (to the

judge meaningfully): “May you shine like a lamp!”

Rabbi Gamaliel: “A donkey came and

knocked over the lamp!” The historical significance of the above episode is

small. Already the first
commentators of the Talmud did not hide the fact that brother and sister are too They pay dearly for the pleasure of being convinced of the dishonesty of a philosopher.

The theme of this story is the well-known halakhah about the participation of women in the division inherited property. This halakha once aroused great controversy among Talmudists and did not receive a final solution as early as the 4th century. The history of this The halakhah regarding inheritance is as follows.

According to number 27, 8, in the absence of sons, the inheritance goes to the daughters. From This is why the Pharisees made a rule that if there are sons, daughters are deprived of all rights to paternal property. But with this interpretation it turns out that if one of brothers, having only daughters, dies during the life of the father, then the right to part of the property passes to him, according to the law, to his daughters, and these latter, so Thus, they find themselves co-heirs with their uncles, the brothers of their deceased father. The Sadducees1 objected to this conclusion: “If, they said, the daughter of my son may ever appear along with other sons as my heiress, then no more Is it logical for my own daughter to have the right to inheritance?” Thus the Sadducees, perhaps under the influence of Roman jurists (“pagan sages”, according to in the expression of the Jerusalem Talmud), women were recognized as equal to men have the right to inheritance.

The Babylonian Talmud2 conveys this dispute in great detail, starting the story with such an apodectic saying: “You should not listen to a person who equalizes the rights of inheritance between a daughter and a grandson, even if he himself is a “nasi” (prince) of Israel.” Obviously we are talking about the legal capacity of women, and the tone of the saying indicates the severity of the dispute. But despite the existence of such a saying (it preserved in the name of Rab), one scholar of the 4th century, Rabbi Pana3 defends the rights women in the sense of the Sadducees.

The point that interests us most in the litigation of Rabbi Gamaliel is the look "philosopher" on the New Testament. On the one hand, the very appearance of the Gospel in connection with the expulsion of Jews from Palestine, i.e., the final deprivation of political independence, abolishes the law of Moses, and on the other hand, the true words of the Founder Christian religion: “I did not come to change the law of Moses” - restored in rights this law. *1 Tract.*

“Bova-Batra” (beg.) l 16, p. 1 at the top or “Boetusei (Tozefa Yadaim 11, 683 ed. Zuckermandp). 2

“Bova-Batra”, 115-2. 3 Ibid., l.

110-1 below.

It is clear that we have here a Talmudic echo of the great debate about the obligatory nature of the Mosaic Law after the destruction of the Jewish state, a dispute that for a long time worried jurists of different societies. The history of this story is easy to reconstruct. Two unknown disputes in the Talmudic world: about women's rights and about The obligations of the Mosaic Law are brought together with the help of an anecdote about a bribe-taking judge. The fact that the era of destruction is chosen as the time of the story Jerusalem, very typical. Since our author, about whose history evidenced by the skillful combination of various moments to make a story plausible, it was necessary to choose this era, when litigation was still possible a pious Jew from a judge who was not entirely sure of the binding nature of the Mosaic Law and yet enjoyed a good reputation, he had inevitably stop at the era of the destruction of Jerusalem, for only then did the Jews stand in such close relationship with Christians. The nature of these relationships is well defined the general movement of the story.

Chapter 2

Kagal acts 29 documents

We borrow from the book “Kagal”, interesting things about this subject documentation. Here they are: 1) “On the remuneration of quarterly overseers,” Saturday, Hoax department 5555 (1794). “Representatives of the Kahal decided: to issue three police officers with quarterly for the entire period up to the present day, the guards received eight zlotys (1 ruble 20 kopecks). This money should be given to them by the controllers of the box collection cash desk, kept by the agent of this collection.”

2) “On the hiring of an observer for Jewish affairs in the police.” - Monday department of the Pentateuch, Vaieira, 5555 (1794).

“Representatives of the kahal have decided: to instruct the city representative, Rabbi Judah-Leib, son of Rabbi Jacob, to visit in the police and monitor Jewish affairs there, both kahal, that is, public, and private, with the only condition that he himself should not have to pay for public affairs the right to promise gifts to anyone without the prior consent of the parnes hodesh", i.e. the monthly head and one of the other representatives of the city. For that he is given a salary from the Kagal treasury of two rubles a week.”

3) “On congratulating your superiors on the holiday.” Tuesday 2nd Ira, 5555 (1795) of the year.

Representatives of the Kahal decided to allow the rich man Isaac from Lyakhovka (outskirts of Minsk) make a loan for the amount necessary for volochnye (costs of congratulatory gifts to superiors). Chosen for such congratulations the rich man Reb Zevi, son of Sh. and the aforementioned rich man Isaac, and they are joined by more four public rashim (heads), and all of them together will walk among the authorities with dragging".

4) “On congratulating your superiors on the holiday.” Thursday, Division of the Pentateuch, Vaieira, 5598 (1797). “The leaders of the city established: to go with congratulations on Vasily’s day Great, i.e. on the 1st day of the new year 1798, to the chiefs in whose services the kahal needs, and use the amount necessary for this item at the discretion of those leaders who will take on such an assignment."

5) “On congratulating your superiors on the holiday.” - Saturday, the last day of Easter, 5559 (1799). “The leaders of the city decreed: to go with volition to everyone

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bosses and officials, and take money from the Kagal treasury for all necessary there are costs for this subject." 6)

"On collecting money to congratulate the authorities on the holiday." - Saturday the 14th Teves, 5562 (1801). Minsk.

"In case of extreme need for money to cover the huge expenses for congratulations from the authorities on the Christmas holiday, according to our custom, by the members Kagal administration and large assembly decided: to use all kinds of funds for collecting interest tax arrears. Money that will be collected, apply to the current year's travel expenses." 7) "On the costs of

congratulating the authorities." - Thursday, 4th of Shevat, 5563 (1802). "Due to the need for a large amount of

money for gifts during congratulations to the authorities on the New Year, which can be achieved, as expected, in this year up to 80 rubles, and perhaps more, by representatives of the Kahal and the general the meeting decided: to collect from the killing of birds," etc. 8)

"Account for the money spent on congratulating officials on the new year. - The value of four heads of refined sugar is 82 pounds and 18 lots are two hundred thirty-three Polish zlotys and eighteen groschen. We, the undersigned, are controllers appointed by the general meeting to verify the accounts representatives of the Kahal on expenses for congratulating officials, on this date with all carefully calculated how much each of them, according to the number below, spent from his money in favor of the kagal, namely: r. Isaac, son of R. Isaac, follows one hundred and eight rubles; Moses, son of Jacob, twelve rubles; R. Joseph, son of Isaac Segolgo, thirty rubles, etc. In total there should be one hundred ninety-one ruble ninety-three s half a kopeck, in confirmation of which we signed with our own hands. Eve Friday the 5th of Shevat, 5563 (1802), Minsk." "Thursday, 4th

Shevat 5563 (1802). Due to the need for large amount of money for gifts when congratulating your boss on the New Year, which can to reach, as expected, up to 80 rubles this year, and maybe even more, representatives of the Kahal and the general meeting decided: so that from now on There is no time to farm out the carvings of the birds except under the following conditions: the farmer is obliged to pay the full annual salary immediately upon taking the farm-out; Start contract is counted from the month of Elul

5563 (1802) years. In all synagogues it must be announced that those who wish participate in the auction for the transfer of the said tax to the farm, are required to appear in the chamber kahal meeting until next Sunday, and the one for whom the ransom remains must fulfill the above conditions, etc. All this was decided by common consent in Kagal hut on the basis of laws and customs."

10) "On collecting money to congratulate the authorities on the holiday." - Saturday, 21 Teves, 5563 (1802), Minsk. In case of extreme need for money to cover huge expense for congratulating the authorities on Christmas, in our opinion According to custom, the members of the Kahal administration and the large assembly decided to use all possible means, persecution and violence through a secret representative to collect arrears of interest tax. The money that will be collected will be used for carol expenses for the current year."

11) "About a loan made by the kahal for the purchase of gifts for his superiors on the occasion Easter holiday." - Sunday, the last day of Easter, 5562 (1801) years.

"Regarding the volochebnaya, representatives of the Kahal decided and decreed: so that all the leaders lent 10 silver rubles each to the Kagal. Paying this debt guaranteed by all income of the kagal, etc."

12) "On congratulating the authorities on Easter." -Sunday, 23rd Nissan, 5562 (1802).

"Representatives of the Kahal decided that the attorneys of the box collection with meat was sold out of a box amount of 800 Polish zlotys (120 rubles gray) for congratulations to the officials on the holiday."

13) "On the issuance of 100 zlotys (15 rubles) from the amount of the box fee for expenses go away".

1 We cited all these extracts, as well as subsequent ones, from Mr. Brafman's book because that they quite vividly depict the internal order of Kahal life, and the book itself "Kahal", as a result of the zealous efforts of the Jews to exterminate it, has become time bibliographic rarity.

"Today, on the eve of Thursday, the 19th of Nissan, 5562 (1801), it was decided: to order Peretz, the attorney for the carving of livestock, to pay out of the amount of the boxed collecting 100 zlotys (15 rubles), to pay for coffee and sugar, given as a gift to the authorities before Easter."

14) "On the litigation between the Kahal and the Christian clergy in the magistrate." Saturday, department Pentateuch, Hukat, 5555 (1795).

"The representatives of the Kahal decided: to elect Rabbi David, the son of Rabbi Eliazar, as an assistant to the monthly *head* of the Kahal, who is entrusted with vigilant monitor in the magistrate the progress of the case initiated as a result of the request of the Christian clergy about collection from the kahal on a bill in the hands of the priests. The said members are given the right to use the necessary measures in this matter.

costs of the ticket office." 15) "On

rewarding the gubernatorial secretary for service." Thursday, department Pentateuch, Hoax, 5558 (1797).

"Representatives of the Kahal decided: to use one hundred rubles from the tax amount for the purchase of rye for a known purpose, and give fifty rubles from the same cash register Secretary to the Governor, for services rendered." 16) "On

the litigation of Jewish artisans in the magistrate." "Wednesday, department of the Pentateuch, Vayets, 5558 (1797). The leaders

of the city decided that the attorney of the Kahal representatives gave out from the cagal cash desk the money needed to set up snacks in the town hall and drinks for judges dealing with a famous court case concerning Jewish artisans."

17) "On the ransom of Jewish prisoners." - Tuesday, section of the Pentateuch, Terumah 5558 (1798). "Since

voluntary donations are not enough to cover the enormous costs necessary to ransom Jewish prisoners, then to find permanent sources on this subject, at a meeting of our experienced elders, it was decided: 1) to collect 18 groschen from the father of each newborn male child at circumcision and the same amount of pennies from each wedding. *Shamoshim* not must approve the list of guests whom the organizer of the feast intends to invite to to himself, until he makes the required contribution for the benefit of the prisoners; 2) at wedding feasts and circumcision place a plate for voluntary donations by invited guests; and 3) on the day of each full moon, go from house to house with a mug."

18) "About prisoners." - Monday, Department of the Pentateuch, Tezaveh, 5558 (1798). "The

leaders of the city decreed that the kahal attorney should issue from cagal cash desk 50 rub. ser. for the ransom of Jewish prisoners who are now in severe imprisonment."

19) "About prisoners." - Saturday, section of the Pentateuch, Vaiak-gol, 5558 (1798).

"The leaders of the city decided: to hand over from the Kagal treasury for ransom Jewish prisoners of the 22nd Reichsthaler mentioned in the previous issue."

20) "On the ransom of Jewish prisoners." - Saturday, department of Arche, 5559 (1799).

"The leaders of the city decided: to elect four senior managers for the collection for the ransom of Jewish prisoners, known as *pidion shevuim,* namely: the eminent Rabbi Zev-Wolf... and so on. Two of them are also appointed as an attorney for the said collection. They must contribute everything money for this fee and they, at their discretion, undertake to produce everything expenses for this item."

21) "On gifts to members of the magistrate." - Saturday, Berag department, 5559 (1799). "The Kagal authorities have decided: to produce from the Kahal cash desk, to gifts to members of the magistrate the following costs: twenty rubles. banknotes for Artsimovich's remuneration for losses incurred during the proceedings David, son of I; give five rubles in banknotes to Yankushka, and other members the magistrate to reward at the discretion of the rich man Isaac, son of Akiba."

22) "On the assignment of an annual gift to the mayor." - Saturday, by department of Shemin, 20th Nisan.

"Representatives of the Kahal decided: to choose three heads from among themselves and send them to the mayor to persuade him in the future in favor of the Jews, for which promise a certain amount, which will be given to him in thirds of the year. The amount that will be necessary to reach an agreement with him, to take from the public treasury, from income box collection from the killings of large and small livestock." 23)

"Resolutions on the occasion of (some) audit." - Monday 24th Teves, 5562 (1801). "Since our society now needs

a huge amount of money on occasion audit carried out by local authorities, then by representatives of the Kahal and the general The meeting decided: to take money for the costs of this case from the three-penny beef tax, from the amount that the attorney for this has long accumulated collection From this money, as much as is needed should be taken for expenses on the said subject, etc. Everything that has been said was decided by representatives of the Kahal, the general meetings and chaos in the kahal hut on the basis of laws and regulations."

24) "About the Zemstvo

post office." "Wednesday, department of the Pentateuch, Waihi, 5558 (1797), a) Leaders of the city decided: to submit a petition to the local Duma for it to collect from the Jews the salary for zemstvo mail and about the exemption of the kahal from such occupation. To succeed in this matter it was decided to use a few rubles from the cash register, b) At the same meeting it was decided: to buy fish for *a famous person* and use it from the kahal cash registers up to ten rubles, c) It was also decided: to file an appeal in the case with the tailors and use twenty Polish zlotys for this from the Kagal treasury coin".

25) "Resolutions on the occasion of some kind of audit." "Monday, the 24th of Teves, 5562 (1801). Because

Our society now needs a large sum of money on the occasion of the audit, now carried out by the local authorities, then by representatives of the Kahal and the general The meeting decided: to take money in the required amount for the costs of this business from the three-penny tax on beef, from the amount that had long accumulated attorney for this collection. All this was decided with the consent of all members of the Kahal and the local Besdin. Representatives of the Kahal, the general meeting and Besdin under terrible herem is decreed once and for all, so as not to spend a single penny from the tax money for any other urban needs, but exclusively to use them for

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the above matter. All of the above was decided by common consent in the kahal hut on based on laws and regulations."

26) "On the issue concerning the Jews of the entire region, about the meeting of members of the districts, for discussions about the percentage fee required to eliminate some the government's proposed measures regarding the Jews."

"Saturday, 1st of Teves, 5562, week according to the department of Mikotz. In emergency meeting, in the presence of the leaders of the city and the entire cavalry staff decided: due to unfavorable news from the capital, St. Petersburg, that the fate of all Jews is now transferred to the hands of five dignitaries, who are given full power dispose of it at our own discretion, we are forced to go to St. Petersburg with The goal is to ask the Emperor not to make any innovations. And so Since this matter requires extraordinary expenses, it was decided by general agreement: to establish a temporary interest fee, which must be levied in the following order: 1) everyone must pay V2% on capital capital, goods and secured debts ; 2) from real estate V4%; 3) from the annual income from houses and shops, owners are required to pay 10%; 4) young couples living on the support of their parents - 1% of their entire wealth, whether the capital is in their own hands or in circulation with others. Everyone living in our city is obliged to swear on oath that the payment of interest will produce them correctly. If someone agrees to contribute 50 chervonets (150 rubles) for this item, he will then be released from the oath, etc."

27) "On the percentage fee required to eliminate certain measures, supposed by the government regarding the Jews of the entire region"[1]

1 These 27th and 28th documents deserve special attention; they are Jewish the meeting discusses the commission on the Jewish question in St. Petersburg under the emperor Alexander I, and about finding means to counteract this commission. Coinciding with time and content of Derzhavin's report on the outcome of the cases of the Jewish Commission, with of which he was a member, these documents are mutually confirmed - given in the same chapter by Derzhavin's history and the letter presented Little Russian landowner Gurko.

"Saturday, in the department of Vaigash, 7th Teves, 5563 (1802). Kagalny the authorities and the emergency meeting decided the following: who to on the coming Tuesday will not pay the interest fee indicated in the previous acts, he will be announced as a person who has separated from society. In addition, six the attorneys named in the former acts are given the power to subject such person with various fines and pursue him as much as possible Israeli people. Resolved and decided by common consent: not to enter into the transaction with no one regarding release from the imposed oath. The oath, on the contrary, remains mandatory for everyone, with the exception of only those persons whom this will release the contribution of 50 chervonets; at the same time, with general consent, he was confirmed in office The cashier for this collection was the rich Rabbi Wolf, son of Hirsch, who was elected to this position the previous general meeting.

"Deputies from the entire region were present at the meeting of the general meeting."

"Tuesday, 10 Teves, 5562 (1803). By order of the six commissioners the matter of interest collection, the following was published in all synagogues: imposed three-day fast on the occasion of unfavorable rumors from St. Petersburg, namely in Monday, 23rd Tevez; These fasts must be strictly observed by everyone residents of our city, men and women, along with the fast of Esther. In these For three days of fasting, residents of the city are prohibited from gathering anywhere; for prayer everyone obliged to appear without fail in the big synagogue for general unity and strengthening

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prayers to God, and be sure to bring with you the amount announced with fiero interest fee. Who, in the days of growth, does not pay the debt accruing to him? interest fee to the last penny, that, in addition to other fines, which will be subjected to, will still be declared excommunicated from his people."

29) "On the formation of a commission to petition the governor."

"Tuesday, 10th Teves, 5562, Minsk. Due to necessity petition the city governor on certain matters concerning the common good Jews of our province, with the general consent of public administration and members It is necessary for a large meeting to elect the following persons for this task: a rich rabbi Isaac, son of Akiba, rich Rabbi Wolf, p. Hirsch, and a representative of the society, Rabbi Leib, son of Yakov. These individuals are joined by two more members from the current composition Kagal management, and all of them together should be engaged at the present time petition from the Governor for Jewish Affairs of our entire province."

All these extracts confirm the certainty of bribery of officials by Jews in former time. But that the tactics of the Jews never changed in this respect is is also beyond doubt. From Jewish tax farmers, customs officials, etc. bribes in the form salaries of officials were constantly recorded in tax books under the heading "extraordinary expense." Every official was called by a number and under it was on the lists. Thus, under strict investigations, when the authorities revealed taxation books in the name of the law, officials and tax farmers avoided evidence of extortion. G. Bogrov in his notes says that he knew the father and son of large officials who were on the salary of the farmer and at the same time were under unlimited the influence of one beautiful coquette, who, as a result, also enjoyed a significant salary from her farmstead. This worthy triumvirate was numbered in lists in fraction 1/23. She was the number one, and under her, at her feet, so to speak, the number 2 denoted her young admirer, and the number 3 - the old red tape. And one a major official who feared ransom, even after losing his position, continued receive a salary; According to the lists, he was simply listed as a zero.

The latest extracts from the kahal acts prove that Jews are not hesitate to penetrate into the highest administrative spheres when it comes to their own interests. In the matter concerning the Jews of all region, about which there is no need to cajole and bribe the local administration - block wardens, mayors, governor's secretaries, etc. official trifles - they, along with fasting and prayer, appoint a special extraordinary tax necessary to bribe government people, in the hands of whose fate is currently being determined.

Chapter

3 Derzhavin's story about bribery

The history of the famous Derzhavin brilliantly confirms the undoubted the reality of the intrigues used by Jews in such cases and their success to a certain extent. G. R. Derzhavin, as is known, was a member of the commission established under Emperor Alexander I to discuss the Jewish question, and this is what he reports he in his notes about his personal validity as a member of the commission and about results achieved by the commission itself: "It is clear that Derzhavin's opinion about the Jews, composed by him during his sending to Poland and given under Emperor Paul, on consideration of the government Senate, it was ordered to consider almost from from the very beginning of Derzhavin's ministry to the established council-committee of the prince Chertorizhsky, Count Pototsky, Count Valerian Zubov and Derzhavin, who was considered throughout his entire ministry, but due to various intrigues during

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there was no ending to it. Deputies and rabbis were summoned from all the provinces, their congress continued for a year, appearances and their presentations continued throughout the winter, then various intrigues on the part of the Jews. The Belarusian landowner Gurko delivered to Derzhavin a letter he intercepted from the Jews to another Jew, their attorney in St. Petersburg, in which says that they imposed a heyrim on Derzhavin, as a persecutor, across all the kahals in the world, that is, a curse, that they collected 1,000,000 rubles for gifts in this matter. ser. And they sent him to St. Petersburg and asked him to make every effort to change Prosecutor General Derzhavin, and if this is not possible, then at least encroach on his life, for which they impose a sentence of up to three years, and meanwhile they convince him that as long as possible to continue the matter, because under Derzhavin they do not hope that it will end in their favor. Their benefit was that they would not be prohibited from going to taverns in the villages sell vodka, from which all the evil came, that they get drunk and lead to complete ruin of the peasants. A Jew came

to Derzhavin and began to convince him that from all his other comrades did not lag behind, and suggested that he agree to accept one hundred thousand, if not enough, then two hundred thousand rubles, just to be in agreement with its other members. Derzhavin reported sovereign and reinforced the truth with this letter from Gurkin, in which it is clear that he has collected significant amount. Derzhavin assumed that the presented letter was a weighty the proof will completely turn the entire commission upside down. Meanwhile, through connection and friendship with Count Valerian Zubov, the sovereign recounted everything candidly happened, not knowing that he was in extreme connection with Mr. Speransky, who was then director of the office of the internal ministry of the city of Kochubey, whom he led nose; Speransky was completely devoted to the Jews through the famous tax farmer Peretz, whom he openly considered a friend and lived in his house.

So, instead of the sovereign coming out as strict against the Jews order, at the first meeting of the commission the opinion of all members was revealed so that to leave wine sales in the districts and towns as before to the Jews; but how Derzhavin did not agree to this, and Count Zubov was not present, then this is a matter remained undecided. Meanwhile, the Emperor grew colder towards Derzhavin hour by hour. and no letter to Gurkin according to the above, not only orders, below did not provide verbal feedback[1].

Derzhavin, having learned from Baranov, who is now chief prosecutor in the Senate, about the decision Thus, the Jewish cause, jokingly said: “Judas sold Christ for 30 pieces of silver, and How much are you for Russia?” He also answered with a laugh: “30,000 chervonets per brother, except for me, because the project I wrote was handed over by Speransky.”[2]

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[1] “Notes of Derzhavin”, Moscow 1860, pp. 794-6. [2] “Russian Archive”, 6th volume, p. 800.

Also remarkable is the later incident that happened to Count D.N. Bludov and even having a somewhat comical connotation, but nevertheless outlining the courage and audacity that representatives can dare to Jewish factoring at the request of common Jewish interests.

This is the incident. In the morning on the very day when in the meeting The State Council was expected to make a final decision on one of the issues internal politics, which was of great interest to the Jews, the count, who shaved his toilet, they reported that a gentleman, apparently a Jew, urgently wanted to see him. The count refused to accept him. The petitioner did not calm down, begging valet to request an audience with the count, explaining his request not urgent need and promising that he would have to bother the Count no more than three words. The count smiled and ordered the annoying one to be let in

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petitioner, but under the indispensable condition that he utter no more than three words: in Otherwise, he will be shamefully kicked out of the house with a stick. The Jew rushed headlong into the restroom, put a sealed package on the table and, saying: *"Take it and be silent,"* disappeared. At a meeting of the State Council, the count, telling his fellow members what happened a funny incident happened to him, he showed a package left by the Jew, in which, upon opening It turned out to be 200,000 rubles in cash. ser. Without a doubt, with this amount the Jews wanted to buy the count's vote, but, fortunately, they were mistaken in their calculations regarding the incorruptible honesty of an unforgettable administrator.

The Jews, through intrigue and bribery, following the instructions of the Talmud, in all states succeed in their dark deeds. Famous scientist in Germany Professor Eisenmenger devoted himself to 20 years of work on the study of Jewish literature, where he revealed the harmfulness of the Talmud in relation to Christianity. The Jews, having learned about the dangers of this book for them, tried to bribe them to persuade them in their favor. minister, who informed the king that the book written by prof. Eisenmenger very much harmful as directed against the Catholic religion and government. On this On this basis, without any investigation or trial, the book was banned to console the Jews. But at the request of Professor Eisenmenger, with the assistance of also noble court officials, this book was then presented to the Prussian king Frederick I, who appointed commissions of learned Orientalists in Hesse, Heidelberg and Moguntia to a detailed analysis of this essay. The rabbis who were called were very confused and did not find anything that they could protest about when comparing Talmudic quotations in this work with the original Talmud. In addition to all the Jewish intrigues and bribes essay by prof. Eisenmenger was approved and the review of the aforementioned case is now in royal chamber office in Berlin.

Chapter 4

About the bribery of officials by Jews

Let us return, however, again to the facts about bribery by Jews of various kinds officials in Russia. This material is inexhaustible. Jewish talent, by nature capable of winning over the most honest official to his side, first marking his weaknesses, in an imperceptible and slow way acts on his heart and mind, plunges the bribed into such an abyss, putting him on an illegal path that the unfortunate person subsequently has no way to cope. Every official, once falling into Jewish bondage, must inevitably continue his villainous path into hoping "maybe" he will take you out. In most cases, the bribed person will fall into the abyss and perishes with his whole family, for the law strictly punishes its apostates, no matter how their number is insignificant.

For example, let us cite at least one fact: on June 5, 1858, by the decision of the Moscow The Senate was deprived of all rights of the state and the Saratov local was exiled to Siberia bailiff Vandyshev for extortion and illegal relations with Jews. Leading the words of the true decision of the Moscow Senate, we take from many indictments points in the case of the killing of two Christian boys by Jews in Saratov only the following: "p. 10) On charges of bribery: a) bourgeois Olympia Gorokhova testified during the investigation of court councilor Durnovo that she heard from Yankel's wife Dushkevich Ita, that during the wedding of their daughter in early January 1853, therefore, before the disappearance of the second boy, Vandyshev took this Jew to task about boys 30,000 rub. ser. b) son-in-law of Yankel Yushkevicher, Mordukh Guglin, before adoption of St. baptism showed that his father-in-law Yankel, having been released from arrest on the 3rd parts (hidden by Vandyshev), bought a silver inkwell and took it to Vandyshev." At the conclusion of the Senate decision, after counting many indictments points exposing private bailiff Vandyshev in his illegal actions and the strike with the Jews, it says: “25) Former private bailiff, titular councilor Vandyshev, 56 years old, deprived of all rights to his fortune, demoted to private without seniority; V in case of his inability for any type of military service, applying to Art. 78. Code, also after deprivation of all rights of the estate, exile to Siberia for settlement, in not so remote places of Siberia, leaving him later under suspicion of deliberately reporting to the authorities about taking the body of the boy Maslov to the unit, about delivering it to the authorities false information" (Extract from the decision of the Moscow Senate). Vandyshev was sent to Siberia and poisoned himself on the way. To acquire

patrons for dark deeds, the Jews do not spare any sums, sacrifices and even labors, just to find out that the person being fawned over is powerful, can patronize them in illegal enterprises and does not refuse offerings. Then they try to find out the character, inclinations and passions of that person. The Jews hasten to please him with their victims, selected according to his inclination and spoiled nature, in full confidence that what was spent will be squeezed out a hundredfold local Christian population. And in order to enjoy this position longer, they will try to protect their patron, *they will begin to extol the imaginary to the skies. selflessness and justice.* On the contrary, whoever refuses a bribe becomes a victim of their malice. They proclaim him a notorious bribe-taker, torturer, tyrant, they seek all possible means to overthrow him, and for this purpose the highest government authorities are bombarded with sneaky denunciations against him, and They try to discredit his good name in society through slander and slander. Not finding patronage of their fraudulent actions in the upper classes of society, Jews find protection in the lower classes, and the easier it is because it costs them less. Jews They have innate dexterity and art to win over anyone to their side, and to shake, apparently, the most disinterested justice. If they couldn't to gain someone's patronage with monetary offerings, they acquire him in other ways, having found out, for example, through the servant of that person, appeased in advance the person they want to attract to their side, what inclinations and passions he has, what his wife likes - they immediately try to please them and win them over of your business. If the person being ingratiated has, for example, a predilection for good horses, - the Jews will not hesitate to deliver and, for the sake of appearance, they will sell it to him, almost for nothing, such horses as their lover never dreamed of owning. If the spouse the person being fawned over has a predilection for outfits - the Jews will bring her the rarest fabrics, expensive lace, etc., and all this, however, under the guise of sale. In a word, for their selfish views, in order to achieve the desired goal, Jews will not give up anything no matter what sacrifices, they will not spare even their own benefits. Constantly, stubbornly, persistently, always, if not in one way, then in another way, sooner or later they achieve after all, their goals. Especially if the person they are fawning over is single and has a weakness for the fair sex, and moreover, they recognize the woman he adores, then through her they take such a master into their clutches and even become his masters. Similar In this way, the Jews are trying to get closer to the commissariat.

Chapter 5

Actions of Jews during the Russian-Turkish War

From Chisinau they wrote in Moskovskie Vedomosti that it took place at the local sale of “unusable things” in the commissariat. The competitors at the auction were only only three people - for hay and platforms, and two Jews - for sacks; generally on such auctions are made with little announcement and publicity, as if only for purification conscience. One random competitor, a Jew, handed over a package at random (including a deposit

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10 percent of the proposed amount). Without this, the first buyer would have taken almost without bidding He probably thought so, judging by the small price he offered, and hoping for the favor of fate. The highest price for 22,800 bags was 300 rubles. People who know the business assure that if these bags were sold as rags, then it would be possible take 30 kopecks. per pood, and counting 7 pounds in a bag, it will be up to 4000 poods. This precisely those bags in which rotten crackers were handed over to the army.

At the auction, the Moscow commissariat handed over a large consignment of sewing, which Despite all the cheapness, the price for the work was generally a large figure for 26 s over a thousand rubles in silver. Crafts

not supply: no deposit required. A lot of people came to the auction Russians who enlisted the requests of village women to give them homework - sewing soldier's underwear But even more Jews came to these auctions, and they succeeded. win the "cause", albeit with great losses. The bidding was hot; the Jewish party, apparently not wanting to let the matter fall into the "strange" hands, took the execution of 26-thousandth sewing for 13,000 rubles. You wonder: how can the far-sighted Israelis, who don't like to bother at all without any prospect of earning money, and especially with the prospect of obvious losses, could you reduce the price for sewing? Having no female workers in their Jewish community, they will inevitably have to sew with the same hands of our village women. How, how and who will compensate them for obvious losses? Someone must compensate them without fail. The Jew does not like to pound water. The hundred-year-old rumor explains this "incident". It wouldn't be a sin accept Messrs. Reception quartermasters should take note of this rumor. As noted which often take place at different auctions in the commissariat, the goods supplied by one large-caliber chief gesheftmakher certainly go to sewing to the same non-commissioned officer, a relative of a large one. Otherwise, they say, it cannot happen. Large a relative protects the non-commissioned officer, his relative. Out of gratitude for the protection, a small relative does not betray a large one, and no matter how bad no piece of canvas came across in the batch supplied by the chief gesheftmakher, everything will go to matter, everything will change. Not only that: the best pieces of canvas goods, getting into sewing, are simply exchanged for the worst ones and end up in new batches for painting over; in other words, the best pieces turn into an irredeemable ruble: the chief gesheftmakher supplies them; the non-commissioned officer, who receives these pieces in sewing, returns them again cartridge for a new supply, and so on. From this a whole system was formed, which in "exchange" is the best pieces of canvas coming from all sewing supplies; But since everything in sewing always goes through Jewish hands, no matter how cheap it is taken, there are still large indirect profits left.

Chapter 6

About the "patriotism" of the Jews in relation to Russia

The Jews call themselves devoted citizens of the Russian government and for the sake of this only apparent quality is constantly, persistently achieved in full equality with the original purebred Russians; Moreover, they claim to position of Russian finance ministers. Nevertheless, the "patriotism" of Russian Jews appeared in full glory during the last war. Instead of any monetary and material fees to assist the government for military needs or for sanitary the notorious sons of Israel ordered help only to their subordinate editors trumpet in the newspapers that "these are the richest Jews in Odessa" they send their daughters to hospitals to study the sanitary department." Really, really a great help - instead of money, a promise to study the sanitary part, in particular when this empty promise remains only on paper, in newspapers, and is not cited in execution.

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Moscow Jews, also out of commitment to the government, distinguished themselves more: instead of monetary donations for sanitary needs, they limited printing in Moskovskie Vedomosti a rabbinical speech filled with as if would have extraordinary patriotic feelings. We, for our part, dare note that in this rabbinical speech, as in other speeches of the same broadcaster, which take place on the first pages of the same “Moskovskiye Vedomosti”, not only we find a sparkle of eloquence and sublime thoughts, but, on the contrary, we do not even see signs of the simplest logic. For example, a speech on the occasion of the Supreme Manifesto regarding the declaration of war on Turkey is completely imbued with the second thoughts of Jewry, and in many places there are ambiguities from the Talmudic theory dogmatists. The speaker in his speech constantly cites the August name of our The Monarch and His holy feat of liberation of peoples... peoples and peoples... But which specifically peoples? - this cannot be known, since throughout the entire exercise speaking gymnastics, the rabbi never dared to say that. The Talmud is strict prohibits sympathizing and pitying Christians, and therefore the preacher could not by his listeners, fans of the Talmud in the synagogue (where they constantly curse in prayers of Christians, for whose liberation from under the Turkish yoke our The All-Merciful Sovereign drew his sword), to express himself sympathetically and publicly pronounce the name of the followers of Christ and, in view of this, limited himself to the general phrase - “liberation of nations.” Thanks to this unique Judaism resourcefulness, a speech was prepared that was in keeping with the spirit of the times, and was observed in accuracy of the teachings of the Talmud. To an impartial observer-listener it was noticeable one thing is that it was not said about Christians. They are completely different patriots Jews when it comes to their own Jewish goods. Moscow Jews, for example, made large collections among themselves: for example, we repeatedly I had to hear from the Jews themselves about ten Jewish meetings in which Eight million rubles were collected. ser. to carry out the grandiose plan - purchases of the Chizhovsky farmstead on Nikolskaya Street. Here, under the guise of humane the Jews intended to organize charity under the guise of the discovery school and home chapel, its own Jewish exchange **with** the Kahal and with all the underground dens.

Chapter 7

Russian-Jewish press

Researcher of the Jewish question A.P. Pyatkovsky wrote: “Back in 1848, the famous Jewish patriot, - colloquially Moshka Blumberg, and then half Italianized, half-anglicized in “Sir Vozes Montefiore,” left the following prophetic covenant to his fellow tribesmen: “It is in vain that you monopolize capital, trade and industry, arrange government loans and... bankruptcies. *Until we take possession of the periodical press and have in our in the hands of the newspapers of the whole world... until then our dreams of dominion will remain empty chimera ."*

And for half a century now, making its way step by step, unnoticed and gradually, in the field of newspaper, magazine and book business, the Jews achieved own: almost all organs of so-called “public opinion” in Europe have obviously turned into instruments of all kinds of blackmail - political, stock exchange, financial, theatrical, etc. - into breeding grounds for lies, slander and hard to imagine falsification. *The European* press, having lost only two letters in its name, can now safely call itself Jewish. It is both shorter and fairer... The notorious The “Panamanian story” in France showed firsthand what systematic falsification of public opinion in a nominally free country by false parliamentarism and the press captured by the Jews. Lies piling up on lie; a phantom that replaces reality; a fairy tale passed off as true; a fact suppressed by “silence”; white day turned into darkness; gun and sword truths, forged into a knife and stiletto of a hired "brave" - these are the characteristic signs of Jewish “dominion” in supposedly representative government and in false free press! It is clear

that the Jews and the printed organs they “support” are so love parliamentarism, so they strive to introduce it under all geographical degrees of latitude and longitude: he, this very parliamentarism, at least in in its current perverted form - helped them carry under the flag of “freedom, equality, brotherhood” the most hated medieval load in the world - despotism, lawlessness, deception, exploitation and brutal disregard for the human person, as long as it is not covered by the shield of the “World Jewish Union”.

But if the passion of the Jews for modern parliamentarism, which has given they have such a terrible weapon in their hands as falsification of public opinion and usurpation people's government, then, on the other hand, it is quite understandable that the open rebellion against Jewish oppression, which arose throughout the countries of the "Jewish equality" and is called "anti-Semitism", although it would be more accurate to call it “anti-Talmudism”, because it does *not* persecute belonging to *the Semitic* race (Arabs and Karaites are also Semites, but no one fights with them), namely the Talmudic fanaticism and misanthropy towards all non-Jews, which elevated to political and religious law by the Jewish codes. Development anti-Talmudism accompanies the Jew at all points of contact with humane Christian civilization: and in France, where Jews number about 200-300 thousand souls and where they have already occupied *a third* of parliamentary and prefect seats, capturing concomitantly and the French state bank; and in Russia, where there are up to *seven* of them *millions* (!!) and where they are limited in the form of the “Pale of Settlement”; and in Prussia, where even the court pastor Stecker stood at the head of the anti-Talmudists; and in Austria, where now the most popular man in Vienna is *the thrice* elected burgomaster "anti-Semite" Dr. Luger.

Chapter 8

Opinion on Judaism of the Austrian Doctor Luger

Also interesting for us Russians is a conversation that recently took place at the doctor’s Luger with a correspondent from a reputable French newspaper who “observed” him “Temps”:

“Why did you become an anti-Semite, Mr. Luger? -

Because the Jews *took everything into their own hands and there is no end to them anywhere.* Jews flock here (to Vienna) from Galicia, from Hungary, from Romania. Not only is it impossible undertake some trading business, but you cannot even buy meat or a pair of boots without paying the Jews a significant tribute. *Having conquered Vienna, they began to arrogantly display show off your power. The Jew is greedy* and at the same time vain to the extreme. Once his greed was satisfied, he began to appear everywhere and everywhere excel. Just two years ago it was difficult for a Christian to find a place for himself in cafes, restaurants, theaters, and there’s no need to talk about resorts - everything was crowded there Jews. Now, I dare to assure you, *all this has changed.* But we not only have to *crush the pride of Jewish rule,* we intend to take away from them the most the fact of some kind of domination.

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- However, there is no need for anti-Semitism for this. In the fight of the free Isn't the strength that comes from knowledge and labor enough for competitors?

- Alas, *between Jews and Christians the question of success is by no means resolved. intelligence and hard work.* I repeat, the chances are far from equal, *because The Jews have a completely different morality than ours.* They are always confident that they will defeat us, and therefore defeat us, if we do not take appropriate measures in advance precautions. - What can you do? - First of all, *we will continue our propaganda,* the results of which you You can already see for yourself. At the same time, you cannot deny that we act systematically and moving forward with confidence. *We started by expelling the Jews from the capital Duma, and now they have achieved that the anti-Semitic majority has taken the place Jewish-liberal and in the local regional diet.* And in other areas of Austria *anti-Semitism is growing by leaps and bounds.* It remains to go through the third ordeal, or, better said, *we have to take the third fortress - to gain a foothold in the Reichsrat.* The task may be much more difficult, but we are doing everything that needs to be done, and *our success is beyond any doubt.* Then we will take decisive measures *towards emancipation Christianity from the Jews.*

- And where, in your campaign plan, will you put the Jews? - Oh, I'm completely calm about this. When the Jews see that they cannot *"to chop sugar on our heads",* they themselves will leave us (isn't it to Russia, where they complain about an allegedly "oppressed" situation? - *I. L).* In the meantime, both in the city duma and In the regional Sejm we have considerable means of struggle. *We are going to also to establish a bank free from all Jewish influence."*

At the conclusion of this conversation, Dr. Luger expressed the hope that parliamentary government, willy-nilly subordinate to the Jews due to their connections with "financial rulers" - stock exchanges and banks - begins to little by little emancipate from this dependence and in his soul already takes the side of the anti-Semites. "We, to the best of our ability," Dr. Luger concluded his conversation, "are trying to clear the way to *liberation of peoples and governments"* (!!). On parliamentary soil in Austria, an energetic protest against Jewish hegemony, and its favorable outcome can already be considered quite likely. In any case, Dr. Luger, his friends and associates work tirelessly for the benefit of the "emancipation of Christian society" and count on to victory, despite the fact that the parliamentary regime in their country has already legitimized the "equal rights" of the Shulchan Aruch with the Gospel, law with lawlessness, philanthropy with misanthropy, freedom with slavery, perjury with loyalty to one's word and qualified deception - with honest execution of one's responsibilities.

By all accounts, Dr. Luger is extremely popular not only in middle society, but also in the lower classes of the population (a lesson to our pseudo-populists, who are ready to sacrifice the people to the widespread Jewish invasion!).

But what contributes to the development of newspaper and magazine Judaphilia, what gives him not only the means of nutrition, but also aplomb and influence on Russian society? We We will not be mistaken if we say that the main reason for the rapidly developing Judaophilia is served by the zealous support provided by Jewish capitalists press organs that grovel before them, and a complete lack of credit for independent periodicals wishing to serve not the Jewish kahal, but to the Russian state and people. At the same time, as the organs of the Jewish spirit and temper enjoy abundant material resources both through direct subsidies and

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through compulsory subscription in Jewish spheres, - lonely Russian publications that do not accommodate Jewish claims are deprived of any proper credit only from state-owned, but also from private banks, and, in addition, are subject to systematic persecution and slander by Jewish forces.

SECTION 3. DOGMATIC

TREATISE I ON THE JEWS' WAITING FOR THE MESSIAH

Chapter 1

Constantly Waiting for the Messiah

Despite the fact that the Jews are divided into many sects: Karaites, Talmudists, Kabbalists, Reformists, the dogma of the coming of the Messiah is equally recognized by all sects; Therefore, consideration of modern concepts about this dogma is interesting in that relationship, which indicates the degree of strength of the connection between the Jews and reveals the direction that the future fate of this tribe may take over time. Despite its dispersion, notes one traveler, in India, just like and in Europe, the Jews have the same ideas about the Messiah, the same animated hope of victory over other nations, to return to Jerusalem and to form a Jewish kingdoms.

Without a king, without a fatherland, the Jews constantly talk among themselves about their nation. Neither The remoteness of times and places cannot alleviate their misfortunes. Having lost his fatherland, the Jew retained love; Having lost his capital, he dreams of its restoration. Here's what associated with the belief in the coming of the Messiah. The Jew believes blindly. Living conditions, political events in his eyes take on the greatest significance when they seem to have relation to his religious expectations. The rabbis support and strengthen him faith, directing his teachings primarily in this direction.

The wise teachers of the synagogues, says one of the converted rabbis, in our time They usually end their speeches in meetings with a thought about the future ruler. They arouse in their fellow believers strict prudence in the law by the fact that support them in the constant hope of seeing the coming of the Messiah and enjoying all the benefits promised to Israel. The unification of the Jewish people, victory over others and the formation of an eternal Jewish state that will dominate over all other kingdoms and peoples - these are fascinating topics over which The rabbis work willingly. They usually back up their words with prophecies. like, for example, Daniel's prophecy about the stone being cut off from the top of the mountain so that with his fall to break the statue seen by Nebuchadnezzar. The stone here is given the importance of the people of Israel, which among other nations currently has insignificant value, but which in time will be able to overturn everything kingdoms in order to build their eternal empire on their ruins. Every Saturday Jews pray for the coming of the Messiah. In the synagogue, during worship, everyone stands up and stand facing the east and read: “Tzir Yisruel”, etc. “Creator of Israel! Arise for the salvation of Israel, redeem Judah and Israel according to your promise.” Here there is silence and 18 prayers are calmly read, many of them relate exclusively to the promised messiah. With sorrow and sighs they exclaim: *“Musai tymleikh boitsyen?”* that is, when will You, Lord, begin to reign in Zion? And etc. *Es tsemach duvid a vdeho,* i.e. “prosper immediately the color of your servant David, yes its root will ascend for our salvation, which we await from day to day. The Messiah will appear not until the world is free of wealth.” (Sanhedrin, l. 97.)

Chapter 2

All nations will accept Judaism “Rebbe Yoisi said that in the last days all nations will come together and accept Judaism” *Talmud, tract. "Ioivumes", l. 24.* Others assert that at the coming of the Messiah all nations will certainly be their vassals and that the world's wealth of all nations will belong to them; that there will be a terrible war, that all nations will come together to fight the Jews, who, of course, will remain victorious.

The combatants will meet at a wide river, through which the opponents will have to pass, but there will be two bridges on this terrible river, one made of paper, the other of cast iron. All nations will walk on the cast iron bridge and fail, but the Jews will safely cross the paper bridge, under which angels will stand instead of piles. The Jews live and breathe that sweet hope that the Messiah is hastening to them, that he will come and give all the wealth into their hands, having taken it from other nations; with this sweet hope they fall asleep and get up. Melameds teach in cheders about the messiah that there must be two Moshiach (messiahs). One of them is called Moshiach ben Joseph; this one will appear six years earlier than the one we have all been waiting for so long. The first Moshiach comes from the tribe of Ephraim, and the other is a descendant of King David. And this is what will happen before the coming of the Messiah. Then there will be people whom everyone will consider pious, but secretly these people will deny the existence of God. Such people will be everywhere, both among Jews and among other nations. And truthful, honest people will be forced to wander through the deserts and live in caves (a teaching similar to that of our schismatics about the Antichrist). And this time will be the kingdom of the hypocrites (Pharisees). It will be difficult for Jews to live in this difficult time, for how can Jews live without rabbis, without yeshivot, without synagogues? And this will not happen at that difficult time. Every day more and more new *stories will be published,* there will be no sources of food, there will be no *pornography.* Human life will be short, and the one who is now considered a young man by age will then seem like an old man. It will be in one part of the world. And in another part of the world a new generation will be born, too healthy, ugly, wonderful. Instead of one head, each person will have two, instead of two eyes - seven. Their legs will be unusually long. These people will conquer the whole world without weapons, because what do they need weapons when the mere sight of them will bring fear and horror to everyone. And then, by the will of Jehovah, such heat will come that can be compared to hellfire. There will be many diseases then, many people will die then; In the holy place, undertakers will continually dig graves. Then God will rain blood on the earth. To sinners this blood will seem like water, and when someone drinks this water, he will die instantly, and this rain will continue for three days. Many will think that the end of the world is already coming. In despair, everyone will wring their hands, repent of their sins and wait for death. Then God will send another healing rain to the earth, death will quickly stop, and the sick will all be healed. Then darkness will come, such darkness as in Egypt, with the only difference that in Egypt the darkness lasted three days, and then, before the appearance of the Messiah, the light of God will not be visible for a whole month. And all those who previously doubted His existence will see in this the finger of God, and will believe in Him. And when the sun begins to illuminate the earth again, the following will happen: Gog and Magog will conquer all countries and become world rulers. In total they will reign for nine months, but for us this will be the most terrible time. The Jews will be robbed and killed without trial, for sins; every day there will be more and more *gzeirs;* will begin to separate children from their parents. Every day there will be fewer and fewer Jews, and then Gog and Magog will think that they have completely disappeared. But at this time, when these *“reshaim”* will abuse us and blaspheme the name of Jehovah, - at this very time, the first messiah will appear - Moshiach ben Joseph - whose name in the world will be Nehemiah ben Hutiel. With a s

After this war, God's chosen one will triumphantly enter the gates of Jerusalem. The Egyptian king will make an alliance with him. And fear will embrace all the people inhabiting the universe when they find out about it.

There is one such city in the world called Rome. *"Titus Gorosho"* who destroyed the second temple was a native of this city.

So, in this Rome there is somewhere a marble statue depicting woman. This statue will suddenly turn into a living person, and everyone will see the amazing a man. His height will reach 12 arshins; it will have the same volume and width. Eyes his orbits will be deep, and between one eye and the other there will be a distance of four inches. His name will be Armilus. This Armilus will

declare himself a deity! There will be people who will believe in him, and there will be many, many such people. He will say to all nations: "Show me the law that you received from me." And they will show him all their laws. And he will say then: "Yes, yes. This is what I told you." But Armilus will not be satisfied with this; He will also send envoys to Moshiach ben Joseph to bring him the Torah. And he will collect Jehemiah ben Hutiel, the 30,000th army of the tribe of Ephraim, will take the scroll with them torahs, and they will read before Armilus to prove to him that he is not God at all. Armilus will lose two hundred thousand people, and he himself will flee. And he will collect a huge army and will again fight with Nehemiah. Again the enemy will be defeated, but in this war, the Jews will lose the most precious thing: Nehemiah ben Hutiel will be killed.

After the death of Nehemiah ben Hutiel, the angels of God will come and take his body so that bury him in the cemetery where the ashes of our forefathers rest. About what happened the misfortune of Rosho Armilus will not know the Jews, otherwise there would not be a single Jew left alive. From now on, Archangel Michael will begin to cleanse the house of Israel: everything sinners will die; only righteous, honest people who forty years will remain alive They will live in the desert of Judea for five days and eat only bread and vegetables. Armilus at this time will fight with the ally of ben Khutiel, with the king Egyptian, and will defeat him, and after his victory over Mizraim he will approach Jerusalem. And again a difficult time will come for the Jews; those who do not have strong faith in the Almighty, in despair they will think that the end is already coming, that the Jews have nowhere to expect salvation. But Jehovah promised to deliver the Jews from "golus" and bring them to the promised land - and will fulfill his promise. It will appear on the Judean mountains Archangel Michael will blow the ram's horn (shefer) three times. And when it is heard the first sound of the trumpet, Moshiach ben David, together with the prophet Elijah, will appear in the desert Jewish to console and encourage the surviving righteous. Hearing the sound of the trumpet, the Jews will understand that "geuleh" (deliverance) is beginning. And will go the Messiah together with the righteous towards Israel.

When Armilus (implying Jesus Christ) finds out about this, he is terrified will get angry. He will say: "How long will these Jews live? They should be completely destroy." And he will go out with a huge army to war with the righteous Messiah. A The Lord will say to the Messiah: "My chosen one, do not worry, do not be afraid of the formidable power of the enemy, for I will fight with the enemies of My people. Just look at the greatness of God." And the Lord will send down a rain of fire on the earth, and all the enemies of God will be killed. At the second sound of

the trumpet, all the graves in Jerusalem will be opened and resurrected the righteous buried in them. When the Archangel Michael blows the trumpet for the third time, all the Jews who are beyond the Sambation River, living in Lachmat, Haber, Gozen, Media and Persia, all the lost ten tribes of the Israelite left will gather together and will head to the Promised Land, and just as during the exodus of the Jews from Mizraim they will protected by pillars of fire and cloud. Along the way, if anyone feels thirsty, life-giving springs will open before him; deserts will turn into the most fertile countries, the roads will be paved with pretzels, and there will be ready-made silk Saturday kaftans. And travelers will not feel any fatigue: no they will be neither hot nor cold, there will be no sick or infirm among them. And everyone will understand The peoples will then know what a Jew is, and they will feel respect for them. Then it will come that happy time about which the prophets spoke - Isaiah, Micah, Amos and others: enmity will disappear, wars will stop and people will live together like brothers: everyone will reforge nations their swords into plowshares, their spears into pruning hooks: then the strong will no longer be oppress the weak.

Chapter

3 Thirteen Articles of Faith

Maimonides' interpretations also included the 13 creeds, a confession pronounced almost every Jew daily after morning prayers. The twelfth character of this confession refers to the coming of the Messiah and consists in the following words: "I fully believe that the Messiah will still come, and even if his coming is delayed, I I will wait for him every day." Every devout Jew is sure that if death catches him doubting any of these dogmas, then he will not receive eternal bliss.

Maimonides, as the recognized eagle of the synagogue and authority for blind fanatics and embittered opponents of Christ, set his main task to establish all actual proselytes of the Talmud in such false beliefs. With all his might tried to prove that the story of Christ does not at all fulfill the Old Testament prophecies messianism. His anger against Christians is so great that he, forgetting the seven commandments Noah, declares that Christians should not be distinguished from pagans.

The prayer of the Jews on the feast of Pentecost *Shevues* is as follows: "You, Jehovah, have chosen us from all nations and exalted us above all; do not forget us now, just as you first, return us quickly to Jerusalem and deign to restore the house of the sanctuary Yours. We pray to You: send us the long-awaited Messiah." Not a single one passes worship services, so that the Jews would not ask God for the appearance of the Messiah, which they had long awaited; the mere thought of his appearance encourages and comforts them.

Chapter 4

Jewish press organs about the Messiah

The Jewish press pays the main attention, partly in the form of support faith, partly from their own calculations, on the conditions whose appearance, in their opinion, serves opinion, facilitating the coming of the Messiah and at the same time predicting his imminent advent. The main of these conditions are considered to be: frequent political storms and public opinion, which, when the Messiah appears, will of necessity to be directed towards the strongest influences, which, of course, the messiah must produce, and, in addition to political storms, the growing political the strength of the Jewish tribe in the form of the strength of bankers, statesmen, etc. Over These main conditions are not forgotten and the secondary ones.

Recognition of national rights, resolution of international issues through congresses, the bringing together of peoples through steam and electricity, and even the proximity Suez Canal to the future Jewish capital Jerusalem - get in the eyes Jewish special meaning. If, they

reason, the development of nations leads to disputes and litigation various states or nations begin to be submitted to judges from of all states involved and not involved in the dispute, then isn't it right assume that such a direction will lead to the fact that all international disputes

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will be offered to judges from a people alien to any statehood, the most ancient according to their national history and the most gifted by nature, that is, the Jews.

Considering themselves God's chosen people, the Jews place themselves above all nations in world. They are not embarrassed by the fact that they play a secondary role everywhere; on the contrary, in this they see proof of their superiority. “The only miracle in the world,” writes one Jewish minister, is the existence of a people scattered throughout the world for 1800 years. all parts of the world and has not mixed or united anywhere with the peoples among whom he lives. Such a phenomenon clearly proves that the grace of God lives among us, the eldest sons of humanity, and that the future will unite us and will give us dominion over all other nations."

Thus, historical life among other nations took away from the ancient faith people is its most essential feature; - the nature of active anticipation of preparations to a meeting of individuals, not events. As a result, the personality of the messiah does not represent They have as much affection as, for example, their eternally desired capital Jerusalem. This is what

one statesman from this writes about the significance of Jerusalem people:

“For us, Jerusalem is not an empty word. Without thinking about it must follow the immediate fall of our faith, our traditions, the reasons for our existence. All The Jewish religion is based on national thought. There is not a single truly Jewish heart, not a single sigh that does not rise to the Fatherland. Getting up, lying down, sitting down at the table, we call on our God to speed up our return to Jerusalem without delay in our time. And is it possible to think that was the idea of a messiah impossible and unacceptable? I firmly believe that the messiah must come, and despite the length of the wait, I still expect it.

We are all expecting it, and with unflagging hope and faith we repeat loudly our great national expectation: “Next year in Jerusalem!”

Chapter 5

The Idea of the Personality of the Messiah

The idea of the personality of the Messiah among most learned rabbis boils down to that this personality will have these kinds of properties: “This messiah,” says one rabbi - descended from the blood of David. He will be born in the usual way, without special miracles. He will be gifted with prophetic intelligence and, moreover, such sharp senses that will be able to distinguish all kinds of things. Even though he doesn't will reach the perfection of Moses, he will marry many wives, and his children will be the line of his successors after he himself finishes his glorious career. The subject of his purpose will be only the liberation of dispersed Judaism from the captivity in which all nations languish him, and his escort back to the Holy Land. The people themselves will restore Jerusalem and its temple. The Messiah will only restore and

will strengthen the temporary kingdom, the duration of which will be equal to peace. Then all nations will be submissive to the Jews, and these latter will have both the faces and the property of all other nations." How intense

the political expectations of Jews are is evident from the words of another Rabbi: “The Jews,” he says, “are impatiently awaiting the sound of weapons of war, the devastation of countries and the fall of kingdoms. Their hopes are equal to the desire to see a repetition of the victory of Moses over the Canaanites, since this would be a sign of their return to Jerusalem to restore this city to its ancient grandeur! It is this kind of dream that constitutes

the soul of rabbinic interpretations of the prophets.

These dreams are transmitted and instilled in the people by tradition, and the Jews, for so many centuries Those who prepared for this event are preparing for them now.

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Chapter 6

The Teaching of the Talmud about the Messiah as a King

The teaching of the Talmud about the Messiah as a king and about his kingdom is accepted by all Jews heart as an immutable truth. Faith in this political dogma is carried out in symbol of faith, in prayer, etc. In Gurevich's prayer book (Vilno, 1870) twelfth member of the creed reads as follows: "I sincerely believe in the coming of the Messiah, and although he delays, I still wait for Him every day" (p. 125).

Every Jew must turn to the Messiah three times a day, wherever he is. prayer: "Blow the great horn for our freedom and raise the banner to gather our exiles, and gather us all from the four corners of the earth." [1] *Praying. Gurevich, pp. 71* .

Both Jews saturated with the Talmud and Jews who have received education. Only the first believe that the restoration of their kingdom will happen suddenly, by some miracle, without the participation of the Jews themselves; the latter teach that restoration the kingdom of the messiah will happen gradually and naturally, which the Jews must prepare for to this through education, which produces good generals, engineers, rulers necessary to restore the continued existence of the state of the messiah.

The Jews consider themselves "exiles, waiting for the voice of the horn to blow upon them." liberation and restoration of their kingdom." This also makes it clear why our "Jerusalem nobles" have their own court, their own government, so to speak, temporary, in waiting for the eternal kingdom of Jerusalem. Jewish mystics argue among themselves about reasons for the non-appearance of the Messiah. "Why doesn't the Messiah come?" ask the enthusiastic fanatics. Because, the sages answer, there are two opposites in the afterlife. camps—infidels and righteous: one stubbornly defending the coming, the other denying it; hitherto the preponderance is on the side of the unbelievers. The way must be prepared for him, others say. Follow all strict orders for at least one day Sabbath, wait for the predicted alignment of roads, and he will certainly appear. By according to one venerable writer, the Jews, the Belarusian Hasidim, offered enormous money to one pharmacist so that he can justly decide whether it remains fermentation in a distillery vessel, which contains specially prepared kosher vodka, since any omission of the law slows down the coming messiah.

In their morning and evening prayers, Jews pray daily: "Gather us from all four winds together," and also: "Separate us from the goyim," that is, from Christians.

Chapter 7

Constantly Waiting for the Messiah

Due to the constant expectation of the Messiah, the Jew, saying this prayer, looks out the window and bows, as if welcoming the one who is coming to gather the Jews together.

As the reader sees, Jews are not very inclined to believe that the messiah they passionately expect that he will come to establish not an earthly kingdom, but a spiritual one, and that he will keep in mind the good of all mankind, and not just the Jews, at whose feet there will be all other nations grovel. No matter how clear the words of the Bible are that the Messiah in his own way upon his coming, he will endow the peoples chosen by him with benefits, without needing any artificial collection of them in one exclusive place from all directions of the world, and that therefore, it makes absolutely no difference where his chosen ones, but the Jews stubbornly ignore thanks to their fanatical narrow views all sorts of activities that can make them settled and help them relate to tolerance towards other nationalities.

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Count Moritz of Saxony thought to found a Jewish kingdom and the title of king "the people of God" to calm their ambition; Napoleon I wanted from political views to renew in Paris the "Great Synagogue" ("Sanhedrin"), which was the legislator and the focus of the entire Jewish nation; in 1825 one New York the Jew started to found an independent state in America from his co-religionists, but all these assumptions did not find any echo between the Jewish world namely because they were deprived of the religious spirit. On the contrary, the appearance of some a charlatan who knew how to pass himself off as a messiah was able to unite the scattered members of Jewry. Only one hope is the coming of the promised redeemer supported the Jews amid the most terrible tortures to which they were subjected at all times times: this people only lived by it, wandering around the globe and not finding anywhere fatherland, submitting everywhere to the influence and self-will of the ruling people, but not mingling with him, and only to her does he owe the amazing preservation of his nationality. And time has not weakened this hope: all religious celebrations sealed with lamentation over sins, for which Jehovah struck down his people with wrath, and the hope that he will have mercy on those faithful to his covenant.

For two thousand years, they have been singing every Easter: "Almighty Lord, build, now build, quickly build Your house!.. Hurry, hurry!.. And to ours days, quickly build Your house!.." On

the New Year's holiday, prayers for the sending of the Messiah end with the words: "In the coming year, O Lord, bring us to Jerusalem!.." Waiting for the Messiah, no matter how in vain it is, however, it represents the only belief of the Jews, which remained unchanged since the time of Moses. Is it surprising that with such In their prayers and beliefs, Jews have ready ground for the emergence of false messiahs. History shows that the appearance of these latter was not uncommon. The false messiah, Dosetheos appeared in Samaria at a time when, after the conversation of Jesus Christ with the Samaritan woman at the well of Shechem, the people came to the conviction that Christ there really is a true messiah. Dositheus, for his part, knew how to deceive people, which, in contrast to the first popular belief, according to which Christ was the Messiah, another party was formed here, which all the prophecies of Moses about the messiah was attributed to Dositheus, and, therefore, recognized him as the messiah sent from heaven. Dosifei had a zealous student, Simon the Magus, who contributed a lot to raising the glory of his teacher.

Chapter 8

Various ideas of Jews about the personality of the Messiah

Jews have the most vague ideas about the Messiah. If you ask any believing Jew, what is the Jewish Messiah you are waiting for, what lies its essence and what are its attributes - you are in vain to answer these questions would have expected some clear and precise answer. From one you will know that the messiah will come on a white donkey, smash Gog and Magog to smithereens and lead the Jews into Palestine; but where he will come from and how he will perform his miracles is unknown to anyone. Another you will be told about the coming of the Messiah, about his origin and tasks the most vague and contradictory concepts. Do not look for the exact formula of Jewish messianism in rabbinical literature or in everyday prayers: you don't have anything definite there you will find the 12th article of faith, recited by every Jewish believer daily in at the end of the morning prayer, reads: "I fully believe in the coming of the Messiah, and although he delays, I still await his coming every day." This is the official the formula of one of the most important dogmas of the Jewish faith, and since this formula does not give any indication as to the nature and task of the Messiah, then it is left to the imagination of each

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there seems to be a wide scope - to imagine any fantasies in this area unknown. As is known, the idea of messionism is not the main dogma the original Jewish faith; neither the Mosaic Law nor the Mishnah mention something similar, even in the later Homer one authoritative Amorite dares to assert that “Israel has no messiah” (tract. “Sanhedrin”, l. 99, p. 1).

The initial ideas about the Messiah were purely political and arose for the first time during the Macedonian yoke - but the main phase of their development coincides with the time of the destruction of Jerusalem by Titus.

The main political messiah was 60 years after the capture of Jerusalem Beitar hero Bar Kochba, who for his failure was called a false messiah. Since then since the messianic idea, dictated by a sense of national self-preservation, everything developed more, intensified and reached particular intensity in severe years of oppression and persecution to which the Jewish nation. To put the suffering people to sleep in the cradle like a crying child feelings, the messianic idea was dogmatized by the very course of things, as the feeling that gave birth to it entered the flesh and blood of the people. Hope that was once Jewish the nation, having atoned for its sins in exile, will again acquire its political independence in the promised land is the initial and permanent sanction Jewish messianism. Popular fantasy has clothed this expensive idea in the most various forms. In different eras and under different influences they were created different ideas about the messiah. This kind of political fantasy kept Jewry in its false rigidity remains firm in its unfundamental religion. If not for this deceptive fantasy of theirs, Jewry would long ago submitted and joined Christianity, the true Messiah who appeared in time for the prediction of the prophets. Is the only reason for the appearance of such many false messiahs among Jews who have lost patience and hope in anticipation of the coming messiah. Therefore, the smartest and most enlightened Jews declare that their Messiah now exists the golden calf cast in the desert, the most important and only dogma of salvation remained with the Jews, which they believe in, worship and faithfully succeed in everywhere.

TREATATE II

STATISTICS OF JUDIAN FALSE MESSIAHS

Chapter 1

The first false messiah Dositheos

Dosifei directly declared himself before the people to be the messiah sent from heaven, as Origen testifies (2.2, against Celsus). To mislead the people and strengthen the faith believing himself to be a true messiah, he became a hermit and hid in one cave, where he indulged in an extreme but hypocritical fast, and in such a state, according to lack of bread and water, he arbitrarily killed himself by starvation, hoping by a hidden death to make his followers believe that he was taken alive into heaven, like Elijah and Enoch. On this occasion they say that when the body of Dositheos After several days it was found that it emitted a foul odor, worms were crawling along it, and a cloud of flies hovered over it.

Followers of Dositheus were found in Egypt even in the 4th century. They never consumed animate animals, feeding exclusively on fruits of plants. Many of them refrained from remarrying, and after death The first wives remained widowers until the end of their lives. Others retained their virginity throughout life.

They all performed the rite of circumcision and so strictly observed the celebration Saturday, that for 24 hours they did not even move from the place where they were found this day. Any touching of a person was considered a vile act by them. They spent their days in constant fasting, recognizing only the Pentateuch of Moses and guided by him.

Chapter 2

False Messiah 2nd Simon the Magus

The second false messiah, who also posed as a heavenly messenger, was famous Simon the Magus. Kalmet is rightly surprised how such a man like Simon the Magus, the head of a numerous sect, honored in honor of himself even a statue, a husband whom the Roman Emperor Nero himself and his Senate honored divine dignity, which by its deeds caused recognition of the same dignity from entire nations - how does such a man turn out to be either a completely unknown pagan writer, or even if known to some of them, then still neglected, so that they did not even consider it worthy to remember him in his written monuments. However, this lack of information among the pagans writers about Simon the Magus are supplemented by Christian writers, describing his deeds, teachings and even the very manner of death. Kalmet says that Simon the Magus was and was active in Samaria at the time when the Apostle Philip came there. Some scholars, this interpreter of scripture continues, consider this Simon the Magus to be the same person as that Simon of Cyprus, about whom Josephus writes. It is Josephus who says that when Felix, the ruler of Judea, decided to take Drusilla, a certain married woman, as his wife, he sent Simon of Cyprus, a sorcerer famous for his sorceries, to her, so that he would convince this woman to leave her husband Aziz. However, Josephus nowhere mentions that this Simon came from the city of Gitta, or Gitoov, in Samaria. Some Father Simon the Magus They call him Anthony, and his mother is called Rachel. This impostor told everyone about himself that he was eternal, that he passed through the body of his mother as through a channel in order to come to people2 .

Simon the Magus received his education in Alexandria. Even in youth for solid assimilation of knowledge and for greater development, he traveled a lot around East, he studied with the false messiah Dositheus who had preceded him, and, as is noticeable, did not satisfied with the stock of information acquired from him, he looked for greater and higher knowledge3 . He was the father and ancestor of all heretics, says Baronius4 , who, like himself, were at enmity against the Church of Christ. It took a lot of work the apostles to protect Christian believers from Simon and his disciples, who seduced them their heretical beliefs. Simon the Magus to spread his teachings and the glory of his name passed through many countries, dispersing errors everywhere. He deceived people with false miracles and convinced them to honor him as Christ as the messiah. According to the testimony of Blessed Jerome, Simon the Magus wrote various books. To his His disciples also added their own works to the writings. *1 Ancient 1, 20, ch. 5, p. 693. 2 See Kalend. Discourses on Simon the Magus, p. 845. 3 See words. Blagov, vol. 3, p. 105. 4 Part 1, p. 85.*

Simon and another certain Cleobus wrote very harmful books for believers in Jesus Christ and gave them out under the name of the apostles.

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The preface to the canons of the Council of Nicaea in Arabic speaks of some Gospel, compiled by Simon's disciples, which is written for everyone countries of the world and is divided into four parts. Dionysius the Areopagite says1 , What Simon the Magus wrote many works against the faith of Christ. Antiquity betrayed everything these works fell into oblivion, so that at present not one of them exists. Wishing to attract attention more than usual, Simon the Magus is a lot told false miracles about himself. He said that while he was flying through the air he had to repeatedly throw himself into the fire so that his whole body burned, but remained whole, spontaneous and healthy.

Marble statues were endowed with soul and movement. He, according to him, turned stones into bread; he became visible and invisible, depending on his will, penetrated into the middle of the mountains and galloped, meeting no resistance; fell from steep mountains, not at all afraid of misfortunes from falling; freed himself from the shackles with which he was tightly bound; instantly imparted plant power to trees; subjected himself to transformations, thus changing the appearance of his mouth that no one couldn't recognize him. He said that, having once been sent by his mother Rachel mowing bread in the field, he took the scythe and ordered her to do this work alone. The scythe obeyed him and mowed as much bread as ten could mow. workers2 . *1*

Book. On the names of God, ch. 6.

3cm. Kalend, reasoning. About Simon, page 848.

Chapter

3 Pseudo-Markell on Simone-volkhve

Pseudo-Marcellus in the Acts of the Apostles Peter and Paul, talks about Simon the following incident: Nero once suggested to Simon that he allow him to cut off head and promised to return himself to life again in three. Nero himself fulfilled this deed, that is, cut off Simon's head. Only Simon the Magus is invisible to In the emperor's image, instead of his own, he substituted a ram's head for him to cut off.

Three days later, Simon introduced himself to Nero, showing the appearance that he was like would bring himself back to life again.

The book of apostolic decrees and pseudo-Obadiah say that in Caesarea Simon entered into a dispute with the Apostle Peter in Palestine, and returned from this country to Tripolis, to Phenicia, and finally to Rome, where the Apostle Peter met him again. During his

stay in Rome, Simon the Magus took as his companion one a woman of depraved behavior named Elena, whom he called others names, for example, Selena, or Lena, Minerva, the Holy Spirit, Varvilo or daughter of Baal. Simon also called this same Elena the first wisdom, which after the creation of angels and after various supernatural migrations from some bodies entered others, and finally entered the body of this woman. In fact, Elena was a prostitute, although Simon pretended that he had not entered into any relations with her relations, nevertheless, secretly he was in touch with Elena. Moreover,

he called her the mother of all things. This Elena, according to Simon, was the same ancient Helen, because of whom the Greeks and Trojans fought a cruel war. However, this is still nothing: Simon assured, perhaps, that the existence of her even preceded the creation of the world. We have just seen

that this woman was called the first wisdom, and since The High Father, according to Simon the Magus, determined to create angels through her, then the latter owe their origin to it. Thus it turns out that Helen produced the angels, but did not tell them any information about her father. From these spirits came then the created world and people. But since the angels were afraid lest their origin from a woman was discovered, then this very Wisdom was detained from herself in captivity, slowing down in every possible way her return to her father. Seeing this, her father finally sent her into the bodies of various women, and then, by the way, she also visited the body beautiful Helen, wife of Menelaus. Finally this Wisdom restored herself in that to the woman Simon was leading with him. This is the ugly teaching of Simon and his disciples, full of all kinds of extravagance. This Simon called himself by the great power of God and presented himself as the Messiah who came down from heaven to liberate and the restoration of the fallen Helen. According to him, when he went through various heavenly places, descending to earth, he always took on the appearance and form of those beings who were in these heavenly places, so that, recognized by anyone, he would not be detained on his way; finally reached the ground and took on only the appearance of a man, but not the body.

He became glorified when He revealed Himself to the Samaritans as Father, to the Jews as Son, and then to all peoples - like the Holy Spirit. Blessed Jerome quotes from the books of Simon the Magus his following words about himself: "I am the word of God, I am the comforter, I am the way of God." Simon ordered himself to erect statues in the image of Jupiter; Elena - in the form Minevra. He demanded divine reward not only for himself, but also for this woman. honors.

He called his Helen, as we said, either the mother of all things or the holy spirit. This, he said, is the lost sheep, to restore which he came with sky. Having fallen from heaven, she took on the form of a man, but could do nothing more. do as soon as you accept this form. Simon, who came to restore her, is true messiah. This is how he presented himself and with this name he attracted many people to himself. followers whom he honored with the name Christians. Finally, often

repeating the name of Christ, he convinced many followers of that he was the Messiah, although he did not admit that he had taken upon himself the face of Jesus Christ.

Chapter 4

Simon the Magus Opposed Jesus Christ

Simon the Magus persecuted I. Christ with hatred, trying to counteract miracles with your own false miracles in order to gain glory from people the same as the name of our Savior. He talked about himself as if

he had come down from heaven not to save only Helen, this lost sheep, but for the restoration of the entire economy, overthrown by the ambition of the angels, as well as for the salvation of people who are perishing due to their own guilt, because they did not recognize him and were kept in slavery by angels.

With all his ugly false thinking, Simon also preached that for there will be neither salvation nor resurrection of the body of people, for all this relates to only one soul. None of the people, he taught, should rely on their own good deeds; hope for liberation from the yoke of angels should be entrusted by people to Simon alone and to his depraved companion. Simon's

disciples became strongly attached to this teaching and spread it. Simon commanded that angels be revered as beings equal to people, not to receive from them any help, but so that they do not oppose the intentions of people in this life and did not increase their suffering after death. His disciples also praised him some respect for the angels, from whom their mother Helen suffered much harm, if she did not snatch herself out of their hands by cunning.

Chapter 5

School of Simon Volhva

The school of Simon, in all likelihood convinced by himself, revered angels as cruel enemies of God. His followers taught him that the world was created by angels, that they inspired the prophets of the Old Testament. By their power all the Old things were created for people Testament, so that one angel wrote one book, another another, a third a third, and This is how the entire Old Testament is written. Simon and his disciples argued that all the threats and the predictions of the prophets of the Old Testament are to be despised. Instruction The Old Testament, according to their convictions, not only should not be obeyed, but observance exposes them to death and condemnation.

The Romans erected a statue of this charlatan with the inscription: “To Simon, god to the saint." Justin the Martyr, in a conversation with Tryphon, reports that the followers Simon gave him the first place among the deities of that time. This statue was placed between two sources of the Tiber River, or on an island of this river, like means Justin the Martyr. The story of the statue of Simon is told by many by writers who are trustworthy; some of them were eyewitnesses of this events.

Blessed Augustine testifies that the statue was erected not only to Simon, but also to his wife Helen. Blessed Theodoret confirms that the statue of Simon the Magus was cast from copper1 . In 1574, a marble pillar with a Latin inscription was dug on an island in the Tiber River in Rome at the place designated by Justin the Martyr2. *1 See Fables of the Heretic, book. 1, ch. 1. 2 Appologist. 2, pp. 69 and 91.*

Chapter 6

Theudas the false messiah

The third false messiah was Theudas. He appeared about 35 years after Nativity of Christ and divulged about himself that he had the ability to predict future; Called himself a great prophet, capable of performing extraordinary miracles. He managed to acquire about four hundred followers, but was soon killed, and that was all his followers scattered. He is the same Theudas mentioned in Acts Apostolic (chapter 5, art. 36).

During the reign of Judea by Cuspius Fadas, under the Roman Emperor Claudius, in 45 year A.D., another impostor became known under the name of Theudas: this Theudas II also pretended to be a messiah sent from heaven to earth. He convinced many Jews follow him. To prove his heavenly messengership, he promised with one word, establish a dry path through the Jordan River, dividing the waters of this rivers, just as in ancient times Joshua did the same when crossing Jews across the same river to the promised land. Cuspius Fad, during whose reign this happened, he sent several troops against Theudas and his followers, who many of them were killed, many were taken captive, the rest were scattered. Fevda himself was captured, the soldiers cut off his head and brought it to Jerusalem in triumph.

Chapter 7

Galilean False Messiah

The fourth false messiah was Judas the Galilean, originally from a Galilean city Gamans. Although he did not publicly call himself the messiah, the sectarians proclaimed him sent from God and a liberator - the messiah. He stirred up

the people during the census, as noted in the book of Acts Apostolic. This census is the same one that Luke mentions (chapter 2, v. 1) and which was carried out by the ruler Quirinius in the last year of Augustus’s life, in the tenth year after the death of Herod, when Archelaus was sent into exile.

However, Kalmet himself further notes that the first census, during the reign Quirinius, the evangelist Luke distinguishes from another census, during which it happened revolt of Judas the Galilean. This Judas the Galilean, says Baronius (Part 1, p. I), agreed with Farineas Zadok to deviate the people from paying tribute to the Roman Caesar Augustus, who ordered for this purpose a census of everything under his control. empires. The tax demanded by the Roman Caesars and exacted by Quirinius, said Judas the Galilean is a clear sign of slavery. Whoever is a true Israelite is not must spare lives to defend his freedom, and the people of God must not suffer enslavement. God alone should be given tithes and He alone should be named Lord, but not Caesar and not Herod. These beliefs of Judas outraged many of the Jews and attracted a lot of people to him. Since many of his followers wore themselves weapons, this circumstance helped them carry out a violent riot in Judea. The Romans sent an army against them and, in the battle that took place with the rebels, Judas The Galilean was killed and his followers scattered. The supporters

of this false messiah were called Galileans even after his death. Joseph Josephus' mentions that they valued freedom and liberty above all else. Only one The Lord God was recognized by them as the ruler, and they rather preferred to endure all sorts of torment and even death itself, rather than recognize them as their lords and masters Caesars and their rulers, who were mere mortals. This heresy, according to Josephus, was not exterminated even with the destruction of Jerusalem or the destruction of the temple.

The Evangelist Luke also devotes a few words to the followers of Judas, saying, that Pilate put the Galileans to death, and their blood was mixed with the victims because, of course, they themselves were convinced and convinced others not to make sacrifices and not to pray for pagan emperors. Baronius thinks that when the Pharisees and Herodians proposed question to I. Christ: should taxes be paid to Caesar? - that was the reason for this suspicion whether He forbids His disciples to pay tribute to the rulers, since The disciples of I. Christ also came from Galilee. The Galilean

heresy was especially strong in Egypt, in the country of Cyrene. Her the followers never dared to call Caesar Lord. Emperor Vespasian ordered to beat them all and take away the temple, built by the high priest Onias, where they made sacrifices. 1 *Book.*

about a warrior. 7, ch. 29.

Chapter 8

Kotzibah or Bar Kochba the False Messiah

Under Emperor Hadrian, a fifth false messiah, *Kotzibah,* or *Bar Kochba, appeared.* Tradition prescribes him royal origin. However, rabbis generally love the splendor of the birth and merits of famous people among the Jews; sometimes they have a name king means a position in the synagogue or in the Sanhedrin. Kotsiba presented himself as a messiah, for the same Messiah who, according to the Jews, was destined to conquer everything peoples. He took the name Bar Kokhba, meaning *Son of the Star,* to show that he was the the very star that Balaam prophesied about. He recognized criminals by smell - an ability attributed by the Talmud to those who strive for high rank messiah. One of the most important rabbis, the leaders of the Sanhedrin, Akiba, seeing Bar Kokhba when he appeared in Judea, cried out in an enthusiastic voice: “Behold the star that should shine from Jacob.” These words, retold by his disciples to the Jews, revived the hope of Israel, and the people took up arms under the leadership of the conquering messiah.

Belief in the coming time of the appearance of the messiah and hope for restoration independent state inspired all Jews to revolt, to which

We've been preparing for twelve whole years. At the head of the rebellion was a very active and enterprising *Simon Bar Kochba* (son of a star), whom the people recognized as the real messiah (132), since the beloved Rabbi Akiba applied the prophecy to him Balaam *"A star rose from Jacob."* Subsequently, when the uprising had an unfortunate the outcome, Bar Kochba was named *Bara Koziba* (son of lies). Confidence in him grew with every day, and in a short time more than 200 thousand brave men came to him warriors Bar Kochba, having learned about the abandonment of Egypt by Hadrian, immediately went with the legion moved towards Jerusalem and put the Roman soldiers to flight. Roman Emperor appointed the commander *of the North,* who, having arrived at the place of the uprising, actually did not entered into open battle, and began to carefully overpower the rebels. He attacked parts of the rebels, intercepted their carts, little by little took away fortified places and cleared his way to Jerusalem. Bar Kokhba saw the impossibility of holding on to capital and, fearing treason, retreated with the main forces to the fortified city of Betar, also named after Bar Kochba Tur Simon, or Tur Malka, under Sepriphoris. The city, besieged for more than a year, after stubborn resistance and treason by the Samaritans, was taken by the Romans on Aba 9 (135), on the day Titus burned the temple (70). The terrible massacre carried out by the victors defies description. In addition to those who died from hunger and More than 500,000 Jews were killed in fires. There were so many prisoners that they were sold to slavery for the most insignificant price, and those who could not find buyers were sent to Egypt on an old ship that sank at sea with all the captives. To to lure the Jews who had taken refuge there from caves, forests and other shelters, Adrian promised pardon there who come voluntarily; but nevertheless executed everyone who trusted his word. At the end of the war, Hadrian rebuilt Jerusalem and named it *Elia Capitolina,* populated it with Greek and Syrian immigrants, in place of the temple erected statues of Hadrian and Jupiter, and forbade Jews under pain of death to enter the land of such a sacred city for them.

According to the Talmud, two hundred thousand warriors flocked to his banners, and their bodily strength was so great that anyone on horseback could snatch a Lebanese cedar. The rebels established themselves in Bethhoron, a fortified city near Jerusalem. Tradition

tells that this city was given as a dowry to the pharaoh's daughter. her marriage to Solomon, and that subsequently this sovereign gave it Levitam. It was here that the false messiah was anointed as king; various coins knocked from his image, indicate his acceptance of supreme power. Until Bar Kochba limited his ambition to the synagogues and did not reveal mad intention to conquer the whole world, Emperor Hadrian with an ironic treated his ridiculous claims with contempt; but when news reached Rome that a strong rebellion had broken out in Judea and was spreading stronger every day, Hadrian immediately ordered his troops to move against the rebels and exterminate the entire rebellious Jewish people.

Chapter 9

The Death of the False Messiah Bar Kochba

This war ended with the capture of Bethhoron and the death of the Jewish messiah Bar Kochba. Talmudists say that Hadrian, who wanted to see the features of this rabbi, ordered the soldiers to bring his corpse, but the soldiers found it wrapped around his head. snake, and this made them say that Bar Kochba had supernatural powers power, and that God alone could overthrow the cedar of Lebanon.

Talmudists mourn the death of many scholars who studied law. According to the Mishnah, Akiba, the main instigator of the rebellion, was torn apart with an iron comb that extinguished this lamp of the law. He was so strict

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performer of religious rites, which, while in prison, used for ablution water, which was given to him to quench his thirst. According to the Talmud, in this more Jews died in the messianic war than came out of Egypt captivity, namely over 500,000, not counting, according to Dion, those who fell victims hunger and fire. Streams of blood carried four-pound stones to the sea, and the earth, thick with corpses, without any cultivation for seven years, yielded bountiful harvest. The Jews retained the memory of this unfortunate rebellion in one a vengeful anthem written on the occasion of the capture of the city of Veforan and the death of many famous teachers in it. In it the Jewish people compare Hadrian with the Nivean king Nebuchadnezzar, the greatest persecutor of the house of Jacob, and prays to God to punish this cruel emperor for the destruction of 480 synagogues in Judea alone. In memory of this disaster, Jews observe strict fasting to this day.

Bar Kokhba is known for the inhuman and treacherous massacre he carried out under Roman Emperor Hadrian in the cities of Cyrene, Cyprus and Egypt. This Jewish false messiah and his followers, under the guise of friendship, treacherously used evil the trust of local residents and exterminated up to 500,000 people. Modern historians Dion, Cassius and Geronim claim that the fury of the bloodthirsty disciples of Bar Kochba in this treacherous uprising was so disgustingly cruel that they many of their victims were sawed in half with a saw, in the wild ecstasy of success They devoured the flesh of the unfortunates, licked their blood and girded themselves with their entrails.

It seems that world history does not know a single similar uprising, such brutal cruelty, such damned treachery. Happened in the lives of peoples bloody revolutions, various St. Bartholomew's nights, there were cruel civil strife, there were grandiose human massacres, but humanity does not know a massacre like Bar Kochb's. Think: 500,000 people, half a million people, deceived and lulled by friendship, beaten and, moreover, in such disgusting ways! Neither one people, other than the Jewish, does not have its own Bar Kochba. He is the only one in his kind, this degenerate of the human race. The immeasurable vileness of this man-beast, revered by the Jews as the greatest national hero on a par with David, Solomon, Judith and Esther, is almost idolized by the Jewish masses, and he himself, who shed rivers of innocent blood, is exalted in his heroism to the heights unattainable. Justice, however, requires saying that it can hardly be found in In the sublunary world, natural cruelty, malice and betrayal are equal to those discovered by the Jews, led by Bar Kochba. This is how all non-Jews look at it, and

this is how they looked at the greatness of Bar Kokhba's feat Emperor Hadrian, who expelled the Jews from Palestine forever and betrayed preliminary execution of up to 500,000 Jewish heroes, led by Bar Kochba himself. Death for death, eye for eye, tooth for tooth. Jews cannot have a complaint against Adrian, who resorted to their own Jewish recipe. Jews, however, consider Bar Kochba great fighter for Jewish independence and even made a play where he acts this one, if I may say so, is a hero. Whatever the content of this play, there is one thing the very fact that it is entitled with the name of Bar Kokhba draws out the views and the feelings of modern Jews who promote such "humane" national heroes whose heroism has been condemned by impartial history and contemporaries are not belonging to the tribe of Judah.

According to the legend of the rabbis, the Israelites were appointed 480 years after the dispersion to reign in the Roman Empire and sell its inhabitants to the Sabaeans, and for Jerusalem to shine new splendor and rise above all cities through the Messiah-deliverer, who will conquer all kingdoms and subjugate all rulers to the Jews. These hopes that ignited the superstitious minds of the Jews were further strengthened by the promises of Julian the Apostate, who decided to restore the Jerusalem temple, awakened and encouraged the peoples Israel. Seeing this, the synagogue began to triumph, believing that the time had come when God would finally avenge his people and free the enslaved Zion. The Jews have already begun indulge in noisy expressions of joy and in their religious delight desecrated Christian churches. Flocking in crowds to many Syrian cities, they destroyed churches in Gaza and Ascalon. More than fifty years later, St. Ambrose still expressed his condolences about the devastation caused by the Jews in the churches of Damascus in a short time apostate[1] .

[1] Saint Ambrose book 5, epistle 29

Chapter 10

False Messiah Moses

Around the middle of the 5th century we see in Candia the sixth false messiah named Moses, who, calling himself the Messiah, acquired such power over the synagogue that involved her in his reckless enterprises. *"I am* the one," he said, "who saved Israel from Egyptian captivity and led him through the sea and desert to the promised land." Jehovah heeded the pleas of his people; he returns this blessed land to him again, in in which sources of milk and honey will always satisfy the hunger of people and animals." Not years have passed since this deceiver managed to convince the synagogue of the truth of his miraculous promises, and the Jews of the island of Candia gave up all their real estate in order to follow him and listen to his ravings. At the appointed time, they rushed in crowds

to the shores of the Mediterranean Sea, which must submit to the voice of the new Messiah. Then a terrible raged there was a storm, and the foaming waves crashed noisily against the coastal rocks. This is terrible a spectacle capable of stopping the most gullible person could not cool the enthusiasm of Jews confident in their Messiah. Some of them, having become with their wives and children onto a steep cliff and threw themselves into the sea; many wanted to follow them example, but they soon saw the deception: the angry sea threw their corpses ashore brothers, and they, burning with anger, began to look for their messiah, who had already disappeared[1] .

[1] History Socrates, book. VI, ch. 38, p. 383.

Chapter 11

Abulafia the False Messiah

In subsequent times, the Jews had a lot of similar messiahs, who involved the Jewish people in deception and unfortunately ended their messianic mission. field. There were also such messiahs who, in a child of enthusiasm, considered it necessary for the future success of his enterprise, first of all, to convert the Pope to Judaism. One of he had already set off for this purpose in 1288 to Rome, but his bold plan was not was crowned with success, and the self-confident messiah barely managed to escape save from the fire. He was a rabbi in Toledo and was called Abraham ben Samuel - Abulafia. From an early age, Abulafia diligently studied Kabbalism based on the books *of Bagir* and *Jezirah.* The Kabbalistic teachings are systematized in his book, which bears the title: *Zohar* or *Zoir.* It is clear from everything that he was an abstract mystic, subject to visions, which gave reason to recognize his knowledge of the future. Same the circumstance probably led him to the conviction that he was the messiah, so that in 1285 in Sicily he already declared himself a prophet and messiah. His relationship to rabbinism were very unfriendly; He directly called the Mishnah and the entire Talmud the tomb of the ancient of the law.

Chapter 12

Almusar and Lemlein of the false messiah

The place where the eighth messiah appeared in the 13th century was Persia. His name is David Almusar; for a long time he was engaged in abstract thoughts and, distinguished piety and piety, gained great respect and confidence from the fanatical ignorant Jewry, which helped him proclaim himself a redeemer and messiah. This makeshift messiah caused many disasters to those who believed in to his blind followers. But fortunately, the government authorities were on time took up the messiah and his followers and stopped the unrest of the Jews.

The Austrian Rabbi Lemlein proclaimed himself the ninth Messiah in 1500, who also excited Jewry. Many enthusiastically began to throw everything their property and hastily turn their fortune into gold in order to prepare for the fight with the infidels and go to Palestine, but alas! - instead of Palestine they were expected prison...

Chapter 13

Mordecai Zvi and Luria the False Messiah

The tenth false messiah appeared in the 16th century in Palestine, in the city of Safed - the famous Kabbalist Luria, having gathered thousands of disciples around him, produced terrible unrest among fanatical Jews.

The eleventh false messiah appeared in 1641 in Smyrna, in the house of Mordecai Zvi, where three learned men from the category of so-called prophets were dining. Having become acquainted with the owners and noticing that Zvi's wife was pregnant, they predicted her birth the redeemer, i.e. the messiah.

The boy born, named Sabbat Zevi at circumcision, as noted those around him smiled at everyone and was very cheerful; this was attributed to the execution prophecies. When he was seven years old, this boy had a dream that all the animals were bowing down before him, the angels taught him the science of medicine and the composition of talismans. This dream led to the fact that the most famous teachers began to teach the boy in reality. WITH Over time, he began to study Talmudic and higher sciences, and in 1665 he was already initiated by the great Kabbalist of that time, Isaac, into the mystery of Kabbalah. WITH From now on, Sabbatai Zvi begins to gain adherents, declaring himself a prophet, and then directly a messiah. The twenty-year-old Messiah settled in Jerusalem, from there his followers began to spread through manuscripts and sermons news of his coming. The rumor about the Messiah thus reached Alexandria. One one of the famous and wealthy Jews of this city named Raphael Joseph expressed to Zvi desire to donate all my fortune in his favor, if only he would come to Alexandria. Zvi agreed, and when he arrived in this city, Jews from all sides They rushed to him, hoping to see the Messiah and bring him gifts. To make it even more to strengthen his influence, the messiah who appeared ordered to change some prayers. Raphael, wanting to be completely sure of his authenticity as the Messiah, asked Zvi, had Is he in communication with God and is he really sent by Him? But Zvi revealed to him that he acquired confidence in his messengership not through direct divine revelation, but as a result of a seven-year spell by Kabbalistics, which gave him the ability to acquire power over all spirits, setting in motion which he hopes to achieve a goal common to all Jews. Raphael, after this explanation, brought an oath of allegiance and readiness to die for him.

Chapter 14

Zvi chose 50 apostles

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In Alexandria, Zvi chose 50 apostles from among learned Jewish youths and sent them to the surrounding countries to preach about their coming. He's in Alexandria married a girl especially destined for the messiah. This girl was born in Smyrna, also in 1641, like Zvi. After the death of his parents, during the uprising 1648, she fled with others to Amsterdam and here, in the 13th year of her life, she saw a dream that everyone worships her as the wife of the messiah; and when a rumor came from Palestine that The Messiah had already been born, she began to expect the fulfillment of her dreams. Offer Zvi found her in Livorno. The whole of Livorno was excited about this event. Bride the messiahs blessed, gave and escorted to the ship with extraordinary animation. Up to 20,000 Jews attended her wedding in Alexandria.

In 1662, the political activity of the new messiah began. From Thessaloniki, Constantinople, Persia and Barbary received promises of annual assistance with money, and the deepest devotion was declared. The number of people surrounding the Messiah began to increase rapidly and soon reached seventy-five thousands of people.

In 1665, on the first day of Passover, one of Zevi’s adherents, the prophet Nathan, six other brothers, in white robes and with crowns on their heads solemnly walked around Alexandria and preached that the kingdom of the Messiah would begin in 14 months, and the construction of the temple of Jerusalem in the next year. This is news spread in all directions. After this, the Messiah went in triumph to Jerusalem. The Turks were reassured by saying that the purpose of this journey was worship of holy places. From Jerusalem, the prophet Nathan wrote everywhere demands for repentance, ordering Jews to immerse themselves in cold water in winter, fasting, scourging and etc. These instructions, if not by all, then by many, were carried out unquestioningly. They hoped that Zvi would soon remove the crown from the Sultan, place it on himself and begin to work miracles. Therefore, instead of prayer for the native sovereign, prayers were introduced for the sending good luck to the Messiah-king. Many of the rich Jews, in a fit of enthusiasm, tried turn your property into money in order to have the means to go on a long journey to Palestine in time. From Jerusalem Zvi soon went to his hometown of Smyrna, and sent Nathan, as his chief minister, to Africa with the purpose of exciting all the Jews of that part of the world. In Smyrna, Zvi was received with the royal honors. Joy and delight took possession of the Jews of this city. They fled Zvi towards him, knelt down, kissed his feet and listened to his speeches. Zvi's walks took place in the most solemn manner. He himself went with with a scepter, in rich clothes; he was surrounded by elders, 39 future rulers, then prophets and prophetesses, scientists and, finally, the mass of the people.

Donations poured in like a river; from Constantinople and other European deputies came to him from cities, and in such numbers that Zvi ordered to be admitted to daily no more than 50 of them. In the synagogue they sang psalms about the Messiah; believers were inspired, delighted and prophesied in every way. Meanwhile, rumors brought from the north began to circulate in the public Scotland, about the appearance at sea of some extraordinary ship with silk sails and silk ropes. The sailors of this ship, as they assured, spoke among themselves in the sacred Hebrew language, and above its deck a flag was flying with the inscription: “The Twelve Tribes of Israel.” These sensational rumors were also accompanied by lively talk about mass movement a countless crowd of people who appeared from nowhere and were heading, apparently, to the remote Arabian deserts. Incited by skeptics, believers bet with them significant sums, predicting that no further than

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in two years Sabbatai Zvi will be installed in Jerusalem as the anointed one and king Jewish nation, and the mortgages were sealed and deposited in Needletridlestreet before the expiration of the appointed time.

Sabbatai, however, was already a real Jewish king. Hot it out followers and admirers flocked to him in droves from all countries of their exile from expressions of their reverent devotion and loyal feelings. Between they could see Turkish Jews in red fezzes, or yellow-saffron turbans, and Jerusalemites in striped robes made of paper cloth and soft felt hats, and Poles in caps made of fox skins and long-brimmed caftans, and pale-faced Germans, and Russian giants, and arrogant Spaniards. Many of them were accompanied by their wives and daughters, representing a very typical congregation Jewish women all over the world: those from Jerusalem - in blue capes and with veils on their heads; Egyptian - in wide ceremonial robes and black head shawls; Jews from Ashdod and from Gaza - with white veils bordered with gold coins on faces; Polish Jewish women - in glossy wigs; Syrian beauties - with such black eyelashes, as if they were painted with charcoal; fleshy Tunisian matrons who carried boxes with rattling gold and silver in them.

Sabbatai Zvi, surrounded by his courtiers, received daily deputations, embassies and conferred with his confidants and men of the council. Boys and young girls approached him with statements that they were ready to give him all his life, devoting himself entirely to serving him, and the rich without hesitation threw their capital at his feet, seeking only one favor - inclusion in to his bodyguard staff. Abstract deity of the Old Testament, just as formidable in its love, as well as in its anger, and having neither form nor human appearance, was finally replaced by the visible, tangible and therefore accessible to love man, and all the thoughts, all the cherished feelings of these simple-minded people in connection with the thirst that tormented them for so long to turn their need to reverent admiration for a visible object - a need that prompted them to look at both shrine not only for every word, but for every syllable and every letter of the Bible and Talmud - focused entirely on their embodied representative. Yes, a vow made in times of extreme antiquity, was finally fulfilled, the divine appeared to them the messenger is their holy king, messiah, primeval, most perfect, bisexual man, who will establish spiritual unity in the universe and restore the wondrous harmony that should reign in it. Sin and grief will evaporate like stinking and suffocating smoke before the radiant light of his loving and gentle eyes, the dried up source of grace will flow again in a life-giving stream, as in the old days.

"I, the Lord your God, Sabbatai Tzva"[1]

1 Zvi, Zevi is the same thing, only some pronounce it this way, and others differently.

This is how Samuel Primo signed all messianic decrees and manifestos. With the

approach of the month of Aba, the birthday of the Messiah also approached, which, as is already known, coincided with the day of the great fast of Aba, established on the occasion destruction of temples. But since the beautiful Meliselda is in the most decisive and expressed its protest in convincing terms against this the solemn day was dedicated to gloomy despondency - then in all communities captured Israeli hordes, a circular was immediately sent, reading the following:

“The only true prophet and anointed of God, Sabbatai Zevi, messiah and the redeemer of the Israeli people, sends a word of peace and greetings to all the children of Israel. Because you have been found worthy by the Lord to live until the great day of fulfillment

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His words, proclaimed by Him through the prophets, then from now on your inconsolable sorrow is a heartfelt joy, and a sad, penitential fast is a cheerful feast. The times of mourning and crying are over for you. Delight your ears with the sounds of drums, organs and other musical instruments. May every day be for you - day new moons, like all the days that were previously days of grief for you, may from now on turn into days of rejoicing and solemn anniversaries, in commemoration of my coming to you. Enjoy all the joys of life and do not confuse your hearts with feelings cowardly fear, for you will be given dominion not only over all nations, but also over all the creatures that live in the depths of the sea.”

But this gracious manifesto was far from achieving its good purpose, having served the reason for the emergence of new unrest and disagreements in Jewish ghettos and mellahs. True, he made the most favorable impression on the majority of believers, expressed in bursts of enthusiastic and stormy joy. “So, these painful twenty-four hours of absolute fasting and almost continuous prayer will now turn into hours of pleasure and national festivities. Yes, this is truly a wise, just and blessed manifesto! After all, the Jewish state will be restored in a very short time “Why mourn his past fall?”

This is not how the strict guardians of Jewish piety, the former the most ardent followers of Sabbatai. "How! - they exclaimed indignantly. - Are these really fervent prayers of repentance? ascended for eighteen centuries to the throne of the Most High should we shut up now? Should the holy yoke of the Torah really be overthrown? No, true religion should not remove, but impose new burdens on the shoulders of people. Yes and How, finally, can the era of the redemption of the world mark itself, if not by publishing new, especially grave laws, if it is possible to invent such? True, God He himself remains between them - they have no doubt about this. But how can infringe upon the inviolability of laws borrowed from the holy book and complemented on the one hand by the diligent labors of entire generations of the righteous rabbis, and on the other hand, the instructions of the Shulchan Aruch, compiled by the pious Karo (may his memory be blessed forever!) and representing such a grandiose and intricate string of ceremonies and rituals that were honored by them ancestors so sacredly that they were often paid even with their lives if they were observed. Is it possible to destroy and trample all this without blasphemous violation of the shrine? Thus, small parties were formed in all Jewish communities, with blindly stubbornly defending their favorite statutes and institutions that served supposedly the main basis and defense for Jewry. True, what they prayed for so long and so earnestly has already been revealed to them. The comforting hope they drew from the Zohar and based on the divine the promise that their sorrow would turn into joy, and the law into a dead letter - this great hope, which did not leave them day or night, was finally realized; to them the incarnate messiah he promised actually appeared, and therefore the longed-for moment for the restoration of the kingdom of Judah is not far off. But deep down their hearts still harbor some vague fear for the bright present, and they timidly clinging to their dark and bleak past.

The day of the former fast has arrived, replaced by a solemn holiday, according to order of the Messiah, who in the afternoon appeared on the streets of the Jewish quarter in Smyrna, surrounded by a scattered and noisy crowd, carefreely dancing and sang to the accompaniment of flutes, tambourines, harps and horns. Melissalda too enthusiastically sang psalms of praise. But suddenly the music and singing stopped at once, and in the crowd

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an ominous commotion arose, the reason for which was the instantly flying around her rumor that in the Smyrna community there were unbelieving heretics who they fast and pray tearfully in the synagogue, despite the highly solemn holiday. The noisy crowd rushed to the synagogue, the doors of which were locked, but Because of them, mournful groans and cries were indeed heard. -

Break open the door! - Isaac Silvera commanded in a thunderous voice. - How dare these daring heretics profane the day of the great holiday!

Several young men emerged from the crowd and, armed with stones, turned out of the pavement, they began to diligently bombard the locked door. Finally, the

broken door was opened wide, and the crowd besieging it I was indignant to see that the floor of the synagogue was covered with prostrate bodies the worshipers who, with muffled groans, rolled on it in prayerful ecstasy.

Among the worshipers was also Rabbi Aaron, demoted by Sabbatai. de la Papa, a man with a very respectable and impressive appearance, majestically rising to his feet like a menacing ghost, wrapped in a white shroud, from which only his deathly pale face, exhausted by prolonged post.

- Atheists! - he shouted sternly. - How dare you desecrate with your presence of the house of

God! - Obstinate heretics! - Silvera responded passionately. - How aren't you afraid? anger the Lord God by begging him for what He has already given us in His own way unspeakable mercy? Are you mocking Him or something?

- Just as my grandfathers and fathers fasted in the old days, so I will sacredly honor everything established posts," added gloomily the gray-haired old man, Solomon Algazi.

In response to this statement, a gun was fired over the head of the devout elder. him with a stone, which, fortunately, only slightly injured him. "And I

advise you to dry your repentant tears and move from sorrow to jubilation, if you do not want to be stoned," Ilya said in a decisive tone Zevi, one of Sabbatai's brothers. -Have you forgotten that the Lord put an end to our ordeals and wanderings around the world. Stop praying or your blood will fall on your own head.

In the end, it was decided to expel Alghazi and de la Papa from the city, and all heretics, known under the common name *of cofrims,* should be excommunicated. So Thus, the timid and small voices of the Protestants, willy-nilly, had to to fall silent before the energetic onslaught of the overwhelming majority of believers.

At the same time, in all corners and shelters of universal Israel - as in Morocco, so in Sardinia, both in London and in Lithuania, both in Brazil and in India - triumphant exclamations were unanimously and unanimously repeated: *Leshanahhabbaa b lerushalayim. - Leshanahhabbaa Beni Cheirin.* - Next year we will settle in Jerusalem! Next year we will become sons of freedom!"

There were only a few days left before the onset of 1666, after which the dawn of a great new era was about to rise over the world. Jews quickly They put their affairs in order and burned as if on fire from an internal fever that gripped almost all of them. Exchange rates, commercial turnover and other evils day - all this moved into the background. Brief trade news has been replaced now with the most extensive correspondence about wondrous signs and wonders. In

these correspondences it was reported, among other things, that the prophet Elijah, clothed in his ancient mantle, was simultaneously present everywhere, draining to the bottom the cups of wine prepared for him, which, as a sign of his goodwill, he sometimes replaced with oil. In Smyrna he was seen at one festival, and

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those present even addressed him with welcoming speeches and expressions feelings of the most reverent gratitude for his visit. He's in Jerusalem too met a Jew on the street and, taking advantage of the opportunity, mercifully scolded him both because he does not decorate his clothes with fringes and because he shaves himself hair. In view of this, all the Jews of the Ottoman Empire hastened to trim their clothes fringe and also decided not to follow the more ungodly custom of shaving head, existing among the Turks and in the East in general, as a result of which their physiognomies they were soon covered with dense vegetation, and the sidelocks were also not forgotten, the absence of which was considered an undoubted sign of a free-thinking *kofar.*

Meanwhile, Sabbatai Zevi, inspired on the one hand by the bliss of the first love, and on the other - the worship surrounding him, soared to heaven, not in the least doubting that the miracle which was to crown him in a worthy manner a legendarily wonderful career will be completed in a timely manner.

Before leaving for Constantinople, where he was to truly commit the wonderful feat of removing the crown from the head of the Sultan at the sound of music - he a farewell meeting was held, to which he invited only the most devoted of his admirers, deciding to generously reward them for their faithful service, and without losing time, to begin dividing the universe that almost already belonged to him between two twenty six governors.

Everyone was granted to him the titles of kings and princes, starting with his brothers, Ilya and Joseph Tsevi, who were elevated: the first to the highest rank of king of kings, and the second - to the title of king of the kings of Judah.

“Into you, Isaac Silvera,” continued the great ruler of the world, “has moved the soul of the Israeli King David, so you too should be called King David and dominate Persia; to you, Chaim Inenya as the reborn Jeroboam throughout justice must belong to Arabia; you, Daniel Pinto, in whom the spirit lives Chilkias, you will reign in Italy; to you, Manasiah Ashkenazi, in whom I recognize ancient Azu, I represent Barbary; and you, Mokia Ga-spar, are like a worthy vessel the spirit of the great Zedekiah will reign in England.

Other countries of the globe were divided in the same manner between happy viceroys of the divine messiah, and Ilya Azar was appointed viceroy, or vizier, of Ilya Zevi, and Joseph Inernukh - vizier of Joseph Zevi. - Why did you

offend me? - Abraham Rubio, a beggar from Moray.

“ I have not forgotten you either, my faithful servant,” Sabbatai said graciously. - You, after all, seems to be a reborn Josiah.

“Oh, yes... I forgot about it,” muttered the beggar. - Well, then I

will put Turkey at your disposal, and your capital will be Smyrna.

- May your generous hand be blessed forever and ever! - cried out enthusiastically King Josiah. - Now I will rest under my own fig tree.

Portugal fell to the share of one doctor from the generation of Maranos, who had just emigrated from there, escaping by some miracle from the clutches of the Inquisition. Even Chaim Penia, Sabbatai's former enemy, received extensive awards possessions.

- To you, my generous and devoted servant Joseph Shelebi, under the blessed roof of which my beloved Meliselda became mine royal friend, - I favor the Egyptian kingdom with the title of King Joash.

Here the almighty ruler of the world rose majestically from the throne, and the obedient his vassals fell on their faces before him.

“Get ready for the journey, my faithful servants,” he added benevolently Majesty, - on New Year's morning we will set out from Smyrna.

But as soon as he disappeared behind the door, a lively conversation arose in the meeting hall and disputes. Ambitious capitalists, who had not received any kingdoms as a gift, began tempt new rulers with various offers, persuading them to make concessions them their areas through amicable deals. Especially large sums offered for concession to the Ottoman Empire. - Get

out, moneybags! “You will not be able to blind me with the shine of your gold,” Abraham Rubio shouted menacingly, accompanying his words with a majestic wave. hands. - Know that as soon as Smyrna becomes our capital city, your capital will immediately be confiscated and go to our state Treasury Department. Yes, the great Josiah will reign here autocratically, - with a comical he added with importance, sitting down on Sabbatai’s throne. - What are you waiting for? March Get out of here if you don't want to be beaten with sticks or slashed with whips!

Chapter 15

Sabbatai Zvi goes to Constantinople

According to the premeditated plan, the Turkish messiah at dawn thousand year old left Smyrna, accompanied by his royal girlfriend and a whole retinue of kings subject to him and went straight to Constantinople for the overthrow of the formidable ruler of the Muslims and the thief of Palestine. Myself the messiah sailed on a two-masted Levantine *cod,* and most of his retinue had to arrive at its destination by land. Although the journey undertaken, which constituted the strictest diplomatic secret, was carried out incognito, - the eloquent messages of Samuel Primo were timely announced it to the right people. The day of the tall traveler's arrival in Constantinople had been assigned in advance, and the local Jews were simply languishing from languid and impatient waiting. Meanwhile, by virtue of a secret order given by the Grand Vizier, a detachment of Turkish Chios was sent to the pier to capture of a daring rebel. The false messiah Sabbatai was arrested by order Sultan and converted to Islam to save his life.

Chapter 16

Sabbatai Zevi's Conversion to Islam

Just at the time when Sabbatai began to study the dogmas Muslim religion, a large Jewish synod gathered in Amsterdam, consisting of rabbis, chairmen of various colleges and other scientists who, surrendering entirely to the mighty waves of enthusiastic faith that swept them, came together to compose a collective message to their great

messiah. And on the other hand, at the same time, as a formidable ruler true believers, deciding approximately, or rather, unprecedentedly, to punish the Jews for their rebellious plans, made grandiose plans - firstly, all of them extermination throughout the Ottoman Empire, and secondly, forced conversion their orphaned children into Islam - the world's Jews, committing, as they thought, last time his penitential prayer on the Day of Atonement, as usual frantically cried and rolled on the floor in their white shrouds, and during this endlessly long day, the worshipers unanimously and repeatedly invoked the blessing Gentlemen to the head of the Israeli messiah Sabbatai Zevi. When Zvi became a renegade, then most of the followers left the deceiver; but he knew how to deftly find himself: he assured that he was predestined from above to extract from this religion everything that is in it saint, and, applying to himself the word of the psalm: “And be counted with the wicked,” he forced many of his students to follow his example, that is, to become Muslims. But Sabbatai himself and the converts professed Mohammedanism only according to appearance; and at home they continued to observe the previous religious rituals and tried spread your teachings.

No matter how bitterly the Jews were deceived in the divine appointment of Zvi, but blind, unconscious faith in the words of the Talmud, depriving them of any critical ability, still contributes to the emergence of followers of this clever, but ill-fated charlatan. Thus, in Poland there are still adherents of a certain Joseph Frank, who lived in the 18th century and was a direct and zealous follower of Zvi. However, this sect, having split into separate branches, buries its ends so skillfully that it is very difficult to follow the action. It would be interesting, however, to know with with the help of what sophisms, Kabbalistic philosophies or touching naive illusions (from which, perhaps, even the divinely naive angels tears would come to their eyes) his ill-fated followers explained to themselves cowardly betrayal of his great hero, not wanting to part with the rosy hope that illuminated a dark and truly tragic fate with a life-giving ray of light Jewishness. And how many sects and counter-sects his apostasy gave birth to! How many prophets thanks to him, both a dandy guitarist from Madrid and Pignerol tobacco merchant, and Copenhagen missionary, purebred Christian. And these new miracle workers also awakened this great pathetic hope many years after Sabbatai Zevi, who had turned back into exile, probably under the influence of a second paroxysm that took possession of him self-delusion or desire to restore one's former glory and reputation righteous, or due to an ascetic desire for voluntary martyrdom.

Chapter 17

Abraham and Lucato False Messiahs

In 1673, the twelfth false messiah appeared. When the story of Zvi was already ended and forgotten by many, a somewhat similar unrest of Jews occurred in Poland. At the expense of the collections and donations of local Jews, a caravan of 120 people was formed, which traveled with the new messiah Abraham through Germany to Holland, proclaiming everywhere the kingdom of the Messiah is near. The rabbis participating in it tried to collect as as many people as possible to travel to the Holy Land, and from the designated assembly point, Nikolsburg in Moravia, they set off for Jerusalem. But here the local Jews accepted they felt very bad, noticing that the guests were counting on donations. Moreover, the leader The arriving caravan soon died, many of the members began to convert to Islam, while the rest decided to return to Europe. However, the most learned of this party, due to bitter disappointment, went into Christianity.

The thirteenth false messiah, Moses Luzzato, was of Italian origin a Jew, richly gifted by nature; inclined towards philosophy and theology, he is in the 20th year of his life, he declared himself the messiah and became an active disseminator of Kabbalah. The Jews of Austria and Poland, excited by his teaching, took him to heart and excited others by preaching that the time had come and the banner of Israel would subdue all nations, and the Jews will triumph over their enemies. But even here the Jews remained cruelly deceived and, having lost faith in their liberator, turned their displeasure and vengeance on the Messiah Lucato, expelling him from Italy. In 1747 he died of a pestilence.

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Since, according to Jewish concepts, the Messiah must come from the tribe of David, then Among Jews, the so-called messianic families enjoy special honor.

Chapter 18

Izrolka Rabish - the ancestor of the messiah

One of the famous families lived in the town of Soda Gora in Bukovina. Despite the fact that this town is quite dirty and inhabited by Jews of the lowest rank, the richest Jew, Izrolka Rebish, lived in it, who both himself and his family served as an object of religious worship, close to fetishism, for Jews of all neighboring Slavic lands.

This Izrolka lived first in Russia, where, possessing significant wealth and enjoying respect, he surrounded himself with many servants. One day, Emperor Nikolai, while in Kyiv, noticed that this Jew was leaving with a convoy from 20 Cossacks kept at his expense, and immediately forbade such a ceremonial journey. But when Izrolka neglected the Highest command, he ended up in Kyiv prison, from where he fled to Soda Mountain and here, despite the demands of the Russian government to extradite him remained due to the fact that the local residents testified before the Austrian government that this Izrolka born in Soda Mountain. Here he was revered as a saint, and some members of his family as miracle workers. He lived in a magnificent palace surrounded by a park with greenhouses. His sons and daughters with sons-in-law live here, in special palaces, obliged by family conditions to constantly be in Soda Mountain. Izrolka himself was an old and frail old man, whose occupation consisted only in taking visitors who wanted to look at the head of the messianic family, and received from them present.

The number of visitors was sometimes very significant, and therefore the value of the gift was determined by the house charter to be no less than 20 florins. Visitors

were only allowed to examine Rebish, who usually He looked at them blankly, for the most part without saying a word.

When he left the palace, he was usually greeted by a crowd of people, eager to look at him even from afar. Izrolka died during the Crimean War, but his heirs enjoy the same respect as future ancestors Messiahs, and Jewish fanatics revere them as St. family and worship them.

Chapter 19

Haham - the new false messiah

Inside southern Arabia, in Yemen, in the province of San, where a few years ago were beaten, with the exception of the Jews who had lived there since ancient times, all the non-Muslim inhabitants - a man appeared who aroused divine veneration for himself not only fellow Jews, but even Arabians. He was the Messiah there a continuation of several years already, but information about it reached Europe only recently, thanks to Baron Heinrich Maltzak, who, although he himself did not penetrate inside Yemen and did not have the opportunity to see the new messiah, but heard a lot about him both from traveler Joseph Halevy, who visited, despite all the persecution and danger, southern Arabia, and also from one of the apostles of the Messiah, a certain Shloms (Solomon).

The real name of the divine prophet is unknown; we only know that from a young age for years he bore the nickname Khakham (sage) - a nickname given only by one scientist to the elders. Indeed, he fully assimilated all the wisdom of the Bible and the Talmud, but the main reason that directed his brilliant abilities onto the path of humanized religiosity, there was another book - it was the Kabbalistic work "Zohar", the gospel of the Kabbalists, who consider what is written in it to be a revelation above all mysteries knowledge. Such a revelation, they believe, came down in the first century of our chronology in Palestine to the holy hermit Simon ben Jochei, who put it in writing. In reality, however, this book was not composed in first, and in the 13th century by one Spaniard de Leon. For what purpose did the author write it: was it the fruit of his fantastic ideas in which he believed, or it was simply written for the sake of mystification - all this remains not entirely known; some historians, however, directly call de Leon a hoaxer and a deceiver. The teachings of the Kabbalists have more than once turned the heads of Jewish scribes; it dangerous for every Jew who is not familiar with European philosophy and has not come from blind belief in the miraculous. Their doctrine of the Messiah is closely related to their belief in reincarnation. All human souls, they believe, have already been created preliminary and await their incarnation in the next world; those of them who, despite their mixing with the earthly element, have retained heavenly purity within themselves, go back to the world of spirits; others who failed to stay clean again transmigrate into mortal bodies, repeating their transmigration until they will not be cleansed at all. The consequence of this relocation is that many of pre-created souls that have not yet descended to earth cannot be accepted for some time yourself flesh. The soul of the Messiah will be the last to descend to earth, but it will not descend until everything pre-created souls will not incarnate. Moreover, the Kabbalists who existed even before appearance of de Leon's book, they already believed that the soul of the Messiah to the last coming has already taken on human form many times in order to gradually prepare people for his final coming. They taught that the soul The messiah already lived on earth in some patriarchs, prophets and kings. Others from Kabblists considered even Jesus Christ and Mohammed to be special phases of the appearance the souls of the Messiah from the tribe of David, also believed in the forerunner of the Messiah, who should be from the tribe of Joseph.

According to eyewitnesses, the new Khakham Messiah is quite beautiful in appearance; his facial features, the outline of his head, as well as all the members of the camp - antique correct; the shine of his eyes is so radiant and powerful that no mortal can postpone; under his gaze flowers bloom and wild animals are tamed. Not a less wonderful rumor also circulates about the strength of his muscles, which is likened Herkulesova; he can remain without food or drink for a long time; at the same time, changes in temperature do not affect it at all. Khakham is young, and, judging by the description, his appearance it can be likened to the images of the Italian school of the Apostle John.

How did the idolization of Hakham arise? Here, as many times before in business religion, the initial initiative came from the shepherds. Arabian nomads grazed their herds in a deserted rocky area, the weather was sultry, and all the springs have run out. Then one morning, at dawn, they saw Haham for the first time, praying at cliff. He was completely bathed in the sun and seemed radiant. This phenomenon was amazing shepherds Soon the rain began to droop, all nature revived, and the herds quenched their I'm thirsty. The appearance of a figure on a cliff and the rain made the nomads think - and so the reason for the miraculous was already complicated by circumstances. Another time at night, when a lion's roar was loudly heard in the desert, when the herds, gathered in a heap, trembled, and the shepherds prayed to Allah for help, they again saw Khakham wandering in radiance of the month. But night came, the herds and people remained unharmed; this prompted me again nomads see something miraculous and divine in the appearance of a radiant person. His fame quickly spread throughout the San province. Moreover, as luck would have it, the time of Khakham’s appearance was a particularly favorable time for the nomads:

the herb harvest was plentiful, the cattle were well-fed, the offspring were excellent, there was a lot of milk; V more boys were born in the family than girls (among the Mohammedans a sign of the special grace of Allah). All this was attributed to the divine influence of Hakham. Nomads brought him sacrifices consisting of jugs of camel's milk, which they placed in the desert between rocks; Khakham ate this milk. Rumor of the Divine the hermit, of course, instantly reached the Jews living in southern Arabia; They They began to envy the nomads and all the benefits that the holy hermit poured out on them. Then the Jews began to lure him to their side, begging him to leave desert and settle between them. The Jews considered him the messenger of God, the messiah and firmly hoped that he would show them immeasurably greater benefits than he had already provided to fellow Muslims. While this was happening between those and others displeasure because of the benefits of the Messiah, who continued his desert life and ascetic life, an unexpected incident happened: the water sources again dried up, a contagious pestilence attacked the livestock, female camels were denied milk, more girls than boys began to be born in Muslim families. IN With such signs, the Arabians saw the holy man's anger at them, and he also came up and the period of the fast imposed on himself by Hakham - and he returned to his Jewish village from deserts. The Jews acquired a messiah for themselves. Now he lives among them and is surrounded reverent veneration, in luxurious surroundings; The gifts he receives are endless. As much as the Jews idolize him, the nomadic Arabians now fear his wrath. Until now, however, it has not been heard that the Chakham Messiah has done anything. It is extraordinary that he is preparing to lead the Jews to Palestine. He sings beautiful psalms in a sonorous voice, completely immersed in the realm of his own fantasy and expects from above a miracle, a divine influx, with the help of which it would be given into his hands a sword to protect his fellow believers from oppression.

The present Hakham Messiah is not the first of the Messiahs and probably not the last; their The Jews already had many, of which the best known were those who appeared in recent centuries. Here in what form the modern concept of the Messiah is presented among the vast mass of Jews. Jerusalem is

rarely left without two or three such originals. Now in In Jerusalem there is one of this kind - a young, gentleman-like Jew, recently arrived in Jerusalem, who directly declared himself the messiah. In Jerusalem A huge building is now being built at the expense of a German society; it appointed for the refuge of the elect who, by their way of life, are worthy to deserve the title of children of God; it will be something like a monastery.

Several years ago a rumor spread in Yemen that in Jerusalem The passionately awaited Messiah, the son of David, has finally appeared and is calling all the children to him Israel. The Yemenis, of course, did not have to wait long; taking their wives and children, they set off through Aden. But since they had almost no funds, then they could not charter steamships that would take them to Alexandria; they had to be content with the Arab "sambucas" - bad sailing ships, on which they dragged themselves to Suez for several weeks; from there, exhausted by hunger and In the heat, they somehow made it to Alexandria. One can imagine their despair when they learned for certain here that there is no Messiah, and it is unknown when there will be. Behind the first batch of Yemenis was followed by the second, then the third, etc. Alexandria the Jewish community, with all its desire to help them, was not able to cope with such difficult task. After much effort, it was finally possible to stop further emigration from Yemen, and those who have already reached Alexandria should be settled here to different activities. Self-

proclaimed American Jewish prophet Dovi, calling himself Elijah No. 2 and organized a number of rallies in the United States in favor of Zionism, accompanied by scandals, which, however, did not stop Dovi from saving and taken to Australia, where he has now fled, as they say - about 35 million dollars. From

this essay it is clear that this dogma contains the concept of domination over others, and about the acquisition of dominant political significance by Jews. To think that this antiquity, once defeated, can rise again and defeat its own descendants, is possible only on the assumption that new peoples, due to destructive principles existing among them will weaken so much that they will reach powerlessness even greater than the powerlessness of the ancients.

Chapter 20

New Messiah Rosenthal

Rosenthal, who posed as a messiah in 1875, comes from Bucharest; years he was about 50, widowed, he had three children, he was not tall, his clothes were according to the latest European fashion1 *Analesdela mission. No. 9, 1882 .* About what he Messiah, he first of all declared in Jerusalem to the famous and wealthy Jew Rattsbon, in whom Rosenthal did not find support for himself. The new messiah told himself that the first time he arrived in Jerusalem was in 1867, and that it was only on his part the result of the instillation of an inner sacred voice in his heart. After his death wife, Rosenthal says, God appeared to him twice and declared that he was his beloved the son of the messiah, awaited by the entire human race. Rosenthal said, I will be anointed to the position of king of Zion, and all people will submit to my throne; God also announced to me that the end of the world is already near and the period of a new creation is beginning peace; There are already many signs of the coming new creation of light. IN In the new world, God told me, there will be only one religion, one language, one king (Rosenthal), and the capital of the new world will be Jerusalem. In addition, Rosenthal many other secrets were discovered that he could not reveal to anyone. God also told him, as the messiah, that if he wants to become worthy of the royal crown, he must endure various trials and suffering. “I agreed to these difficult conditions proposed by God,” said the new messiah. Rosenthal king-messiah first of all, he went to Egypt, so that the words of the prophet would be fulfilled: “from Egypt I called my Son." But in Egypt they did not want to recognize him as the messiah and rejected him, finally imprisoning him. Having received his freedom, he arrived in Jerusalem, and from there to Bethlehem, where he spent several days; then he returned to Jerusalem again, so that the prophecy about Bethlehem came true on it. Beginning his mission in Jerusalem, Rosenthal declared himself the son of God, but few Jews listened to his teaching; in the majority they mocked him. When they demanded a miracle from him as proof of his divine mission, he pointed to only one thing, namely: opening his eyes and peering into the sun, Rosenthal convinced that he saw a reflection in the sun of your face. As proof of his divine wisdom, he also pointed out that he recognized various ancient famous men who were now living again. Abraham he found in the features of some old Arab; Moses and Aaron - containing the inn at the gates of the city; in one Jewish doctor (doctor) he recognized David, etc. By this Almost no one believed the statements of the new messiah, and everyone just scoffed. Insulted by such an unmerciful attitude towards him, Rosenthal plunged into silence, since the prophets said about the Messiah: “Like a sheep led to the slaughter, and like The lamb is straight when it is sheared, but it does not open its mouth.” But Rosenthal, the new messiah, does not always did this: when Jewish children bored him with their ridicule, then he did not spare his staff. According to his teachings, God's punishment will befall everyone who does not listen to him and will come on the day of his accession to the royal throne - and this day is already near. Bye that Rosenthal left Jerusalem - an ungrateful city, a blind city, and returns to Romania to his children. Here his whole mission ended with a small handful adherents - Jewish fanatics. Here is the last Messiah of the Jews and the last hope waiting. Now the rituals and prayers for the Messiah must end.

We heartily advise both educated and uneducated Jews more often focus on the significant prophecy about the Jews of the lawgiver Moses: “The Lord your God,” says Moses about the Messiah, “will raise up for you from among the brethren your prophet, as well as me: - listen to him in everything that he tells you; any the soul that does not obey that prophet will be cut off from among the people... And if not If you listen to the voice of the Lord our God, you will be taken away from the land of your inheritance, and The Lord will scatter you into all languages, from the ends of the earth even to the ends of it; but not between languages He will calm you down; your feet will stand lower; for there the Lord will give you a heart sad and fading eyes and a tormenting soul. And your life will be hanging before with your eyes, and you will fear day and night and will not have faith in your life, morning you will say: how will the evening be? And in the evening: what will the morning be like? - for the sake of fear, which Your heart will also be filled to see what your eyes will see.”

Chapter 21

The Political Dream of the Jews

The Jews do not enter into disputes for their dogmas, but they shun those who deny them. The very prediction of the coming of the Messiah is prohibited among them; but this is prohibited constantly violated due to the consciousness of its powerlessness before other peoples and which at times suggests the possibility of shaking off the heavy addiction. Many of them, carried away by tempting dreams about the future of the people, believe that the fulfillment of Jewish expectations is possible.

Modern Jews even say in their journalism: “If the prophecies must actually be fulfilled and if the people of Israel actually someday rule over the whole world, then this will be fulfilled not at all by force of arms, but by the application of the principle of interest. Why should we have our own dominance, fortresses and troops, when one enemy invasion can destroy all this and make us slaves of the victors.

Our wealth and our power should not be concentrated in one place. They must be everywhere and nowhere so as not to fall into the hands of our enemies. IN In our exile, no country, no state should belong to us, but we must try to seize the wealth of all countries and all states. Scattered around earth, we cannot have a permanent residence, but must strive wherever there is profit. Only in this way can we achieve fulfillment prophecies that foretell the conquest of the world by the children of Israel."

Here is proof how much the Jews think day and night about Jerusalem and kingdom of the messiah. One ascetic melamed during the Simkhes Toire holiday, when for all Jews must be drunk that day, this melamed felt such gigantic forces that addressed the feasting comrades with a speech: “Work! We have been waiting for the Messiah for 2000 years now, but he still does not come. It will already be waiting for us! Let's girdle strengthen your loins with courage and faith, and let us go into the land of Israel. The God of Abraham, Isaac and Jacob will not abandon us. He never once put those who trusted in him to shame. How are you Do you think he's a worker? Since the drunken sea is knee-deep, it is not surprising that The workers, that is, the interlocutors who had been having fun, thought for a moment and agreed. In one minute they packed up and left the city. They walked one mile, two and three, singing psalms and other synagogue songs - they walked 7 miles without feeling tired, but at the 8th mile it began to rain - the travelers turned into the nearest the forest to wait out the rain and rest, but while resting, they fell asleep; When woke up, it was already noon after the night - they, without saying anything, went quietly home, without psalms and chants, but who with toothache, gumboil and headache. They reached their apartments by a roundabout route, so as not to meet their acquaintances. The consequence of which the leader hero Melamed Meer was given the name “Land of Israel,” which remained with him for the rest of his life.

Chapter 22

Kalisher the Jew and his work

Representative of the world Jewish Talmudic intelligentsia Jew Zevi Hirsh Kalisher in his essay “Derimont Zion” says: “Let the Jews not think that the Lord will suddenly descend from heaven and with a great trumpet will instantly gather together those who are scattered throughout to the whole world of Israel in Jerusalem, and will surround it with a wall of fire, or that God the temple will fall from on high according to the promise of God through his prophets - no, not like that, enlightened reader! Without a doubt, the words of the prophets will be justified later; though One should not think that all this will happen instantly. No, liberation of Israel will be accomplished slowly, the horn of our salvation will gradually flourish.”

“You see, educated reader, by now our morning has already risen. It became clear in the faces of those from Israel who live in the capital of the first power. AND Napoleon I and Holland gave the Jews freedom. Then the light that shone upon Israel was still small; later, when freedom spread to the Jews in other lands, and they became live close to sovereigns, such as the house of Rothschild, Montefiore, etc., then the light increased and gave hope to Israel; it would soon become like the moon, and there, with God’s with help, the big day will come.”

“So, we must use all our means and strength in order to be able undertake our own liberation. If we do everything in our power to do to restore the sacred ruins, and if at least part of it comes true our desire, then it is good for us. If, God forbid, we don’t make it in time, then in our hearts at least there will be a pleasant memory and the knowledge that we did our best depending on us. But we cannot help but have a firm hope that the Lord will favor to our aspiration and that He will send us His help from above. For a Jew who has the soul is pure - all earthly aspirations are insignificant in comparison with the hopes that we We rely on God for the salvation of Israel and the restoration of Zion. Amen".

“More than all the peoples of the earth, we are obliged to sacrifice for the salvation of our fatherland. For all peoples, their personal honor is associated with the fatherland, and with ours the fatherland, after all, in addition to the honor of our ancestors, is also associated with the honor of God, who chose Zion is His seat. Therefore, we will try together... But we will not enter by force, but a golden scepter that is in our hands...” After everything we have

given in this chapter, it seems there is no doubt that political hopes and faith in the future are exactly the same as completely the ignorant Jew, and *the civilized* representative of the modern house Israel.

Chapter 23

General expectation of the Messiah

Everyone is waiting for the Messiah equally, both the most ignorant, the lowest Jew, and the highest scientist of them, a philosopher and a rabbi-kabbalist, that they believe everything - that the messiah will gather them again in Jerusalem and will bring down all nations with his sword foot; that because Jews, at least in the vast majority, prefer only one profession - gold trading, and that's all for the purpose that when

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the Messiah will appear, then not to have a new fatherland, not to be attached to the land of foreigners, while possessing it, but to have everything with him only in gold and jewelry, in order to carry them away more conveniently, following the example of the exit from Egyptian slavery, from where a lot of gold and silver were taken . Guided by this example, they want now to be hourly ready as soon as the sword of the appeared savior of the Messiah shines and sounds: but in order to follow him, to achieve this, it is necessary to maintain the strictest status in statu, which is observed to the fullest extent. If, in fact, there is such a special, internal, strict knot of unius unitalis among the Jews, connecting them into something integral

and isolated from others, then, really, one can think hard about the question: is it possible to completely equalize their rights with the rights of those peoples among who do they live in? Of course, the state cannot deprive them of what humanity, justice and the rules of the Christian faith require: all this must be observed in relation to them.

The upper, educated class of Jewish society has lost faith in the dogma of the coming of the Messiah and is turning the desire of Jewry to realize by all means the political-religious ideal of the messianic kingdom. For example, consider the following message published in a Jewish newspaper:

"Hamid" in an article entitled "Letters from London." There has long been a rumor in England that the Turkish government, burdened with debts and borrowed securities, the majority of which are concentrated in the hands of English Jews, intends to cede “Palestine” to its Jewish creditors. It was published in the Constantinople newspapers that Sir Gamond in London, together with the Jew Guedallay, established on this occasion between the rich Jews of England, France and Austria, which managed to collect eight million pounds sterling to buy all of Palestine from the Turkish government. On this occasion, Guedalla published a letter in which he said that “although the rumors spread by the Constantinople newspapers on this matter seem to be of no importance, for the reason that without the consent of

the great European powers the Turkish government cannot carry out the said sale, however, this matter has a basis, and there is hope that it can come true.” Guedalla, together with many high-ranking officials of England, really paid serious attention to this matter, and they had long ago sent out an appeal to rich Jewish representatives on all sides of the world for a general conference on this subject, since Turkey would be delighted if, in its present confused situation, it found the means to pay debts Guedalla is going to go to Constantinople to take care of this matter.

According to Guedalla, “this project will not meet with opposition from the European powers, and he hopes that the idea of reviving the Israeli state will come true.”

Jew Gordon writes: “Our reformer brothers (a Jewish sect that arose in Germany, which does not recognize the dogma of the messiah) can turn to him in one minute, saying: “We have sinned, but now we are your servants.” And he will accept them and find them capable and useful people for all his purposes. But what will he find between you and how can you help him? Will he find useful people among you when he comes to resume our lives as before? From among you will he take the minister of finance, the military - scientists, statesmen capable of being representatives at the courts of foreign sovereigns, engineers, land surveyors, etc. people necessary for his kingdom? (“Gashahar” for 1871, p. 151).

As for the Jewish organs and publications supported by the Society, they first of all revive and unite the Jews scattered throughout the world into one whole, incite Jewish hatred towards the Russian government and people. For example, at least such things as the writings of Smolenkin, the editor subsidized by society "Gashahara", a publication entitled "Gatoe-bedarke-gakhalam" ("The Lost One", see "Gashahar" 1872), representing an outrageous libel in which the Russians depicted in the most disgusting form.

In addition, the society supports and publishes books and periodicals on Russian language (“Dawn”, “Russian Jew” and others). These publications are not silent demands for the emancipation of Jews, about existing supposedly between Russians medieval prejudices against Jews, about Christian fanaticism and at the same time same time about great Jewish talents, etc. On the

pages of each of these Russian-Jewish organs, everything is Russian the government amazes with its coarseness, stupidity, angularity, etc. Here the rubbish was collected not in order to clean the hut, but in order to throw it in their faces to the owner. While the entire 7 million-strong mass of Russian Jews, thanks to exclusively to the characteristics and strength of their religious and social institutions to such an extent lives at the expense of the productive labor of the Christian population, representatives of the Jewish press allow themselves even the most rude and unforgivable mockery of Russian society. Each essay in Russian has its own direct purpose of distributing perverted but profitable things between Russians for Jews there are no concepts about it, but it is disguised with the good purpose of serving the cause Russification of Jews through their adoption of the Russian language, which they, according to the statement Jewish educators, as if they still do not know, are alienated, afraid, meanwhile as it is known that Jews have long known and used the Russian language no less, if not more, than many other heterodox elements of the empire.

It goes without saying that the activities of the Society for the Propagation of Education in the spirit of separation of the Jewish nationality, in the spirit of stirring up political the hopes of the Jews, preventing them from merging with the Russian population and pointing them towards the current powerful political center of Israel, lying outside of Russia, making representations to kings and states for the “World Jewish Union” - such activities, I say, should be stopped by closing the harmful political interests of our state "Society for the Propagation of Education between Jews in Russia." Will

anyone write a florid ode to the restoration... of the Jews? kingdom?—This is the question that arises by itself when you think that all the former The eastern war seemed to benefit only the Jews. Practical son Israel will never miss a happy moment for a successful gesheft. In the environment English aristocracy was born and developed the idea of buying from Turkey on the capital stock of Palestine, the Old Testament kingdom of Judah, about which there is so much centuries, all Jewish historians and lyricists, starting with modern ones, sighed and sang in vain Jewish-Russian publicists Gordon and Levanda, and now the new Moses Herzl drove all the Jews crazy with the founding of the Kingdom of Judah. Jews of the Old Testament, who have not tasted the fruits of enlightenment, on the question of Palestine have always been the opinion that the restoration of the kingdom of Judah must take place earlier or later, by miracle, without any external artificial assistance, they believed that an invisible but omnipotent force would sooner or later bring them to the promised land and will entrust them with the rod of statehood.

Chapter 24

False Messiah Herzl

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The most important and last Jewish messiah, with no hope of leading the Jews out from Russia to Palestine, since all the Jewish merchants opposed, Herzl from died of despair.

Mournful leaflet "Memorial service for Dr. Herzl"

Yesterday, June 25, the capital's Jewish synagogue was overcrowded with people gathered to honor the memory of the suddenly deceased leader of all Zionists - the Viennese publicist and editor of the Neue Freie Presse, Dr. Theodor Herzl. After the

requiem service served while the choir sang, state rabbi Drabkin said speech in which he sketched the image of the

deceased. Warsaw, (Manifestation). The Warsaw Diary reports the following: details about the Jewish demonstration on June 24. Due to information that Jews want to ostentatiously honor the death of the Zionist, Dr. Herzl, by demanding and coercing traders to close their shops in Nalevki, the bailiffs of the 2nd and 4th precincts hurried to the site of the beginning of the concentration of Jews on the corner of Nalewok and St. George. Some of the shops on this street displayed photographs of Herzl in crepe frames, with the explanation that the shop was closed on the occasion of his death. Measures Police removed frames and portraits from display cases and shops were unlocked. By 12 o'clock day the crowd, strengthened by Jews walking in a dense mass along Gusinaya Street from the side Wild, revealed a clear intention to demonstrate. Accepted energetic measures, the crowd was dispersed, and by 1 o'clock in the afternoon order was completely

restored. **Jerusalem vs Uganda**

The case of Chaim Zelig Luban, who attempted the life of Max Nordau, was transferred Viennese court to the investigating judge.

Chaim Zelig Luban, who attempted the life of Max Nordau, was arrested and imprisoned to jail. He stubbornly and contrary to reality refuses to recognize himself as Russian subjects. "I'm not Russian, I'm Jewish!" - he shouted in response to questions from the court investigator. It has been established, however, that he comes from Alekseevka Ekaterinoslavskaya province, attended lectures at the University of Friborg. He is almost completely can speak French. During a search of his apartment, Russians and Polish books.

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IPPOLIT LYUTOSTANSKII

TALMUD AND THE JEWS

MOSCOW
Orthodox publishing house
Encyclopedia of Russian Civilization

2009

The Orthodox publishing house "Encyclopedia of Russian Civilization" considers its duty to publish the famous work of the famous Orthodox theologian, member Imperial Palestine Society I. Lyutostansky (1835-1915) "Talmud and Jews", in which he explored the influence of Talmudic ideology on the fate of the Jewish people. Brilliant theological education received at the Moscow Theological academy, knowledge of seven languages (including Hebrew and Latin) allowed Lyutostansky created one of the most outstanding works in world science on history and ideology of Judaism. With the approval of the Censorship Committee, the first edition
The book was published in 1879, the last one in 1902-1907, and since then the book has not been reprinted,
becoming a great rarity. Under the Bolsheviks, reading and keeping this book were punishable by death.

BOOK THREE

DEPARTMENT 4. POLITICAL

TREATISE I SOCIALISTS, ZIONISTS AND FREEMASONRY

Chapter 1

Speech by Dr. Marx Nordau at the Basel

Zionist Congress

“Honorable assembly!

It fell to me again to present a complete overview of the general situation
Jewish people. A thankless task, condemning me in advance to repetition. I
I don't find anything new that I could add to last year's report; nowhere is our
The situation has not improved, and in many places it has become worse."

Touching upon the situation of the Jews in the East, the speaker moved on to Romania: “In
The Romanian government closed access of Jews to state educational institutions; their
deprived not only of physical but also spiritual food. The Romanian people lived alone
with his heart and mind in one with his government and set fire to and robbed houses and shops
Jews in Bucharest and Galati. I say "people" and not "rabble", since a significant
some of the participants in the pogroms were students of higher educational institutions and
educated city dwellers who attacked the Jew as a foreigner, out of a sense of
noble competition and love for the homeland under the fatherly and watchful gaze
sympathizers of the authorities, proud of the inspired and ardent youth
native country.

In Galicia, the explosion of passions necessitated armed intervention and
declaration of a state of siege. In many places, the lives of our brothers
were in danger; dozens of them were wounded, hundreds lost their
property and turned into homeless vagabonds. The same scenes of violence, only in
On a more modest scale, they were repeated in Bohemia.

They'll tell us - Romania, Galicia - the East. Yes, these are the classic countries of the Jewish
passion-bearers. It is quite natural that our brothers are subjected to them
persecution and harassment if they are oppressed and insulted. There is no need
to recall this; it is boring to dwell on details. Before us
the backward East, over which the sun of a blessed civilization has not yet risen. But
Look further. The progressive West presents exactly the same spectacle.
countries with unlimited freedom and culture, where humane philosophical
Tolerance replaced religious fanaticism and the banner of brotherhood was raised on the ruins
tribal prejudices, the cry rang out just as joyfully: "Death to the Jews!"
France, France of the Great Revolution, the Declaration of Rights, the country that first taught
Europe has an example of the equality of Jews before the law, this France is now going in
at the forefront of anti-Semitism. We hasten to clarify: France is not governmental, not
in their official acts and speeches; justice requires us to make such a reservation, but

our words nevertheless remain true. Slow, confident and irresistible
a practice that prevents Jews from gaining access to positions of honor and high positions,
the practice, which, by the way, has produced wonderful results in Germany, is in full swing
flourishing; creation of a separate position for the Jews; revival of the invisible, but
especially the formidable walls of the ghetto for those cast out from the common family - all this propaganda
is being waged with rare passion and force. This is the situation in the continental
France. In Algeria, the persecution went much further. There, anti-Semitism did not want to
limit ourselves to street riots and insults directed at individual Jews

shouting: "Death to the Jews!"; he did not want to be content with the broken windows of the shops, as
in Paris, Nancy, Nantes, etc. There they thoroughly burned and robbed and killed a little. All
demands for the repeal of the Crémieux decree, which granted rights to Algerian Jews
French citizenship, and the misanthropic press reported and gave away
the tearing apart by the anti-Semitic rabble of anyone who did not refuse work to Jews or
bought in Jewish shops; she posted their addresses and names, and as a result, thousands
proletarians, hundreds of small Jewish owners lost their daily earnings and
shelter. You all know what caused the explosion of anti-Semitism in France: this impetus is a matter
Dreyfus.

Our congress, which represents the entire Jewish people, has no basis
to engage in a high-profile trial. This is the business of the French nation, not the Jewish one (noisy
applause). Jewish interests are affected in it purely secondary
circumstances, and I would like to dwell on these latter, with your permission.

French anti-Semites have put into circulation a senseless tale about
called the Jewish syndicate. The syndicate has millions of dollars in funds and
forged a diabolical plot against France. The stupidity of the accusation does not serve,
Unfortunately, there is no guarantee that slander will find gullible listeners. Most
The French people absolutely believe in the existence of the syndicate. That's why far
It would not be superfluous to loudly call the fairy tale what it is - a stupid and malicious lie.
This is a worthy appendage to the terrible legend about our consumption of blood.
We will not engage in polemics with anti-Semitic liars (loud applause and signs
approval). Physically they are stronger than us and under certain conditions they can kill us;
but they will never surpass our deep contempt for them (long and
noisy applause and signs of approval).

To the honest, gullible and confused French we say: be
We are confident that no Jew has any reason to wish you harm or to do you harm.

Jews all over the world have feelings of love and gratitude towards you {noisy hands-splashes and signs of approval). Even German Jews, not forgetting that you are obviously hostile to their homeland, loyal sons and devoted citizens
which they remain, even German Jews do not deny that in the great eras of their throughout your historical life you were the beacons of humanity, the leaders of progress, and sincerely
wish you victories and prosperity (Dreyfus also wished well on behalf of all Jewry) France), at least as long as you live in peace with their homeland (loud
applause and signs of approval). If you ask the French who believed in the fairy tale about the Jewish syndicate, how they explain it to themselves, why, in fact, the Jews are put up a syndicate in the name of Dreyfus, they will answer you: everyone knows what Solidarity binds the members of Jewry; they will not let a hair fall from their heads
the smallest of them.

It wouldn't hurt to say a few words about this celebrated Jewish solidarity. Where
and when anyone saw the Jews, as a nation, that the majority of the Jews rose up
and rose up in defense of one of her criminal sons? On the contrary, no one has ever been so harsh
executes Jewish sins, like Jews (noisy and prolonged applause).
The Jewish flock of black sheep is spitting out with cruel mercilessness. We will never
We forgive the offense of our neighbor. We are only outraged by the system of our treacherous enemies who blame the sin of every Jew on all Jews without exception
(loud applause and signs of approval).

In the Dreyfus affair, it also never occurred to any of the Jews to raise
a voice in defense of a man convicted of the most shameful of crimes, simply because he is a Jew.
(The Jewish impudent lie is always of the same nature, the Jews did not sleep at night and fussed,
By collecting money from all over the world, the kahals got back on their feet. - I. L.).

Jewry began to listen to the distant noise only when it noticed,
that the case presents certain peculiarities, compared with others, to
Unfortunately, treason trials are not at all that rare.
the press, which was the first to make public some details about
In fact, they were organs of rabid anti-Semitism. And before the verdict was passed, this
The press rushed to draw its conclusions and generalizations. It said that
France suffered the punishment it deserved, being betrayed by a Jewish officer, for it is known,
that the Jew is a traitor by his very nature. It was therefore up to the French
keep Jews out of the corporation where he could practice his vile deeds with great gusto
instincts. The anti-Semites thus revealed their firm

the intention to forge weapons from the case for the war against Jewry in general, taking advantage of them to cleanse the officer corps of French Jews in particular. The last the circumstance should have suggested to those who were threatened with a blow what their civil debt. Since danger was looming over Jewry as a whole, Jewry as a whole, had to close ranks for self-defense; since the French Jews were being robbed the honorable right happily won, they all had to stand up as one man under the banner of trampled rights. In reality, we have never seen anything like it. I I say this with embarrassment, sorrow, shame and indignation; Jewry is calm heard that all Jews are traitors by nature, and did not find in its heart any the sound of protest. French Jewry was told to their faces that treason had occurred. thanks to the access of Jews to the army, and his lips were sealed in silence. Jewry saw that it was not Dreyfus who was put in the dock, but the whole people, and his lips were not opened up to demand the basic right to justify oneself. Moreover, when it became clear that the fundamental principles of justice had been violated in the Dreyfus affair, that the accused was convicted and they didn't tell him why, and then we didn't hear anything one indignant Jewish protest, outraged by the violence against the law and demanding the triumph of the law. Only Christians found themselves in the breach; Christians have the enviable lot of defending the offended right, while the Jews are burdened with the shameful stain that they washed their hands of it and stood idly by and watched others sacrificed their property in the name of the most sacred human good and safety (prolonged applause).

I have too much faith in my people and I have no doubt that fiery anger would flare up in tens of thousands, in hundreds of thousands of Jewish hearts, what they would say, write, voted, acted, would have brought all their blood and gold to the altar if Instead of Dreyfus, some gypsy was convicted (signs of approval). But since misfortune happened to the Jew, we could content ourselves with sighs and shaking our heads, giving Voltaire's laurels to Christians (noisy signs of approval). Anti-Semites have an indisputably better opinion of us; they cannot admit the thought that we we remain truly indifferent spectators of the struggle for the right, and, meeting in the ranks two or three Jewish fighters, at most, decided without further ado that the Jews were carrying their forces into battle only secretly and the stronger and more destructive, the more fatal their influence will be felt. This is how I explain to myself why there are so many conscientious Christians not only in France but also outside the Third Rerepublics are firmly convinced of the existence of the syndicate. This fairy tale, cleverly launched into appeal to anti-Semitic slanderers, came to meet the spiritual need

Christian to believe in Jewish inspiration, in Jewish strength and intelligence, in Jewish
a sense of solidarity. The slander of our enemies clearly shows what was expected of us. But
we have far from justified the fears of those who hate and despise us most; such
thus the tragic Dreyfus affair became a measure of our weakness, cowardice,
stupidity and confusion.

After all I have said, I hope no one will repeat the absurd
the lie that the explosion of anti-Semitism in France was a consequence of the intercession of Jews for
Dreyfus. The truth is that the Jews did not dare to take Dreyfus's side,
what did the Christians do, what did the Jews do, with the exception of two or three pure in heart, finger
didn't lift a finger, even in physical self-defense. Meanwhile, the case
turned into a deadly weapon against their honor and safety. French
Anti-Semitism is not a product of the Dreyfus affair. No, on the contrary, it caused the affair. If
the monstrous process was not created by anti-Semitism, if anti-Semitism had not chosen its
a victim of Dreyfus, then the accusation heaped on him would never have turned into
the inherent sin of Judaism, and attempts at revision would not have caused such furious
irritation of passions. The Dreyfus affair only tore off the mask, exposed the secrets
the people's soul; it appeared as a warning and instruction for the Jews, still
believing that they have been accepted into the family of advanced European nations. This is what gives
it has exceptional significance in the history of Judaism; the significance of the formidable
warnings and enlightenment; the meaning of punishment for the incurable Jewish
optimism that makes us, even after all the thorns of the Dreyfus trial,
exclaim: Sat zi I i, everything is for the best! (loud applause).

Chapter 2

Continuation of the speech in a heightened patriotic spirit

"France is not the only country of freedom and progress where the old ghost
hatred of the Jew arose in the middle of the bright day under the rays of civilization. In England, so
the government managed to carry out the work I praised so enthusiastically last year
the House of Lords a bill banning foreigners from entering the kingdom, not
having means. "Foreigners without means" is just a fig leaf
instead of the word "Jew" (laughter and signs of approval); English statesmen in
as highly educated and conscientious sons of the 19th century, they find a frank tone

too offensive to their modesty (lively laughter and signs of approval).
England, which has created a cult of national pride from the fact that it is the homeland persecuted and deprived of their homeland by their homeland; England, which sheltered in its depths, in
past centuries, the Huguenots, under George - French emigrants, during the days of the Holy
Union - Mazzini, after 1848 - emigrants of all countries, and in our days giving
a haven for the despised and hated anarchists, England, a sacred refuge
humanity, decides to close its doors to only one group of people, the Jews.
Of course, they try to cover up such a gross renunciation of centuries-old traditions.
various motives. Foreign Jews are a burden on the English
charity; Jews are taking away the bread of English workers. Two not only pro-contradictory, but also mutually exclusive theses. If the Jews are poor,
so they cannot encroach on the earnings of the English worker; if they succeed
they are encroaching on his bread, which means they are not beggars, therefore, they are not a burden
charity fund (laughter and signs of approval). However, now, in fact,
Both theses have been proven to be empty excuses. Jews moving to England do not
poor, but hardworking and conscientious workers, capable of supporting themselves and
often providing themselves with an unknown future. If some of them temporarily
when they are in need, they enjoy the support of their fellow tribesmen, and in no
in any case, they do not burden the budget of English Christians, although they would have the right to do so,
making their contribution in the form of a tax for the benefit of the poor. They also do not snatch a piece of bread from
English worker, but they create new branches of labor that had not previously been grafted on
England, thus increasing the country's wealth. The Law against the Deprived

foreign funds is only a new symptom of the disguised
Judeophobia.

The disease of the century did not spare even the United States. Law and public
The system does not yet recognize the persecution of Jews. But hatred feeds society with its juices, and
the number of educational institutions that tightly close their doors to Jews is very large and
shows a tendency towards progressive growth.

This is the state of affairs. In the East, in the countries that have just parted with
Jews who are either barbaric or abandoning it are simply hounded and hated without embellishment,

In the West, which stands at the pinnacle of civilization, they are persecuted and hated under various with plausible pretexts. But both in the East and in the West we are equally not tolerated and oppress. True, we do not want to incur the reproach of ingratitude. That is why We will name a few countries where a Jew has no right to complain about his fate. Here he: Holland, Belgium, Italy, Scandinavia and free Switzerland (turbulent and long-lasting signs of approval), the healing air of which our chest breathes and whose courageous sons, as our President Dr. Herzl, greeted us and honored us with fraternal greetings on the third day, touched us to the depths of our souls. Here a Jew is looked upon as a human being, as a full-fledged citizen, and only one cry from the lips of a teenager, from the lips of a street The boys reminded us that even among the best the dull instinct has not died out. All these powers, all these happy oases of peace in the ocean of anti-Semitic hell do not count and 200,000 Jews; and I am tormented by an evil presentiment that their impartial feeling towards Jews would be put to a severe test if they had to give shelter to everyone persecuted under other skies (noisy signs of approval). Having this before my eyes a reflection of the global position of Judaism, Jewish enemies of Zionism will not deny that it only accurately reproduces the picture of reality. But they make soothing gestures with their heads and hands and whisper touchingly: random severe phenomena should not be generalized; anti-Semitism is disgusting a creature of the day, and soon destined to disappear.

What! You see that the vile ulcer of Judeophobia is being transferred from old hotbeds to new territories, that it proudly lit its torch where for decades and centuries it was considered long extinguished, or where, as in North America, never It didn't happen before, and you're talking about a coincidence? You dare to predict the death of anti-Semitism at a time when the whole course of Jewish history, when the voice seventy generations, groaning and complaining, crying out before the face of heaven that you are lying. Your prophecy is nothing more than a new kind of malicious bankruptcy (stormy thunder applause and signs of approval). You don't want to pay off your obligations now, and you issue fictitious bills for the future. It costs you nothing, since you you know perfectly well that you will never take them into account (loud signs of approval).

Be honest; confess courageously the hardness of your heart; say frankly to the Jewish people: “We live tolerably well, it is a sin for us to complain, and We don't want changes, and you, the persecuted, the humiliated, you, the martyrs, we don't care about you no business! If you were sincere and revealed the true motives of your course of action, we would be ready, perhaps, to forgive you. The Jewish people simply

he would have deleted you from the lists and his calculations would have become clearer thanks to this,
more precisely, more accurately. You would not confuse those who are in the dark, and not would give ready-made formulas to cowards who refuse to fulfill their duty. The people would know,
who really works, if not on the impression, then on facilitating it
thousand years of suffering; you are so-called doctors who have forgotten the oath; you are content
by giving the patient sleeping drops to stop the heartbreaking
the groans did not disturb your sleep (loud applause and signs of approval).

This type of treatment can only be justified at the bedside of a dying person, where human help is powerless and where they want only one thing - to ease the pain of death agony: but for Jewry such therapy is unacceptable (noisy applause and signs
approval); we fervently believe that we will see him again flourishing and healthy (stormy applause and signs of approval). At the bedside of such a patient, resort to euthanization pain, invisibly accelerating the denouement, is a crime (noisy and prolonged
applause and signs of approval).

Not limiting ourselves to indicating how other peoples treat those living
among them, our brothers, we would risk giving too one-sided
coloring of the painting. In my deep conviction, it is just as important, even much more more importantly, to determine the mood of Jewry itself, the current of social thought, feelings and hopes that were clearly expressed in our tribe.

The first impression will be dismal and may take away from
faint-hearted faith in the future.

The impact of the rays of Zionism on the Jewish people causes in my mind
an idea of one phenomenon that probably has not escaped our attention. We
We know that the winter landscape has its own charm, its own icy armor
waters, and a melancholic blanket of snow, a look of grave silence, sad mourning, and the breath of death is over everything. The spring landscape pleases the eye with a completely different beauty. Water
murmurs and shimmers, the fields are in bloom, the meadows are full of fragrance and everywhere and everywhere,
life begins."

Chapter 3

The last part of the speech is convincing and passionate.

"But let's take the transitional moment from one season to another. The first ray of sunshine melts the surface of the winter landscape and breaks through between the two stripes of disgusting between; and this view would pour poison into the soul if we did not know what it would bring with it Queen Spring. The snow-white cover is broken and turned into a gray, disgusting mass; the smooth as a mirror valley melts, turning into an impassable swamp. All of nature appears to be one giant puddle until she puts on her wedding green outfit and will not decorate himself with flowers.

We are currently experiencing something similar in Judaism (thunderous applause and signs of approval).

The Jewish people still resembled a winter landscape; pale, cold, a frozen image. But its motionless forms were striking in their colossal size, and on everything there was an imprint of greatness, the greatness of death (stormy signs of approval). And there were Jews, but There were even more Christians who admired the romantic image, deeply who felt his poetry. For them it seemed sacrilege to encroach on the motionless the originality of the statue, and they mourned when the silvery distance of the clearing was desecrated black glades. A Zionist appeared and began to melt the stiff muscles like the sun. (loud cheers), and in happier corners where the sun shone brighter and stronger, the first grass appeared, the first bells; everything else, as far as the gaze can encompass, the entire horizon is one continuous monstrous swamp (signs of approval and applause) In this mud we wander, falling, plunging knee, waist-deep. How heavy! How disgusting! Everything low, vile, everything that has long been lived in Judaism, but what was hidden under the dead tissue is noisily coming out (loud signs of approval and applause).

But it’s worth taking a look at the calendar to cheer up and lift your spirits, because we all know that spring (noisy, all the renewing signs of approval and applause); that spring always begins with the spoiling of the beauty of the landscape, but that it will pass A little time and the mud will turn into golden fields.

Zionism has awakened Jewry to a new life. This is my conviction, and he acts morally, refreshing the people's ideals, materially educating

a physically strong generation, reviving the long-forgotten Jewry of muscles. At the same time
At the time, Zionism drew a sharp line between those called to life and those condemned to death (loud and unanimous signs of approval). Only now can we give ourselves
a clear account of the terrible devastation that 18 centuries of oppression have wrought among us.
for the first time, after the desperate struggle of the great Bar Kokhba, which may not be appreciated only by despicable demagogues seeking the popularity of the rabble,
for the first time a cry was heard among the Jewish people calling them to work,
inviting you to prove to yourself and the world how much strength, creative power and thirst for life you have
it has preserved in the depths of its soul. And we can see how much that seemed
alive until proof of viability was demanded from him, it became, in essence,
corpse. Millions of Jews formally renounced Judaism. The process of falling away did not
has not ceased for a minute since the destruction of the Second Temple and has taken place in the West
especially large sizes in recent decades, in recent years.

But an incomparably greater number of Jews were unable to clarify before their conscience,
that they are, in essence, the same outcasts, that in fact they are long-ago fallen leaves
from the tree. They consider themselves Jews, others consider them Jews; but they are Jews only
by force of habit, clumsiness, and spiritual flabbiness. Judaism made them
victims of persecution and, without losing their sense of honor, they are ready to suffer, on the one hand,
rony; on the other hand, they were pleased with the prospect of being victims, a state of mind that was not
alien to its share of pleasantness (laughter). In moments of sweet dreams they began to believe in
the poetry of Disraeli, George Eliot and Alexandre Dumas fils, who gave fantastic images of Judaism, its mission, power and future; they bathed in fog
fantasy, beautiful and plausible, like a dream. Their Jewishness did not require it from them
practical steps. They loudly exclaimed over the 613 prohibitions and prescriptions of the Shulchan Aruch
laughed; taxes for the benefit of the community did not weigh heavily on them, but
They remembered the road to the synagogue on the day of repentance for sins, and yet they were
convinced that they are excellent Jews because they love Heine (loud laughter and signs
approval), admire Deronda's sermon and do not compromise on the glory of the kugel.

And then suddenly Zionism appears and says to them: “Get up! Get some courage!
courage! Do something! Find a place under the sky for yourself and your people! Don't
do not rest; do not rest until those who are indifferent and even hostile to you

will not be convinced that you are not deprived of the right to live like others and to be happy as a nation!"
The hour of death struck completely unexpectedly for all these “also-Jews” and “woe-Jews!" (laughter and signs of approval). That's why they all turned against us with such indignation, and that's why their attacks have a somewhat humorous effect on us.
(noisy approval). "Yes, if the aroma of kugel is not serious enough for you
a sign of Jewish patriotism, then we want nothing to do with you,"
- they say with indignation and proclaim you as impious heralds
civil war. There, the rabbis cross out the lost in prayer books
them the meaning of hope and promise phrase: "Next year in Jerusalem", here
voices of protest are being raised against Zionism as a movement contrary to the spirit of religion.
gies (noisy signs of approval and applause). One person I deeply respect
a Jewish scholar who took on the task of compiling a yearbook of Jewish
life, finished the collection for 1897, without mentioning a word about what took place in Basel
the first Zionist Congress. Another one had the coarseness to say about us that in
Last year at the congress we cowardly cried out for salvation, that we want shamefully

flee from his pursuers, while he, the hero, courageously exposes his
cheeks under the rain of slaps and selflessly bends his back under the heel
anti-Semitic governments and peoples. (Laughter and loud applause.)

These phenomena make our hearts clench with sorrow, but they are natural, and
They shouldn't bother us. We are too old a nation, and what haven't we experienced in
our thousands-year-old past? Truly, there can be nothing new for us.
When Moses came to free his people from Egyptian slavery, the first
The Jews rebelled against him and threatened to hand him over to the authorities (loud laughter). When
Ezra and Nehemiah returned to Zion, rich Jews, educated Jews, Jews, people
the Heine of those centuries (general laughter), remained in Babylon and with contempt, to be
perhaps, not without a sigh of relief, they looked at the madmen and fanatics who wanted
rise again as a people.

The same thing will happen now; it has already happened. The army of Ezra and Nehemiah was
an insignificant minority in Jewry. But we are all children of this minority. (Noisy, prolonged, constantly renewed applause and signs of approval).
The majority, on the contrary, disappeared without a trace and dissolved into the ocean of Asian
nationalities. It may well be that Zionists are also a minority. But
thanks to them, Jewry will gain youthful strength; thanks to them, it will live; thanks to

it will be saved in the distant future (stormy, constantly repeating applause and signs of approval). Our numbers do not change the situation one bit. of things. The seed of the branched linden is insignificant in appearance. But this seed is the extract of the tree, the source of its strength, the purpose of its organic life. The linden tree lives in the seed, not in its trunk or in the bark. Everything that is vital in Judaism, everything that preserves the covenants Jewry, everything that is full of strength and burns with a trembling desire for prosperity, gathered under the banner of Zionism; yet, everything that feels good in the shackles of slavery, that does not suffers under the pressure of shame, everything that awaits the natural death of Jewry stands in side or sharpens the sword against us. Zionists can cite a famous verse Austrian poet Grillparzer and say: "In our camp is Israel; but you, the rest, "insignificant and pitiful (stormy applause)".

Chapter 4

Zionism and separatism

Among the fashionable topics of Russian life, Zionism occupies a prominent place, attention to which has been increasingly increasing in recent years among Jews, and among Russians as well. Zionism, as the idea of the exodus of Jews from Russia, is of particular interest Russian society, which has long been aware of the abnormality of the Jewish situation question. Russians can even be considered more Zionist than the Jews themselves. And this is completely It's not a paradox. The entire history of the Jewish question in Russia, the entire way of life of this people, isolated, closed, irreconcilably hostile to Christianity, nothing producing, but only using the labor of others' hands - all this is enough explains why the exodus of the Jews to Palestine would be desirable for us. Jews don't want to compromise, they don't give in to assimilation at all, they want remain Jews. Jews say: "We are the natural aristocrats among all peoples peace." They are proud of this and therefore probably avoid hard work while doing easy and profitable scams.

Most likely there is a dislike for this tribe, a worldwide dislike, in all countries Old and New Worlds, is explained by the instinct of disgust that man feeds on any parasite that has climbed onto his body. A German, a Russian, a Frenchman sees, that his fellow citizens participate in the common creative work, sharing the common labor in proportion to their talents, social status, inclinations and physi-

to the Czech forces. But they also see that the Jews choose for themselves only the easy and profitable professions, leaving the hardest work to the non-Jews.

A Jew is not a creator by nature, but a destroyer. Usually Jews and their Defenders say that the entire history of this tribe has made them skilled traders, people of the golden calf. But this is not entirely true. Are the existing restrictions for they, at least in Russia, are prevented from being carpenters, blacksmiths, paver builders, miners, sewage workers, etc.? However, these are hard and poorly paid professions are always avoided by Jews, and they prefer to be tailors, watchmakers, factors, commission agents, pimps, etc. They leave the most thankless and hard work for others, since they are, after all, natural-born aristocrats, the chosen people. Is it fair? Our people bear the yoke of hard labor, exhausting and often fatal. He digs ditches for water pipes, suffocates without clean air and ruins health, and often life, in deep mines; builds at home, laying brick after brick for months and being in severe physical conditions all the time conditions, in the sun and in the rain; he beats stones for years and repairs streets, literally spending half his life on the pavement; serving in sewage trucks, inhaling disgusting miasmas... All this is done by Russian common people, but not by Jews. They They shout everywhere and everywhere that they are smarter and more talented than the Russian peasant and therefore they choose more intelligent, more noble-looking work.

But the point is not in Jewish talent and the intellectual superiority of Jews over Russians. This is a very controversial issue; the Jewish rabble has neither Koltsov nor Kulibin, nor Lomonosov and many others, but the Russian common people gave Russia these Glorious names. It's not a matter of Jewish talent, but of Jewish parasitism.

A Jew is a parasite, not a working man. You, an illiterate and simple man, can make pavements for themselves, and I, a simple and illiterate Jew, will be a tinsel hotel; you, a man, lay brick upon brick and mix mortar all your life, and I, a Jew, I will give money to your fellow believers in interest; you carry the fragrant barrels for yourself, and I I'll run a boarding school for noble girls without ancient languages. And all that jazz. Now take the intelligent Jews, those who are affected by the restrictions comparatively few and for whom higher education gives the right to live and work everywhere. And here we see the desire of Jews to take advantageous positions and to exist through all sorts of business ventures in addition to their profession as a doctor, lawyer, or engineer.

Chapter 5

Zionist revolutionaries

What is Zionism and what caused it? It seems to us that the idea of
in their own homeland has always flashed in the minds of the Jews since they dispersed across the universe. But in our days, that push, that alarm bell that woke up the Jews
of the whole world and made them think seriously about their future destiny, was undoubtedly the Dreyfus trial. This case aroused in them a feeling of solidarity,
united them, helped them organize for self-defense. World unification
there were no Jews, caused by the desire to save a Jewish officer at any cost
awakening of Jewish self-awareness, but solely by the desire to remove from the Jewish-
a new shame for the tribe, which fell on their overly talented heads. Not Dreyfus
it was necessary to whitewash in the eyes of the whole world, and Judaism, because with condemnation
Dreyfus would have brought a new grave charge against the Jewish people, and the actions
it would have fallen even lower.

In order to save the reputation of their tribe, which had been tarnished for centuries, the Jews began to secretly
to collect colossal sums for the rehabilitation of their fellow believer, they raised the whole
the seal to protect the captured traitor, began to vigorously and passionately agitate in

in favor of restoring the honor of the Jewish captain and in the end almost achieved
rehabilitation of an obvious traitor. Every Jew, from the poor to the rich, understood that
The successful outcome of the Dreyfus affair depends on saving a long-tarnished reputation
Jewish people, and vice versa - when Dreyfus was convicted, attacks against Jews could begin
new persecutions and state repressions.

This passionate Jewish struggle, the main nerve of which was in Paris, in the person of
The World Jewish Union united the French Jew with the Russian Jew,
German, Austrian, American, etc. All Jews sensed danger, for everyone
it became obvious that a great moment had arrived in their historical life, which could
be fatal for the entire Jewish nationality. The rise of the spirit in Jewry in the era
The turbulent days of the Dreyfusiad were enormous. Then the pulse of Jewry beat faster,
then in the heads of the Jews the results of their unproductive parasitic

existence among the peoples and, of course, the Jews then realized that they had nothing to do with it to thank the peoples who sheltered them that they, the Jews, have a chronic disease that peoples have suffered for centuries, and that this disease has again become aggravated and requires immediate operations.

Thus the idea of Zionism was born in Jewry, and with the condemnation of Dreyfus it must was to develop and take on a real form. A new shameful stain fell on Jewry. The millions collected were wasted. Instead of justification and reconciliation - the growth of anti-Semitism. From here the only way out is Zionism. On us, the Jews thought that the peoples continue to look upon them as a dangerous element of the state, We are not trusted, we will always be suspected of being ready to sell out and betray. We are not patriots of the state in which we live; we are prevented from being patriots by a narrow the religious and everyday way of life of ours, which we will never change, because to change it means to renounce Judaism, our faith, and we will never, ever we won't do it.

That this is exactly how Jews all over the world reasoned after the condemnation of Dreyfus is in this There can be no doubt. They made these conclusions, of course, not publicly and not frankly in their newspapers that they recognize themselves as superfluous among those who have taken in their peoples - the Jews are too smart to make such confessions publicly - but deep down they thought exactly like that. They knew perfectly well that Dreyfus a traitor, but he should not have remained one in the eyes of the whole world.

If much earlier the Jews had the idea of uniting into one whole, one independent Jewish kingdom, this idea did not find a lively response in the hearts of the Jewish people, scattered throughout all the countries of the world. And only the process Dreyfus gave life and meaning to this idea; and to him, Dreyfus, Jewry owes the revival of modern Zionism.

In a few years, Zionism grew and acquired a definite expression. It arose in West, and then this teaching passed to us. It is worth noting that Zionism was born not in Russia, but in the West, where there are relatively few Jews, since Russia is home to a third of the Jews in the entire universe. This confirms the hypothesis of a causal relationship Dreyfus process with Zionism.

The propaganda of Zionism was carried out in all countries tirelessly, persistently, and energetically.
To increase the number of supporters of the idea of exodus, foreign leaders of Zionism published
brochures, reports were read, campaigning was carried out in newspapers and magazines, meetings were convened
congresses, "shekels" were collected - a collection for the formation of a national fund; finally
a Jewish colonial bank was established in London, the shares of which penetrated into Russia and at first they went very well, but then some things happened with these shares. there was a misunderstanding, and they were banned from circulation here.

Russian Jews did not remain deaf to the call of Western Zionists. And here, as well as abroad,
border, the Jewish press began to advocate for Zionism, and in several cities
Congresses were held periodically - secret and open. To further awaken in
Russian Jews desire for Zionism and constantly remind them of Palestine,
the leaders of Zionism began to directly advertise it: they issued stamps in favor of
National Fund, steel pens with the coat of arms of King David, open letters with the corresponding
with corresponding Jewish inscriptions, "Zion" cigarettes, Zionist tokens with
image of Dr. Herzl, etc., etc.

In our country, Zionism met with resistance from wealthy Jewry, who looked
this movement as a pure utopia. Russian Zionists are hot-blooded youth,
the majority are rather semi-intelligent than intelligent, and the mass of orthodoxical dark Jewry. Heralds and ardent preachers of Zionism
is Jewish youth, spiritual rabbis, melameds. Their supporters are all
Jewish poverty. The opponents of shaking Russian dust from Jewish feet are
all the wealthy Jews, all the capitalists who are well settled in our
Fatherland and have no reason to want to leave Russia. Of all seven million
Russian Jews who do not share the unrealistic passions of preachers
Zionism, there is probably a good half.

The rich Jews, although they sacrifice under the influence of tribal solidarity, are pitiful
crumbs, but they refuse to show their sympathy with large contributions
Zionism. Baron Hirsch, who gave millions to Argentine emigrants, was
the only Jewish major capitalist who expressed his sympathies
settlers, he had no imitators. Rich Jews, if they donate
trifles, then they do it, so to speak, out of duty, out of understandable fear of bringing it upon themselves
nicknamed himself an apostate of Judaism, out of fear of the Jewish initial boycott, the terrible

"herema", but not at all from a clear awareness of the usefulness and necessity of such donations. And, of course, the aces of Judaism, donating little more than they donate The ardent naked Zionists contribute little to the material growth of Zionism. All that remains is poor Jewry, but what can it give to the cause, the implementation which will require many tens of billions?

Little, very little. Their contributions are a drop in the ocean.

And even if the idea of Zionism does not cool in the hearts of the Jewish people and the sermon national and state revival will also captivate the poor the Jewish masses, as they are captivating them now, then perhaps in 200-300 years the Zionists will get closer to their cherished goal. By that time, they will have collected - as the proverb goes "a little from the world, a shirt for the naked" - a colossal capital, which, probably, the Turkish sultan, some Hamid 25th, whose finances will be so bad that he would be ready to sell to the Jews not only Palestine, but the whole the brilliant Porto... And not even sell it, but give it directly to the strongest enemy. But this may not happen soon, very soon. And who knows what will happen in the universe by the time Russian Jews accumulate so many chervonets that they It will be possible to cover the whole of Russia, from St. Petersburg to Port Arthur. Political complications, the ever-increasing influence of Jewry, their pernicious cosmopolitanism and many other reasons can completely change the map of the globe and mutual relations between peoples. Chronically ill Türkiye may go bankrupt completely, and Instead of Constantinople there will be Constantinople, and Palestine will turn into Palestinian Governor-General. It may also happen that the Jews, having gradually taken over the entire the press into their own hands, having taken possession of all the capital, they will achieve equal rights and political equality, and then they will have no reason to go to Palestine if it At that time it will still belong to Turkey.

The future is dark, and it's certainly difficult to guess about it. We need to talk and think about in the present and try to solve the question: what is the nearest result that can be obtained from Zionism developing in breadth and depth?

It seems to us that the immediate result of preaching Zionism will be further aggravation of the Jewish question on the basis of national separatism. Until now For now, at least, we do not see the real fruits of the preaching of Zionism - the question of acquisition of land in Palestine and Africa remains in the same position, despite millions collected by the Jews. Neither the Turks nor the British are inclined to cede lands in Palestine and Uganda. But the preaching of Zionism nevertheless continues and has an impact an undoubted influence on the rise of national consciousness among the Jews, which they have manifests itself in a rather ugly form.

Chapter 6

The unsuccessful policy of the Zionists

Increased emigration of Jews to Palestine immediately after the pogroms 80s, and a relatively weak outflow of Jewish masses into the same Palestine under the influence of the preaching of Zionism indicates that Jews are more materialists than idealists, more subject to the impulse of fear for their interests than to considerations idealistic, more concerned with their present than thinking about uniting on on the basis of their nationality and their state structure.

It is hard to believe that the idea of Zionism is strong and has a future. Zionism is not the result of the consciousness of necessity that has accumulated in the Jewish people. national revival and territorial isolation, but is simple practical conclusion: it's hard for us to live among other peoples, and therefore we need to go somewhere. These were the narrow, everyday considerations that guided the pioneers. Zionism, and not at all the longing for the distant homeland of the forefathers, which has not awakened in the masses Jewish self-awareness and striving for national and state revival. Rich Jews and even simply well-off representatives of this The idea of Zionism speaks little to the tribe, touches them little, and does not call them to generous contributions to formation of a national fund. They were well off financially and although They realize that their rights are somewhat curtailed, but they are not much bothered by this, feeling the power of their money. A Jew with means lives well everywhere. Most wealthy Jews In Russia, their entire trading class, all the bankers and manufacturers, are all anti-Zionists. Why should they abandon their established fortunes and trade connections here and change their well-fed and a free life for the risky unknown, for the fantasy of those who are carried away youths, fanatical melameds and spiritual rabbis.

It would be a different matter if Zionism was generated by the ideal alone. the desire to unite, in the name of the past, for the purposes of national revival and establishment of an independent state, then every single Jew, imbued with the powerful impulse of a high ideal, they would join both spiritually and materially to the idea of the people, and the solution to this issue would be a matter of several years.

But, not being an ideological movement in its purest form, Zionism is stillborn child. Due to its false starting point (we're not doing well here - let's leave here) Zionism is doomed to die soon.

However, Zionism, while not giving the Jews Palestine, gave them something else, namely, raised the Jewish spirit awakened self-awareness in them, made them overly arrogant and strong. These are the results of Zionism's preaching that no one will deny.

It is remarkable that the intensified preaching of Zionism over the last three or four years was marked by unprecedented manifestations of Jewish activity in Russia. From the tribe anecdotally cautious Jews turned into bold rebels before our very eyes,

bringing senseless protest and political propaganda everywhere. Jews They are politicking, Jews are leading demonstrations, organizing them in St. Petersburg and There are scandals all over Russia about the production of "Smugglers", Jews are being beaten patrols, police, shoot at governors, attempt to kill journalists, and Jewish women, seduced by the role of Judith, rush with a knife at prominent people representatives of the authorities. In a word, the Jews now raised their heads, which had been bowed for centuries, and want to prove to the world that they mean something... A pathetic and ridiculous attempt at violence restore your reputation!

Zionism as Zionism, as the idea of resettlement to Palestine is absurd, utopian, a beautiful idyll. Zionism as a means of awakening national consciousness - a fact, the reality of which we were convinced of at every step, starting with individual cases of Jews displaying enormous arrogance and undisguised hostility towards to the Christian population and government officials, and ending with stories like Gomel and many facts of Jewish rebellion, incitement and leadership in street demonstrations and underground agitation. If in this If the awakening of Jewish self-awareness is what it is, then it is better not to awakens.

In Galicia, where the preaching of Zionism among Jews has reached a peak in recent years of unprecedented proportions, the Poles were initially quite sympathetic to this

movement, assuming that Zionism had as its ultimate goal the departure of Jews from Galicia and the formation of an independent Jewish kingdom in Palestine. But in
At present, the Poles have seen that the character of Zionism in Galicia is radically changed, since all the work of Zionist agitators is aimed at
to awaken in the Jews national consciousness and national independence in
the countries where they live. Recently, the mood of the Jews has changed dramatically, and
This is evident from the fact that in many places in Galicia the Zionists are concluding electoral
compromises with the socialists. In Galicia, there are rumors that the Russian-Ukrainian
the party intends to form an alliance with the Zionists against the Poles. "This is where the "dog," as the Germans say. In view of this, the Polish Galician press raised the alarm
and calls on the whole Polish society to vigorously fight against the new “political "Zionism."

Apparently, Zionists of all factions are pursuing the same goal - to awaken in
Jews national consciousness and cause even greater isolation, otherwise
in other words, to create a "state within a state." And from this point of view, Zionism is not so
an innocent and harmless thing, as it may seem at first glance.

Less than a year ago, in the city of Lida in the Vilnius province, there was a congress of “Eastern”
Zionists who formed a special faction that rejected all cultural
aspirations in the European spirit and recognizing the propaganda of Zionism only within the limits
Talmud. The task of this faction of "Eastern" Zionists is to counter
Jewish culture and the widest dissemination of Talmudic teachings. How
It turns out that the "Eastern" Zionists have many supporters among Russians
Jews and are a serious obstacle to the work of the Zionists of other factions. And this
the "Eastern" faction, based on the exclusive preaching of the Talmud,
appears to be the most dangerous in the national sense, since its purpose is
national, religious and political separatism.

Chapter 7

The Zionists' Revenge and the Thunder of War

Let us quote the words of the famous writer Mr. Menshikov: “The Jewish revenge of Russia means something: it means, first of all, the decline of our sovereign tribe, Great Russians, who, after a hundred years of possessing Jewry, were unable to render it harmless, to put into work that is useful for Russia. The fact that many indigenous Russian people caught up in everyday turmoil and serving it - even sadder proof of decline of our tribe. Like the ancient Novgorodians, instead of strengthening their statehood and culture, flirted with Poland, then with the Swedes, our Russians "Liberals" are flirting with foreigners, with Jews, with Finns, believing that they will be their salvation Russia. But betrayal of one's nationality, even feigned, does not lead to anything good. And as in The corrupt and cowardly Novgorod was replaced by a faithful and courageous one Moscow, so we must wait for Russian society to put forward a firm, loyal the people a party that will support the true interests of the Russian land. War - a great misfortune, but it may be the thunder that will wake up one of them tribes that created Russia and to whom Russia belongs. Our current political parties have become decrepit. Freedom of spirit - the secret of creativity - has abandoned them, their energy is wasted in friction rather than in useful work. Both conservatives and liberals are pulling in radicalism, into naked violence, and naked violence is cultural bankruptcy, impotence spirit. We really need a new public, but not of decay, but of the state Union. We need both liberals and conservatives, but they must be sedate and honest, respecting their people. Loudmouths of both parties, like Messrs. Gringmuth or Amphitheatrov, equally non-national, their role - provoking extreme elements - is equally is harmful to Russia. The emergence of a strong Great Russian party, it seems to me, would be a benefit for the foreigners themselves, for example, for the same Jews. Now both conservatives and Liberals only know how to irritate this impressionable tribe. Some don't allow no hopes, others are too unrealistic. Jews, like foreigners in general, need a practical device, in a strictly defined relationship to to the state. Now foreigners don't know what is actually required of them. They if extermination is decided, then complete independence. If the state had come forward Great Russian party, it would, first of all, raise the weight of the Russian name and the attraction to him. The powerful would have attracted the weak without dispute. Now there is a struggle gravitational forces, the disturbance of national orbits, fruitless and exhausting for everyone.

Why do Jews have less success in England, Germany, America? Because, that the main nationality there is high. Neither English, nor German, nor Americans do not doubt for a second their exclusive right to dominion on his own land. That is why the Englishman gives broad rights to the conquered relatives that he is not afraid of them; the moment he begins to fear them, he instantly deprives them of these rights and does so without hesitation. Therefore, foreigners in England The Jews shouted to the whole world about our barbarism, but they should remember the total expulsion of Jews from the same England, and for three and a half centuries not a single Jew had the right entry into England. How the English treated the Jews shows that the same The word "]e" means "Jew" and "rogue." The decisive expulsion of Jews in previous centuries freed England and other countries from the Jewish question. The whole burden of the latter passed to Poland, whose incompetent government brought all this upon itself infection. We inherited this issue from Poland, with almost the same inability solve it. Will the current war not move us from this dead point?

The good thing about war is that it puts lazy people to a severe test. Does the people guard the tabernacle of their spirit—courage? Is their soul healthy, is it clear? Are the people aware of their sovereign dignity, are they capable of defending themselves under the sun? There is Someone who is awake, guarding life. The world would stink of sores, the peoples would have rotted to the core, if the axe of the Eternal had not been in constant action, a shovel that winnows good from evil, life from death. War is a great test.

and for Russia, perhaps, it is necessary. We have accumulated too many elements decomposition, our state tribe has become too dissolute in its guard. Truly it is time, even under the threat of God's wrath, to come to a sober consciousness. In Russian a kingdom under a network of provinces and regions, surrounded by conquered, but still alien tribes, there is something forgotten, almost invisible, the Russian nation, a huge master people, only that awakening from the oblivion of serfdom. There is "great Russia", "holy Rus'" - not not only by name, but also in essence. Believe me, there is both greatness and holiness in this desecrated temple, it is not for nothing that such exalted nicknames have been preserved. The tribe, having created such plans in its mind, it cannot be small. It is tired in historical work, but fatigue is not death. Strength will return, they may, have already returned, and the “great” Russia will rise again as in its creative centuries, again will undertake a state feat, for the realization of his racial ideal. This the ideal is by no means hostile to the happiness of the peoples who have taken refuge under our roof.

Our people do not destroy anyone’s national rights, and do not trample nations, like the Anglo-Saxons.
Russia offers peace to foreigners, but not a feigned peace. Be one with us,
Unite, be like us! But if we are needed only for internal enslavement,
to seize our property and power, if you want your own kingdom
to push inside ours, as it was with the fallen Poland, we must rise up
against this with all the energy they can muster. Only Russia's enemies can
to claim that Judaism, as it is, is not dangerous for our state. "From the Jews
“Russia will perish,” said Dostoevsky, and it probably wasn’t easy for him to say this.
terrible prophecy.

I am not at all an enemy of the Jews, no matter how much the Amfiteatrovs slander me.
I have loved and love many Jews and deeply respect those Jews who, like Rubinstein,
Antokolsky, Kuindzhi, Levitan and others trustingly gave their love and genius to Russia.
I would wish the same for all Jews as for all peoples, but not at the expense of Russia.
Never
I did not allow myself even a shadow of mockery and ridicule of the Jews, as, for example, Mr.
Amphiteatrov and his current comrades. Not hatred of Jews, but fear for Russia.
makes me say loudly what I say and it takes a lot of courage
with our rights. The Jewish question is a huge historical fact for Russia as well.
terrible. The Jewish question - to put it briefly - is a painful liquidation
one of the two invasions that Eastern Europe suffered 600 years ago.
The Tatars came to Russia from the East, and the Jews came to Poland from the West. The Asians settled on
the main branches of the Slavs, but Russia coped with the military invasion, while
Poland couldn't cope with the peaceful. The Tatars sat on our people, and they overthrew them.
The Jews penetrated into the Polish people, into its organic tissues, and it could not get rid of them.
get rid of. From time immemorial, torn from the land, from time immemorial crafts and trade, Judaism
took over those functions that give economic power in the country. The Jews suppressed
whether there was a national "third estate" in Poland, they wedged themselves between the aristocracy and
the people and broke the moral union: hence the deep slavery of the “cattle”,
ruled by Jews, and anarchy among the lords. Having destroyed the internal cohesion
The Jews destroyed Poland by weakening its vitality. We stand with Poland.
inherited her yoke. The Jews toiled over Poland for 400 years, and they are still toiling over Russia.
a hundred. But even in these hundred years, what an unheard-of predominance of them in trade, in industries,
intelligent professions - everywhere where no line was laid for them. "Three hundred will pass

years, and Russia, perhaps, will remind the Polish-Lithuanian Commonwealth on the eve of its partition." Here, to me
It seems that Dostoevsky wanted to say with the phrase quoted above. If in fact
If this is a prophecy, then we really need thunder to wake us up."

Chapter 8

Talmudic chemists and falsifiers

The Jews prove that the universal wisdom and all the discoveries of the new science, all
This is an outpouring from one source of wisdom - the Talmud. The most important ancient science -
Talmudic medicine serves all of humanity, since by God's providence all
the Jewish nation is precisely spread everywhere among the rude humanity, so that
to enlighten and heal the weak in spirit and body. Jews are all chemists, starting from
pharmacists - to fasts for the extermination of (the enemies of God) goyim. In relation to so-
Warsaw is the center of Talmudic scientific art, as
called "New Palestine." According to Dr. N. M. Lavyagin, who summarized
the results of the commission's work, especially the concentration of wine contributes to this
trade in the hands of Jews, who - over the past decades - have been attracted to the wine
the opportunity to obtain significant benefits with little capital investment.

The commission's investigation into the wine trade has uncovered a number of
operations common in the cellar business of most Warsaw wine merchants and
tending to directly deceive buyers and harm their health, of course,
goyim, for Jews are forbidden to drink grape wine of common preparation. Besides
blending wines that differ in origin and production method and
Warsaw wine merchants sell Russian wines under the name of foreign wines.
Jewish "chemists" mix grape wine with raisin wine and sweeten it
wines with potato molasses, sugar solutions, and underdried wine berries.
It is known that sweetening wine with molasses causes harmful substances to form in it.
compounds. These various antidotes free wine from excess acid.
mixing with chalk - they make artificial wines from cheap Bessarabian wines
with the help of tincture of bitter almonds, sweet pods, bitter nuts, porcini mushrooms,
calamus root, the fruit of the calamus plant, is used to color white wines with caramel,
red ones - with blueberry juice, and to protect wines from spoilage they use salicylic acid
acid. The Jews, rubbing their hands, happily treat the goyim to all sorts of harmful things,
worthless and rotten and they force you to pay whatever price they want. The authorities
Administrative authorities are powerless against Jews. Therefore, to all the complaints of Christians

the authorities always remain eloquently silent when they are offended, and the Jews even more so
continue their work with bitterness. In a word, Jews are always for
the Christian local population as a scourge of God, and all such chemists proudly
walk the streets in rich coats made of ferret fur, a fur beloved by all
Jews. What saves the Jewish proletarian from starvation and extreme
disappointment in his idle and depraved life among such conditions, from which,
Apparently, one can go completely crazy? Firstly, his Talmudic law
Saturdays, the conviction of one's own chosenness and a disdainful attitude towards Christians, among
which Judaism considers itself the only holy people and its future ruler.
Holiness consists in the fulfillment of the smallest rules of Talmudic casuistry and gives
support for the spirit of the Jewish proletarian. - “You know,” the Jew said to one of his
goy satellites, - how much mutual evidence have we given of the location and
goodwill during our long journey, where we treated each other
friend as brothers. Know that whatever the outward signs of my friendship to
to you, the hatred that I harbored in the depths of my heart did not diminish in the least.
However, in gratitude for your services, I want to warn you. Do not trust anyone.
to one Jew, whatever the love with which he will lull you, - here
"This is my advice to you."

1 See Mipeg, di R. RiIShre, and $. Tγiij, P.” IG syar. See Ogasy., [, EzP5 oў 1a
5i.

Chapter 9

A Jew about Jews

For the instruction and guidance of Jewish friends, Jewish writers often described
their fellow tribesmen with the utmost objectivity. In "Omatapie Epsusloreie" (XXI p.
273) in the article “Li” the Jew Theodore Reinach gives the following characterization of the Jewish
people.

“The soul of a Jew,” writes Reinach, “is the layers of his history and gives
sharp evolutions in different countries of the world, thus proving the truth of the saying
Metternich, that every country has the Jews it deserves. Qualities
The character and spirit of modern Jews are determined by: 1) the Bible (Torah and Prophets);
2) Talmudic education; 3) long-term oppression; 4) the exclusion of Jews from
different positions and occupations over several centuries; 5) often sharply
the transition from oppression to complete freedom, from poverty to wealth, from ignorance to

spiritual freedom. There is not a single quality, not a single vice that could not be explain by these reasons, without taking into account racial characteristics." So writes Reinach, wishing to excuse the vices of the Jews by their historical upbringing, i.e., in other words, attributing these characteristic features not to themselves, but presenting them as the result of external causes. Historical documents, especially the Bible, prove, however, that the Jews have always been what they are and now that their features are based precisely on racial characteristics.

Let us follow further how the Jew Reinach outlines these features.

He attributes family to the first point of the Bible cited above. the virtues of the Jews, their charity, sobriety, respect for the laws (!), restraint from criminal violence (!!). In his Talmudic upbringing, according to him In my opinion, mnemonic and dialectical qualities are based on rare the ability to abstract and combine and the application of all these qualities not only in in a positive but also in a negative sense.

In the hijacked school of Talmudic casuistry, Reinach sees a source the intelligence of the Jews, their lively receptivity, their siii 4 - features, expressed in conversation, witticisms, anecdotes and characteristic style.

Persecution gave birth to in the Jews, on the one hand, that cosmopolitanism which is so successfully adapts to various living conditions, on the other hand - servility, going hand in hand with a lack of courage and honor, and cunning, weapons of the weak. But the slavish subordination of the Jews is perfectly compatible with greater a share of arrogance and pride. The removal of Jews from various positions and crafts spoiled their taste and destroyed their desire for such activities that require physical labor, such as farming and shipping. This led to The phenomenon that the Jews, who have produced so many writers over the last century, also arises. musicians and high-ranking government officials (???), cannot claim any credit for themselves one merit in the military field, in sculpture or art. But a long occupation Jews in money matters, their specialty, explains their hereditary the ability and inclination to business dealing and the desire to think that everything in the world corrupt.

Finally, Reinach admits, Jews often have those vices and funny and qualities that are characteristic of upstarts; they are characterized, for example, by vulgar behavior, putting oneself in the foreground, conceit, snobbery. In different In cities, Jewish society is divided into castes, revered according to their monetary value.

wealth; each of them looks with disdain on the poorer classes fellow tribesmen, without taking into account the real class difference, by all seeks high connections by force and tries to shine everywhere. Religious and intellectual emancipation was the cause of the shift in the center of gravity. Breaking the connection that connects the Jew with traditional Judaism, the Jew no longer finds in his conscience of the moral factor that restrains and guides him, he is quite gives himself over to his imagination and logic and is willful in his thoughts and actions. The End the last century has repeatedly testified to the consequences of such radicalism, or rather moral nihilism.

The picture that Reinach paints is approximately correct reality, excluding, however, the light in which non-Jews are the reason that the Jews became what they are known to the whole world. All the qualities that characterize the modern Jew are the peculiarities of his race and not are determined by external causes. Every Jew who has retained a stronger national feeling than Reinach admits to this.

Chapter 10

Jews in Poland

The woman played an outstanding and, unfortunately, sad role. "We (i.e. men) rule the world, and women rule us," it says. a Polish proverb that is quite true in relation to the past, and perhaps also the present Poles. Both in Russian-Polish and in Polish-Jewish relations, which have Poles of primary importance, women played a decisive role. Russian-The Polish dispute was aggravated by Queen Jadwiga, who married under the influence of the Catholic clergy on behalf of the Lithuanian prince Jacob (Jagaila), the consequence of which was the annexation of the western Russian regions to Poland, the introduction of them "with fire and sword" of the union and their centuries-long Polonization.

And in Polish-Jewish relations the decisive role belongs to the woman - Esterka (Esther), the favorite of the Polish King Casimir I; under her influence he discovered the doors of Poland and the lands that belonged to it at that time were thrown wide open to the Jews, and they poured in a thick wave into the borders of the then Polish state. Having met in the face Poles are a weak-willed and gullible people, the Jews have taken a liking to Poland and have created

for themselves strong nests in it. Poland became the main refuge of Judaism in Europe. The Jews
became intermediaries between the lords and the serfs and with all their might inflated the tension between
they are different, following the rule: "Where two quarrel, the third will always earn." They strengthened the oppression of Russian and Polish serfs in the Polish-Lithuanian Commonwealth and, together with
The Jesuits introduced moral decay into the Polish environment. Undermined by the Jews and Jesuit Poland decomposed and collapsed, leaving behind most of its
Jews of Russia.

If many Polish writers have the courage to name one of the two
the main culprits of the fall of Poland - the Jesuits, then such Polish writers who
had the courage to point to another main culprit who played a role in the fall
Poland played no less, if not a greater role than the Jesuits, namely the Jews,
I don't think so.

And Polish publicists and historians from the Jews, such as the now fashionable
Polish professor of Lviv University Ashkenazi, "nod at Peter", i.e.
They attribute the fall of Poland to the “intrigues and treachery” of Russia: in Poland, they say, there lives
The serfs are not as bad off as some claim, the Polish upper class is at the end
the independent existence of Poland, they say, was not at all as demoralized as
they are describing it now, it’s just a pity that the Jews were “oppressed” in Poland, but with the spread
With the spread of enlightenment under the Polish nobility, the position of the Jews was unconditional
would have soon been improved, and Poland would then have prospered, but, alas, the Muscovites appeared and
They carried out a rout - this is the template according to which Polish-Jewish historians write.

In the 19th century, especially in the last fifty years, Jews had a huge influence
on Russian-Polish relations, and if these relations are still not what they used to be
If there should be relations between two fraternal peoples, then the blame for this is to a greater extent
falls on the Jews. They try in every way to preserve the unwanted remnants
the isolation of Privislinya, nourish the unhealthy screaming Polish ψsi-
Patriotism pushes Poles against Russians.

For a long time now, there has been an opinion in our society that the last Polish
The uprising was caused and supported by the Catholic clergy and gentry.
that they took the most prominent part in organizing this uprising

Jews, no one speaks. M. N. Katkov, who came forward with his articles on the uprising 1863 and, generally speaking, gave a true overview of the events of the time of the uprising, only in passing mentions in these articles the participation of Jews in the uprising, and explains this participation by the pressure of Polish terror. The "stiff-necked" one is not like that.
the Jewish people so that Polish terror could act on them: in 1863, as well as
Now, it was not the Jews who acted on Polish orders, but the Poles on Jewish orders.
there were cases where the dispersed, often drunk, rebels mocked the “little Jews” and
They even hanged some of them. The point is not in these cases that were presented
for show by Jewish leaders when they needed to convince the Russians of their
non-involvement in the uprising and the forced nature of their financial
donations for the uprising, and in relation to the uprising of the Warsaw leaders
Jewry.

Books from 1860-1864 of the Warsaw banking houses of Kroneberg, Epstein and
others have not been published, as well as the correspondence of these houses of that time;
meetings of the owners of these houses with each other and with the then chief rabbi
Maisels did not make it onto the pages of history; access to the archives of the named bankers
closed. However, it is safe to say that in Warsaw
the rebel unrest began with Jewish money, which was one of the first impetuses
The Warsaw Jews gave birth to the uprising.

Jewish duplicity and Jewish dexterity are great: the Jew Shmul, by name
one of the suburbs of Warsaw is named Shmulewizna, is considered by the Poles
"a great Polish patriot." There are many stories of his bravery,
when Suvorov stormed Prague, but recently it turned out that this Shmul was not only
"a Polish patriot," but also a spy for Suvorov. Of course, he tried to deceive both
the other side. Of course, the Polish-Jewish figures of the last uprising
They also acted in two ways, and the uprising brought losses to both the Russians and the Poles, and the Jews...
After the uprising, they bought up the estates of landowners ruined by the uprising at a low price,
opened banks, caused a "trade-industrial relationship" and thus strengthened
the former took over the Poles. And in later times the Polish-Jewish
Patriots continued to play a double game: as, for example, in the mid-80s
all the "great Polish patriots" from among the Jews submitted their petitions to the commission that was in force at that time
a note that was published at the time and which stated that the Poles
an unreliable element in political terms, and that the cultural-creative force
Privislinya are the Jews who created the cultural and economic prosperity of the region and teaching the Polish population, lazy and careless, to productive work.
At present, Warsaw bankers and shareholders also tell the Poles one thing, and

Russians have a different idea: in Warsaw they shout about the development of Polish industry, about economic independence of the region, which constitutes a step towards political independence, and in St. Petersburg, when they ask for support, changes in tariffs, orders, They recommend themselves as representatives of Russian capital and Russian industry: Isn't Warsaw in Russia?

Chapter 11

Royal Charter

1589, June 7. Royal charter granted to the Jew Shaul Yudich for the title the king's servant (chamberlain) with the rights granted to this rank.

Zykgimont III, by the grace of God King of Poland, Grand Duke Lithuanian. We will inform with this leaflet of who needs it: and we Lord, having found out in our services the special zeal and dignity of the subject our Shaul Yudich, we accepted him for our hearing, and with this letter of ours they will accept, but if he knew our master's affection, then his person, like everyone else his goods and property from all sorts of zemstvo, castle and local, and other Vsheklya-of our subjects, as if they were a ringleader and were subject to the law, from their authority and judgment we took out and freed him, and with this leaf of ours we will take out and free him to his belly, so, and in front of which there would be a person, and in which there would be a person of land and district, to which Kolvek court and what kind of Kolvek speech, both great and small, bloody obotezh other everyone was called, - then he refused to settle there and did not deserve the right he has, and the lack of his speech is for that reason hamanov, and for his handshake and his lack of speech davana, and he himself will not suffer until luck comes; and for his not being in front of by such a court and law, or for failure to fulfill the instructions there is no guilt on him it must be laid down not to languish, and no one can go against it; even if it were who will I become a kolvek from our subjects and visiting people, who will I become, in what which was the case, then each of us should call him before the master, and he in all respects, everyone is responsible for the right to us, the ruler, and justice it will be. And about that, to the prince, lord, governors, castellans, marshals, elders, the ruler, the tivun, the zemstvo and city council officer and the courtier, and their deputy, and I will be a different local police officer, who will become it was necessary, we command, that the exchange merchant Shaul Yudich, our servant, should

to everyone, the vodlug of this leaf of ours, to his belly of course they hid, otherwise it would not
now, under our ruler's caress. And for this they gave him this message to that Shaul
To Yudich, our servant, sit down with our sheet, with the signature of our ruler's hand and with our
sealed. Written at Brest, in the year of God's birth, 589,
This day of the month of June. - Matey Voina, clerk.

From the Lithuanian metrics (Volyn. Record book [GKHUP, l. 23), stored at
Governing Senate, St. Petersburg. The title of the act states: Sheet to Shaul
To Yudich, the Jew of the place of Brest, for that, and his royal mercy for his servant to
.

TREATISE P THE JEW KING OF POLAND

Chapter 1

Shaul Yudich Weil from Brest Lithuanian,

successor of Stefan Batory

Joachim Lelewel in his work "Medieval Poland" says
the following: "Once upon a time, in ancient times, the gentry, who were unable to come to an agreement regarding the choice of one of the contenders for the throne, unanimously agreed to take as a temporary king the traveler who would be the first to appear on road. Saul decided to go out on his road in a carriage in the morning and was invited to become temporarily king. This is where the Shoel-Boel, remembered by Jews everywhere, came from.
And the grandmother of our fellow countryman, the lawyer Lubliner, from the family of this Shaul, constantly
she kept telling her grandson that in Semiatichsky there was a document written in gold letters and confirming beyond any doubt the royal title of their ancestor."

"The scholar Iolovich read in the manuscripts of the Oxford Library that once upon a time in In Italy, in Padua, there lived Rabbi Samuel-Juda, whose son, Saul, studied Paduan science, went to Poland; here, having married in Brest, Lithuania, he achieved enormous wealth thanks to extraordinary enterprise. It happened, that one of the Radziwills, while traveling in Italy, was suddenly left without money in Padua. In his difficulty he turned to Samuel Jude, who delivered to the prince a significant sum of money. In gratitude for this favor, Radziwill promised do a lot of good for the Jews, especially paying attention to Saul.

Returning to Poland, Radziwill actually invited Saul to his place and joined
with him in a permanent relationship; and when during the interregnum after the death of Sigismund
Augustus' magnates could not come to an agreement on the choice of a king, then
At Radziwill's suggestion, they chose his beloved Saul as president of the electoral meetings and "interrex", as if by the adoptive king, 1sish , on one
night and handed him the crown acts, in which Saul included preferential terms for the Jews
decrees, among other things, that the murder of a Jew should be punishable by death.
Because of this event, Saul and his descendants received the nickname [Mah], meaning "choice", "election". And Saul Val in Jewish books is titled magnate, prince,
"the king, the legislator of the people."

"England, which boasts of being a refuge for kings deprived of
throne, has in London Denis Moses Samuel, Esq., a descendant of Saul Val and,
of course, the firstborn, because he holds the crown in his hands. He knows that Saul
Val accompanied Sigismund III to Krakow in 1587. Saul, his own magnate chain,
bequeathed to the poor."

“Saul Val was undoubtedly very rich, since he built two churches in Brest
large synagogues, two baths, several buildings for schools, a slaughterhouse and an orphanage
house. Recently, during the destruction of the synagogue, its royal coat of arms was discovered, carved
on marble, with the image of a lion putting on a crown, next to which
an eagle sits. It is also known that the surname Val, which comes from Saul, had previously
subsequently used the nickname Katzenellenbogen. Carmoli also claims that he
knows the entire genealogy of the Valyas and the time of their appearance in Poland; he also claims that
This surname is not Italian, but German, coming from Germany and that the whole legend about
Saule owes her nickname to Saulya "Mah".

In the Lviv magazine “Izraeltyanyn”, in the article “Ka Šaš eg Kopio”,
Gel'dbaum tries to shed light on the legend about Saul's personality from a historical point of view.
Valya.

“Comparing the various reports relating to this tradition, and most importantly
image of the memoirs of Krzysztof Mikołaj Radziwiłł, known under the title
" hisйiḱ", Goldbaum comes to the conclusion that in the legendary
The story of Saul Vale has a reliable historical core. If the historical
criticism, says the author, as far as she has turned her attention to this subject,
denied any historical accuracy to the story of Saul's crown,

she did so only because it seemed to her like a mockery of history
the fact that the poor little Jew managed to replace his caftan with a short one for at least one night
Lev's porphyry. But what now seems ridiculous and implausible to us,
could have been natural and possible at one time. The author then moves on to
analysis of the details of the legend, proving the full possibility of Radziwill's acquaintance
during his stay in Padua with Saul's father, the famous Rabbi Yehuda, the rabbi
Paduansky, who provided serious assistance to Radziwill during his
difficult financial circumstances. He also knew and appreciated this Rabbi Yehuda

Chancellor Jan Zamoyski, who also lived in Padua for a long time and even during his
The work "On the Roman Senate" was chosen as the rector of the local university.

The son of this Rabbi Yehuda, Saul, later lived in Poland and as a courtier
The Jew of Prince Radziwill inherited, on the one hand, the magnate's disposition towards his
father, on the other hand, due to the peculiarities of his character, he himself gained attention and respect
magnates. The hostile parties, excited and with weapons in hand, did not
would have tolerated a native Pole on the throne for even a moment. In another country and at another time
the appearance of a Jew on the throne would have been impossible. The Polish-Lithuanian Commonwealth
was distinguished at this time by such tolerance as we have never encountered anywhere even at the beginning
of the current century. The Statute of Casimir the Great, according to which the murder of a Jew was first
punishable by death, was still in force, and the diplomatic services of the Jews
Kings Henry of Valois and Stephen Báthory took advantage of this upon their accession to the throne. One of
a representative of the Poznan community named Simon Ginzburg sat in the royal
Senate, and Queen Bona willingly had wise Jews at her court. Papal Legate
Commendoni, surprised and indignant, describes the flourishing situation of Polish Jews,
who freely engage in their primary activities in Poland, etc."

Goldbaum says that as election day drew to a close, the bitter
the parties could not achieve a majority either in favor of the Swede or in favor of the Austrian,
Prince Radziwill sent the wise Saul to try to persuade him to agree.
to the most stubborn of opponents. And when Saul's calm figure appeared
in the midst of a drunken and heated crowd, suddenly an idea flashed through her mind
put the Radziwill factor at the head while the hostile mood
will subside and the real king will be elected. Of course, Radziwill and Zamoyski, very

those who were close to Saul's family had nothing against the project: the Zborovsky brothers
They could get angry and object, but what could they do against the majority.

So Saul of Brest, Lithuania, the son of a rabbi from Padua, became king for one
night, the painted king, the king of shabzgas, as Stefan once put it
Batory at the Sejm about his predecessors. On the evening of August 18, 1587, it began
reign, and on the morning of the 19th it ended, to pass on the same day to the Swedish
Prince Sigismund III. Meanwhile, the greatest surprise reigned in Israel.
and quiet joy, because the wanderings had already continued for one and a half thousand years and
oppression. The crown of science was acquired by many of Ahasuerus' descendants, but now
For the first time, the crown of Polish power rested on the head of one of them.

The happy descendants of Rabbi Saul carried away a living memory for centuries
about his crowned ancestor. If these were sons, grandsons, great-grandsons, then thousands
fathers hurried for miles to offer them the richest woman in Israel in marriage
maiden. In many houses in England, Poland and Germany it is still preserved
reverent memory of King Rabbi Saul. On this basis, the Jews have full
the right to be considered Polish citizens and Poland as their homeland.

The official news about Saul Yudich is found in the third year of his reign.
Stefan Batory. In a universal addressed to all officials and to all
to the people of Lithuania, May 17, 1578, King Stephen announces that he, having in mind
benefits for the state treasury, as well as for its Lithuanian
subjects, re-establishes salt production in the Grand Duchy of Lithuania and
entrusts this matter to Saul Yudich, a Brest Jew. It was very important for Saul that
the fact that, thanks to his role as administrator, one of the sources
state revenues, he became known at court and at the same time confiscated
in all cases under the jurisdiction of any local courts: he and all
those in his service were in charge of the salt works for the entire period of their management
subject to the judgment of the king alone.

At the same time, Saul was given the supervision of the innkeeper who was trading in imported salt.
the right to arrest it and in the event that the smuggled salt was confiscated in favor of
treasury, half of which went to Saul.

For a short time Saul kept company with the Brest Jews and
took charge of collecting old and new tolls (customs duties), levies,

washed (smuggled) and other customs belongings, taken on farm by the voivode
By the Minsk lord Nikolai Sapieha throughout the Grand Duchy of Lithuania.

Saul and his company were in charge of customs duties for one and a half years.
years and contributed 28,000 kopecks of groszy to the state treasury, i.e., in our terms
If we give the cop 30 rubles in cash, we'll get 840,000 rubles.

Saul's company thus collected annually about a tenth of the
state revenues, since, judging by the reports of the Lithuanian State
Treasury for 1561-65, average annual revenue
was equal to approximately 20,000 kopecks groszy.

Saul Val, entering into an agreement with Sapieha, together with his comrades accepted
responsibility for losses, as well as the right to benefits in the third part
customs revenues, therefore, already in 1587 Saul had capital of
extremes of 100,000 rubles in our money, counting in Christian, but Jewish
could be multiplied by 10. Because there were no control chambers then, such as,
as in our time, the governors even had a poor understanding of mathematics, they were
content with what they
that the Jewish tax farmer presented. Otherwise, he presented it to his factor - also
The Jew checked the amount and was content with that. What happy times those were.
Jews. Saul Yudich obtained various kinds of privileges and decrees in favor of the Jews.
Reev, - the entire trade guild was exclusively in Jewish hands, Jews were everywhere
had the advantage and primacy in all monetary deals of the government and
private.

The further content of the charter of King Sigismund III also convinces us of
that Saul Yudich is just beginning his broader activities.

"To further encourage the usefulness of the State Treasury
the activities of Saul Judic" the king leases him some income for 10 years,
belonging to the Brest castle, i.e. the bridge tax with all the income to it,
"rowing fee" (i.e. for passage on the dam) and Kobilyansky bridge, flour
mills, malt house (a facility for preparing malt) and crushing
sale of vodka.

This “encouragement,” however, was not some kind of reward from the king for
Saulya: he was obliged to contribute 1000 zlotys of rent annually to the treasury, i.e.
about 15,000 rubles in today's currency. A much more important reward for services,
granted by Saul Judic to King Sigismund III, was a grant to him in
the following year, 1589, a charter for the title of royal servant. The motive for this
the awards were the merits of Saul not as a tax farmer of state revenues, but
some others?.. “We, the Sovereign, are convinced of the special zeal and abilities
our subject Saul Yudich, accepted him into the number of our servants in order to

he was convinced of Our Monarchic mercy towards him. Therefore, we excommunicate him for life.
himself and his real estate and movable property from being subject to the judgment of any none of the zemstvo, castle, city (town) courts, or any other court in general our subjects, of whatever rank and title. So, if he were summoned to court before any judge, in any district or the same land, in any court, for any case, big or small minor, criminal or any other, then he is not obliged to answer at his place sedentary life; his movable property cannot be seized, and he himself and his

movable property cannot be forced to provide sureties, and he himself cannot may be arrested and imprisoned. Likewise, his failure to appear in court or failure to provide sureties cannot be grounds for imposing a penalty on him any kind of fine and has no legal force.

In the event of any complaint or claim being brought against him, Our subjects and foreigners of any rank and for any reason must appeal to Us ourselves, the Sovereign, and Saul will be obliged to appear before Us and answer at Our court and make the appropriate satisfaction according to the court.

By granting the said rights to Saul, the king hereby notifies:
princes, lords, voivodes, castellans, marshals, elders, tenants, tiuns, all officials of the zemstvo, city and court and their governors, all city officials and, in general, all persons of every class, all those who are supposed to know." Charter issued to Saul with the royal signature and the royal seal.

Saul Yudich, equipped with such a charter, quickly expands his operations and ranks first among the members of the oldest Jewish community of the Great Duchy of Lithuania. In 1592, he no longer limited himself to renting out the income of Brest-castle, but receives the right to collect duties at the Brest customs office for 5 years from by paying 600 kopecks groszy annually.

In 1593 he received the right to open a wax slaughterhouse in his own house.
The wax trade in Lithuania was for a long time part of the Grand Ducal regalia, which sometimes they only ceded to cities when they were granted Magdeburg rights, reserving, in any case, the right to levy a high export duty; thus,
For example, at the beginning of the 16th century, 10 groschen, or about, were collected for every 30 pounds of wax
10 rubles in our money. And from Polotsk alone, at the beginning of the 16th century, annually up to 11,000 poods of wax.

In the same year of 1593, Saul Yudich rendered a very important service to his community. Taking advantage of his title as a royal servant, he could, of course, find the most convenient
time to properly present your petition. This time
It turned out to be a meeting of the General Sejm in Warsaw. The motive for the petition
At first glance, it seemed like a violation of the financial interests of Brest Jews:
The Brest elders, contrary to the inspectors' decree, took money from the Jews
sohachki (the right to trade from tables) not for 50 zlotys, but much more, in addition to this, these
the elders collected taxes from the Jews annually, not for the king, but for their own benefit
court fees (retrial) more than 200 zlotys. Meanwhile, in the privileges of kings and
the Grand Dukes of Lithuania Alexander and Sigismund I clearly defined, “what if
any Jew considers himself wronged in any way by another
a Jew, then the offended party must demand the culprit, in accordance with Jewish law
custom, to the court of their community and seek their rights before this court."

This is how Saul Yudich presented the old position in a somewhat free presentation.
Vitov's charter to the Brest Jews from 1389. King Sigismund III completely
leans towards this understanding of Vitovt's privilege. Therefore, by abolishing the incorrect-
the collection of duties by elders for the right to trade from tables, he prohibits at the same time
it's time for elders to collect any kind of "gossip" from the Jews on the basis that
“having examined the privileges of the Jews and finding the appeal against them to be entirely appropriate,
pursuing the goals and taking care of Our Monarchic duty, so that the rights and benefits
whatever may have been granted from ancient times, were not violated... we order the governors and
to the elders of Brest and we provide Our disposal with this charter,
so that neither they themselves nor their governors interfere in any way in all those affairs that
concern the Jews themselves; no matter what kind these matters may be."

In confirmation of this, the king ordered that “Saul Yudich, a Jew, be given places
our Brest and all the Jews of that place Brest leaf, our privilege, with
with the signature of Our Lord's hand, to which is also the seal of Our Grand Principality
We ordered the Lithuanian to be brought in."

With this privilege the Jewish Brest community was given equal rights over their own
co-religionists with Polish Jewish communities, where already on the basis of charters
Sigismund Augustus prohibited appeals from a Jewish court to a non-Jewish one.
Of course. Since the Jews of all the big cities were exclusively royal

subjects, and the highest court for them was different from the noble one, then the definitions of the kind just mentioned had full force without any further definition from the Sejm.

Thus, Saul Yudich was able to fully put forward his Jewish society and to rise above the privileged Christian society. He managed to carry out such the government's view on the competence of the Jewish court, which, according to the requirements in the Polish times of that time, it was possible and easy to carry out, which, to tell the truth, In our times, the Yudich Jews always succeed in their affairs. They jokingly say: “Through "The law is not to be crossed or trampled upon! Out of respect, one must go around it." So That's what they do: they always go around any law that's not in favor of the Jews. Saul Yudich made the Jews in Poland completely independent, which remained the case for the Jews in inheritance in Poland to the present day. Jews in the Vistula region can to be considered even happier than under Judic Saul - the Jews in Poland are now magnates, landowners, they travel in the same conditions as Polish voivodes did in the old days. Jews In the Suwalki province alone, they bought up to 250 estates, but they didn’t buy as many as usually bought, at a certain price and cost, they bought everything with public auction, without competition, with the participation of the kahal "meropia and khazak". These The public auction itself was prepared in a manner that was unnoticeable to the owner of the estate. A Jew kept a pact on his estate, for example, and lent money to the landowner little by little, and then he calculated the interest on the capital, and finally put it up for sale - then after him The estate remained. The Jew cut down the forest, sold it, and floated it to Prussia, earning his money, and the estate remained in vain. However, the Jews have hundreds of ways in which almost estates are transferred into Jewish hands for free. A small part of the estates still remains in The Vistula region is in the hands of landowners, they show off only under anonymity, in essence Jews can be considered the owners. All these estates are ruined, because the Jews are not at all they don't do any farming, they rent out the land to the peasants, and they themselves live, - engaged in various business ventures, they travel with liveried coachmen and footmen, calling themselves "Miiғ 4271471". Meanwhile, according to previous statistics, it was considered peasants who left the working youth for America, 200,000 people from landlessness, and the estates fall into Jewish hands, the land is mostly empty, which could be provided to the peasants for redemption in deferments and produce from these disappearing estates colonies for the local and Russian population.

Chapter 2

Zionists and their behavior

And Russia is still dear to us. It's in vain that the Jews and their henchmen have been years they have been disseminating their knowledge among the people, in the ranks of the troops, within the walls of educational institutions anti-state, cosmopolitan teachings. In peacetime, idle, insufficiently prepared minds could listen to these corrupting exercises. But thunder struck. The horizon was stained with the red glow of war. The Motherland calls their sons on the battlefield, on the field of honor. And all hearts, more sensitive to the truth than the weak human mind responded in unison; all strata, all ages of Russian the people forgot their theoretical differences, united and continue to unite, no longer accessible to base impulses, nor to the corrupting teachings instilled by enemies Fatherland. Yes, it is clear that the Russian people still cherish the Great, Holy Rus', and not to shake this union between the People and its State of the yellow race, warmed up as snake, on the chest of the Heroic People, under the shadow of the Great Power. Listening to the voice of the People, responding from the noisy capitals to the most remote outskirts of the menacing call of war, one involuntarily recalls the wonderful poem of Count Alexei Tolstoy:

A heavy bomb crashed into the bell, which was peacefully dozing.
fragments of it flew around her; He shuddered, and thick, powerful sounds came to the people
They flowed into the distance, indignant, humming and calling for battle.

Zionism presented the Jews with the dream of their own land, their own state, and thus indescribably raised the national consciousness of the Jews. Another ten or fifteen years there was no Jewish nation back then, now it exists, it exists because it feels like it does and declares it openly. There is absolutely nothing reprehensible in this, of course: a Jew has the same right to be a Jew as a Russian has to be a Russian. The trouble is that, like any Jewish nationalism is, first and foremost, hostility towards one's neighbors. A sharply placed "I" there is an enemy "not me." And since four-fifths of Jewry are immersed in the body of the Russian states, then their “I” becomes destructive for Russia. Our people, who politically lives a more real life than the intelligentsia, I have long felt Jewish danger. Being helpless, no longer facing any kind of support from the state legitimate defense, the people fight against Jewry with the same terrible means as with some other troubles, horse theft, for example. Jewish pogroms are Our Russian lynching, mob justice, is just as vile here as in America. The "pogroms" naturally attracted the government's attention to Jewry. Jewish nationalism was met with a stronger defense of the Pale of Settlement, this an old dam, through the cracks of which whole streams of the Jewish tribe flow. How Russian society is not inert, it has begun to take a closer look at the newcomers, taking into their own hands trade, industry, land, and the liberal professions. It was necessary to limit the influx of Jews into educational institutions, into the judicial and medical fields. naya, zemstvo, etc. The rights of Jews to settle in villages were limited. Propaganda of Zionism, collection of money for the national fund, etc. is prohibited. With the greatest notes regarding the rights of American and German Jews were energetically rejected to come to Russia, just like the famous petition last summer. All this irritated Jewish nationalists to an incredible degree and caused revolutionary unrest in the Western Region. Of those arrested for political unrest in this region, 90% Jews. The Kishinev pogrom was the straw that broke the camel's back in the Jewish wrath. According to the official report, the pogrom itself was caused by a general rise of Jewish irritation in recent years. As it turned out from the Gomel anti-pogrom, from the speech local governor and testimony from other authorities, the Jews have long been on the defensive they went on the offensive, they armed themselves with revolvers, brass knuckles, etc., they held themselves so provocative that they seem to be asking for repression. If you If you read foreign publications, you know to what extent the Jews went crazy in their curses on Russia for the Kishinev pogrom. Is it any wonder that the most extreme, the most impressionable part of Jewry is the Jewish journalists, in whose hands almost the entire Western press, is it any wonder that they declared war on Russian statehood? to life, and to death? Honest Jews don't hide it at all. They openly proclaim that the current order of things in Russia is intolerable for Jewry and must be destroyed, either by revolution or military defeat. What is here? surprising, and on the contrary, isn't it quite natural? Is there really anything beyond

Why should Jewish nationalists love Russia? Of course, there's no reason for it. For some unfortunate Mr. Syrkin, the publisher of Voskhod, still has to renounce his hostility towards Russia makes sense, but isn't it shameless on the part of a Russian publicist like Mr. Amfiteatrov?

conceal the truth from Russian readers, say “no” when you should say “yes”?

Since the outbreak of hostilities in the Far East in Vilnius, according to
According to the Vilenskie Vedomosti newspaper, there is an increased exodus of Jews abroad who are members of
army reserve. On average, 10 to 15 or more passports are issued daily; so 3 and 4
On February 17 foreign passports were issued, on the 5th - 16. Meanwhile, before the beginning
During the war, the number of foreign passports issued to army reserve officers fluctuated monthly, ranging from 5 to 10.

And just recently one of the capital's newspapers with such aplomb pointed out the "complete
readiness to serve the Fatherland."

Which Fatherland was not mentioned. Now the question is resolved, and the sympathies of the "friends"
Russia" are already so clear, as the investigation into the issue gave little reason for doubt
another patriotic feat of the "friends" - in terms of supplying the Japanese army
horses and attempts to cause alarm among depositors of state treasuries.

Chapter 3

Freemasons and Zionists

"Glte Rago]e", February 24, 1904

“It took Mr. Proshu a year of effort and patience to get the discussion going
chamber of his request for Freemasonry, but thanks to current events the appointed
It seems that the discussion of this issue will be postponed until Friday.

However, whatever the talent and energy of the handsome Parisian
deputy, there is no doubt that he will only be able to lightly touch on the issue mentioned.
Is it possible to expect a serious discussion of Freemasonry under a ministry that is member-
which are nothing more than delegates of the lodge "Stapa Opep!", who are in power, and in the chamber,
chaired by Brisson, where half of the deputies belong to the same
organizations?

Fortunately, what cannot be done in Parliament can be implemented
in front of the country.

Among the enlightened people there are still individuals accessible to the noble
impulses. Mr. Copen-Albanselli belongs to them. Thanks to him, the question of
Freemasonry
placed on the proper ground. Enough for us with the fables about Paladism, about
triangles, tragicomic scenes with the appearance of a horned devil, accompanied
a crude hoax by which honest Catholics naively allowed themselves to be deceived.

From now on the public knows that Freemasonry is nothing but artificial
Judaism.

Jules Lemaître, with the courage of a truly enlightened man, discovered the disease
place in the article placed in "h is".

He writes about the Jewish origin of Freemasonry and the fact that it is fast
its spread on the European continent dates back to the beginning of the eighteenth century
century, must be attributed to the numerous Jewish colonies scattered throughout
Europe and those who prepared the ground for it.

But there is no doubt that the Masonic calendar, the content of the Masonic
liturgies (history of Hiram), the completely earthly internationalism and messianism of
Freemasonry
- purely Jewish, and that it is almost openly in complete subordination to the Jewish
race and its power.

From this point of view, one could write entire volumes about Freemasonry, but also
a few lines will be enough to prove his Jewishness
origin.

This Jewish origin is obvious; it is striking, and in this case
Jews cannot be accused of excessive hypocrisy and secrecy.

Indeed, never has a more obvious goal been covered by a more transparent one.
allegory. It would have taken all the naivety of the Aryans not to understand that by calling
them
to unite for the destruction of the old order and the restoration of the Temple of Solomon,
their
They only called for assistance in ensuring the triumph of Israel.

Open any Masonic ritual and you will see that everything in it speaks of Judea.
"sh", one of the highest degrees, means "holy" in Hebrew. Seven-pointed
a candelabra, a union tree, a table made of acacia wood - everything is here for the
symbolic

restoration of the temple. The Masonic year corresponds approximately to the Jewish year, and
The Masonic calendar is obviously a copy of the Jewish calendar.
Masonic months are the same as Jewish months: Adog, Weadog, №iss, J, 17,
Taptotsi, AB, Elosh, T1zsvi, Keseshuap, Ki51eu, You, Shebaï.

It is enough to open "_Appųalge 4ez doaige obeyiepses Napsa1$ez aués erhetegeyes" sis" *** -, s *** ,
"Tetrs", born in the month "Tebe" (January 1834); E*** Cazeau, senator, born 11 number of the month "Sh"; E*** Jules Clarety, director of " 1" was born on the 3rd th, month "Kl$eu".

The famous phrase, ridiculed by Andrie, which the initiated exchange among themselves - "Acacia is known to me" - also refers to the most distant Jewish traditions. For Freemasons, acacia represents a symbolic golden branch.
modern initiation into the secret, the penetration of which is inseparable from belonging to Freemasonry.

According to the Holy Scriptures, this tree is often referred to by the name
"" (in the plural "Shiï") was considered sacred by the ancient Jews:
At the command of Moses, the tabernacle, the ark and other religious utensils were made from this tree. The Prophet Isaiah, in turn, advised the Jews
upon their return from captivity, to plant cedars and acacias in the desert (EV yt, sittim).

Look at the engravings depicting the ancient ritual of the highest degrees: "Ges richs sis sŕs 4ez Val otade$ e I Mazoppepe 4, ots [e uga1 Kose-Oto!x"; you
you will see all the symbols of the Old Testament. There you will find Moses and Elijah coming out of
a fiery cloud, and the caption: "Return freedom to the prisoners." The slogans are the words "Judah" and "Benjamin." Here you will also find Adonai, and the Pool of Siloam, and Zerubbabel,
also asking that freedom be returned to the captives and that they
It was allowed to go and rebuild the Temple of Solomon.

Take a look at the ceremony of admission to the order and you will feel like you are
found ourselves in Jerusalem. There was only talk about Solomon's temple, about the king Tyre, about the famous Hiram or Adomiram, descended from Cain, about
the journey of the Queen of Sheba, called Balkis (Ba[K1$) by the Freemasons, and about her favor to Hiram, which was the reason for the murder of the latter, which
is still mourned by all lodges. However, even without this collective symbolism
It is not difficult to guess that Freemasonry is nothing other than the second synagogue, or, as I already
He said that it is one of the forms of existence of Judaism.

There was a time when this could still be doubted, as Jules notes
Lemaitre in his article:

“Our glorious grandfathers, who were Freemasons under Charles X and under Louis-Philippe, served this sect only as convenient screens to cover its secret

plans. These trusting and honest people were even allowed to preserve them
traditional beliefs. They were only concerned with maintaining something among them.
something like an innocent liberalism that contributed, at least, to the development
external principles of Freemasonry."

In those distant times that Jules Lemaitre speaks of, the Freemasons
became out of love for freedom, out of a desire to participate in a conversation, to prepare
the fall of tyrants and the establishment of a republic which, no one doubted,
was supposed to revive the golden age on earth.

The Freemason, meanwhile, was filled with magnanimous illusions. He believed in
progress, justice, brotherhood of nations; his mind was filled with fantasies,
expressed in sonorous and high-flown phrases; he was a deep idealist, sometimes
religious, always a patriot.

Maurice Donnet, in his "Queue des Gégazettes," gives us a rather successful image
this revived type in the person of Michel Obier, the old "4etos-50s", who erected
barricades, ready to take it up again if necessary, but naively admit-
that the sight of a flag fluttering at the head of a passing regiment always evokes
there is excitement in him.

Nowadays, this worthy elder would be called a fossil rarity.

Nowadays the flag is greeted with whistles, jeers and sounds
"Internationale"; they say it's time to destroy it and bury it in the sewage
barracks. This subordination of Freemasonry to Judaism is expressed daily,
at every step, in all political acts.

The union with Russia could have been concluded ten years ago if
Freemasonry in conjunction with the Jews stubbornly did not oppose this.

Although popular feeling prevailed in this case, nevertheless the lodges continued
their secret struggle. Rapprochement with England and Italy, the government's behavior,
majority of the parliament, the press of the Bloc (i]) regarding Russia, the upcoming
Loubet's journey to Rome - everything indicates that the lodges succeeded in achieving
desired result.

The war is a pretext to renounce the alliance with Russia; Germany, in turn,
turn, will take advantage of this, and it is very likely that, having E*** Andre at the head of the army,
and at the head of the fleet of E*** Pelletan, we risk being subjected to secondary dismemberment,
perhaps more sensitive than in 1970.

What a disaster! This is only the path to the founding of the United States of Europe,
or a world republic that will be the modern embodiment of the ancient
Jewish messianism. In this world republic, where nations and fatherland will be
abolished, the Jew, the only creature in the world that can live without a fatherland, will be
naturally a master by virtue of his cosmopolitanism. Then he will show himself to be kind
and generous towards his faithful slave, the Freemason.

Without a doubt, it will be something beautiful, this spacious world, this radiance
nations that constitute only one great human republic under the supreme
leadership of Israel. Only in these times, predicted by the Judeo-Masonic
prophecies, France will no longer exist; and we are backward people, people
"Old school, we still have the weakness to value France."

DEPARTMENT 5. HISTORICAL

TREATISE I RITUAL-SECTANTIC

Chapter 1

Privilege of King Stefan Batory

We borrow all these extracts from the authoritative Jewish magazine “Voskhod” for
1899 under the title "Ancient Remedy" and we cite all the cases verbatim, except
Jewish philosophical commentaries.

In 1605, on July 20, we meet with the royal decision on the accusation
Jews in ritual murder. Just as the Tribunal ignored the papal
bulls and royal privileges, as well as the king himself and his
advisers seem to forget not only about the papal bulls, but also about their own
privileges granted or confirmed by him to the Jews.

It is known that Stefan Batory on July 5, 1576, issued a decree regarding the accusation
The Gostyn Jews were given the following privilege in the murder of a Christian baby:
“In view of the fact,” says the king, “that extraordinary
strange rumors about the murder of Christian babies by Jews, and in view of now
the kidnapping and murder of a certain child by Jews that took place in the Gostyń land

nobleman Studzynski, and not only the opinions expressed against the Jews were suspicion, but we are directly charged with committing this crime, - we considered it necessary to carefully consider the present case, especially since accusations against Jews of stealing and killing Christian babies and of acquiring The Holy Mysteries for their blasphemous desecration have been around for a long time and, as we have been informed by some persons, accusations of this kind, moving among the mob, have been the cause of many unfortunate events (1gaze az). Therefore, when the above-mentioned nobles came forward with an accusation against the Jews of murder and presented the corpse of the murdered baby itself, then we carried out a thorough examination of all this affairs. So, when we, together with the members of our court of justice and in the presence of the accused Jews reviewed the documents presented by the parties and were heard testimony of witnesses, it turned out that the Jews were not only not guilty of committing this crime, but there is not even any solid evidence against them suspicions. In view of this, even the nobles themselves, convinced that they were mistaken and that There is not the slightest evidence against the Jews that they committed this crime, left without waiting for our royal decision! (They left because they were convinced of bribery of all members and witnesses by the Jews. The Jews, having fully proven their innocence in the crime brought against them, they most earnestly asked us in view of the fact that that rumors are spread about them, that they allegedly consume Christian blood, kidnap and They kill Christian babies and are very persistent in finding cases, to acquire the Holy Gifts, and, having bought them from Christians, they extract from the Gifts human blood, and this kind of slander causes Jews not only various difficulties, but many Jews were tortured and even died because of these rumors a shameful death (games top), contrary to judicial decisions and privileges our predecessors, presenting these privileges, the Jews asked us to find some-or a means to put an end to this kind of slander and the insults and troubles they cause the Jews. Inclined to ask bam and wanting to stop the possibility of spreading this kind of slander, leading very often to the dismay and loss of life of Jews, we give the decree with the knowledge and the consent of our senators, so that no one within the borders of our state will henceforth dared, contrary to the laws, to accuse Jews before any judge or trial for the kidnapping and murder of Christian babies and the purchase of the Holy Gifts, or spread such rumors about Jews, since both are alien to Jews, and they have sufficiently proven that these charges against them are false, and that they, Jews do not consume blood and do not receive the Holy Gifts. Therefore, if anyone decided to violate this command of ours and thereby cause confusion, he, all the same, to whatever rank he may hold, he will be severely punished, namely: whoever will

spreading the above-mentioned rumors about Jews, he will be punished as a slanderer; whoever
will come forward against the Jews with an accusation before the Starostin court (and the accusations will not be
proves), he will be subject to punishment according to the principle of talion, i.e. will be subjected
"death penalty".

1 Lithuanian Metrica, Book of Public Affairs No. 120, p. 132.

On April 11, 1588, in Krakow, Sigismund III confirmed all privileges
Polish Jews granted by his predecessors. These privileges included
were above the older ones, i.e. Casimir, Sigismund-Augustus, and just now
the privilege of Stefan Batory given; but King Sigismund III subtly distinguished
general confirmation of rights from a special one, so he considered it possible for himself
treat the accusations against Jews in a completely different way than his predecessors.
In 1605, when an accusation arose in Sandomierz against Jews for the murder of a Christian
baby, then this matter was given the most energetic movement.

Chapter 2

The murder of infant Martin Kuchka

“Recently,” says King Sigismund III, “it happened in our city of Sandomierz
the most terrible crime. A certain Martin Kuček, a boy of about ten years old, a poor student,
living on alms, died suddenly in a miserable way. Due to the fact that he, having entered
in the evening to the house of one of the Jews, he never left this house again and has not been found to this day,
we entrusted the noble Jerome Gastovsky from Letnitsa, the governor of Poznan,
who is the mayor of the city of Sandomierz, to arrest the Jews Lazar and
Moses, who were suspected of murdering the said infant, and
keep them until a preliminary investigation has been carried out. Having received
information about the crime, we sent investigators known to us to the city of Sandomierz and
instructed them that, having studied all the circumstances of the case and having heard the witnesses,

would present us with the documents of the investigative proceedings. Having made sure that the additional consequence is completely identical to the one initially produced, We have ordered, without wishing to act too hastily, that this matter be re-investigated the case of the same governor of Poznan together with the governor of Sandomierz, a nobleman Georgy Mnishek from Bolshaya Kunchitsa and the Sandomierz magistrate.

Our authorized representatives, having once again carried out a thorough investigation this case, presented it to us for resolution. Meanwhile, the brother of the missing the boy in question drowned in an unknown manner; the principal of the school where the boy studied was severely beaten, and some of Jews fled. Taking into account therefore that this matter loses its private character and becomes public, in which the prosecution of the guilty belongs to one alone state power, we ordered that those arrested be tortured, without regard attention to the absence of a private prosecution in this case, so that such the crimes did not go unpunished, and they ordered further action the trial against the arrested Jews. In view of the fact that the witnesses The evidence established that the missing boy entered the house of the Jew Lazarus and never returned from there again, also in view of the fact that there is testimony from people, who heard from the said house such cries of the missing boy, which only a person who is about to be deprived of life makes such a sound (ŕi $ ï 1 sss), in addition, in view of the fact that the missing person is still alive the child was not found and there was no news of him, and the Jews were offered to search for the child in all the places they can, in view of, finally, that there are witnesses who saw a murdered man in the yard at the same time

the aforementioned house, which was immediately announced to everyone, and when this news the noise and riot (ќӌiќ) reached the attention of the magistrate, the family of the murdered, excited by the shouts of the neighbors, I wanted to enter this house and conduct a search in it, but not was allowed to search by the Jews. And since the Jews recklessly reject the data, obtained by the last investigation, and also in view of the fact that they refused to open the room that aroused suspicions (which could most likely justify them), and since two of the arrested Jews, one a servant and the other a member of the kahal (s), against who had previously been charged with the same crime, fled and by their flight they proved that they were to blame for what was revealed from the last investigations, - in view of all the above, we, the king, have come to the conclusion that there are sufficiently well-founded suspicions to proceed to more thorough investigation of the truth by means of torture. In view of this, returning everything the matter is returned to the authorities, i.e. the governor's office, the elder's office and

Magdeburg presence of the city of Sandomierz, we command to annex it to the existing commission of our secretaries: the Honorable Achaius GroKhovsky and noble Kaspar Mydalowski, and we determine that the above-mentioned presences, together with our deputies, made every effort efforts and tried by all ordinary means to discover the truth; if they do not if this can be achieved by ordinary procedural means, then they are allowed to subject accused Jews to torture, according to the provisions of the law, provided, however, that torture does not cause any injury or significant harm to the Jews bodily harm. And if the said commission, on the basis of torture testimony finds the accused Jews guilty of committing murder, in such a In this case, she must assign them a fitting punishment, according to the provisions of the law. If the commission does not find sufficient evidence to find the Jews guilty, in that case, she must again submit this whole matter to us for consideration, not releasing Jews from prison, until our decision on this matter." In that In the same year, a decision was made in the Lublin Tribunal, the Jews confessed and were "sentenced to death."

Chapter 3

The trial of the desecration of the host

On November 24, 1605, the following court decision of the king took place in Krakow Sigismund III in the case of the desecration of the host, stolen and sold to Bochnia to the Jew Jacob by the Poles Matvey Mazur and Matvey Dudka:

“In view of the fact that the elders of the Bochnia community did not submit to the appointed they gave a term to both the accused Jacob and his accomplices: Franček and Itzka Vranka, and in the presence of representatives from the city of Bochnia, the attorney of the Bochnia Jewish community stated that the accused Jews had fled to Turkey, and the person sent after them a man was killed in Wallachia, which was confirmed by private letters from Wallachians customs tax collectors, the king sentences all Bochno Jews living as in the city itself, as well as in its environs, to expulsion. Those expelled are ordered to within 12 weeks, move out of Bochnia and choose a new place of residence, where they wish, under the fear that in case of disobedience the confiscation of all their property. At the same time, it is prohibited for future times both for the Jews themselves and and their servants are also allowed not only to acquire real estate in Bohnia, but also live both in the city itself and in the estates of the royal, princely, etc. distance of 2 miles from Bochnia, under penalty of confiscation of property and penalties at the discretion of the king." Upon the accession of the new king, Vladislav GU, the Jews took care of the immediate receipt of the general at the coronation sejm of 1633

confirmation of all the privileges of the previous kings, including in this
confirmation of a whole series of special privileges and, among other things, privileges in protecting Jews from the accusation of murdering Christian babies and desecrating Eucharist.

1 Acts of the Vilnius Archaeographic Commission. Vol. G. No. 512, p. 220.

2 That is, the Holy Gifts.

Chapter 4

King Vladislav TU confirms the privilege for Jews

On March 16, 1633, in Krakow, at the coronation Sejm, King Vladislav GU
granted all Polish Jews a general confirmation of all their privileges
predecessors, placing the privilege among other special privileges
of the following content: “We determine that the magistrates, in the event of accusations against Jews,
a serious criminal offense or inflicting torture on the Holy Gifts (Jews,
Having obtained the Holy Gifts, they committed blasphemy and flogged them with rods), or in the kidnapping of infants and
the shedding of Christian blood, or any other crime not
would dare to assume the right to judge the accused on these matters, but
they would hand the criminal over to the local elder, and in his absence to the city elder
presence for detention; the local headman, or his deputy,
is obliged to order in exactly the same manner the arrest of the accused Jew and then, not wasting time, together with the voivode's presence, as well as our commissioner or
the secretary, who will be specially appointed for this purpose, will be obliged to consider the case and
impose this or that punishment on both the Christian and the Jew, according to their crimes. If the crime is committed within the magistrate's
district, in which case the arrest of the Accused, both Christians and Jews, must
the magistrate will take care of it and then immediately present the arrested persons to the local elder
or the city presence, without allowing oneself to make judgments
accusations against Jews. The accused are granted the right to bring a petition from the elder's court
appeals to our own royal court. In all civil cases,
and also for minor offenses Jews are subject, according to their

privileges, the ancient customary court of governors and their governors.

By making this known to everyone, the king warns that not
those who obey this order will not only lose the royal favor, but also,
in addition, they will be punished for disobedience with fines as established
orders of the king's predecessors, as well as new ones, the size of which is the king
will determine at its own discretion."

1 Crown Metrics, Stationery Book No. 27, p. 227, the following is cited
In the text, the privilege is taken from the confirmation letter of King Stanislav Augustus
to the Krakow Jews, June 14, 1765.

Without limiting ourselves, therefore, to confirming the ancient position that,
that Jews have the right of appeal to the Court Assessor's Court in all important matters
the court, which, under the chairmanship of the king, alone has the right to decide on
in all these matters finally, King Vladislav [further decrees that for
warnings of pogroms, which Jews are often subjected to in cities and
royal towns, and the Jews themselves suffer beatings and violence, their synagogues and homes
are destroyed, movable property is plundered, this privilege is prescribed
to the magistrates, as well as to each citizen individually, whenever the Jews
turn to them with a request for help, or they themselves will hear the cries of the Jews for help,

appear under fear of the punishments and fines specified in the privileges for Jews
previous kings, to the scene of the incident and to protect the Jews, and the culprits
disorderly persons shall be arrested and presented to the elder for punishment, in accordance with the extent of their
guilt.

Taking into account, further, that Jews often have to deal with
various public places, and there is a need for representation
Jewish privileges, however, the originals of these privileges may not always be
received in a timely manner, when they are precisely needed for the matter, the king decrees,
that official copies of these privileges received by Jews from any
presence place, have both before the court of the king himself, and in every other
in the presence place, the same force and significance as genuine charters."

Sleskovsky says the following about this: “Shameless Jews,
defending themselves against charges of murdering a child, they presented a false bull to the court,

which they called papal, and thereby inflicted a cruel insult on the holy father, because there has never been a pope who could give a certificate to thieves in that they do not steal, and for murderers - that they do not kill. Regarding the meaning bulla presented to the Jews, and we can say the same thing that we would have said in that case, when some famous robber, caught in the act of committing a crime, would present the royal privilege as proof of his innocence or a papal bull, which would say that the robber who presents this privilege, it is allowed to steal and rob anyone he wants, it is allowed he also has the right to kill and torture anyone he wants, so no one has right to seize this robber and punish him. In view of the fact that the Jews, representing such a privilege, they raise vile slander against the Pope, they must be punished according to extremes, as they punish those who prepare to deceive their neighbors and damage to the state false privileges, documents and bulls, etc. And false the bull must be immediately taken from them and burned along with all those who it was kept in safekeeping; since if the Jews possess such documents, it is only because they fabricated them with the help of their well-wishers, patrons and intercessors, officials from among the Judeo-Christians. Is it possible for this to happen?
It would be surprising if they shoved in entire statutes from the Talmud and filed them away in some unknown way.
"a trick in the Crown Statute."

Chapter 5

The case of the forcible release of blood to the monk Paul in Lublin by Jews

A little over three years have passed since King Vladislav granted the GU confirmation letter to all Polish Jews, and again in 1636, on August 7, the prosecutor of the Crown Tribunal, sitting in Lublin, delivers the indictment against the Jews "Judas, Jeremiah and Samuel, the butchers of the Lublin community; Victor Moshkovich, Levek Solomonovich, Isaak, Avraham Isaakovich and Sloma; rabbis: Levek Iozvovich, Lazar Kalinovich, Samuil, Mendel, Moshki Izrailev, Kopefor Samsonovich, Alexander Materialist, Levek Markovich, Samson Aleksandrovich, Iovel Zlotnik, Irsh Moizeshovich, Iozue the doctor, Isaac Kontorki, Jakub Jankosz, Abraham Moshka, Yushka Kulyavy, Joachim Nochan, Meer Shmukler; elders: Abraham Isaac and Borukh, bedells, or, simply, schoolchildren, and against the entire community of Lublin Jews, against everyone in general and against each one in

the characteristics of the Lublin Jew as the real mental culprits and
conniver: the Jew Mark, a surgeon (who performs circumcision on newborns), and
John Smith, a German, a Lutheran, a physician, as he himself, at least, claims, not

having a settled place, but wandering from one city to another, and against the two
Jews: Leveca, the servant of the Jew Mark, and Moshka, the servant of this Lutheran, in the commission
"a terrible crime."

What was this “sinister, tragic, unheard of”, as it is expressed
Decree, crime?

"Jewish doctors, rabbis, elders and schoolchildren as sworn enemies
Christians, and especially monks, who were freed only a few weeks ago
by means of an oath of absolution from the charge of murdering a Christian baby
and not content with having extracted all the blood from him, they began to look for some
a monk who is immaculate in soul and body, to open his veins and receive so much
blood, as much as necessary to satisfy their cruelty and godless superstitions.
They chose one pious simple monk, perfect for years, but
a little boy, innocent in his life and morals, named Paul, a novice in the monastery-
The Carmelite Fathers (Ii). These fathers sent
Paul usually collected alms, so he was well known as
both Christians and Jews. Believing that the simplicity of this monk would be convenient for
the purpose he had in mind, the Jews commissioned the surgeon Mark to carry out the plausible
He lured Paul to himself with a pretext and drained his blood from his body for the common good of his own
a religion worthy of damnation. Mark accepts this offer, follows the monk,
He persuades the supposed medic Smith to help with this massacre with money. And this Pavel
the elders send for alms to certain benefactors living in several
miles from Lublin. On Sunday, July 27, at midday, when some of the residents
were busy with lunch, while others were indulging in an afternoon rest, sent from
The monastery novice heads to the Jewish quarter. As soon as the surgeon Mark
saw the pre-doomed victim, then ran to meet him immediately, spoke with
He spoke to him kindly and asked him to come into his house, as he had something secret to tell him.
something important. A cunning hypocrite easily convinces a straightforward and simple person,
who does not suspect anything bad; he willingly enters the house and gets ready
listen to what they are about to tell him in secret. But Mark declares that this
he can tell him the secret only in the most secluded place, and therefore he leads
him to the third floor, into some vaulted room located inside

house, from which only one small window looks out onto the synagogue, and asks him to sit.
Then Levek, Mark's servant, comes up and, hiding his inner rage, begins to lead
friendly speeches; finally the Lutheran appears with his Jewish servant Moshka. Then
these cruel executioners are not people, but predatory wolves, appointed as leaders to the is-
to carry out an ungodly deed, they lay their sacrilegious hands on a tame sheep,
the most simple-minded person who, with a trembling voice, begs for preservation
life. And so, first of all, they take off his belt, tear off the old, torn
The monk's robe and the half-dead man are dumped onto a bed prepared for him in advance.
Then Levek sits on his chest and grabs his arms, Moshko holds his legs, and he
John Smith opens the lower part of the abdomen near the reproductive organs with a razor,
with an iron probe he lifts the veins passing there and, having then captured them with an iron
instrument, pulls out one pound from the body and, cutting them a little with a scalpel,
cuts off a significant part of the reproductive organs, and at this time the Jew Mark
collects the blood flowing in a stream into two copper basins, purring at the same time with his
with his defiled mouth some song known only to him. Having committed this bloody
cruelty, inhuman torture of an innocent person, they force
him, who was between life and death, to give a solemn oath that he
he won't tell anyone about the torture they caused him, and then they put him on a cart, on
which he had to go for alms. Considering himself, in his simplicity, bound

with the oath extracted from him, Paul suppresses his grave sins in a speech of several days
suffering, completing the path of obedience prescribed to him. Defeated, however,
fear of death, he first sets out in a letter in the form of a will, to
to the monastery authorities, and then, at their suggestion, repeats the same thing
before the Tribunal in the presence of the main culprits and accomplices in these
crimes, as well as members of the Lublin Magistrate. He then made his statement twice
confirms by oath.

In view of all the above, the prosecutor demanded an exemplary punishment
the culprits. Based on this indictment, the court ordered the execution of
investigation. The result of the gaps in this investigation was the court's decision to commit
the Jew Mark was tortured. Naturally, the Jew revealed everything during the torture, and since
The victim Pavel, “a monk of devout simplicity,” repeated his words in the presence of the court
testimony and then took the affirmative oath, then the Tribunal, “having weighed the cruel-
the bone of this almost unheard of crime, the thought of which makes the mind tremble,

“The laws become numb, and holy justice demands the most severe retribution,” he determined the "infidel" Jew Mark, convicted of a crime, was to be cut alive into pieces, his head impale him on a stake at a crossroads outside the city, and burn his body so that no trace remains this wicked man."

It should be noted, however, that despite the accusation of members of the Lublin kahal that they were the intellectual culprits of this crime, that for them and at their instigation, Mark committed the crime attributed to him, the court did not finds it possible to bring members of the kahal to justice, as well as exempts physical accomplices in the commission of a crime from liability. How can such leniency be explained? It can be explained by the fact that causing the death of one person, only one of them had to pay with his life We cannot find accomplices, as was the case in Lithuania, because, firstly, there were no accomplices murdered: the monk from whom the blood was extracted was alive at the time of the decree sentence, i.e. two weeks after the operation, secondly, from the previous and In subsequent trials on the same charges, the court does not hesitate to sentence the death of all persons accused of the ritual murder of one infant.

Thus, the members of the Lublin Kahal were acquitted.

Chapter 6

The Lenczycki case of murder by Jews infant son Matvey Mikhalevsky

In 1639, on April 20, the Wednesday before Easter, a child disappeared in the village of Kamashiće, one and a half years old, left in front of the house by a peasant - Matvey Mikhalevsky, who went with his wife to the corvee after dinner. The child This one was found in an open area in the forest adjacent to the village of Kamashiće, and the body he was covered with wounds, some of which penetrated to the bone, others were made like would be with thin instruments.

Suspicion of the child's abduction fell on the beggar and vagabond Thomas Mendik. After thinking for a long time, the accused stated that he had indeed kidnapped the child and

sold it to the Lenczyca Jews. Remorseful conscience forced this man to inform on himself and the Jews. Moreover, he showed that he had previously sold them two more babies.
Mendak testified and confirmed under oath and during double torture by fire, as well as on on the frontal place before the death penalty, at the admonition of the confessor, he repented with tears and
he kept repeating the same thing.

Knowing well from recent decisions what awaits those accused in this kind of the crime, the discredited Jews fled, but were detained in the city of Orlov and brought to trial by the Lenčica city court.

The chairman of this court, the elder Lenchitsky, relying, obviously, on royal privileges, allowed Jews to appeal after the investigation to the king, to the Court of Assessors.

When the Tribunal learned of this, it found the actions of the headman to be "reckless and careless", committed contrary to the constitutions, since, according to the old statutes and the latest constitutions, Jews accused together with the townspeople and peasants in the commission of criminal offenses and in particular in murder, are subject to the city court, and the final decision on these cases belongs to the Tribunalu.

In view of this, the Tribunal imposed a fine of one hundred zlotys on the mayor, and on the Jews for
wrong appeal five hundred zlotys, ordering the presentation of the guilty and all preliminary proceedings for its consideration.

Before the Tribunal, the accused beggar testified that he had stolen at noon the child and sold him in the evening to the Jews Mayer and Lazarus for one and a half zlotys, and on the other
that evening, having received from the Jews the child already dead, he took him by order of the Jews
into the forest and placed the body under the bushes.

Thomas confirmed this testimony under torture before the court, in the presence of Jews, and
then before the execution in the square.

In view of this, the court decided to torture the Jews Lazar and Mayer only for in order to ascertain for what purpose exactly the treacherous Jewish people needs Christian blood. And since these Jews are incriminated not only by testimony executed beggar, but also countless wounds - more than a hundred - found on the body child, wounds produced in the direction of the veins by some thin tools, as well as the time of the sale of the child (during the Jewish Passover?), the location of the murdered and unburied child - all these circumstances, completely similar to those that emerged in similar accusations against Jews in many previous decisions of the Tribunal. In view of, finally, the acts of the investigative production and the affirmative oath, which he expressed a desire to take and The father actually brought the child along with six peasants, the court sentenced Jews to death by quartering.

As for the rest of the Lenczyca Jews accused of being the intellectual culprits of this crime, that is, Lazar Przemyslski, son-in-law of Moses Rusnak, the elder of the Jews, called the zemstvo, Moses RusNaka, Mark, son of Mayer, a schoolboy, Anselm, son-in-law of Mayer, Lazar Poznanchik, Samuil Kagman, Daniil, Kagman's son-in-law, Mark Davidovich, foreman of Lenchitsa Jewish community, as well as Isaac Rabin, the supreme judge and reader of the Jews of Lenczyca, then the court ordered them to take the oath of purification, in accordance with the crown statute 1505.

Chapter 7

The Case of the Murder of the Infant Albert by the Jews

"The judicial ruling of the next General Court of the Crown Tribunal in Lublin; on Saturday before the feast of St. Margaret the Virgin (July 11), 1598, the claim of the peasant Matvey Petenya from Svinarovo, a serf in Anna The Kiszczanki, the spouses of V. Stefan Peta Giroszewski, against the infidel Jews: Gromka, Mark Sakhovich, father of Gromko, tenant of the Voznitsky taverns and mills, then Gaichik and Joachim, Jews from the city of Medzyrzec, the province of Leon Sapieha, Chancellor Grand Duchy of Lithuania, imprisoned and represented in the Melnitsky city court by the above-mentioned plaintiff and Blessed Abraham Skovsky, manager of the estates of the carriage drivers and others, on the following charge: the above-mentioned Gromek on the Thursday after the last holiday of Holy Easter, passing through the village of Svinarovo, kidnapped the son of the said plaintiff, a four-year-old boy, named Albert, who was running along the street. And then he took him to his father's house, tavern keeper Mark Sakhovich, to the village of Vozniki. Then Gromek, along with other Jews and in a hidden room in the same coachman's tavern where his father lived, he drew blood from the plaintiff's living son using specially prepared equipment

instruments, cutting his veins; and, forgetting the fear of God and despising the existing
laws, he killed the boy in a cruel and inhumane manner. Wanting to leave
unpunished for the crime they had committed, the Jews threw the boy's body into
a dirty, swampy place near the village of Vozniki. This body is by God's grace
found by some people and presented to the Melnitsky city court, which,
seeing ten small wounds on the hands of the dead child near the wrists of both hands, and on
neck clearly expressed blueness, which is all described in more detail in the inspection report carried out
at the request of the father of the murdered child and Abram Skovetsky on behalf of the owner of the estate.
However, after the preliminary investigation carried out by the plaintiff! 'According to
Polish law of the 19th-20th centuries, preliminary investigation (sïïi)
took place with the participation of the accused and the court, in compliance with certain conditions,
(by the person who has suffered from the crime and at his own expense) in this case and on
hearing the challenges to jurisdiction presented by Jews, the Grodno court
referred the entire case to the Crown Tribunal for decision. After the father of the murdered man
infant Matthew Petenya and the above-mentioned Abraham Skovetsky appeared in person before
the Tribunal court with their attorneys and handed the preliminary act to the court
of the investigation presented by them to the town mill court, they asked for
conducting a trial of the accused.

The Jews, brought to court in custody, petitioned both personally and through
attorneys: Moisey Doctorovich and Solomon, doctor of medicine, and another
Solomon, the authorized representative of their synagogue, called simply the schoolboy, the elders
Lyublinsky, on the appointment of defense attorneys for the accused, which the court complied with.
The injured party, making accusations against the Jews, asked with tears
the trial; in response to which the accused presented the originals through their
lawyers their rights, privileges and privileged letters (iiḱŕs), proving on
on the basis of these documents, that the present case is not subject to the jurisdiction of the Tribunal. The Court,
Having heard and duly weighed the explanations of the parties and taking into account,
that the documents provided by the Jews cannot serve as their protection in such a situation
a terrible crime, admitted that the present case was transferred absolutely correctly
Melnitsky city court for the resolution of the Tribunal, as the supreme court (
zirgete la 11). When the Jews then, denying their guilt in the crime,
petitioned this court to allow them, in turn, to carry out
a new investigation into this case in order to prove his innocence, then the court

in view of the fact that from the very appearance of the wounds on the body of the murdered boy, presented
to the town mill court, as well as from the investigation carried out
the injured party before the same court and weighed properly
by the current court, it is obvious that the said Jews are guilty of the charges brought against them
crime, rejected the aforementioned petition of the Jews; in view of the fact that it was very
One often hears accusations against Jews of this kind of crime, the court
defined: in terms of disclosing for what specific purposes, religious or
for the purpose of preparing poisons, or for something similar, the Jews need

Christian blood, hand over the defendants to the proper court for torture.
The above-mentioned Jews, according to this definition, were subjected to questioning and torture, in the place designated for that purpose in front of the Voitov Lublin presence, i.e. in front of the mayor and the Lublin officials, and the protocols of torture testimony
are kept in the voivodeship files of the city of Lublin. After the Jews in the designated torture site were searched and were hanged three times and three times
subjected to burning with candles, the aforementioned Jew Joachim was brought to court, who voluntarily (!) testified before the court in the following words:
"There is a custom among the Jews, according to which poor Jews are sent out to be fed to the rich, so I was sent to Mark in Vozniki; enjoying food there, I had
Mark gave me permission to go into the pantry and take what I needed. On Thursday
Before the Jewish Passover I went into the pantry to get some bread for myself, and I saw in a storage room under the bed on which Jewish children slept, a new red pot,
covered with a new white bag; thinking that it was honey, I wanted to take it for my bread, but
When I took what was in the pot on my finger, I saw that it was not honey, but something another, red. Then, having left the storeroom for the hut and found only one in it
the owner, Mark's wife, asked her what was in that new pot that was standing there
under the bed? She answered me that it was the blood of a Christian baby, but you didn't tell anyone
Don't talk about it. Then I never saw that pot again and I don't know where it went from there.
disappeared. When we were arrested and put in prison, Mark asked us all,
that we have God in our hearts and do not confess anything, even if we are put to torture;
He repeated the same thing to us here in Lublin when he was taken to be tortured." He confessed
Joachim and that Nastaska, who has her own hut not far from the house
Catherine, with whom Mark lives, told him that when she was before the Jewish Passover
I took beer from the Jewish cellar for sale, and I saw it under the barrels
tortured child. Joachim also confessed what he had heard from other Jews,
that Jews use Christian blood at Easter, but why do they do this?
he doesn't know."

“Then it was reported to the court that the Jew Aaron, named above Gromek, wishes "to reveal to the court the whole truth in this case."

“Brought to court, Gromek voluntarily confessed to the following: “Before Jewish Passover Zelman, a Medzyretsky Jew, asked me persistently that he too got a Christian baby. When I then, having taken the malt to Lositsy, was returning home with Isaac (who is named Gaichik above), I met a child sitting by the road. Then Isaac said to me: "Do you remember what Zelman asked you about? And ordered me to take this child on the cart, which I did. Having brought this child together with Isaac in Vozniki to my father Mark, we hid this child there for several weeks in the cellar, and then this child Isaac with Zalman, who was
It was reported to Medzyrechye that the child had been brought in, they stabbed him, and hired Nastaska so that she would take away this child." Moreover, Gromek testified that he heard from other Jews that those of them who can get Christian blood drink it along with wine, but why they do this, he does not know."

“Gromek then declared all this voluntarily, in the presence and to the faces of the infidels to the Jews of Lublin: Moses Doctorovich, Solomon, authorized representative of Lublin synagogue, called simply a schoolboy, and Solomon, a doctor of medicine, to the elders of Lublin, adding: “I know that Isaac was there when
"They cut this child." Then the unfaithful Isaac Gaichik, presented to the court, showed on his own initiative the following: "Aaron Gromek kidnapped this child and put him in cellar." He also admitted that Moshko and Zelman from Medzyrechye arrived after after the child was kidnapped. Nastaska came to the cellar in order to

entertain the child when he started to get bored. Then Moshko and Zelman took the child and brought him into the courtyard in front of the storeroom; together with him, Isaac, they took out knife with which they cut cattle, and they slaughtered the child in the following manner: Moses cut or, better to say, he stabbed near the chest, and he, Isaac, together with Zelman cut his hand, and then
The child's blood was released into a pot. They took most of this blood with them in Medzyrechye, and a small amount was left to Isaac, according to whom, his wife poured this blood into unleavened dough. Bread baked from this dough is called "Efikomen", which means: "May the Lord God help you." Christian blood is also poured into wine, who has a lot of this blood at his disposal; he only had enough for a kalach.
Zelman had already consumed Christian blood before, because he did the same to me.
taught, and besides, Moses from Medzyrechye, who was with him, told me about this." When

The court also asked Gaichik why the Jews themselves never bury the corpses of those babies that they killed, he replied: “It is indecent for us Jews to show "Mercy to the pagans, it would be a sin for us if we buried such a body, etc."

"Nastaska, whom Joachim and Mark mentioned at the torture, and Aaron - on her own initiative, testified before the court that she had been tortured before, voluntarily, that when she carried the body of that murdered child to throw it into the swamp, then went with her and a Jewish woman who said to her: “If we Jews had buried the body of this child ourselves, then we would all have died." When Nastaska asked the Jewish woman what it was for Jews Christian blood, then the Jewish woman answered: “If we didn’t have Christian blood at Easter your Christian blood, then for us it would not be Easter, but Lent."
Nastaska later confirmed her testimony under torture."

“In view of this, the Lublin Tribunal, having carefully examined and weighed everything the above-mentioned circumstances, determined: since from the investigative proceedings before the Melnitsky City Court, which was read before the Tribunal and by them discussed, as well as from the testimony of the Jews themselves, both given under torture and before the court in the presence of the above-mentioned elders of the Lublin Jews, not there is not the slightest doubt that the Jews are guilty of the crime brought against them crime, i.e., the murder of the aforementioned infant, then the crown The Tribunal of Criminal Jews: Mark, Isaac and Aaron, as Perpetrators and Accomplices in the said terrible crime - the murder of an innocent baby, is sentenced to death penalty, for the execution of which he refers to the appropriate attendant place."

Chapter 8

The case of Margarita Mrochkovichova, who sold his daughter to the Jew Borka to obtain blood

The famous Sandomierz case was initiated on the initiative of Father Stefan Zhukhovsky and was carried out with the energetic support of the highest spiritual authorities.

“In 1698, in the month of March, when the Jewish Passover was approaching, the Jew Alexander

Berek, who, according to the Jews, was descended from the line of Aaron (probably exactly the same tenant, like himself), the elder of the Sandomierz synagogue, who was related through his wife with the Opatov tenant Joseph and himself becoming rich from the rent income from the Sandomierz castle and from trade, was in a long-standing acquaintance with a certain Katerina, married Mrochkova, who, on the basis of its customs and other absurd reasons, was called "stegana" (h). From her The Jew achieved that she surrendered her daughter to him for cruel torture Margaret, baptized on June 23, 1697 in St. Peter's Chapel.

And although she was initially tortured both in the town hall and in the city court, hoping, that she would get out of this, she showed that she did it on Tuesday, after White Week, and that

brought the child to the Jews dead, but then, on May 14, announced the truth there, in in the city court, with the same words, which she then repeated three times in Tribunal.

Having committed the crime, she did not bury the dead body in parish church, but kept it in her own place, in a storeroom or in the attic, so that she could have the ability to blame the presence of wounds on cats and rats, and then blame the parish priests that they did not want to bury the baby.

In refutation of this accusation, the priests took the oath on Friday, June 23 Sandomierz consistory, that not only did she not ask them for burial, but even did not inform them about the child's death.

Wanting, however, to be freed from the presence of the corpse, the accused on Thursday On Easter (i.e. April 3) she carried the corpse to the collegiate tomb of St. Mary and, throwing the corpse out the window, she didn't pay attention to the fact that from this tomb several bones fell out. When that very evening the guard at the tomb ordered another guard to pick up these bones, and among the bones they found a girl dressed in a shroud. This was immediately reported to the castle authorities, where the dead body was examined, and immediately voices were heard that this is the work of Jewish hands (which in the further course of events the Jews are especially keen on they insist, proving that the inspection in the castle was fake and in the Tribunal They claim that there were no wounds or injuries on the child’s body when he was examined in the castle).

The body was then taken to the collegiate church, where they immediately recognized whose it was.

the child, and the burgomaster ordered the arrest of the mother. First of all, on Friday, April 4th,
the body was brought from the church to the barbers so that they could examine the body according to their conscience
and descriptions of the wounds, and then the child's mother was called to account, who stated that she
I am ready to prove that the child died a natural death.

The city, having enough of its own affairs and not wanting to offend the Jews,
who would not have liked this way of acting on the part of the city, having heard only
verbal report on questioning of family members (who, especially students, -
obviously living in this house, - then it did not even occur to me to investigate why
the child died for some reason; the householders, although they may have known, thought only of
in his own skin), determined on April 9 the accused mother's offering
oath of purification together with eyewitnesses, i.e. her father and mother and
other witnesses, that the child fell ill and died from this illness. For the same reason that
She did not bring the child to the church for burial, and was sentenced to three days in prison.
in chains.

The enforcement of this decision was prevented by the filing of a lawsuit
from the prince to the city with a demand that the magistrate look into the matter more closely, - so
whether I'm happy or not, and on April 11 the city court began further proceedings
inquiry, obtaining documents and search.

Then the Jews, seeing that they would not have to rest on their laurels, that the matter
it will not end in trifles, they understand that the accusation will be directed at them, especially
that the mother of the murdered child, subjected to torture, confessed on April 19 that the dead
She handed over the body to Berk on Tuesday of White Week and the mutilated body from him
I received it back in an hour.

She repeated the same thing in front of the court the next day.

When she had to repeat this during a confrontation with a Jew, she stated that
The Jew is innocent, and she herself does not know that she is speaking out of pain.

She refused all of this on April 22, stating that the Jew Alexander had asked
me so that I wouldn’t give him away, but it’s all true what I showed during torture; he told me

he didn’t give anything, but even scolded me, and I felt sorry for that Jew when he, standing here,

at the town hall, he said to my face: "I don't know you, woman," and that's why I stood in front of him
the court declared him innocent.

When the Jew began to refer to the fact that at the time he was talking about
the accused was not in Sandomierz at all, but went to Opatow, then she said to his face:
"I brought you a deceased child."

To this the Jew Alexander answered her: “Why didn’t you, wicked woman, speak
"Do you want me to do this on Saturday?"

The accused replied: “Why did you bring that old Jewish sorcerer to me,
who as soon as he looked at me and started talking, I couldn’t tell him anymore
"I won't say a word in reply. But as I have said now, I will continue to say that this is the truth."

Then the Jew was given a period to find a defender, then to negotiate with
him, then to present evidence, so the case dragged on until April 26, until
The city prosecutor did not submit his complaint either.

The Jews, seeing then that there was no time for jokes here, flew to Marshal Nadvorny,
to the headman Sandomierz, presenting to him that the city was starting without any reason
a lawsuit against his tenant. However, Andrei Bralnitsky, canon and surrogate
Sandomierz, having communicated with me as with a shepherd, about how to arrange it so that
the townspeople could calmly conduct the trial on this matter, he writes a letter to the bishop
Krakowski, so that he could petition the illustrious lords Stefan Bidzinsky,
the governor of Sandomierz, and Pan Joseph Lubomirski, the court marshal,
patronage of the bourgeoisie.

Confident in this patronage, the townspeople on April 30 order the Jew
to present evidence of his innocence, and when he demands that he be
An accuser is brought forward, and the magistrate orders the child's body to be brought from the church.

And the strange thing is, blood flows for the second time (the first time it appeared before Dzianoti on the eve in the church) from the wounds of a dead child brought to the town hall and, like the blood of innocent Abel, it cries out to heaven and to the court for vengeance.

The Jew does not want to look at all this or justify himself (as in front of incompetent court) and slanders us that the priests, having conspired with the townspeople poured pigeon blood into the wounds just to drown the Jew.

The Jew then demands that this body be examined by the Krakow doctors, but when this was rejected, then the city agrees not only to the investigation, but also to transfer of a case due to lack of jurisdiction from a magistrate to a city court.

At the Sejmik in Opatów on April 28, the gentry of the Sandomierz Voivodeship, animated by jealousy, decided the following: "The crime committed in in the city of Sandomierz, a brutal murder, the shedding of Christian blood must be permitted by the gentlemen members of the Sandomierz city court, - in an unblemished whose loyalty we have always been convinced of, regardless of any protection of the Jews, and in accordance with holy justice, the Sejmik also imposes this duty on the gentlemen judges,
in accordance with the oath they took."

Following this ruling, the judges opened their hearings on May 5.
the appointed time the Jew demanded an investigation to correct him inaccuracies, and the magistrate - to confirm its accuracy. In view of the Jew's involvement in
responsibility was determined to imprison him in the prison located under the town hall.

This struck the Jew terribly, and when he, despite the intercession for him, various persons, was unable to obtain release from arrest from Andrei Karvitsky, secretary of the Sandomierz city court, then the Jews began to disband
There are various slanders about him.

But the slanders against this secretary for his participation in this matter brought him so much
the same benefit as the Jewish patrons can be harmed by their intercession. This

The Prince Bishop of Krakow himself admitted this by writing a letter to him with a special blessing.

Here we will attach this letter so that future posterity will see that the judges, those who are jealous of the honor of God and of innocent Christian blood, will receive honor from people and
blessing from God.

"Dear Sir, Mr. Secretary of the Sandomierz City Court, my lord and brother!

The Lord God has expanded your famous family, gracious sir, beyond many generations. Without diminishing the pious deeds of your ancestor Dunin, having built 70 churches in Poland, I recognize you, dear sir, as worthy his competitor, because you stand so zealously for the holy faith and the Divine honor, demanding vengeance for innocent blood. This should undoubtedly be seen as a guarantee not not only that your descendants will endure forever, but that you yourselves and your kindred will you will receive the greatest blessing of God and the first positions in our fatherland, which I am talking about Together with my entire diocese, I address fervent prayers to God, recognizing you defender of faith and justice. The chronicles will be passed on to distant descendants that our depraved age has found itself up against numerous defenders of the treacherous tribe in you, dear sir, the avenger of the innocently shed Christian blood blood.

In commending this matter to your untiring attention, I remain cordially benevolent brother and servant, Jan Malachowski, Bishop of Krakow, Krakow, June 8 1689".

At another confrontation on Wednesday, the Jew became confused when the accused woman, no longer guarding him, she spoke the following words straight to his eyes: “When I Today I got out of prison, and it occurred to me that I was being interrogated and tortured. I accidentally got confused and showed it incorrectly, as if I had brought a dead child to a Jew, - No, I brought him to the Jew alive. On the Thursday before Bright Week he persuaded me the Jew promised throughout the day, since I washed his and other Jews' clothes I was given a reward, and it happened to me at that time that I seemed to have gone completely crazy."

After hearing these statements, the court ordered the Jew to submit objections on Thursday, but the Jew did not take care of that, but hastened to send his son to the Tribunal as quickly as possible and received an order (without the knowledge of the members of the court) from the marshal of the tribunal to the judge Grodsky, so that this case would be transferred from the Grodsky court to the Tribunal. At this very at that time Krzysztof Dembitsky, Canon of Krakow, Sandomierz and Official arrived, and seeing that there was no other way to help the lost cause than by making it public, he took

myself this burden (and I myself, not without fear, had to think about losing the business, since
Fighting such a strong opponent was difficult. And losing was even more so.
would have strengthened Jewish insolence), having personally gone to Krakow to insist before the Tribunal, and at the approaching review of the gentry, and then decisively announced that he would also appear in Lublin.

When he made his application to join the case, he pleaded with the judges on behalf of God's, so that they remember firmly about the zeal for the faith of their voivodeship and about their
duties and that this matter would not be sent beyond the Vistula, confirming his request
a reference to the fact that the Lord Jesus Christ himself, having crossed the Jordan River, lost in
the town hall (?) had its own business with the Jews. But all this helped absolutely nothing, since almost at that time
at the same time, the Jews handed us summonses to appear before the Tribunal, and what's more,
most amazingly (and it is impossible to understand this) are presented on Saturday for entry in the books of the Tribunal of evidence of service of summonses presented
on Saturday to the city court; for this reason we asked that in the court
In the decision, each act was presented separately.

The next day, a driver hired by the Jews brought the order (received
without the knowledge of the members of the court) about the presentation of prisoners to the court, simultaneously with
order to the city presence for the immediate implementation of this
prescriptions.

This secretly received order to postpone the case failed to materialize
destroy, nor postpone for another period, so that we did not even have to produce
proper investigation.

In vain did the city solemnly declare its
insolvency and put the keys to the town hall before him, in vain we, with our
the parties have submitted a demand that we be granted the right to demand in
at the time the prisoners were not from the cavalry, which had been waiting for them for a week
Sandomierz, but from the city court itself, the Jews, having received hastily from the marshal
The tribunal issued an order to the Grodz judge and the infantry from Lublin (about which the rest
The members of the Tribunal knew nothing), brought Burke to the Tribunal.

At first the members of the Tribunal took up the matter with great zeal, but before the matter when they reached a decision, this heat died down: True, their zeal was fueled by the bishop's letters Krakow and the Most Serene Chapter of Krakow, addressed to the court of the Tribunal and given to him especially for this purpose by the priest Official, warmed him up an embassy sent through the efforts of the same priest Official from the nobility reviewed by two special ambassadors to the Tribunal with the following instructions:

"Instructions to their master, Mr. Stanislav Popel, the huntsman Podlyashsky and Stefan Reklewski, ambassadors to the Most Serene Crown Lublin Tribunal from the review under In Krapivnica, by virtue of the decree of the Sandomierz Voivodeship: Due to the fact that in in the depths of the Sandomierz Voivodeship, in the city of Sandomierz, committed by Jews The ungodly murder of infants, our voivodeship is inspired by the desire for revenge for the innocent shedding of Christian blood in the ways and order indicated justice. We have entrusted the consideration of this crime to public by the decree of their grace to the lords judges of the city of Sandomierz, our to the gracious sovereigns and brothers. When in response to the publicly presented to them we heard our demand for a report on this case, that this case, despite protests, it was transferred to the Most Serene Crown Court on the basis of a plea of non-jurisdiction Tribunal, then we, knowing that the highest law must also implement the highest justice- We ask our ambassadors to assist in this, while at the same time making a request to to the Most Serene Tribunal, so that it would finally resolve this legally already a prepared deed, so that the gates of hell do not triumph. These are our ambassadors will be obliged to insist together with the deputies sitting in the Tribunal from our Sandomierz voivodeship, so that they would be firm in execution regulations of the voivodeship, and the voivodeship, for its part, feeling deep respect for them respect, will not forget to thank them with brotherly love for their attention. In view of the same that the Most Serene Prince Bishop of Krakow, our shepherd, turned to our to the assembly with a special petition on this matter, we instruct our ambassadors, to our brothers, so that they insist most of all before the Most Serene Crown The tribunal, in the event that the spiritual gentlemen, in support of their claim, will demand a detailed investigation of the crime, so that this investigation is carried out was deno before the Sandomierz city court (415 1), so that the city of spiritual, those who are interested in this matter with the best intentions, do not enter into unnecessary expenses. From Kropivnitsy, June 19, 1698 - Nikolai Mozgava as Colonel Sandomirsky, I sign with my own hand on behalf of the entire knighthood. The seal of the same Mozgav."

The ambassadors, received with honor at the Tribunal, received in response to this instruction the following: a written and oral declaration to the voivodeship that the representations Voivodeships will be taken into account by the Tribunal. For their part, however, the Jews although they used donkeys for the embassy, and not the gentry, but since these donkeys were gold, then at the very first meeting, on Wednesday, the eve of St. John the Baptist, the Jews achieved that not only were they granted a deferment in the investigation, but and we, contrary to the request of the voivodeship, are ordered to present evidence not to Sandomierz, but to Lublin.

When the ambassadors of the voivodeship, who were still at that time, learned about this privately time in Lublin, the Official addressed the court with a passionate speech (as he often did and subsequently, pointing to the crucifix standing before the judges), exclaiming that although The Lord Jesus is naked and cannot give anything, but the judges must still have regard for him. respect - the Tribunal has released us by a special order from paying costs for the conduct of the investigation.

Father Tarlo, canon, was appointed to be present during the investigation. Krakowski, a prelate famous for his origins, talents, and high scholarship, together with the castellan of Sandomierz, who (to tell the truth) did not last long kept his energy, so we agreed not to remove the witnesses and limit ourselves, contrary to the law, to only fourteen, just so as not to enter into him in bickering.

This delay in the investigation was directed against us, although it later turned into our benefit, since at that time deputies worthy of eternal memory arrived in Tribunal: Stanislav Krzes, Judge Wiski, Stanislav Khwalibog, Vice-Regent of KraKowski Voivodeship, Casimir Rostkowski, Castellan of Wiski from Mazovia Voivodeship, Karl Shandyrovsky, swordsman from the Bratslav Voivodeship, Casimir Kovechinsky from the Malbork Voivodeship, and they, together with Mr. Dukhov, assisted in the administration of justice.

The deputies of the Krakow Voivodeship did not want to give us the decree of the day from their turn; moreover, on the eve of St. Magdalene's Day, at the end of the meetings on in the affairs of our voivodeship, we had a great embarrassment when bringing Jewish oath, since the Jews did not bring clothes and other items necessary to perform this ceremony, the supporters of the Jews in the presence of a huge numbers of people pounced on us with the aim of forcing us to bring

Jewish clothes. But this was only the beginning of what happened on that very day.
investigation. Not to mention that some, under the pretext of divine
services did not want to go to the town hall, others strongly objected to the need
new investigation, so in view of this we had to retreat from our
requirements, despite the fact that it was entered into the register books, but beyond that, not
only the gentlemen members of the court themselves did not listen to the minutes of the investigation that had already been carried out, but
and interfered with others. Our lawyers were deprived of the right to speak, and one of them was deprived of the president's
The tribunal was embarrassed beyond belief by being told not to do so ahead of time.
showed who he was.

The reading of the preliminary investigation report lasted until the third hour.
midnight.

At the afternoon meeting, Castellan Sandomirsky, on an insignificant occasion (and precisely because the priest, the vice-prosecutor, said to a Jew in the street, to his face, that
The tenants pooled a large amount of money for this matter, and the castellan's servant made up a whole story out of this about the spread of accusations of corruption of judges and
reported this to his master), delayed the proceedings, stating that he had not become involved in anything.
no participation until the priest is immediately punished. Gentlemen

the judges did not find it possible, however, on the basis of gossip and in the proper court to issue a summary judgment against the priest, as if against a criminal; but
the supporters of the Jews became so stubborn that they even touched us by force, and what was already produced
the investigation, as if they had thrown away something worthless and raised such a fuss that it was barely (shameful
the matter is because of a Jew!) They didn't move from words to sticks.

Finally they wanted to make us wait until our turn came again.
Sandomierz Voivodeship with the aim that those who are jealous of God and favorable to
The members of the Tribunal have left for us.

When news of this reached us, Father Official, having consulted with
lawyers, decided to quickly drop the whole case and throw all the papers on the court's table,
to remain then at the discretion of the Jewish supporters, who are now
are already causing all sorts of unrest. In any case, the President of the Tribunal managed

postpone the consideration of the case until the next day.

And excellent! In the morning, Father Official managed to calm down yesterday's
collisions; then during the session, when the court considers from the seventh to
at two o'clock in the afternoon, preliminary investigation data and torture testimony
the accused are brought into the courtroom a child, drowned like a puppy in a latrine
there, in the city of Lublin, in a corner house. Outraged by this spectacle and having
on some counts of the indictment there is undeniable evidence of the defendants' guilt,
the judges render a guilty verdict against both the Jew and the
women. In order for a Jew to suffer the same punishment as a Catholic woman, and also
indicated the reasons for which Jews consume Christian blood, it was decided
to torture a Jew.

The Jew, questioned before torture, not only did not admit his guilt
the first point, i.e. the murder of the child, but also on the second, whether they took part in
Tom Moshko Doctor from Tarnow, Shmer Lichvar, cantor and other neighbors from
Sandomierz, -
He replied: “Not only do I know nothing about this crime, but I also don’t know anything
about these Jews.
I know, but I don't know their names. It's true that we use them on Easter.
Efikomen, that is, matzah, and we hang it over ourselves, and crumble it into the drink, and
drink, but so that in
If there was Christian blood in this bread, then this is not true."

Taken on the rack once, twice and three times, he stubbornly repeated: “I swear to God
alive, I am not guilty of anything. I ask You for mercy, Gaidunai, Gaidunai, Moses,
Moses. Let all the devils take me, I don’t know anything,” etc., repeating the same thing over
and over again.
he sang throughout the torture, as can be seen from the protocol in the Lublin acts
Voitovsky court on Thursday, on the eve of the feast of St. James the Apostle.

After the torture, the prosecutor had to take the affirmative oath himself
that the accused are guilty of the charges brought against them. Patrons of the Jews
began to object to the correctness of this oath, arguing that this point of the decision
It concerns not the prosecutor, but the priests, who are supposed to be seven against each
Jew
take an oath.

The Jews also sent respectable persons to the accused woman in order to
to persuade her to make a statement about the Jew's innocence; finally, the Jew himself
asked,
sitting in prison, and promised us 10,000 for the release of at least the most Catholic
woman, -
of course, so that the Jews would have at least some basis to claim that they

innocent of the charges brought against them.

When the Jews had no success here either, they rushed to the most illustrious
to the safely reigning monarch, who was then moving with troops from under
Warsaw to Lvov, slipped him a paper to sign, written without observing
established forms (as the most illustrious sovereign himself later expressed it
in his letters addressed from Lvov to the Tribunal, explaining that he did not

thought about delaying the execution of sentences with the help of slipped
papers to him), and asked the officer to hand over this paper to the tribunal
name of the king.

The content of this order is as follows: "Augustus II, King of Poland, etc.
It is presented to us that a certain Jew, Alexander, was imprisoned by our
Sentenced to death by the Lublin Tribunal on charges of infanticide,
and with him a woman was accused and also sentenced to death. Why are we sending one
from our nobles - the noble, loyal and kind Colonel Brausen, so that he
announced to the Tribunal our disagreement with the execution of the decision in this case
solutions and explained at the same time, and his explanation must be given credence and
obedience, as if to ourselves, so that nothing would be done about this matter until then
until we ourselves are in Lublin and resolve this matter personally. Given in Riccioli
under our signature and seal. July 26, 1698 - Augustus, King."

The Tribunal saw that it was a Jewish thing, but nevertheless appointed him to His Majesty
embassy, and at the same time, on the very day when the Jew was to be executed,
The Tribunal interpreted its original definition to mean that the executioner
beheading a Jew, he cut his body into four pieces and hung them on
crossroads. On the day of the execution, the executioner, having received a bribe, hid
himself,
that it was only due to the fact that the city was ordered to find him
within a certain time, under threat of severe responsibility, the executioner was found and
barely
At twelve o'clock in the afternoon the sentence was carried out.

In the square, the woman repeated her accusation to the Jew’s face, but he wished
die with a heart of stone.

The Jews again offered a thousand zlotys so that the body of the executed man would not
be found.
hanging on the knees, but this proposal was not accepted, since the Jew was also
punished lightly.

Regarding the accomplices, especially the wife of the executed Alexander, It is difficult to say anything about the accused, since I don't know who would do it again dared to take such a difficult, unsafe, expensive (the Jews are ready again to lay out another hundred thousand, and we spent several thousand), furnished difficulties, a process which has now barely ended with great fear and untold troubles for the Official.

It is true that on September 16 the Sandomierz Voivodeship at the Sejmik in Opatów decided, and this decision was entered into the Sandomierz town register books on 27 September, so that the wife of the executed Alexander would be brought to trial, but I can only to wish that some zealot would appear to implement this definition, but I won't take it upon myself to guess whether he will show up.

That is why he deserves all the gratitude from his descendants for his zeal. Father Krystof Dembitsky, canon of Krakow, Sandomierz and the Official, who sparing no expense, he bravely avenged the spilled Christian blood.

For this, the Lord God both him and those who, in one way or another, assisted him in this matter, will reward him with longevity here, and in blissful eternity bestows his blessing."

Here is an account of the Sandomierz trial in the words of one of its members the main movers of the priest Stefan Zuchowski, both doctors of law.

Chapter 9
Infant Martyr Jacob of the village of Zdolbitsy 1761

In the magazine "Ancient and New Russia", St. Petersburg, 1879, on page 335 The article "Zdolbitsky Martyr" is published, where A.F. places his correspondence. Khoynatsky.

"Last summer, driving through Volyn, I had to stop by chance at a few extra hours at the Zdolbunovo station of the Kiev-Brest railway. To kill time somehow, I went to the nearest neighboring village of Zdolbitsa to a priest I knew. At that time, peasants from another village were sorting out the iconostasis in the old wooden church, acquired by them on the occasion of the construction in Zdolbitsa new church, to transport it to his village. The church turned out to be old, with spacious choirs, which I went to out of curiosity. Having looked through I noticed several Latin-Uniate books that were kept right there in the choir loft at the painting, or rather at the icon, which hung here on the wall, representing as if a saint or martyr with his upper part cut off, without his body, written in

in the middle of a large gilded heart on a silver background. The painting has the appearance
square in arshins of length and width, and at one time, apparently, was written with great
with diligence, and the face of a young man depicted on it with closed eyes and
with one surviving hand, even quite skillfully. One could safely think that this
any saint from the victims of the times of persecution of Christians by the pagans... But what is it
I was surprised when I read at the top, above the heart with the image of a young man
person, the following inscription in Polish: "\Mukhugapek Ofgaha LaKiba,
\ . 1761, 24 ". In addition to this
below the heart is added: "Oa O{stumusB go471so\ VogUeeo 515sa]a1 Hopu]ego
! ŕl /4[". Translated into Russian, both of these inscriptions mean
next: "Image of Yakub (Jacob), tortured by the Jews in 1761, April 24
Old Style. Son of noble parents, Basil Sikal and his wife Pelagia,
landowners of the village of Zdolbitsy." My first thing was (the correspondent says. - I. L)
ask the local priest if he or anyone in Zdolbitsa knows a more suitable
detailed information on this subject? It turned out that the Sikals were indeed in
17th century owners of the village of Zdolbitsy, and the people remember that their son was tortured by Jews with
known purpose, to extract Christian blood. But was this matter betrayed?
nobody remembers the trial and its consequences. The priest only reported
at the same time, the original feature is that with his arrival at the parish in Zdolbitsa, “he was depicted-
The "Life of Jacob" was in the church along with other icons, and they placed them in front of them.
candles, and the venerable father had to fight with the people for a long time to wean them off
not only from lighting candles, but also from serving prayers "to St. Jacob." So
popular feeling itself canonized the one who was considered the victim of the unfortunate
fanaticism of the Jews. And the man killed was undoubtedly a Uniate, as is evident from the fact that
His image directly mentions the old calendar, which the Latins would not have done.
Father Dean N. Metelsky, rector of the Zdolbinsk church, was so
He was kind enough to hand me the "Image of Jacob" upon my first request.
to deliver it to the church-archaeological museum at the Kyiv Theological
academy, where it is now located. For my part, I considered it my duty to remove it from it
photograph, a snapshot of which I am forwarding for reproduction in "Ancient and
"New Russia". A. F. Khoynatsky."

BOOK FOUR

DEPARTMENT 1. HISTORICAL

TREATISE 1

DARK MEMORIES OF
JERUSALEM TEMPLE

Chapter 1

History of the construction of Jerusalem

the temple and its wealth (according to Flavius)

Hiram, the king of Tyre, having learned that his father's throne had passed to Solomon, was very
he was delighted (because Hiram was friends with David) and sent an embassy to him with congratulations and wishes for all his well-being. On this occasion, Solomon sent Hiram a reply letter with the following content:

"King Solomon to King Hiram. You know that my father had the intention to build a temple to the Lord God, but he was prevented from putting this intention into practice
execution of warfare and constant campaigns. Meanwhile, he calmed down no sooner, than he defeated all his enemies and did not make all of them his tributaries. As for me, then I give thanks to the Eternal for the peace that has now come to me, thanks to the availability of which gives me the opportunity to fulfill my dream and to build a temple to the Lord God in accordance with how it was with regard to me It was already predicted before by the Eternal to my father. In view of all this, I ask you send some of your masters to help my masters on Mount Lebanon, so that there, together with them, to cut down trees, because the Sidonians are involved in cutting down trees
turn out to be much more capable than our people, as far as the reward for this "If you give me to the woodcutters, then I will give them whatever you please to appoint."

Having received and read this letter, Hiram, flattered by the king’s commission, replied To Solomon as follows:

"King Hiram to King Solomon. A prayer of thanksgiving should be offered to To the Most High, that He has given you, a man wise in all respects worthy, the parental throne. Rejoicing in this, I will readily fulfill all your orders. Namely, I will order the felling of many large cedars and cypresses, I will order my people to deliver them to the sea and I will order them to immediately then made rafts out of them and drove them to any point in your country where you you wish. Then your people will be able to deliver this building material to Jerusalem. At the same time, I suggest that in exchange for this, you take care of delivering it to us bread, which we need because we live on an island."

And to this day copies of these letters have been preserved not only in (sacred) books, but and in the annals of the inhabitants of Tyre, so that if anyone wants to see this with their own eyes,
then he only needs to enter into an agreement with the state custodians on this matter archives in Tire, and he will find that their data is quite consistent with ours. All this we we only serve to convince our readers that we are not saying anything in the story we add to reality, and that we do not try to do so by any flattering or deceptive or amusing episodes to evade the present.

When King Solomon received the reply letter from the Tyrian king, he could not help but to treat cordially the devotion and goodwill shown by the latter, and in The answer to this was to fulfill Hiram's request, namely, to send him twenty annually thousand measures of wheat and the same number of baht of olive oil. A baht contains seventy-two measures. Solomon sent him the same amount of wine. All this led to further strengthening the friendship between Hiram and Solomon, who, moreover, swore eternal fidelity to each other.

Then King Solomon recruited thirty thousand workers from all the people, who he greatly facilitated the work ahead of them by skillfully distributing the latter between them. The fact is that he appointed a party of ten thousand people for one month woodcutters on Mount Lebanon, and then sent this group home for a two-day rest months, during which the remaining twenty thousand workers did their job. When and when the time of their work expired, then the first ones who were like that took their place

Thus, during the fourth month, I had to work off my share. In general, Abraham was appointed as the leader of this entire number of workers. From the pre- the tax-paying class representatives whom David left behind were seventy thousand were appointed as carriers of stones and other building materials, and Eighty thousand were employed in the quarries. Above all of them was three thousand three hundred overseers were appointed. Then Solomon assigned these workers
break off huge stones for the foundation of the temple and, after having first hewn and having roughly adjusted them to each other on the spot in the mountains, then deliver them in this way
in a finished form to the city. However, this work was not carried out only by native workers, but also some of the craftsmen sent by Hiram.

Solomon began the construction of the temple already in the fourth year of his reign. reign, namely in the second month, which the Macedonians call Artemisia, and Jews of Iara, five hundred and ninety-two years after the exodus of the Israelites from Egypt, one thousand twenty years after the arrival of Abraham from Mesopotamia to Canaan, and a thousand four hundred and forty years after the flood. From the birth of the first man, Adam, until The construction of the temple by Solomon took three thousand one hundred and two years, according to the general falsity. That the year when the construction of this temple began was already the eleventh year Hiram's reign in Tire, and from the founding of Tire to the construction of the temple a period of two hundred and forty years.

So the king began by ordering that a fort be laid at a very considerable depth in the ground for the temple a foundation of very hard stones that could withstand continuation of a long time and, completely merging with the soil, could serve a solid and stable foundation for the construction of the proposed buildings and, thanks to their strength, would be able to withstand without difficulty not only the entire grandiose structure of the temple, but also the weight of all its decorations. The weight the latter should, according to calculations, be no less significant than the main one itself a building in which the king intended to combine beauty with space and height grandeur. The building was made of white stone right up to the roof. The height of this the building reached 60 cubits, as did its length, while its width was only twenty cubits. On this (main) building there rose another floor of the same size, so that the total height of the entire structure reached one hundred and twenty cubits. The building's façade faced east. The temple's entrance was twenty cubits in length, according to the width of the main building, ten cubits in height. In addition, the king ordered the construction of thirty small buildings around the temple, which, by the strength of their construction and their overall mass, were supposed to unite and contain the entire main building. All these buildings were connected to each other. (inside) doors. Each of these separate buildings was five cubits in length, the same in width and twenty in height. Likewise, on top of them were two more floors of the same volume and the same number were built on top, so that the whole the construction reached half of the main building of the entire temple, the upper half which was not surrounded by such outbuildings. On all of this rested a roof made of cedar wood. Each of the mentioned outbuildings had its own, not the roof touched the neighboring ones, yet the building was covered by one common roof, resting on huge beams fitted together, running throughout the entire building beams, with the middle parts of these beams, held in place by wooden rafters, firmly rested against each other and formed a solid foundation. The ceiling under the roof was made of the same material, but completely smooth scraped to accept the proper polishing and gilding. The walls of the temple received a covering of cedar boards and were gilded, so that the whole temple sparkled and dazzled the visitors with the abundance of gold spilled everywhere. The entire exterior decoration

the temple was made of amazingly skillfully and precisely cut stones, which were fitted tightly and easily to each other, so that no one could notice a trace hammer or any other tool. Despite all this, the building was distinguished with extreme lightness and proportionality, and the whole harmony seemed rather natural rather than the result of the demands of art. In the inner part of the wall the king ordered to arrange an entrance to the top floor of the building, because this floor did not have an entrance on the east on its side, like the lower floor, the entrance, but it could be entered from sides through tiny doors. At the same time, the entire building, both outside and from the inside, it was lined with cedar planks, held together with strong chains, which served as a strong fence for him and gave him more stability.

Having divided the temple into two parts, the king determined that the rear part would be twenty meters long. cubits, for the Holy of Holies, and the front part, forty cubits long, for Sanctuaries. In the wall that separated the two parts, he ordered an opening to be cut out and place doors made of cedar wood, which were richly painted with gold and covered with carvings. The king ordered colorful curtains to be hung in front of these doors. azure, purple and violet from the most transparent and thin fine linen. In the Holy of Holies, which was twenty cubits wide and the same in length, two figures of cherubim made of chased gold were erected, each five meters high cubits. Each figure had two outstretched wings, each five cubits long. That is why the king placed the aforementioned cherubim almost next to each other, so that they could touch the southern side with their wings on one side and the the northern wall of the Holy of Holies and so that the two other wings of them overshadow the placed between these figures is the Ark of the Covenant. How wonderfully beautiful were these images cherubim, no one can tell or imagine. Also, the floor of the temple was lined with gilded slabs; the king ordered doors to be built at the entrance to the sanctuary in accordance with the height of the wall, and the width of twenty cubits, and also cover them gilded carvings. In general, there was not a single thing either inside or outside the structure, which would not be gilded. In these doors, just as it was done with the inner entrance to the Holy of Holies, curtains were also hung, while the entrance to The vestibule of the temple was not decorated with anything similar.

Chapter 2

Civil strife among the Jews from three parties - and about

removal of the unclean from the city of Jerusalem

In Jerusalem, three parties formed among the Jews, who turned their weapons against each other. Their actions marked the beginning of the decline of Jerusalem's independence. Not without justice one can call this state a rebellion within a rebellion, which like a maddened beast, due to hunger, it begins to tear itself apart own body.

The partisans chose the temple as their place of battle, one party occupied the top of the temple, and the other defended itself below. Although in their madness they allowed themselves all sorts of outrages, However, they allowed those who wanted to sacrifice into the temple, limiting themselves to a search only the latter; and the native inhabitants were searched more strictly than the foreigners Jews. Often all the worshipers fell victim to civil strife, for the arrows by the force of machines reached the altar and hit the priests and sacrificers. Many fell before their victims and with their blood moistened the altar, which was highly revered by all the Greeks and barbarians. The bodies of natives and strangers, priests and Levites, lay, mixed with each other, and the blood from these various corpses formed within the sanctuary is a real lake. Have you, most unfortunate of cities, experienced something similar to the Romans, who entered you in order to cleanse you from

the vile deeds of your own children? For you have already ceased to be the city of God. to be and could not be more after you became the grave of your own citizens and when you turned the temple into a cemetery for the victims who fell in the civil war war.

On the removal of unclean people from the city of Jerusalem: “And the Lord spoke to Moses, saying:
"Command the children of Israel that they put out of the camp every leper and any purulent and any unclean (from touching) a human corpse.
Whether man or woman, send them out; send them out of the camp, so that they do not defile

their camps, in the midst of which I dwell. And the children of Israel did so, and
“They sent them out of their camp” (Num. 1:1-4).

The word "stan" is quite consistent with the nomadic environment in which they found themselves.
Jews during their wanderings in the desert. The entire nation was divided into four "camps," arranged in the form of a camp: 3 tribes in the vanguard, 3 in the rearguard and 3 tribes on on each flank. Inside this large camp there was another, smaller one,
Levites and priests, and in the center of the latter was located the “abode of the covenant,” i.e.
portable collapsible temple.

It is obvious that the purpose of the given command is to protect the people from the possibility
infection through close contact with persons considered by law to be carriers of the infection.
That the law did not have an exclusively sacred lining, i.e. to prevent
unclean persons to have communication with the temple and with sacred utensils - this follows from
that the command was not addressed to the Levites, so that they would not let the unclean pass
persons to the "abode of the covenant," and to the Israelites, so that they would send them out from among themselves. And
The commandment was fulfilled again not by the Levites, but by the Israelites.

All this applies to the environment of nomadic life. How can this very thing be applied?
law to the environment of a settled life? The Tosefta gives the following parallel:
“Just as there were three ‘camps’ in the desert: the divine camp, the Levitical camp and the camp of Israel, and so it was in Jerusalem: from the gates of the city to the entrance to the Temple
The mountain is the Israeli camp, from the entrance to the Temple Mount to the gate of Nikanor - the camp
Levitical, but everything that is within the gate of Nicanor is the divine camp, and corresponds to the space that was surrounded in the mobile temple
curtains” (1 Tosefta Kelim 1, 12.).

Jews have lived in Arabia since ancient times, and around the 5th century AD the Jewish faith came to the throne in Yemen. In 522, King Dhu-Nawas, a Jew from ancient
of the royal family, spoke out against the Christians and took revenge on them for the persecution of the Jews in
Byzantium, but was defeated and killed in the war with the Ethiopian king Ellabaga in 525.
In 622, Judaism had a strong influence on Muhammad and the religion he created,
called Islam. The Jews Abdullah ibn Salam, Finhas and others introduced

Muhammad with the Holy Scriptures and the Talmudic Haggadah, and he Arabized Judaism.
Mohammed tried to attract the Jews to his teachings, but the latter did not agreed to recognize him as their prophet. After the death of Muhammad, the most gracious the territories of northern Arabia, Palestine, Syria, Persia and Egypt were conquered Islam. Caliph Omar (638) introduced some restrictions for Jews and excluded them from government positions of Jews who did not want to convert to Islam.

With the spread of Mohammedan rule, mental the activities of the Jews in the Sura and Pumbedita academies, the heads of which were the title of gaon (great). People from all over the world flocked to the gaon, the gaon decided religious questions and sent ambassadors to all countries with orders and notifications, for which received rich gifts. The most remarkable of the Geonim were: Mar-Amram-ben-Sheshna, founder of the liturgical order of prayers (Siddur); Rabbi Saadia ben Joseph from Fiume, author of the philosophical work "Emunot Vedeat" (Religion and Religious

views); Rabbi Sherira”, son of the Gaon Hanina (born 897, died 997 in Pumbedita), the author of the book "Megillat Setarim" (the secret scroll); commentator Rabbi Samuel-ben-Hofni HaKogen (960-1034); Rabbi Guy son of Gaon Sherira, author of a dictionary "Sefer Hameasef", and Rabbi Hisdai, executed after two years of activity (1040) in reign of Caliph Al-Mansur. With the death of the gaon Rabbi Guy (1038), the academy in Pumbedita, and two years later in Sura with the death of Hisdai.

1 Recently discovered was the Siddur, an Arabic prayer book by Rabbi Saadia.

2 He was executed in the hundredth year of his life by the Caliph Kedar.

As early as 750, the Geonim chose Hanan ben David in Resh Gelutah, and the elder brother him, the learned Anan-ben-David, passed over in the selection, moved out with his followers to Jerusalem, where he built a synagogue and founded a Karaite community. Anan rejected the oral law and adhered to the letter of the Holy Scripture (hence the name: "Sons of the Scripture" - "Ben Mikra-Karaim"), did not recognize the calendar introduced in the GU century. He determined the beginning of the month by the first appearance of the new moon (moled) and abolished the second days of the holidays. Karaites celebrate Saturday with all strictness, not lighting a fire even on Friday evening, not giving medicine even to the sick on Saturday and not cutting food. They differ significantly from the Rabbanites in their celebration solemn days and in worship; they observe the law of the threads of vision (tscis), but do not recognize phylacteries (tefillin) and Mezuzah. Currently, there are there are also Karaite communities in Crimea, Kherson, Nikolaev, Odessa and Troki (Vilnius provinces). The Karaites created a rich literature in the Hebrew language, which, However, even now it is little known, because some of it has not yet been published. The late Tsar Nicholas Pavlovich granted the Karaites equal rights because they were distinguished by diligence, honesty and strict morality, not like the Jews-Talmudists who go and live contrary to the Holy Scriptures.

Chapter 3

A story in the book "Etz Hachaim"

The book "Etz Hachaim" tells the following story: After the destruction of the first There are still many Jews left in Jerusalem who, although they were eyewitnesses siege of the city, but lived without mourning this unfortunate event. For this, the Lord did that a king (it is unknown which one) appeared and killed many of them. But since they led a life righteous and their only fault was that they did not mourn Jerusalem, then with them the following miracle happened: when they were killed, their bodies did not decay, despite the fact that they had not been buried for more than 20 years. “From this it is evident,” concludes the book "Etz Hachaim" - how it is necessary to mourn the destruction of Jerusalem." And the Jews, following the rabbis' advice, on the day when the destruction of Jerusalem is commemorated (it was July 9), they pray, cry, fast and even instill in children that it is necessary fast. The Talmud forbids smoking tobacco, playing cards, and everything else on that day. pleasure. On this day, Jews tear their clothes, sit on the floor without shoes and They read the book of Lamentations of Jeremiah in a sobbing voice, after which they go to the graves relatives and there they shed many tears. The story in the book "Midrash" about the devastation Jerusalem begins thus: “What does Holy Scripture mean when it inspires us with the following: Blessed is the man who is always careful, but the hard-hearted falls into misfortune? And then continues: “A person who intends to do something, especially bad, must think about the consequences of his actions. Is it easy to say that The destruction of Jerusalem was caused by two people: Kamtso and Barkamtso? In Jerusalem there lived a rich Israelite. He arranged a feast at his place, to which he invited many of his friends, but among his acquaintances there was one missing, named Kamtso. The host of the feast

sent for him; but the servant, by mistake, called another person, Barkamtso, instead of Kamtso.
The host of the feast, seeing his enemy Barkamtso, asked him to leave his house.
The uninvited guest begged the host of the feast not to do him such a disgrace: “I, —
he said, “I’ll pay you the agreed-upon money for the whole feast, just don’t humiliate me.”
before the honored guests." (There were many members of the Sanhedrin at the feast.) The inexorable
The owner insisted on his own: he kicked Barkamtso out. The offended Barkamtso, wanting to take revenge on the host of the feast and others, he went to the king (Roman) and told him:
"Sire! Let it be known to you that the Jewish people do not respect you and always
ready to insult your name." "Could this be?" asked the Emperor. "Believe me, this is
so, - answered Barkamtso. - To make sure that my words are true, send some
of the animals to Jerusalem and command the Jews to bring it to your glory, as a sacrifice to God, and
you will see that they will reject your gift." The king, wanting to be convinced of the informer's words,
immediately sends with him to Jerusalem one calf with the command to the Jews to bring him as a sacrifice. The Jews wanted to fulfill the king’s command, but the high priests, and especially
especially Rabbi Zechariah, refused this, since the animal had a defect,
which Barkamtso did with intent, knowing that vicious (with damaged limbs) animals
The law forbade sacrifice. The informer returned to the king with the animal,
which convinced him of Israel's disobedience. The angry sovereign sends the first
a nobleman with an army to punish the disobedient. On approaching Jerusalem
the royal dignitary, wishing to be assured of victory over Jerusalem in advance,
decided to try his luck in the following way. He starts shooting at the eastern
towards Jerusalem, having planned in advance that if the arrows fall inside Jerusalem, then
This will mean that the city will be defeated. At this thought, he takes a shot at
east, and the arrows fall inside Jerusalem; then he shoots to the south, to the west, and
Every shot also falls in the very center of the city. Although this alone could convince
commander in victory, but he still doubted. “I’ll try,” he thinks, “to ask
the first person he meets to say something." He comes across a boy who
he asks, "Tell me something." The boy replies, "The prophet Jeremiah
It is said: “I will take vengeance on the Edomites” (1 Ezekiel 25:13, from the Hebrew text). This means,
that the Lord Himself will one day intercede for Israel and severely punish the Edomites for the destruction of Jerusalem." "If so," thought the commander, "then why should I go to Jerusalem? Why should I take it and then be punished? "With this thought, he
lays down his arms and accepts Jewish law. From him, the book says, descended
"Midrash", the famous Rabbi Meyer. The king, having learned of this and not wanting to leave
Israel, without punishment, sends another commander, Vespasian. He, approaching

Jerusalem, imposes an army on it and causes much harm to Israel.

Chapter 4

The Siege of Jerusalem by Vespasian

Once upon a time, several hundred thousand people gathered in Jerusalem on the occasion of a holiday.
Jews. Vespasian, upon learning of this, cuts off all communication with the city's inhabitants,
hinders the delivery of bread, closes all water sources. The Jewish people owe
The women were, of course, going to die, but the Lord, as it says in the book "Midrash", did not suddenly
leaves him and sends him patrons. At that time there lived three very honorable and
rich Jews. They inspired the people and took on the maintenance of the entire army at their own expense.
the continuation of several years. One took on the task of feeding the people, the other heated all the houses in
city, and the third delivered water. The position of the last one, named Nikdemi-Benigerie,
Apparently, it was the worst of all, but he takes on this with complete trust in God
a difficult matter. Knowing that one non-believing Jerusalem resident had several
wells, which were mostly filled with rainwater, he goes to him with

with a request to allow the use of water. The owner of the wells decided to provide water.
only on the condition that the applicant undertakes to provide the necessary water in the event of a decrease
for a large number of people, to pay him a certain amount of gold. The petitioner
agrees, being confident that there will be rain and wells within a few months
will fill with water. Unfortunately, there has been no rain during all this time; the last
day. The owner of the wells sends his servant to the Jew Nikdemi-Benigerie, demanding from
of the established money. Nikdemi-Benigerie says that the time has not come, and that
He does not lose hope that God will send rain by the evening. The owner of the wells, having received
such an answer, he grinned and said: “There was no rain for several months, and now it’s suddenly it will pour out! Besides, it’s a clear day.” Meanwhile, the pious Nikdemi-Benigerie goes to the temple, falls to the ground and says the following words:
“Lord, our God! You, the Knower of hearts, know that I did not try to accept it for the sake of my glory.
to find water, but for the glory of Your Holy Name, so that the people gathered do not
were tormented by thirst, and in order not to deprive the people of the opportunity to preserve the holy

the covenant of our fathers is to be in Jerusalem during the feast days. But now there is no water, and Your family must suffer, and my creditor approaches me. Show mercy to the servant. to your own, as you once showed to our fathers; do not put me to shame, Lord, that they may know you "All." As soon as he finished his prayer, suddenly, as it is said in the book "Midrash", a dark cloud appeared in the sky, and behind it such a heavy rain poured down that all the wells were suddenly filled with water.

To the above story in the book "Midrash" is added another the story of the following miracle. “After that,” it is said, “the rain overflowed wells, the pious Nikdemi-Benigerie, of course, completely calmed down regarding the payment to his creditor; but what was his surprise when The owner of the wells still began to demand payment! “You promised me,” he said, pay on such and such a date before sunset, and now the sun has set; therefore you obliged to pay." Then the pious Nikdemi-Benigerie goes back to the temple and prays to God that He, for the sake of His glory, would show a new miracle and command the sun to shine. The Lord did not abandon this request: suddenly the wind blew, the darkness dispersed, the sun rose. It shone, standing in one place, and shone as on the best clear summer day. With this, of course, the owner of the wells was satisfied." This is what the Israelites were like in Jerusalem! But at the same time with people so pious, according to the story in the book "Midrash," there were many bad, drunk, depraved people in Jerusalem, especially "Prishim" (one of the Jewish sects). They were always especially thirsty for war. Having learned that Vespasian had surrounded the city, they turned to the elders of Jerusalem and demanded to take up arms against the enemies. But since the elders did not agree, they burned the grain stores, after which famine set in and the war became inevitable.

Chapter 5

Project of the Jew Aba-Sakra

At the same time, in Jerusalem there lived a man who was respected, famous and very intelligent. a Jew named Aba-Sakra, who was related to the great teacher Johanan Ben-Zokai. The latter, seeing the calamity of Israel, sends for his relative Aba-Sacra, upon his arrival at the house, says to him: “How long will we suffer, how long will we

languishing from hunger? You know how one tender daughter of Israel died the other day from
hunger; it is also known that many others are exposed to the same danger, and in the
standing, whether anyone can stop the disasters of hunger and resist those misfortunes that
“What harm do our enemies do to us?” “What should I do,” says Aba-Sakra, “if I
I began to speak to the people, as if in favor of the enemies, in order to submit to them, then I

"to come to grief." Johanan says: "Give me at least some advice: how to get out of
cities; then I would come to the commander myself and ask him to spare Jerusalem.
I am clearly afraid to leave the city: they will take me for a traitor and kill me.”

“Here’s what you should do,” says Aba-Sakra, “pretend to be ill; when you hear about it,
your disciples will know, then let them stand at your bedside, as if at a dying person, and to
in the evening let them carry you out of the city, and let the guards not interfere and let
convince her of the reality of your death, order your piece to be placed in the coffin
stinking meat from some carrion, and thus you will leave the city and
you will achieve your desired goal." Johanan took advantage of Aba-Sakr's advice. Arriving in
enemy camp, he came to Vespasian and exclaimed: “Rejoice, king, rejoice!
Victory awaits you." - "How dare you," cried Vespasian, "call me
king! You must be executed for calling me, a subject, king." "You -
king, - objected Johanan, - for we have in the Scriptures that Jerusalem and the Holy House
God's will be given into the hands of a foreign king, and you have to win over
Jerusalem. Therefore you are the king." "But why didn't you come to
me?" - "Evil people hindered me," answered Yohanan. "But if you
If I saw a barrel of honey and a snake around it, I would probably kill it,
get honey without hindrance? That's what you should have done with evil people,
to be able to come to me." Johanan, no matter how smart he was, did not know that
to answer this, says the book "Mi-drash", and by the will of God he was silent. It came true for him,
What is said in the Holy Scripture: “I will turn the wise back and their counsel to shame.” What
Indeed, God's Providence prevented Yohanan from objecting in this case,
We will see further. When Johanan continued to talk with Vespasian, he came from Rome
the envoy announced that the emperor had died and that the Senate had elected
Vespasian to replace him.
Vespasian, delighted, began to dress, but, to his surprise, he could not put it on.
boots. His legs became fuller, and no matter how hard he tried to find out the reason for this, no one
those who were present could not explain it. Then Johanan said to him: “Above you, king,
What is said in the Holy Scripture is coming true: “Good news makes the bones fat”!

(Prov. 15), and because you received the good news today, your bones have become
“You are obese, and therefore it is not at all surprising that it is difficult for you to put on your boots.”
In general, Vespasian liked the speeches of Johanan very much, and he said to him: “Ask
"Whatever you want from me."

Chapter 6

Yohanan asks for mercy for the city of Yavno

“I ask one thing of you,” said Yohanan, “after we have won the victory over
"Jerusalem, spare the city of Yavno, which lies near Jerusalem." Vespasian willingly promised to fulfill his request and even expressed his consent to give him this city. "Not
Is it clear from this, says the book Midrash, that everything that Yohanan said about
Whatever he asked for, it was all by God's will? After all, he could have asked for mercy.
Jerusalem, but he does not ask, but intercedes for something insignificant in comparison with
Jerusalem city Clearly, and again does this because Jerusalem was
doomed by God to destruction." Rabbi Akiba says that Yohanan is not
interceded for Jerusalem because he knew the rule: if we ask for much,
then they won’t give even a little. “In any case, Yohanan,” it says in the book “Midrash,”
did a lot for the Jews. In the city of Yavno (Yamno) he built many schools and even
academies, which trained tens of thousands of students, and the city of Yavno
later became the new Jerusalem for Israel."

Then the book of Midrash says: “After Vespasian learned that he had been chosen
to the king, he went to Rome, and in his place came Titus, who destroyed

Jerusalem. It should be noted that in the narrative in the book of Midrash, on the one hand,
there is no mention of many of the deeds that Titus actually performed during
sieges of Jerusalem and which are mentioned by historians (Josephus Flavius) - for example, about
that the Roman legions quickly crushed almost
the impregnable walls of Jerusalem, or how a thousand Roman veterans attacked
to the temple and how they were reflected by the people and priests in the very sanctuary of the temple; with
On the other hand, there are stories and interpretations that do not fit in at all with
actual events of the siege of Jerusalem. Here it is described in more detail what
took place during the siege of the first temple. There is also some hint of hostility
the structure that the Roman soldiers felt when looking at the Jews, especially when
their performance of religious rites. Examples of such hostility

In this regard, the book "Midrash" presents the following two facts. The city of Tur-Malka, i.e.
i.e. the city of kings, was devastated by the hated Romans, and for what? - for a rooster and a hen.

Chapter 7

Titus. The Siege and Destruction of Jerusalem

Before the siege of Jerusalem began, Titus set out with a detachment of cavalry to inspecting the location of the city, but was almost taken prisoner by the Jews who jumped out of
northern gate. Titus rode away, leaving behind several killed and wounded. Then a large part of the army approached Jerusalem and settled in the north of the capital. Already at
At the very beginning of the siege, famine broke out in Jerusalem, followed by an epidemic that destroyed up to
500 people a day. Despite these disasters, the Jews decided to win or fall.
together with the temple and the city. For sixty days, the Jews made frequent
attacks on the Roman camp. Historians say that "the Jews, in their attacks, were more
"They look more like enraged tigers than like people." Both the Romans and the Jews alternately
they conquered, they were conquered. Finally, the Romans managed to take the suburb of Bezeta,
from where access to Fort Antonia opened up. But the closer the danger got, the
The besieged rushed forward more furiously. In vain did Josephus Flavius admonish his fellow believers
surrender, promising forgiveness in the name of Titus. But his promises were accepted with mockery, and someone threw a stone at Joseph, so that he fell to the ground.
Then Titus ordered the captives to be crucified, and up to five hundred were crucified before the eyes of the besieged.
Jews per day. Finally, after many futile assaults, on the dark night of 17 Tammuz
The Romans entered Antonia and pushed the Jews back to the temple.

1 In the Bible, the fast of the fourth month.

2 See Jerusalem on the map of Palestine

On this day, sacrifices ceased. Mount Moriah remained with the Jews,
on which stood the temple under the protection of John of Niskala and Mount Zion with its upper part
cities under the protection of Simon ben Giora. Flavius once again called on John to surrender, but
the latter, having cursed him as a traitor, threw a stone at him. Then Titus himself became

to admonish John, threatening to burn the temple, but they did not pay attention to his words.
The Romans attempted to storm the temple several times,

but all their efforts were in vain. Titus finally ordered fire. The fire
quickly destroyed the gallery that connected the Antonia fortress with the temple. Thousands of Jews
fell in defense of their shrine in the outer courtyard. 9 Aba! one Roman soldier threw in
a lit torch appeared in the window of the temple, the fire quickly engulfed the cedar building, and all efforts
Titus's attempts to save the building were in vain. The next day the temple collapsed, and along with it
the independence of the Jewish people was also destroyed." From the burnt sanctuary
Only part of the western wall survived, to which devout Jews still go
pilgrims. Simon and John defended the upper city for about four more weeks,
But he (7 Elul) became a victim of robbery, murder and fire. More than a million

Jews perished in the three-year war from the sword, hunger, pestilence and flame, 900,000 Jews
were taken captive, of whom many were condemned to death, many were sent
to Egypt, Caesarea and Beirut to work and to fight in circuses with gladiators and wild animals
animals, and the most beautiful young men were sent to Rome to decorate
triumphal procession. Among the latter were also Simon and John,
captured.

1 The Bible sings of the fifth month.

2,656 years after the fall of Solomon's Temple.

After the final destruction of Jerusalem, Titus went to Rome. Seven hundred
youths, and at their head Simon and John, served as an adornment to Titus' triumph at
entering the world capital. The most powerful were carried ahead of them as trophies.
precious vessels and utensils of the temple, a seven-branched golden candlestick, a golden table,
scroll of the law, etc., also paintings depicting scenes of war, the siege of Jerusalem,
Io-tapaty, temple, fire in the temple, etc. After the rite of triumph, the lictors
Simon ben Giora was flogged and then killed; and John of Giscala was sentenced to
imprisonment, where he died. On medals minted by the Romans in memory
victories, Judea is represented as a weeping woman leaning against a palm tree, and
next to her is a warrior; on the other side is depicted Vespasian, decorated with laurels, and
around it is the inscription: "Tadea deulsya, Gadea sara" (captive, conquered Judea).

The last fortress of Masada was taken in 72, after the besieged (1000
Sicarii) first killed their wives and children, and then themselves. On the Jews
a head tax called the "Jewish tax" was imposed. In 73 AD
On the orders of Vespasian, the Temple of Onias in Egypt was also destroyed. In Jewish history
a new period begins - the period of diaspora (dispersion) or, as it is usually called
called the period of Roman captivity (Golut Edom).

Agrippa lived in Rome, where his sister Bernice ruled the heart for a long time.
young Emperor Titus. Josephus Flavius, enjoying an annual salary, lived on
25 years in Rome, during which time he wrote his historical works in Greek:
"Jewish Antiquities" (20 books), "The Jewish War" (7 books), his autobiography and
"The Defense of the Jews against their enemy Apion" (2 books) and died, as they say,
violent death by order of Domitian, Titus' brother, around 95.

After the destruction of the temple, the Jews no longer had a homeland, and the scattered little
Little by little the people formed only communities of the same faith. Every Jew begins to consider
the country in which he was born, raised, and lives as his homeland. But the diaspora
(the dispersion) of the Jewish people, in fact, has little in common with the destruction
Jerusalem and the Temple; there have long been Jewish communities in the countries lying on
the banks of the Euphrates, in Asia Minor, in North Africa, in Greece and Italy. For another 100 years
Before Titus, the Jewish community in Rome was already significant, and little by little they began to migrate to Judea.
the weak remnants of the unfortunate people began to gather. In the cities and villages it began again
life began to awaken. Soon, wealthy Jews appeared who had escaped the general
fate, and learned men who tried to save the spiritual heritage of the people. They
consoled the unfortunate, strengthened their spirit and tried to unite all the scattered members
Jews into one religious community. The spiritual Jerusalem for the Jews became
Jamnia (Jabne), where, leaving all political activity, his main
The scientists made the task of studying traditional decrees a task. School in Jamnia
replaced the temple; theologians replaced priests; prayer and repentance gained power
victims; hardships and suffering in the present were rewarded with sweet hope for a time
messianic; civil exploits and heroism in war were replaced by selflessness
rabbinical teachers or Talmudic scholars (later) to protect religion. Zealots

These, according to their degree of importance, bear different titles: [. Tanai (second teachers 70-220),
I. Amorai (interpreters 220-400), Sh. Saborai (thinkers 400-640), TU Gaon
(the great 640-1040) and U. Rabbis from 1040 to the present.

The Jews had a custom of carrying a rooster and
chicken. It was important that the young people live as peacefully as these people do.
spouses. Once upon a time, a whole regiment of Roman soldiers passed by a similar procession;
Having seen this ceremony, they took away the rooster and the hen from the Jews. The Jews, considering themselves
offended, they arbitrarily punished the guilty. Because of this, according to the book's story "Midrash," the war broke out. And here's another reason. The Jews had
the next custom: when a child was born, the parents planted a tree that
It was grown before the wedding and then used for the wedding ceremony "chuppah"
(a canopy under which Jewish weddings are performed). Once, while driving
The Tsar's daughter's axle broke; the servant used one of these to fix the axle.
trees, and this also served as a pretext for the war. But the main reason for the destruction
Jerusalem was, says the book "Midrash", the lawlessness of Israel. It was this that led to
that the Lord, with all his love for Israel, decided to hand Jerusalem over to the hands of
foreigners. The impious Titus is chosen as the instrument for this. He appears in
Jerusalem and first of all enters the holy temple and says: “Behold, I stand now in
inaccessible to all Jews, which is the "holy of holies." Having said this, Titus takes out
from the Torah (Pentateuch) shrine, throws it on the ground and tramples it underfoot, saying:
"Let the Jewish God do something for me." Then he plunges the sword into the church curtain,
from which blood immediately flowed. The wicked Titus was not horrified by this, and even
laughed and said: “Now I have stabbed the Jewish God.” After that, he takes from
temple all the sacred vessels and other riches and with them solemnly returns
home. During his journey, such a strong wind blew at sea that the ship became
to plunge into the waves. Titus, noticing this, said to his followers: “The God of the Jews and
He is strong only on water, he drowned the Egyptians in the sea and he wants to do the same with me; but
Let him try to compete with me on dry land! ”At these blasphemous words a chorus was heard
a voice from heaven: “Do you, wicked man, the son of a wicked man, want to contend with Me?
“The slightest insect of mine will greatly destroy you.” Titus did not pay attention to this either;
His heart was not capable of recognizing the greatness of God: he considered himself above everyone.
The wind immediately calmed down, and Titus reached the shore safely. Having reached the shore, he

was already completely cheerful and calm, not fearing God’s punishment at all.

Chapter 8

A midge gnaws at Titus's brain as punishment

God, wanting to humble his pride, sends against him not a strong insect, but a small midge that flies into his nostrils, begins to gnaw at his brain and thus tormented him for seven years in a row. Titus's suffering was unbearable, and only occasionally he received some relief, namely: when he managed to pass by forge, then the sound of the hammer would deafen the midge and stop its activity. This forced Titus to hire people who would constantly knock around him. And the Jews They knocked for him for free. But when the midge got used to the knocking, this measure also ceased to ease his suffering. Then the wicked Titus realized how difficult it is to go against God, and knowing how much he had sinned in his life, and fearing future punishment, after his death he ordered that his body be burned and turned into ashes, and that the ashes be scattered throughout to the whole face of the earth, so that the Jewish God could not find him on the day of judgment. Titus' desire was fulfilled."

1 The book "Midrash" says that upon opening Titus' body it was found that The midge was the size of a pigeon, weighing 2 pounds. The midge's mouth was copper, its legs iron.

But it did not save him from eternal torment, but on the contrary, it intensified it, as can be seen from the following. Titus, it is said in the book "Midrash", had a nephew, who really wanted to know how they were treating his uncle in the next world. And since the nephew was a great sorcerer (spiritualist), so he summoned the shadow of Titus and asked him how he lives in the next world. Titus replied that it was very bad, because it was very cruel punish for sins.

“Every day,” he said, “my body, after being burned, turns into dust, which scattered throughout the seven parts of the universe. In the morning, the next day, I am revived again and They burn in the same order. The nephew asked: “Tell me, uncle, who is on that account? "What faith is most honored by God, and which is most pleasing to Him?" Titus answered: "The people

The Jewish faith is held in higher esteem than all others, and the Jewish faith alone is pleasing to God. It alone can
“to bring salvation to man.” “Therefore,” said the nephew, “I must accept
the Jewish faith?" - "No," Titus objected, "don't do that, my dear. You are not
you will be able to fulfill numerous prescriptions of Jewish law and,
therefore, you will not escape punishment anyway. You better torment Israel more,
for it is said: the enemy of Israel will become great in the land; and yet it is good if, according to
at least you will take revenge on the Jews for me, and most importantly, you will annoy God greatly, for who is the enemy
"The enemy of the Jews is God's enemy." This is how Titus' conversation with his nephew ended.

Then the story in the book "Midrash" turns again to the temple and, as if wishing
to move the hearts of the Jews more powerfully and touchingly and to show that the reason for the destruction
temple - the actual sins of Israel, begins to talk about the murder of the prophet Zechariah.

Chapter 9

On the murder of the prophet Zechariah

Although this event has nothing to do with the actions of Titus and did not happen
under him, as is evident from the subsequent story, it is enough that Zechariah was killed in temple.

This is how it happened: Nebuzarodin, during the conquest of Jerusalem, entered
temple and, seeing boiling blood here, asked the Jews: “What kind of blood is this?” The Jews
They answered: “This is the blood from the sacrifices.” But Nevuzarodin noticed that this blood
not animals, but human. To further expose the Jews, he orders the killing
animal to compare its blood with boiling resin; and it turns out that the latter
It doesn't look like animal blood at all. Then the irritated Nevuzarodin said
Jews: “If you don’t explain to me whose blood this is, then I’ll be a curry comb
"to flay the skin from your body." The Jews confessed that it was the blood of the prophet Zechariah,
whom they killed between the temple and the altar. But since the blood was boiling, as if
demanding righteous vengeance, then Nevuzarodin said: “I will make it so that the blood
"He will calm down." Having said these words, he immediately killed several famous members
the highest and lowest Sanhedrin and began to water the blood of the prophet Zechariah with their blood. But

The righteous man's blood never ceased to boil. Because of this, Nebuzarodin kills many more
young men, maidens and children, repeating this bloody libation; but the blood now, as well as
before, does not calm down. Then Nevuzarodin, touched by the sight of so many victims,
He cried out, “Zechariah! Because of you, I have destroyed so many sons of Israel, and you still do not
calm down; if you are not satisfied with these unfortunate victims, then I
I will destroy all Israel." The blood of the righteous man immediately calmed down. Nebuzarodin thought:
“If because of one Israelite God punished only the Jews with death, then why
"What should I expect, having killed so many of them?"

Having said this, he left Jerusalem and became a pious Jew. From him
Ger-zedek occurred. But the temple, condemned by God for the lawlessness committed in
him, of course, could not escape punishment; especially since after the murder of Zechariah after
all the punishments suffered by Israel for shedding the blood of the righteous, the Jews not only
did not correct themselves, but continued to sin even more. To show with their own eyes how far
the Jews of that era had a lower level of morality, according to the book "Mi-drash"
The following example of their behavior is presented. The Lord, seeing that Abraham had become like
would be right, he said: “Let the letters of the law appear here and testify about
affairs of Israel!” Immediately all 22 letters of the Hebrew alphabet appeared to
testify against Israel.

Chapter 10

22 letters of the law accuse Israel

The first letter to appear was the aleph (a). Abraham addressed it with the following
with the words: “You are the first letter of all, and you want to testify against my children,
that they have transgressed the law. Remember the day on which God gave the law on Sinai and
which he began with you: "Adonai-Anoikhi", that is, "I am the Lord your God," and
Israel to this day knows one God and honors this commandment of His sacredly." Then the letter aleph
She felt ashamed, stepped aside, and did not testify against Israel. After her
the second letter beth (6) came forward, with the same purpose. Abraham says to her:
“You, beth, want

testify against Israel? Remember that the first chapter of the book begins with you
Genesis: "Bereshit bara elohim", i.e. in the beginning God created heaven and earth, and Israel
considers it a sacred duty to read the whole law daily; how can you
"Will you dare to accuse him?" This letter is also deleted. A third letter comes after it.
"Gimel" (g) and also wants to testify against Israel. Abraham says to her: "And
Do you still want to testify against my children? What nation is like Israel in this matter?
keeping the law given at Sinai? For example, it commands wearing tzitzis
(wool threads that Jews wear on the edges of their clothing as a sacred sign, and
kiss during worship), and Israel strictly observes this, and the commandment about this
it begins with you: "Gedilim-taselokh", i.e. "make tzitzis for yourself." And the letter
Gimel was ashamed and went away. Then all the other letters, seeing how the first three
were ashamed and convicted of perjury, and did not dare to testify any more
on Israel. Having proven that Israel is not as guilty as it is accused,
Abraham began to remind God of all that he had done for His sake and for the sake of the future.
his offspring. “Lord, my God, I was a hundred years old when I prayed to You for a son;
I raised him until he was 13 years old and received a command from You to sacrifice him to You:
“Could you not have mercy on my children for this reason?”

Chapter 11

The Intercession of the Patriarchs for Israel

After Abraham, Isaac spoke with the following speech: “The head of all
universe! When my father wanted to sacrifice me to You, I unconditionally
I obeyed him; I allowed myself to be tied up and carried the wood on my shoulders to the sacrificial site.
Nika. And couldn't you remember this, consider it a merit, and pardon the children?
yours?

Having said this, he left. Jacob came after him and said: “Lord, my God!
It is known that I served Laban for exactly 20 years for the sake of my children of Israel. When I left
from him, then my brother, the wicked Esau, met me and wanted to kill me and my children,
but I did not spare myself for their sake. You then blessed me and made a covenant with me:

have mercy on my descendants. Now Israel is given into the hands of enemies who mock
"They can do whatever they want with him."

After the speech of the forefathers ended, Moses came up and said: “Ruler of the universe, Wasn't I the zealous shepherd of Israel? I walked before him forty years in the desert, and when
the time was approaching to bring them into Jerusalem, then You declared to me that I would not be worthy
to enter the holy land, for the inheritance of which he had labored so much and suffered so much
from Israel, and indeed I died in the desert. Now that Jerusalem is no more,
You sent a prophet for me and called me not to see the holy city
and all the blessings with which he was filled shortly before; no, You called me for
so that when I see the desolation of Jerusalem, I will weep for it."

Moses was grieved, unable to contemplate the calamities that had befallen
Jerusalem and especially Israel, which he always loved so tenderly, he turned to
Jeremiah and said: “Let’s go, Prophet, to where the Israelites were taken into captivity; I
I'll see which of the enemies dared to touch Israel with even a hand." - "It is impossible
“Go,” answered Jeremiah, “for there are many slain: the whole road is strewn with them.” Moses responded to this
said: “It’s okay, let’s go right now.” And they went to the city of Babylon. The captives
The Israelites, seeing Moses, rejoiced and said to one another, “Moses, our
"The great leader has risen from the grave and has come here to lead us out of captivity." But alas!
At the moment when Moses wanted to accomplish the deliverance of Israel, just as
committed once during the stay of the Jews in Egypt, a “bass-kol” was heard, i.e.
a voice from heaven: “Moses! Moses! Leave your intention: know that by My will Israel
taken captive; can you resist My eternal heavenly
predestination? Moses, hearing a voice from heaven, said to Israel: “My children! I
I can't do anything for you now. I'm not able to get you out of captivity: this is "gzaremin"
hashamain" (i.e. God's purpose). Therefore, pray to God and trust in Him
mercy." After these words of Moses, the Jews began to weep and wail, as it is said in
psalms: “By the rivers of Babylon, there we sat down and wept” (Psalm 136). Then Moses
goes to the forefathers and says to them: “Oh, what have the enemies done to our children! They alone
beaten, tortured others, tied the hands of others and put heavy shackles on their bodies, others
lying naked and barefoot in the street, breathing their last; many have already died,
and their bodies, deprived of burial, are thrown to be eaten by wild beasts, and the birds
peck at them."

Chapter 12

Lamentations of All Saints for the Jews

Then a general lamentation begins among the saints. “Woe to us,” they cry, “that this is so they deal unkindly with our children! O our beloved child, Israel! After of the bliss that we had in Jerusalem, is it easy for us to walk barefoot, naked, "to endure cold, heat and hunger!"

Then Moses, listening to the lamentations of the saints about Israel, turns to the sun and says to him: “Cursed be your light! Why did you not darken on that day and hour when "The enemy has entered the temple of God?"

The sun replies: “Moses, faithful shepherd of God! How could I not to illuminate the day on which the house of God was destroyed, when I was forced to do so 60 blows of fiery rods? I was told: "Go now, shine," - and whether it wanted to or not, it had to shine." Then Moses turns to the temple itself and says: "Alas! Woe to you, house of God! Your fate is most pitiful: your light has faded, You are no longer on earth; your friends will no longer visit you. They are in captivity."

Having said this, he turned to those who had taken them captive and began to intercede for Israel.
“I beg you,” he said to his enemies, “do not kill children in front of their parents, wives in front of
presence of husbands, and vice versa; the law says not to kill a son on the same day

father. Know that there will be a time when our Lord will remember Israel and have mercy him. Then he will demand an account from you of your lawless deeds." The enemies do not listened to Moses. They began to act contrary to his requests: they killed their sons in the eyes of fathers, parents, in the eyes of children. That's not all: they also gave weapons to parents
and forced them to kill children with their own hands. It's worth noting, the book says. "Midrash" on how courageously the Jews endured the tortures to which they were subjected
enemies. When they were unable to bear their insults, they did not spare themselves or their
Their selflessness often terrified their enemies. Once, as the book tells "Midrash" transported many Jewish captives by sea on a ship; there were up to 400 girls, whose beauty captivated many young men. When the latter began to seduce chaste Jewish virgins, then the eldest of them, seeing her hopeless situation, she said to her friends: “Let’s not destroy our souls; it’s better to rush into the depths
the sea, than to sin before God and deprive oneself of the future life. The depths of the sea are not
should frighten us; the Holy Scripture says: "I will bring you back from the depths

"sea" (Psalm 67 from the Hebrew text). Having said this, she was the first to throw herself into the water;
All the others followed her example. They, like all the Jewish martyrs,
what is said in the Holy Scripture has come true: “But for Your sake everyone will kill us day" (Psalm 43:23). And here is another, says the Midrash, valiant example
self-denial of seven Jewish youths.

Chapter 13

Seven youths before the king

During the Jews' captivity, one Jewish captive had 7
sons who, with their devotion to faith, attracted the attention of many, even
the king himself. When the Babylonian king learned of them, he ordered them to be presented to him. And they
were brought in. The king said to the first of them: "Bow down to our god and serve him."
The young man answered: “The Scripture says: ‘I alone,’ says God, ‘they worship Me, but not
others", so I don't want to bow to your god. After these words, he was taken out and executed. They brought in a second one. The king told him the same thing. The young man answered: “The law says:
"You shall have no God but Me," and therefore I will not serve your God and
bow down." They dragged him out and killed him. A third one was brought in. The king said: "Bow down
this image." The young man replied: "The law forbids worshiping a tree,
instead of the true God." And they dragged him out and killed him. They did the same with the fourth,
fifth, sixth. When they brought the seventh, the youngest, the king said to him: “Child mine, bow to our god,” pointing to the image standing there.
sha replied: “The Holy Scripture says that there is one God who is present on
in heaven, there is no other like it. Your image is not the image of the true God, but
that’s why I don’t want to bow to him.” The king said to him: “You see, my child, your brothers
there was no one on earth; they had already lived long enough in this world and enjoyed life, therefore
It's no wonder they persisted and suffered for their persistence. But you
You're just starting to live, you haven't seen anything good, so you shouldn't
neglect life. Don't bring yourself to death; obey me as a king, and I
I will make you happy."

The young man answered: “King! The Holy Scripture says: ‘The Lord is the king.
eternal, and when he reigns, all the kings of the earth will perish." And what is our life,
"To sacrifice eternity for her? Today I am alive, but tomorrow I may die."

The king said, “It is a pity for me to destroy you; this is what I will do: I will drop my ring, and You will lift it up and show that you are bowing to me." The child says to him: "Alas! You want me to bow to you at least for the sake of people, to spare you shame before my subjects. But how can I not fear God, who is the King of Kings and

Creator of all?” Then the king said: “Enough, child, is there still a God in the world?” “You are mad,” the child replies, “if you doubt the existence of God; here is your god, whom you worship is not a god; it is said of him in the Holy Scripture: he has mouth, but cannot speak, has eyes that do not see; but about our God it is impossible “To say this.” “May your God deliver you from my hands,” said the king.

The young man objected to this: “‘Do not test God,’ it says in the Holy Scripture. Neither you, the wicked, nor I, the sinner, are worthy of the sign."

The king ordered him to be killed immediately.

The mother who was standing here approaches her murdered children and says: “My dears Children! Your death is honorable; go to Abraham and tell him that if he brought "If I sacrificed my only son to God, then I sacrificed seven..."

After the story of the torments suffered by the Jews in captivity, the book
The Midrash story says that Rachel wept a lot about the calamity of Israel. She
The last one appeared to God and was consoled by Him more than anyone else. These are the words she said
turned to the Creator: “God Almighty! You know well that Your servant Jacob
he loved me very much and served my father for 7 years; but when the wedding day came, then the father considered it necessary to give him his eldest daughter Leah in marriage. I, having learned of my father's intention, did not
not only did not hinder him, but also conveyed to her sister the words that Jacob informed me on the eve of the wedding regarding our future mutual relationship, and even instead of her sister Leah, she spoke to Jacob on the first night, standing behind screens of their marriage bed. I did all this not because I didn’t love Jacob, but precisely in order not to disgrace my innocent sister and to give her the opportunity her marriage will take place. So, if I, a woman, a weak creature, did not envy my sister, -
How could You, O Almighty God, envy Idumea and prefer those who serve not you, but the tree? You allowed these to mock your people. Remember and how You swore by Your holy name to have mercy on Israel, and now You have betrayed him into
"The hands of enemies?" Rachel's words touched God and so appeased Him that He immediately
consoled with the following heavenly voice: “Rachel, my daughter, for your sake I will return again

the Israelites to Jerusalem, their holy city."

Chapter 14

The Prophecy of Jesus Christ about the Destruction

Jerusalem Temple

Jesus Christ predicted the eternal desolation of the Temple of Jerusalem and
the subjugation of Jerusalem to the pagans (Extracted from the magazine "Wanderer" of May 1894.

"From what you see here, not a stone will be left unturned. Everything will be
destroyed... And Jerusalem will be trodden down by the Gentiles until the times are fulfilled "Gentiles" (Luke 21:6, 24).

The first of these prophecies is of special interest in one respect.
When investigating other prophecies, it is possible to use only observation, and
This is how experience has been applied over the centuries.

The audacity of Julian the persecutor was not limited to mockery
followers of Christ: he decided to laugh at the founder of the religion himself.
The Old Testament Temple of Jerusalem, destroyed, presented a convenient pretext
by the soldiers of Titus (70 AD) and razed to the ground by Hadrian (136 AD) in fulfillment of the words
Jesus Christ, the above mentioned. Julian decided to resurrect the sanctuary of Zion in former splendor, but only forgot that “God is not mocked.”

In 363, Julian wanted to refute the truth of this prophecy and decided
to restore Solomon's Temple to its original beauty. Let's describe this event in
Gibbon.

Since all Christians were firmly convinced that the sentence of eternal destruction
pronounced over the entire system of Mosaic legislation, then the royal sophist could
to turn the success of his enterprise into a plausible argument against faith in
prophets and the truth of revelation. The closest friend and
Julian's minister, the "virtuous and learned" Alypius. Alypius' zeal found
active support in the Palestinian governor. At Julian's call, the Jews began
flock to the sacred mountain of their ancestors from all the provinces of the empire, and their daring
The rejoicing alarmed and irritated the Christians living in Jerusalem. The desire to again
building the temple has always been the dominant passion of the children of Israel. In this

In a happy moment, men put aside their self-interest, and women their delicacy; silver shovels and spades were brought by vanity rich people, and the trash was carried in silk and purple robes. All wallets were open. were eager for generous donations, everyone wanted to participate in this pious work, and the orders of the great monarch were carried out with the enthusiasm of the entire people. However, the combined efforts of power and enthusiasm proved unsuccessful in this case, and the place designated for the Jewish temple, now occupied by the Mohammedan the mosque, still presented an edifying spectacle of ruin and devastation. (Gibbon 11, 557-559).

Goethe (History of the Church. T. Sh, p. 282) describes this event as follows: They began to works, they started with dismantling the foundations and the remaining parts of the walls, when they wanted to start new foundations, the work became difficult; the land was constantly being destroyed and filled in the holes made with great effort, a strong wind swept away prepared materials, at the same time strong vibrations from the earth were felt tremors. However, the Jews did not lose heart, rebuilding what had been destroyed every day. They settled down at the site of the works themselves; all their tents were overturned by the storm and shelters; many of them were crushed or mutilated. When, after digging, they wanted to lay the last stones of the ancient foundation stones new building, the flames rose from the ditch and burned the workers who did not have time to escape. There was no way to continue the work. Mysterious crosses appeared on clothes of Jews.

Contemporary and respected writers tell stories with various variations such as an earthquake, a whirlwind and a sudden fire destroyed and The new foundation of the temple was scattered around. This event was described by the Milanese Bishop Ambrose in a letter to Emperor Theodosius, which was supposed to to arouse the strongest indignation in the Jews; an eloquent golden-tongued man who could refer to the memories of the old-timers of his Antioch diocese, and Gregory Nazianzus, who published his account of the miracle at the end of the year in which it happened. The last of these writers boldly asserted that this The supernatural event was not denied by unbelievers; and his words, no matter how seemingly They were strange, - is confirmed by the irrefutable testimony of Ammianus Marcelina. (Attap , 1. SitNadie geï Yogiḱ 1$ḱ i iųs, ji rgovipsiae gesiog, tŕŕųepa 21061 Pattagit rgore Gopaatepa sgebgis azz from egstrepḱe

Gasege 1osit ekizI$ aPdioNez oregapibis ipassessit, hsssssit, hss to4 @tp desisss gerepḱe, sessagi ipsoerŕit).

Chapter 15

Testimony of Ammoniac Marcellinus

This soldier-philosopher, who appreciated the virtues of his master, but not infected with his prejudices, told in a sensible and written by him conscientious history of its time, what extraordinary obstacles stopped

the construction of the Jerusalem Temple. While Alipius, with the help of the governor the province was actively busy with the construction, terrible fireballs began break out near the foundation, frequent explosions repeatedly scorched to death workers and made the place inaccessible. Since the elements themselves were too persistent resistance, then he left the enterprise. Such authority should have to satisfy those who believe and to astonish those who do not believe (P, 560-562). Gibbon does not want to believe this fact. Having written the above, he adds: “But the philosopher will still require the testimony of impartial and intelligent people eyewitnesses. During this important crisis, any unusual natural phenomenon would have been taken for a real miracle" (562-563). He explains the cessation of work the absence and death of the emperor (559), but Julian learned of the failure of the construction before his departure for the Persian campaign. At the same time, he said: “There is nothing eternal in in this world, even if it is impossible to restore worship to Him Who is in Scripture is called Eternal" (Goethe, III, 283). In favor of the certainty of the miracle This is evidenced by the reliable fact that Christian writers, turning to The Jews, witnesses of this incident, are told about miraculous events.

Emperor Julian was greatly concerned with various accidents the upcoming campaign against the Persians and therefore with fiery zeal accelerated the comprehensive preparations for him. Nevertheless, everywhere extending his plans and striving He intended to spend the greatness of his deeds to continue the memory of his reign huge funds for the restoration of the once magnificent Temple of Jerusalem, which, during the Roman siege, was taken with difficulty. Alypius of Antioch, who had previously governed Britain as its chief, the Emperor instructed him to quickly to do this work. Although therefore Alipiy persistently set to work, with the assistance of the governor of the province and with the assistance of the Jews and their capital, but

menacing tongues of flame, often and rapidly bursting out from under the foundation, repeatedly burned the workers and made the area inaccessible. Thus
The enterprise ceased to exist due to the stubborn resistance of the elements (Amm. Marcelin XXII, 1).

But who doesn't know that there have never been volcanoes in Jerusalem? Moreover, Christian writers narrate that the fire that scorched the workers left on them
clothes with signs of the cross (Rufinus I, 37; Socrates III, 17; Theodoret III, 20; Sozomen V, 21).

So, it was not the “stubborn resistance of the elements” that was an insurmountable obstacle,
but the will of God, Whose power Julian the Apostate soon experienced: on the campaign he was
mortally wounded by an enemy weapon and, falling to the ground in blood, cried out in deathly anguish: “You have won after all, Galilean!”

Michaelis explains naturally the fact stated by Ammianus. But
Why then did the same natural causes not prevent it 300 years later?
construction of a Muslim mosque on the same site?

For our purpose it is almost indifferent whether to recognize or not to recognize a miracle in the event described. The prophecy of Jesus Christ under study was fulfilled and continues to be fulfilled to this day. There is no Jewish temple on the site of Solomon's temple.
exists, and for Christians a mosque is the same abomination of desolation as a desert and ruins.

The second prophecy given continues to be fulfilled to this day. Jerusalem
is trampled upon by the pagans, although each of the Christian great powers individually could take it away from Turkey.

Chapter 16
The State of Palestine in Relation to the Prophecies

The land of Israel, the Ammonites, Moab, Idumea and other neighboring countries
were fruitful and very populous both during the Jewish kingdoms and during
Jesus Christ, and under the rule of Rome and Byzantium. They were the same in the beginning.
Arab domination. These countries have retained their natural
fertility.

Science, for its part, provides precise evidence that the climate of Palestine has not changed since the time of the prophets. An increase in temperature by one degree caused would give up the cultivation of grapes; with a decrease of one degree of palm would cease to produce edible fruit. Grapes were cultivated in Palestine during the Moses and is cultivated now, the fruits of the palm trees were used as food during the time of Moses, are still used today.

All the countries named were predicted to be devastated and desolate, which in accuracy and was fulfilled during many centuries of Muslim rule. Each The country presents exactly the appearance depicted in the prophecies.

The most complete desolation is predicted for Idumea, and it is “such that when one sees it, one cannot help but wonder how such a vast and deserted space could once have existed or be adorned with cities and inhabited for centuries by powerful and "a rich people" (Keith, p. 305). In the time of Hadrian and later until Heraclius, - jsi Ѓi si s[ḱis - was famous for its wealth and fertility. In it there were 16 cities, but now “there are no longer any inhabited urban settlements here; all the cities “lie in ruins” (Reclus. General Geography. Vol. [X, p. 572).

Citing the evidence of various travelers, where possible and Volney, Kate shows how every smallest detail of the prophecies was fulfilled with complete precision.

“The roads are empty, there are no travelers... The earth laments, dries up: Lebanon shamed, withered; Sharon became like a desert, and Bashan and Carmel...” (Is. 33:8, 9), “Open your gates, Lebanon, and let the fire devour your cedars. Howl, O cypress, for the cedar is fallen; for the mighty ones are laid waste; howl, O oaks. “Bashan, for the impenetrable forest has fallen” (Zech. 11:1, 2). (“The Wanderer”, May, 1894).

Where the Lebanese forest once stood, there is now land for many miles around devastated and naked, as if there had never been a single glorious tree here, which ever adorned this desert... Volney says of Lebanon: “Here, in the midst of the cliffs, insignificant remnants of the notorious cedars... Not a single village in Basan has any orchards or fruit trees, no vegetable gardens for growing greens... From of the vineyards for which Bozra was famous, not the slightest trace remained. The summit and the sides of Carmel are covered with bushes and flowers, but are completely bare of trees."
(Kate, 241, 2, 7, 8).

"The sad earth laments. The grape juice cries, the grapevine aches; they sigh all who were merry in heart. The joy with the timbrels ceased; the noise died down merrymakers; the sounds of the gusli have died down. They no longer drink wine with songs; strong drink is bitter for those who drink it. They weep for wine in the streets; all joy is darkened; gladness is driven out. land." (Is. 24:4, 7, 8, 9). ("The Wanderer", May, 1894).

Keith cites Volney's calculations based on the testimony of the ancients writers that Judea in the time of Titus had four million inhabitants, and the same The population was among the Philistines, the Phoenicians, and the kingdoms of Samaria and Damascus. Now in these countries, with the inclusion of the ruined Moab and Ammonia and completely desolate Idumea, about one and a half million. (Advertisement. Vol. XI, p. 641).

Chapter 17
About Babylon

The prophecies about Babylon are especially numerous. “And Babylon, the beauty of kingdoms, the pride of the Chaldeans will be overthrown by God like Sodom and Gomorrah. It will not be inhabited never, and throughout all generations, will there be no inhabitants in it. The Arab will not pitch his tent, and shepherds with their flocks will not rest there. No wild beasts of the desert will dwell there, and houses will be filled with owls; ostriches will settle there, and shaggy ones will jump there. Jackals they will howl in their palaces, and hyenas in the pleasure houses." (Is. 13:19-22). "Fat the walls of Babylon will be razed to the ground.” (Jer. 51:58) (“The Wanderer,” May, 1894).

Babylon was a populous city before the Parthian emperor was appointed to it. governor of Himerus (130 BC). Himerus, surpassing all in cruelty famous tyrants, according to Diodorus, burned and destroyed a significant part of the city, sold many inhabitants into slavery and deported them to Media. In the first century of the Christian era Babylon was an even larger settlement, a small part of it was inhabited, and an incomparably larger area was cultivated. In the 18th century, its walls served as a fence for predatory animals, and it was a hunting ground for the Persian kings. In the 12th century, during

During the travels of Benjamin Tuleda, twenty thousand Jews had permanent residence within the city walls. (Advertisement. Vol. XI, 390). The walls of Babylon are of incredible height and
the thicknesses still existed in the 16th century, but there was no longer a single house within the fence;
Now it is impossible to reliably determine the traces of the walls.

In eastern countries, shepherds usually use broken ones
buildings for corralling their flocks, but Babylon is an exception. The Arabs are afraid
to stay overnight among the ruins of Babylon. The people of this country claim that
It is extremely dangerous to approach these ruins because of the many evil
spirits that often visit them. Reclus cites the opinion of the Assyriologist Oppert,
that the Arab city of Gilla (15,000 inhabitants), located on the right bank of the Euphrates,
lies on the site of the industrial quarter of Babylon. But according to the latest research
According to Rossam and Smith, Babylon was located only on the left bank of the Euphrates.

Perhaps that is why Babylon received from above such a definition as the main
the place and den of the Talmudic sages who compiled the Talmud there, so
disgusting and blasphemous against Christ and Christianity. Based on the teaching
Babylonian Talmud, Jews daily pray fervently: "Let the name disappear
the wicked, and the memory of them will be blotted out," i.e. Christians. According to Jehovah's definition,
Adinai and Shekinah, in this area the name of the Jews disappeared, and their place was erased in
forever and ever.

Chapter 18

Chronological list of the destruction of Jerusalem' (We have given only
a few prophecies and their fulfillments; those who wish to become acquainted with this issue
You should refer to Keith's book in more detail, and for verification you can use
Norov's book "Journey to the Holy Land in 1835"

In the second year of Vespasian's reign, Jerusalem was conquered. Five times he
was previously conquered, and was destroyed once. Once it was taken by the king
By the Egyptian Asocheus, then by Antiochus, after Pompey, and after him by Sosius together with Herod
house. In all these cases the city was spared each time; but even before them it was
conquered by the Babylonian king and destroyed by him 1468 years after its founding.
The first founder of the city was a Canaanite ruler whose name in the native language was
language means "Righteous King", which is what he really was. Therefore, he was

the first priest of God, to whom he founded a sanctuary, and a city called formerly Solim, it was renamed by him into Jerusalem. Later, the Jewish king David expelled the Canaanites from the city and populated it with his fellow tribesmen. 477 years after him

The city was destroyed by the Babylonians. From King David, the first king of Judah in In Jerusalem, 1177 years passed before the destruction caused by Titus, and from from the original foundation to the last conquest - 2177 years. Neither the antiquity of the city, neither its incredible wealth, nor the fame of its people spread throughout the land, neither the great glory of the divine service performed in it could save him from attacks. This was the end of the siege of Jerusalem.

Chapter 19

Political intrigues of the Jews in Ancient Rome

Historian Manfrin argues that Pompey's Palestinian victories and the resettlement from there to Rome the captives cannot be considered the beginning of the Jewish emigration to Italy. This the event only contributed to the formation of new Jewish layers on the previously the laid foundation. The author also claims that the Jews of the Julian period most of them were not natives of Palestine. In Cicero's speeches on the revelation of the conspiracy of Catiline mentions that they lived in the metropolis earlier 691 AD after the foundation of Rome (63 BC).

In any case, the period of time between Pompey's return from Asia and Cicero's speeches pro E1aco was short, a little more than a year, therefore, It is impossible to allow the Jews brought to Rome as captives to have time to settle in with the political mores of Rome and to establish his community so much that it could become dangerous to the Roman tribunals and to such a powerful orator as he was Cicero. Cicero's very speeches prove that the Roman Jews were incomparably earlier Pompey had already grouped himself into a proper community, for Cicero accuses them of deeds dangerous to Rome, committed together much earlier. It is visible at all times from history, where only the Jews were given freedom out of humanity, this freedom is always became a danger to governments, threatening great political disaster, what the humane republican Rome experienced from the Jews. Most the Jewish population in Rome consisted of freedmen or those who had received freedom captives; meanwhile, Augustus allowed them to live completely freely, in accordance with their customs and laws. Augustus knew that the Jews had schools (synagogues), that in these

Public meetings take place in schools on Saturdays. Under Augustus, there were Jews in
There are about 8,000 people in Rome who are willing to support the petition against Archelaus.
(son of Herod). As Dio Cassius testifies, under Claudius the number of Jews was in
Rome so significantly that the decree on their expulsion could cause a dangerous situation for the state.
rebellion against the state authorities. This is what freedom given to Jews leads to, they were advancing everywhere
the same consequences, for example, in Egypt, under the pharaohs, - the freedom given to the Jews to
What did this lead to for the state and the local people? To disasters. That's why hundreds of people are alive
examples show us that all states that have this nation, rejected
By God, we must keep them captive, tightly tied, then they can
cause minimal harm to others.

According to Basnage, the main Jewish quarter occupied the very same part of Rome,
which is now covered by the vast buildings and gardens of the papal Vatican.
Manfrin's research, Jewish synagogues with adjacent cemeteries in
There were seven in ancient Rome. However, there is no definitive proof that all of them
there were earlier destructions of Jerusalem, although there is a lot of archaeological evidence,
leading one to believe that they all existed during the Jewish period
prosperity, - under the emperors of the Julian house. Undoubtedly, however,
the existence of three rich synagogues in Rome during the reign of Herod. In addition,
The Roman Jews had their own synagogue in Jerusalem, founded before the war, which

confirms the opinion about the aspirations of the Roman, as well as the Alexandrian community,
to the famous independence from Jerusalem.

After Judea was converted into a Roman province and ceased to be
to be ruled by their kings, especially under the Emperor Claudius and in the early years
During Nero's reign, two almost
independent governments: 1) military-civil, administrative
city government, headed by a procurator appointed by the Caesars; and 2)
management of the temple, the honorary leadership of which was granted to princes from the clan
Herods.

The organization, rights and responsibilities of both institutions are largely interrelated.
varied. The Temple and its administration enjoyed considerable privileges. The Levites,
priests, etc. were exempted from paying state (Roman) taxes, not

not as clergy, but as members of an independent administrative center,
which performed a significant function of the previous tsarist government.

The Temple itself had the rights of a separate province, subject to Rome, and,
therefore, he was obliged to pay a tax to the latter; this tax was allocated from
sums collected specifically for the temple from the Jewish colonies of the entire empire; than this
The more abundant the collection, the more profitable it was for Rome, and in order for the collection to be more abundant, it was necessary
it was so that the rulers of the province (in the case of the temple) had
hands free. This financial and political consideration was one of the most important
reasons for Rome's granting the temple government very broad autonomy, and
also exemption from state tax for priests, Levites, etc.
However, their real estate located outside the temple boundaries was subjected to
taxed equally with the lands and houses of all other citizens.

The temple government, as is known, had a significant military detachment,
under the command of the strategist. According to Josephus and Acts
The Apostles, the entire guard was commanded by only one strategist; the evangelist Luke
writes (XXII, 51) that there were several of them. The guardians of this temple government
was used not only for the direct protection of the shrine, but also for persecution
prosecution, arrest, etc. outside the temple of persons and sects who preached teachings that were dangerous to
Judaism. The Temple enjoyed this right throughout the entire period of the Julian dynasty.

As is also known, the Romans granted the Jews the rights of Roman citizenship,
and although other vassal peoples also enjoyed this right, but, according to
In Manfrin's opinion, the total amount of rights of the Jews was larger in this respect, because it
enjoyed, in addition to the rights of a Roman citizen, the privileges acquired
them on the basis of religious dogmas, but in essence also civil ones. And this gave
they have the opportunity to evade some of the obligations associated with Roman citizenship
duties from which representatives of other nations could not be exempted.

According to Manfrin, there is reason to believe that the Jerusalem Jews
obtained exemption from paying some state taxes
those of their fellow believers who annually visited the Temple of Jerusalem. At least
To the extent that this rule, established by the Seleucids, was not abolished by Julius Caesar.
Moreover, it is certain that they had the right of amnesty (on Easter day) for one of
criminals sentenced to death for a crime that did not have
of a state nature, which was used when sentencing to death
Jesus Christ.

TREATISE P
TALMUDIST ABSURDITIES,
ACCEPTED AS TRUTH

Chapter 1

The absurdities of Talmudic teachings

The Talmud commands Jews to have unconditional faith in everything contained in it. pages, no matter what oddities, curiosities, improbabilities and even absurdities there are concluded, and if anyone, contrary to this legend, doubts and does not believe literally all the legends of the sacred tablet, then he is subject to excommunication. In one Talmudic treatise! 'Bova-batra', l. 58, p. 1), as already mentioned above, It is said that one day Rabbi Eliazar, after his death, appeared to his disciples, who asked him: what is Abraham doing now in heaven? Eleazar answered that Abraham now he lay down on Sarah's lap, and Sarah was looking for him in her head. When one of the disciples Eliazar dared to suggest an allegory here, then according to the general verdict for this insolence was subjected to excommunication. Under the fear of such a sad fate, rejection from of his religion, a believing Jew is obliged to accept at face value everything possible absurd nonsense, which, one might say, constitute the main essence Talmudic teachings. The Sunimi-Tan woman is convinced of Elisha's righteousness by the fact that that flies do not get into his food.' For example, the Talmud teaches that during the day there are insignificant moments; there is, by the way, such a moment in which God He is so merciful that He fulfills every prayer addressed to Him, no matter what whatever kind they were; but, on the other hand, there is a moment in which God is in anger. This moment repeats itself daily and lasts 1/88 of an hour. This moment is determined by the time when the rooster stands on one leg and the comb it will turn white to the point that no red spots will be visible on it. Curse, “Anything pronounced at this time on anyone cannot be powerless.” Talmud tells that God also prays and prays that His anger does not overcome Him mercy. Rabbi Ishmael once saw the Infinite on the high throne and exalted. “My son, Ishmael,” said the Infinite, “bless me.” - “Yes “Your mercy will overcome your anger towards the children of Israel,” he said. Ishmael. At these words of Rabbi Ishmael the Infinite nodded his head."

1 Tractate "Berakhot", p. 10, p. 2.

2 Ibid., p. 7, p. 1.

3 Ibid.

The Talmud teaches (tractate "Avoyde-Zura", p. 3, 2): "The day consists of 12 hours; during the first 3 hours God sits and studies the law, during the other 3 hours God thinks; the next 3 hours God brings the whole universe to life, and in the last 3 He sits and plays with Leviathan, the king of fishes, at night, adds Rabbi Menachem, God studies the Talmud" (tract. "Avoyde-Zura", p. 3, and "Bova-batra", p. 74, 1-2).

Chapter 2

On Jehovah's studies in Talmudic sciences

Further, developing its dogmatic teaching about Jehovah, the Jerusalem Talmud preaches that God spends three hours a day studying the Talmud, learning it carefully, then plays with the Leviathan fish for the same amount of time."

Rabbi Judah says: The day has 12 hours. For the first three hours, God reads "Toire", the second three hours judges the whole world and, seeing that everyone is worthy of damnation, gets up
from the throne of justice and sits on the throne of mercy; the third three hours takes care of all creatures; God plays with Leviathan for a fourth of the day, "Lately he's been walking around and roaring in a thunderous voice."

Rabbi Dishchi bar Humi relates that when God gave the Law to the Jews, he bent Mount Sinai over their heads and said to them: "If you accept my law,
It is good for you; if not, then here will be your destruction."

Rabbi Shimon ben Lokish explains that God created the world under the condition that Jews will accept Toire; only in this case will it exist, if not, then
will turn into a desert.

"The Son of David will come only when there is not a single Jewish soul left in "Gif", i.e. in the heavenly repository of human souls, representing a kind of store or a warehouse filled with Jewish souls, which God uses for
newborns. To speed up the consumption of souls, "Pirye verivie", then the law of reproduction
placed at the forefront of Jewish religious duties. The souls of Jews are not together with the souls of Nukhrim (Christians), but in a special separate "Gif".

1 Talmud Jerusalem

2 “Goy vumes”, p. 24: “Beit sit ӌi is hs Ii ii @5-sepae iƀ i i i i is i Ii, ï iiit $01i-tae iiï Ii, i ssi iï iï topsiғogғŕŕit iii rag ï ïï».

3 Tract. "Shabbes", l. 8.

4 Tract. "Avoyde-Zura", p. 5.

The Talmud asserts that Jews receive an extra soul from above on Saturdays, which does not leave a Jew until the end of the Sabbath.

Bagrov in his “Notes of a Jew” makes fun of this Talmudic doctrine: “These soul-suckers, standing in reserve for a whole week without any "activities, eat up the poor Jew on Saturdays, doubling his appetite."

Chapter 3

40 days before the baby's birth God appoints a bride for him

According to the Talmudists, 40 days before the birth of every Jewish baby God has already appointed a bride for him, and the angels proclaim it daily in heaven, starting 40 days before his birth. This Talmudic legend a short literary story written by the highest predestination is constructed in Hebrew Brand-shteter. The fact is that a certain young man, the son of a village innkeeper, falls in love with the smart and beautiful girl Esther, the daughter of the revered rabbi. The rabbi also has another older daughter, "small and very thin figurine”, with an unmistakable sign of God’s blessing: it has a red nose and large black teeth, which, according to the belief of Polish Jews, promise great success offspring. It is to this future mother in Israel that the rabbi wants to marry a village youth. The youth, being in love with Esther's younger sister, at night runs away from the rabbi's house and enrolls in rabbinical school. From there, he sends a letter to the rabbi; this letter says that every night, around midnight, he is haunted by some kind of shadow; he sees before him a woman growing out of the ground, thin and pale. This is supposedly the ghost of the rabbi's first wife. She said that forty days before Esther's birth, a heavenly voice proclaimed his name in connection with the name Esther. It is clear that the rabbi abandoned his insistence, and the story ends in the most favorable way. The rabbi does not want to go against the will heavenly voice and gives Esther in marriage to a young man who has managed to do so by this time obtain a rabbinical diploma.

The Talmud teaches, among other absurdities, the following: “God created the world “solely in order to apply the law of circumcision to the matter” (Tractate “Nedarim”).

Chapter 4

About the Messiah and the circumstances of his coming

The Talmud mentions stories about the Messiah and the circumstances of his coming, insulting the moral feeling of a Christian, which we for this reason do not we present here” (.   iғ 4, 50)...

If any of the Jews doubted the truthfulness of this story, then the Talmud assures that such a person will be deprived of participation in this solemn feast, which the time of the coming of the Messiah will be given to the Jews and at which the Jews will be served fried a bull currently grazing and daily eating the hay of a thousand mountains, a female of the same size, already salted for this purpose, and besides these, a bull and a cow- you are the Leviathan fish, which in turn requires fish daily to feed itself three miles long. God created two specimens of the Leviathan fish: one male gender, the other female. The Leviathan fish is in a ring-shaped position and holds its tail in its mouth; if it were to take its tail out of its mouth, a flood would occur. on earth. God, fearing the drowning of the human race, during the copulation of Leviathan with female, destroyed the last one" (The Book of Zohar, which has already been salted and assigned the Jews will be given fried food after the coming of the Messiah. Instead of cake, the Jews will be served fried a bird of fabulous size. In its entire life, the bird laid one egg, which felled three hundred cedars and flooded them with yolk and white sixty villages. The wine for this table has already been prepared by Adam and is stored in mountain cellars of paradise. The reign of the Messiah will be preceded by the extermination of all peoples in the civil war of Gog and Magog, who will be defeated by the reigning Messiah. Only some of the pagans will be spared on condition that they accept Noah's commandments and the fulfillment of the duties of slaves in the new kingdom of the Messiah!

The Talmudists claim that somewhere there is a river called Sambatien, the water of which plays
six days a week, the flames and stones subside only on Saturdays; beyond this river there is the Jewish kingdom, called "bnei moshe", i.e. children of Moses. Its inhabitants are no more children, beautiful, strong and warlike. The local Jews, being sinful, cannot
to this day connect with them. “Rabbi Yossa said that in the last days
“All nations will come together and accept the Jewish faith.”

1 Tract. "Sanhedrin", l. 91, p. 2; l. 105, p. [.

2 Tract. "Iovomeis", p. 24.

According to the Talmud, Jehovah himself is the cause of sins on earth, since he instilled in man's evil nature (tractate "Berakhot", p. 32, 1 and 61, 1). He, by his definition, destined man to sin (tractate "Avoyde-Zura", p. 4, 2) and the Jews on Mount Sinai forced the adoption of the law by force (tract. "Avoyde-Zura", p. 2; "Shabbes", p. 88).

The Talmudists assure that upon the coming of the Messiah all nations will certainly be theirs
vassals, and that the wealth of all peoples will belong to the Jews; that there will be a terrible war and all nations will come together to fight the Jews, who, of course, will remain victorious. The enemies will meet at a wide river, across which the enemies will have to cross; there will be two bridges on this terrible river, one paper, the other cast iron. All nations will walk on the cast iron bridge and fail, and the Jews will safely cross the paper bridge, under which instead of piles there will be angels stand, etc.

The Jews live and breathe the sweet hope that the Messiah is hurrying to them, that he will come and destroy all the kingdoms and give all the wealth and all the kings into slavery to the Jews, and
its current humiliated position among other peoples, as well as its widespread
The dominion of the wicked is explained as Jehovah's punishment for Israel's lack of faith.

Chapter 5

On the emergence of Rome

The Talmud contains the following story about the origin of Rome: “At that very the moment when Solomon married the daughter of the Egyptian pharaoh and defiled his bed by union with a pagan, the Archangel Gabriel, by the will of the Eternal, descended from
sky and stuck a stem into the bottom of the sea, which disturbed and raised up the sea silt;

on this silt the majestic Rome was subsequently built, and on that very day when Jeroboam worshipped two calves, Remus and Romulus built two huts on the shore Tiber, which was destined to humiliate Your temple, O Jehovah."

Superstitious, like all eastern peoples, the Jews clothed their superstition in legal religious form and included in the Talmud, which strictly prescribes to all his followers the utmost reverence for these superstitions. It comes down to it to the point that the Talmud teaches: “If someone crushes an eggshell with his bare feet, wash with hot water, put on a washed shirt that hasn't been lying around for eight days after washing (because insects can come back to life in the laundry before this time), or if anyone
"If someone eats fish and meat together, he will be exposed to a malignant rash."

1 Setag i. Zapzea. S.I. ArgaђBapei t Esjat sar. 35 ABep Esga t pes.

2 Tract. "Ioyre dea", p. 173.

You should also not stand against women at the time when they have left the house, where there is a dead person, because the "melach gamoves", the angel of death, is hovering everywhere at this time
and can kill whomever he wants. Likewise, if women follow the dead man, a man should not meet him face to face; if he meets him accidentally, then must jump from the spot four steps and go another way; if there is no other road, and there is a river, then you must cross the river; but if there is neither one nor the other, but there is
wall, should stand behind the wall until these women pass. However, if you meet
"less than seven women, then the danger is not so great."

When an epidemic is raging in a city, a person should not walk in the middle of the road. or streets, because in the middle of the road there is a "melach gamoves" and it hits everyone
oncoming traffic. If the city is quiet, on the contrary, you should not walk on the sidewalk or sides of the road, because at this time the “melach gamoves” does not have much power and
"hiding on the sides."

1 Tract. "Brocheis", p. 51.

2 Tract. "Beauvais-camé", l. 60.

If we follow the teachings and narratives of Jewish casuists, we will see, that even the very life of the Talmudic teachers was filled with such extraordinary

miracles, especially one of them, that all the amazing adventures of Sinbad-
The sailor, the hero of Arabian tales, will seem like ordinary things to them.
For example, the following once happened to the famous Rabbi Bar-bar-Hannah.
He saw a fish thrown onto the shore by a wave, of such a size that by its fall it
crushed sixty cities, and the other sixty ate their fill of its meat, which
despite this, there was so much left that another sixty cities had the opportunity
prepare and salt a year's supply from it.

Chapter 6
About 60 cities built from the bones of one fish

Returning a year later to the same place, Rabbi Bar-bar-Hanna was so
happy to have found sixty oppressed cities built of bones,
left after this fish.

Another time, this same famous rabbi landed on a boat and stepped out onto his back.
a similar monster, which was covered with earth and dense vegetation.
Believing that he was on an island, Rabbi Bar-bar-Hanna lit a fire and began to prepare
to cook food; the painful sensation caused the monster to shake so much that
the wise rabbi barely managed to jump into the boat and thus save himself from the threat that threatened him
death.

The same Rabbi Bar-bar-Hanna once saw a frog the size of a tree with
sixty huts; this frog was eaten by a snake, which, in turn, was swallowed
the raven then perched on a tree to digest its food. Unfortunately, the rabbi did not do anything
mentions the size of the tree, but in proportion to the size of the frog, snake and crow
it shouldn't be too small.

There is another similar story in the Talmud. A rabbi, wandering in the desert,
I saw three geese pouring out a whole river of fat, which they themselves
the next day they drank it all to the bottom. Having been delighted at the sight of such delicious birds,
the rabbi called out to them, asking one of them to show him which particle of
he will be honored to taste them in paradise. Then one of the birds turned its back to him and
She raised her leg. The rabbi was quite pleased.

Also: “Four men entered paradise. One looked and died immediately, the other
went crazy, the third destroyed several young plants; only one entered
in peace and went out in peace." "The resurrection of the dead can only take place in

Palestine, therefore the Lord digs up a pit near the graves of the Jews who died in captivity
long caves, through which their corpses will roll like barrels into the holy land,
“so that each one may perceive there his own soul” (Talmud Jerusalem, tract. “Kiloim”).

The resurrection of all faithful Israelites will take place in the Valley of Jehoshaphat. Corpses
Jews who died outside Palestine will be rolled into Jehoshaphat's grave through underground pipes
valley and there they will be resurrected by the angel of death, who, with a blow of a stick, brought them to
consciousness, will ask everyone about his name, and will be resurrected for the future
life only he who was able to say his name with the text of the Bible; therefore it is necessary
to commit your name to memory so as not to forget it. After the general resurrection
the restoration of the Temple of Jerusalem, all the sacrifices and rituals and everything in general will follow
that which is determined by law. The restored Jerusalem will rise on
as much as eight miles (12,000 steps). "The size of Jerusalem will be equal to the size of
Palestine during the period of the ancient Hebrew kingdom; Palestine with the accession of the Messiah
the whole world will become."

According to the Talmud, whoever wants to drink water must first pour out a little
from above, because it is harmful water that could be drunk by “shoydym”, i.e. an evil spirit like
"brownie".

“Care should be taken when cleaning dishes so that no flies remain in them,
suffocated without air."

“On the night of Saturday and Wednesday one should not drink poda in the dark, even if it was
drawn during the day, out of fear of evil spirits. If anyone feels thirsty, he should
throw something into the water and then he can drink."

“One should not sleep alone in a room at night. Whoever does not fulfill this commandment,
he will fall under the power of the "lolys", i.e. the she-devil: for the same reason one should not
"to spend the night in the cemetery."

1 Tract. "Bova-batra", p. 75, 2.

2 Tract. "Yalkut Sanhedrin", p. 57, 2.

3 Tract. "Choline", l. 105.
4 “Kitzer Shulchan-Aruch”, l. 80.
5 Tractate. "Pesachim", p. 112.

Chapter 7

Do not place food or drinks under the bed to ward off evil spirits.

“You shouldn’t put food or drinks under your bed, even if they were
covered with iron lids because an evil spirit can enter them. For the same reason
For this reason, you should not eat anything cut or peeled in the evening, such as:
garlic, onion, radish, egg, etc., even if they are wrapped and sealed, because
the evil spirit will still touch them. If the top layer remains on garlic, onions, etc.
husk, then the evil spirit will not touch them."

"A man must not pass between two women, two dogs, two pigs, and
“two snakes, because there is certainly a third one there, i.e. an evil spirit.”

“You shouldn’t stand under the roof when water is dripping from it, because
“This is where the ‘mazykhila’, i.e. harmful, unclean spirits, are usually found.”

“You should not walk barefoot in the garbage, because unclean things are found there.”
force; you can not be afraid of it only under the following conditions: 1) if it is visible on
in a place flooded with slops, 60 traces of human beings, i.e. traces of people who
have already passed through this place; 2) if the sun illuminates this place; 3) if you throw
a little sand, or finally, 4) spit on it."

“You shouldn’t sleep on a moonlit night in the yard under the wall, in the shade, because evil spirits
spirits mostly visit the earth at night and, not liking the moonlight, hide in
shadows."

According to the teachings of the Talmud, if a pregnant Jewish woman eats mustard, then
will give birth to a gluttonous child; if a fish, then the child will be dear to people.

Here's some advice for those who want to see devils: let him get the queen of a black cat,
born first of the same birth from a black cat, born from her mother too
first birth; if this uterus is burned into powder and the powder is sprinkled on one's eyes,
then you will see the devils.

1 Tractate. "Pesachim", p. 112.

2 Ibid., p. 111.

3 Tract. "Khatubot".

4 Tract. "Berakhot", Jewish sects, Grigorieva, 95.

The Babylonian Talmud relates that Rabbis Hanan and Oshaya on the eve of each Saturdays they sat down to reflect on the "book of Genesis" and gave birth to a three-year-old
a heifer, which was then eaten. Rabbi Yeshuba ben Khan converted
With the help of this book, pumpkins and watermelons are used in deer and goats.

Rabbi Ismael Ekima, according to the Talmud, saw angels several times and
talked to them.

"A bowl placed upside down on a jug, bread hanging in the air, crumbs
bread scattered underfoot - all this leads a person to impoverishment." "Not
It is permissible for a naked person to stand before a candle: anyone who violates this rule is subject to
"black disease".

To the question: “Is it permissible to walk through a field on the Sabbath?” the Talmud answers: “No,
because you can crush a grain with your foot and sow it against your will."

Likewise: can the Sanhedrin accuse the wife of a blind man of adultery?
“No, because, according to the law, an adulterous wife only deserves punishment when

when she tries to hide her crime from her husband; and how can she
hide it from the eyes of someone who can’t see anything anyway”?

1 Tract. "Choline", l. 105.

2 Tractate. "Pesachim", p. 112.

3 Gemara.

4 Ibid.

Chapter 8

The Talmud commands prayer in Hebrew.

The Talmud commands that prayer must be in Hebrew, because the angels,
those who receive prayers do not understand other languages, and therefore cannot offer
prayers to God. The only exception is prayers at Pentecost and on the night of
Easter, when they are read in Chaldean or Syriac. In the first case, it is
this is done so that the angels cannot envy their future bliss,
which the Jews ask for themselves at Pentecost and which they hope to receive together with
the coming of the Messiah. On the night of Easter, a prayer is said in the Chaldean language for
so that the devil would not overhear them and appear to them the next day in the form of their significant
When praying, Jews turn towards the land of Canaan.
Rabbi Abi thinks that the greatness of Jehovah is in the west, and therefore in this direction
one must address with prayer. During prayer, a Jew must not spit, blow his nose,
yawn, etc.; if there was an emergency, he could spit behind
yourself or to the left side; but straight ahead or to the right side - it is impossible,
because you can splash on angels.

As was said above, the Jews give preference to the moon over the stars and
even before the sun, because in its movement, they say, the works of God are more clearly visible and
His power. That is why the Jews accept the moon as a visible sign of the divine
greatness that appears in every month. As soon as the new moon appears, the first
Those who notice this inform others, knock on the shutters, wake up the sleepy ones and run to renew
the moon, bow to it, and then perform a welcoming prayer and, jumping up,
they say, stretching out their hands to the moon: “How we jump to you and yet we cannot
seize you, so let none of our enemies be able to do evil and harm
to us. Let fear and trembling fall upon them, let them be motionless as
stone, let them be silent, let fear and trembling fall upon them, and upon us and upon all Israel
Let it be a favorable omen!'

This prayer must be read very quickly so that the moon does not set during the reading.
behind the cloud, for this signifies misfortune: the Jews consider a lunar eclipse to be very bad.
It is stated in the book Etz Hachaim: during the greeting of the moon, everyone must hold
stand up straight, put your feet together and stand straight to the side so that the infidels don’t
"They interfered." In half of this congratulation, the Jews loudly repeat three times: "Yes
“There lives David, king of Israel,” then, turning, they congratulate each other.”

[1] See the book "Cider".

[2] Books "Sider", page 236.

The book “Orach Chaim” says the following about the action of the new moon: “Here you are,
Israelis, a story that the famous Rabbi Meer told me and from which
It is clear how important it is for every Jew to celebrate the new moon. One devout Jew
a robber was caught and attempted to kill him. The Jew did not resist the villain, but only asked him to allow me to pray to the moon first; he agreed, and as soon as the Jew
He said a prayer, and a strong wind suddenly blew and carried the Jew away from the eyes of the villain. How could

not to cherish, the rabbi concludes, this prayer and how not to rush towards the new moon, when will she appear?

“Many of the Jewish teachers claim that if someone meets successfully
and congratulates the new moon, he can confidently hope that he will not die this month." (See the book "Etz-hachaim".)

Chapter 9

Purim Ceremonies

On the holiday of Purim, every Jew, sitting at the table, greets his wife as a queen
Esther, and she, on the contrary, greets her Leiba as a king. Then come the following stories from rabbinic traditions:

1) “God is so attached to the Jewish people that he cannot live without
think about him. Before sending down punishment, he first chooses a deliverer or deliverer. The proof is Queen Astina, who did not respond to her husband's call
comes to the table for the reason, as Jewish tradition says, that she has a meal during the night
by the will of God a lump grew on his forehead, so that at the time when the king wanted it will boast of her beauty before the nobles, could not satisfy this
desire, and meanwhile God sends him a Jewish woman, Esther, as a wife, who
soon becomes an instrument for the deliverance of the Jews."

2) Haman falls at the queen's feet, asking for mercy for the harm he has done to her family. insult, and the angels of God deliberately push him so that he falls on the queen’s bed, for greater irritation of the king against him. Then Artaxerxes sees that the children of Haman

destroy all that is precious in his garden; but these were not the children of Haman, but the angels who accepted
their appearance. For all this, Haman, who sought the destruction of the Jews, himself perishes along with them by the will of the king.
with her children. But why did the former queen suffer? Because, the rabbis say,
On Saturday she tormented and mocked the Jewish daughters, gathering them to her
the palace and forced the naked to work."

Chapter 10

About Adam and his marriage

In its teaching on the creation of man, the Talmud says: “The Lord did not want to give girlfriend to the father of the human race, until he himself asked him for her on the grounds that
would have drawn him into sin, and then Adam would have had the right to grumble against God for his destruction.
Having taken this precaution regarding the one whom he created in his image and according to
in his likeness, God showed this king of the earth his creatures. The first act of Hadesma, according to the teachings of the Talmud, was one of those grave insults to nature for which
Moses punished mercilessly with death; it was a spiritual crime, for it was
inspired by the gods, i.e. evil spirits (Yue eepyit daetosa), whose property
to seduce a person and humiliate his dignity. Later this crime became
very common and became among the Canaanites, along with other vices from which it should be
was to cleanse the land of Israel with weapons. Adam, looking for a mate, falls into
amazing delusions, and instead of punishing him, God, taking pity on him,
He created for him from his rib Eve, a woman twenty-one years old.

But did our ancestress show her moral superiority before this?
a miserable husband? According to the general opinion of the rabbis, the mother of the human race was disposed
desire for the serpent, and this insidious animal took advantage of it to bring Eve to
violation of God's commandments. For this, the monster gave her poison, which she
passed it on to her offspring."

Such were, according to the sages of the Talmud, the morals of our first fathers even in within the earthly paradise.

Adam's repentance after the fall, i.e., after tasting the forbidden fruit, was

long-term and was expressed in a strict 130-year fast, during which
Adam deprived himself of all food and drink and distanced himself from Eve, firmly avoiding
all kinds of temptations.

One day Adam saw Lilita, a female devil, and fell in love with her, and
The abandoned Eve, in turn, met seducers who fell in love with her.
Thus was born a fierce, terrible tribe of devilish origin.

As an alternative to the biblical story of the creation of the first man, there is
The Talmud has the following legend about the creation of Adam: God collected dust from all over the world, made
from it one layer of earth and from it he created a double, i.e. two-faced man,
which he then cut into two halves, from which Adam and Eve emerged.

“Adam was so great that his head touched the vault of heaven, and when
When he lay down, his feet would reach the end of the west, and his head would reach the end of the east."

God made a hole in the sky for light to pass through, with the help of
which Adam could contemplate the whole world with one glance."

“As soon as Adam sinned, God reduced him to the size that
“real people have.”

1 Tract. "Shabbes", p. 147.; tract. "Iovomeis", p. 103; tract. "Avoyde-Zura",
l. 22; Drach, harmony, vol. IU, p. 321.

2 Tract. "Sanhedrin", l. 38.1 and 2; "Berakhot", l. 61.1; "Eruvim", l. 18.1.
Tract. "Sanhedrin", p. 38, 2.

Tract. "Hagiga", l. 12.1.
Ibid.

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Chapter 11

About King Oga - the great giant

Og, the king of Bashan, mentioned in the Bible, according to the Talmud, received his
name for the reason that one day he caught Abraham while the last oven was baking

Passover unleavened bread, in Hebrew "ugga".

“During the Great Flood, Og was saved along with one rhinoceros, holding on to
him near Noah's Ark, for the water near the ship was colder, whereas in all
in other places it was boiling."

To feed Og daily, 2,000 bulls and the same amount of game were needed, and
to quench your thirst 1000 barrels of wine?

When the Jews entered Bashan, Og heard the noise of the Jewish convoy,
stretching for three miles in length, and for its protection it tore a wide ridge from the ground
mountain and put it on his head. But God sent ants to the top of this mountain, which
they gnawed a hole in the middle, and the mountain fell around Og's neck onto his shoulders. His teeth
grew into this mountain so that he could no longer stretch out his neck. Immediately Moses
He grabbed an axe 10 yards long, jumped 10 yards up, and hit Og higher.
feet and killed him."

Parallel to this story there is another one, according to which #)g got to heaven
alive."

Regardless of this, the Talmud goes on to say that Rabbi Yochanan once
I found a leg bone along which I walked for 3 miles and still didn't reach the end of it:
It goes without saying that this bone belonged to Og, the king of Bashan.

1 Tract. "Nidda", l. 54, 2.

2 Tract. Soph., p. 113, 2.

3 Ibid., p. 14, 4.

4 Tractate "Berakhot", p. 54, 2.

5 Tract. "Regesy egeg", p. 20, ch. 3.
b Tract. "Nidda", l. 24, 2.

The Talmud tells us about Abraham that he ate and drank the portion of 74 people.
as a result of this he was as strong as 74 men put together.

Compared to Og, he was a crumb, for when one day Og's tooth fell out,

Abraham made himself a bed with this tooth. However, the rabbis argue among themselves about
use, made from a monstrous tooth: others claim that it was
"It was used not for the bed, but for the table."

1 Tract. Soph., p. 14, ch. 4.2.

2 Ibid.

The rabbis who explained the Gemara seriously assert that Adam was tall
6000 cubits. About the size of some animals mentioned in this book, and
there is nothing left to say.

Rashi in his commentary discusses the story of Rebecca, that Rebecca's mother and brother
They asked Eleazar to let Rebecca stay at home for a while.
Rashi explains why the Bible doesn't mention a father. It's because there was no father.
He agreed to marry, an angel came and killed him.

Another commentator, Sivse-hahomim (mouth of the sages), says that Rebekah's father
put poison in Eleazar's food and asked him to eat quickly, but Eleazar felt it
and told his father that he would not eat until he finished his conversation, and
Meanwhile an angel came and changed the dishes; Rebecca's father ate from this dish and died.

Chapter 12

About Jacob and his adventures

Rashi the commentator examines the story of Jacob, where it is said in the Bible that Jacob
And he left Barsheba and went to Haran. And he came to the place and spent the night there, because
the sun set. Rashi finds a miracle in Jacob's journey because he couldn't
to cover such a large area in such a short time, as they say, -
went out, and came, and found this place. Rashi proves, from the tractate "Chulin", p. 91,
that the earth moved of its own accord and carried Jacob from his overnight stay, and the sun too
moved suddenly just so that Yakov could spend the night there.

In his dream, Jacob saw angels climbing up and down the ladder from heaven. To this
The commentator Rashi asks the question: why does the Bible say that the angels climbed in, but

Then they got off? Where did the angels come from on earth when they are heavenly inhabitants? Then
Rashi answers that these angels who ascended the ladder were the angels who escorted Jacob from the Holy Land, for these angels have no right to cross the border of the Holy Land. What are the angels seen for? - descending down the stairs, this is
it was they who were appointed as guides on the further journey outside the Holy Land, from where
they themselves live there.

Rashi then explains the words of the Bible: “Jacob took from the stones of that place and put it under his head." Rashi finds that Jacob took not one stone, but several and protected himself from wild animals. At night, these stones began to quarrel among themselves; one
says: let the righteous lay his head on me, and the other says: let him lay his head on me lays his head down, and the other says: let him lay his head down on me. Suddenly God united into one stone.

Chapter 13

About the cause of the flood

Rashi sees the reason for the flood in the fact that domestic animals, beasts and birds - all They combined with other races and therefore suffered punishment from God along with people
like criminals.

The Talmud speaks of the biblical story of Hagar. Since God performed a miracle and was supposed to open a spring to quench the thirst of the dying Ishmael, then the angels They rebelled against God and said, “Why will you perform a miracle for Ishmael, since the descendants of Ishmael will starve the Jews to death?" God asked the question: "In what
What position is he in now, a righteous man or a sinner?” They answered God:
He is so righteous that he does not deserve to die from thirst." "If so, then we must "to judge him truly." The angels walked away in shame.

In this very chapter it is said that the shepherds of Abraham with the shepherds of Abimelech
quarreled over the well from which they watered their flocks. Rashi's commentator, based Based on his personal fantasy, he deduces the following miracle. Rashi says that the shepherds of Abraham and Abimelech agreed among themselves that they would approach
well: when approaching which the water will rise up from the well, this will be

belong to the well. Then, when Abraham's shepherds approached the well, the water rose up, and the well remained behind Abraham. The book "Midrash" is about the same thing.
The well says that the shepherds of Abraham and Abimelech agreed to drive the flocks theirs to the well, and against which the flock of water comes up, then this will be belong to the well. So, when Abraham's flock was driven to the well, the water rose up, and the well remained behind Abraham.

The biblical story says: “And Abraham planted a grove in Beersheba and called upon the name of the Lord there." The Talmud! (Tractate "Soite", p. 10) explains: "Why did he called upon the name of God? Here's why: when three angels dined with him, then after dinner Abraham told them to pray to God to prove that they were not eating him, but God’s goodness, who created the whole world."

The biblical story of Abraham says, “And it came to pass after these things, God tempted Abraham." In the Talmud? (T)ract. "Sanhedrin", p. 89) it is noted that here what happened: the devil came to God and slandered Abraham, that Abraham feasting in honor of the birth of his son Isaac, did he sacrifice for you? even though one ram. But God said to the devil: “Even though Abraham makes a feast in honor of his son, If I told him: kill your son for me - and he will not resist."

One day, the rabbis tell in the Talmud, two travelers saw a bird, standing in the water; and since the water barely reached half of her feet, they, thinking that It's not deep here, so they decided to take a swim. But just when they were getting ready to fulfill his intention, a voice was heard from heaven: “Be careful and know that seven years ago a carpenter dropped his axe here, and this axe is still in use today "didn't reach the bottom."

Chapter 14

Rabbi Rov-Pop and his wife

In the Babylonian Talmud there is a biography of the pious rabbi Rov-Pop. This biography, by the way, says that the mentioned sage was very thick, and in confirmation of this they tell the following: if Rov-Pop became so that with his belly he touched his wife, who was not inferior to her husband in volume, then under the bellies of the pious couple could freely pass the cart drawn by two oxen with a cart of hay.

To prove that both the rabbi and his wife had very long legs,
The authors of the Talmud say that a cavalryman armed with a pike could follow
cart, without any fear of touching the bellies of the fat spouses with the tip of his weapon.

But Rov-Pop had children, and this may seem impossible given such
thickness of the four? The compilers of the Talmud forestall this question with the position that anyone
The bow has the ability to squeeze lovers. As Rov-Pop had an extremely large
belly, so another rabbi has a beard, which, used instead of a net, gave his
the owner gets 10 measures of fish at a time.

Midrash Raaba, describing Moses' journey to heaven, says that this
the divine man needed only 40 days to reach his goal
his journey, while ordinary people need 500 years for this.

"Midrash Rabbah" is not yet so abundant with the monstrous fruits of religious
fantasies and sometimes allows himself skepticism even about biblical figures, although
Along with examples of gross superstition, this seems rather strange. So,
for example, he denies the truth of the biblical story of Job and says directly that
Job never existed, and that the whole story about him is pure allegory.
According to the teaching of the rabbis, Adam would not have died if he had not sinned. His soul separated from his body,
but it happened without pain and suffering: the Lord took life from Adam with a kiss. The Tree
the rabbis imagine the life to be extraordinarily enormous; who would want to get around it,
he could hardly have completed his 500-year journey. All the waters on earth flow out.
from under its roots.

Chapter 15

About Alexander the Great talking to the Jews

Parallel to the above teachings and instructions, in which one can find
anything but common sense, the Talmud is replete with legends in which with the same courage, like common sense in the dogmatics and ifika of the Talmud, is sacrificed
historical and chronological truth. The most significant of the Talmudic
legends are associated with the name of Alexander the Great, which is memorable for the Jews. Here
some of these legends.

“The 25th day of the month of Teves is a holiday on which one cannot fast. On this

On the day of the Khutei, they asked Alexander for permission to destroy the Jerusalem Temple, to which
and he agreed. They informed righteous Simeon about this. The latter put on
sacred garments and took with him the most famous persons of Jerusalem. With torches in
They walked in their arms the whole night and at dawn they met Alexander at Antinaros. “Who are these
"People?" asked the hero. "These are the Jews who are disobedient to you," they answered him. Seeing
Simeon, Alexander got off the chariot and bowed to him. “A king like you,
bows to a Jew?" they asked him. He answered: "When I go to war, an angel, having
The striking appearance of this man helps me to achieve victories over my enemies."
Then he asked the Jews why they had come. Explaining the purpose of their journey, the Jews
made a request of this kind to the king: “The temple,” they said, “in which we pray to God for
to you and to your kingdom, may it never be destroyed. Should the temple be destroyed according to
"What are these people's slander?" - "Who are they?" asked Alexander. "These are the khutei standing in front of
"You." "They are in our power," said the king.

On the 24th day of the month of Nisan, according to Talmudic legend, the Jews were stripped of their
denunciations of their enemies. On this day, the Africans (probably Punics, Carthaginians) declared
a lawsuit against the Jews before Alexander the Great. “Palestine,” they said,
belongs to us, for it is everywhere in the Bible called the land of Canaan, the son of Ham."
Then Geviga ben Pesisa, a Jewish sage whom the Talmud depicts as hunchbacked
freak, said to the wise men: “Let me explain myself to them before the king; if they
If they challenge me, then say, "You have won a victory over Israel." Then it will be possible send another, smarter Jew to compete with them. If I win, then
say: "The Torah (teaching) of our teacher Moses has prevailed." Having received

permission, he appeared before the king, and when the Africans began to state their claims,
He objected: “Since you bring your proofs from the Torah, then I will also prove from it.”
I will show you your wrongness. In the Bible it is said: “And he (Noah) said: Cursed be Canaan, the slave
let him be to his brothers." If he acquires property, then to whom does it belong,
if not to his master, that is, to us, the descendants of Shem, and, probably, to Tsar Alexander, the descendant
Japheth? Besides, how long has it been since you served us? ”Having heard these words, the king

turned to the Africans, demanding an answer from them. “King,” they said, “give us three days deadline." These three days passed, but they could not come up with an answer, and then, throwing sown fields and planted vineyards, fled in shame.

1 Talmud Babylonian, tract. "Yoma", p. 69.

2 Gen. 9..

Another time the Egyptians brought a lawsuit against the Jews before Alexander: “Return to us gold, silver and expensive clothes that you took from us when you left our country, as it says in the Bible."

Again Geviga ben Pesisa went to sue them. “You provide evidence from the Torah? - he said. - I will also give proof that we are right. It is said in it, that the Jews sat in Egypt for 430 years? "Answer him," the king said to the Egyptians. They again asked for a three-day period, and when, after this period had passed, they were unable to come up with an answer, then they ran away in exactly the same way, abandoning the sown fields and planted vineyards.

For the third time, the Jews were brought to trial before Alexander against the sons of Ishmael (the Arabs). “Half of Palestine belongs to us,” they said, “for our prophet Ishmael was son of Abraham (to whom God gave Palestine) as well as Isaac (from whom Jews came from). Again, Geviga ben Pesisa went to sue them. “You You base your claims on the words of the Torah; with them I will prove your falsehood. It is said in it: and Abraham gave all his property to Isaac, and to the children of his concubines (to (to whom also belongs Hagar, the mother of Ishmael) Abraham gave gifts and sent them away. If If a father divided his children during his lifetime, can they then have any claims? "Against each other?" "Answer him," the king said to the Arabs. They asked for a three-day period; but three days passed, they did not give an answer and left, abandoning the sown fields and planted vineyards."

1 Exod. 12.

2 Gen. 25.

3 Tract. "Sanhedrin", p. 91.

Chapter 16

Alexander the Great asked the wise men 10 questions.

According to the Talmud, Alexander the Great offered the wise men of the south ten
the following questions: 1) What is further: the earth from the sky or the east from the west? - "East from
west, they answered, for when the sun is in the east or in the west, we can
to look at it means that it is far from us; but when it is above ours
heads, we will not be able to look at its shine - it means it is closer to us." 2) "What
was created first - heaven or earth? - "Heaven, for it is said in Scripture: "In the beginning
God created the heavens, and then the earth." 3) "What was created first - light or darkness?" - "On
“There is no answer,” said the wise men. 4) “Who can be called wise?” -
"Foresight of the future." 5) "Who can be called a hero?" - "He who holds his
passions." 6) "Who can be called rich?" - "Contented with his lot." 7) "What
What should a person do to live (i.e. happily)? - “Let him kill himself (i.e.
(refrains from excess)". 8) "What should a person do in order to

die?" - "Let him live (luxuriantly and correctly)." 9) "What should a person do for
in order to gain the favor of people? - "Let him move away from honor and power." -
“And in my opinion, let him seek honor and power in order to do good
people." - "On land, for we see that all sailors do not rest until they
"They will come out on dry land." - "Which of you is smarter?" - asked the king of the sages. "We are all equal," -
they answered, “You see that we all answered your questions the same way.”
“Satan (i.e. the spirit of contradiction, struggle) has prevailed,” the sages answered. “But I command you
execute." - "The power is in the hands of the king, but it is not proper for the king to lie (i.e. you promised us
security for the answers)." Then the king ordered them to be dressed in purple robes and laid
They had gold chains on them. And the king said to the wise men: "I want to go to the African country." -
“But you cannot go there, because on the road there are mountains of Darkness that cannot be crossed.
go over." - "But I must definitely go there, and I ask your advice (how
cross these mountains)." - "Take Libyan donkeys (used to walking in the dark) and

transport the army to them. At the place where the Mountains of Darkness begin, tie a rope and
pull it until you pass the kingdom of darkness, so that by the trail of the rope
it was possible to go back."

Chapter 17

About the war of Alexander the Great with the Amazons

Having heard them, Alexander set out and came to a country which was inhabited
some women (apparently Amazons), with whom he decided to fight. They said:
"Why do you fight us? If you win, they will say, 'He won.'
women!" (i.e., it will not increase your glory). If we win, then they will say: "Oh,
"A hero defeated by women!" (i.e. you will be ashamed)." - "So bring it to me
"bread (i.e. as a sign of submission)," said the king. They brought him golden loaves,
golden tables. "Do people eat golden bread?" asked the king. "And if you want
simple bread, then is it not in your country that you have gone so far to look for it?
Leaving their city, Alexander wrote on its gates: "I, Alexander the Great,
I was a fool all my life until I came to the African country, the country of women, and
"I learned wisdom from them."

The Khutei said to Alexander: "Beware! The Jews will deceive you and will not let you in."
the interior of the temple and into the holy land." When Geviga ben Pesisa learned of this,
fearing that the king would insist on being admitted into the holy of holies, that
forbidden by the law of Moses, made precious sandals for the king, decorated with more
more precious stones. When the king, accompanied by him, examined Jerusalem,
approached the holy mountain on which stood the temple of God, Geviga ben Pasisa turned
to him and said: "King! Put on these sandals so as not to slip on the smooth stone."
floor (with which the temple was paved)." The king examined the entire temple. When they
came to the holy of holies, Geviga-ben Pasisa said to him: "Until now we could lead
you, but we can't get any further." The annoyed king answered him: "When I
"I'll get out of here and straighten out your hump." "If you do this," he answered jokingly.
Geviga-ben Pesisa, then you will receive a large payment and will be known as a great
"master"! (Tractate "Bereshit Rabbah", p. 61).

Alexander went to a country, to a place called Africa. The inhabitants
of this country came out to greet him with golden bread, golden apples and golden
pomegranates. "Do you eat gold?" the king asked them. "No," they answered, "but in
"Don't they eat it in your country? So why did you come to us?" - "I came to see,
"As you judge," Alexander answered. While they sat and talked like this
Thus, two people came to judge before the king of this (land) country. "Sovereign, -
one of them began, "I bought a wasteland from this man who came with me."

I started digging the ground and found a treasure in it. I said to him: take your treasure, because I
bought himself only land, but not treasure. Am I not right, great sovereign? Order him to take
treasure." But as soon as this man finished speaking, another began to speak:
“Righteous king,” he said, “I, like this man, am afraid to appropriate someone else’s property.
Good. Order him, sir, to take the treasure for himself, for I sold him the wasteland and everything in it.
located".

After thinking for a while, the king called one of them.

“Do you have a son?” he asked.

“Yes,” he answered.

- Do you have a daughter? - he asked another.

“Yes, great lord,” he replied.

“Well then, marry them to each other, and let the treasure they found be their dowry.”

Thus the litigants left satisfied and happy.

Alexander could not hide his surprise.

“Have I not judged them well?” the king asked him. “How would such people decide?”
“What’s going on in your country?” “Here,” Alexander answered, “they would have killed both of them (the heavy
(those who are), and the treasure would be taken into the royal treasury."

The king raised his eyes to the sky.

"Great God!" he said. "Does the sun shine in your country?" "It does."
"And is it raining?" - "It is." - "So, you probably have animals for whose sake the sun
It shines and it rains, because people, so sinful and unrighteous, are not worthy of heavenly "grace"! (Talmud Vayikra Rabi, ch. 27).

Chapter 18

Rabbi Jonah's story about Alexander the Great

Rabbi Jonah relates: “When Alexander the Great rose above the earth, then he flew to such a height that the whole earth seemed like a ball to him, and the sea plate. That is why he is depicted with a ball in his hand"? (Talmud Beshidbar-Rabi, ch. 13. The above text of the Talmudic legends about Alexander is borrowed by us from "Collection of articles on Jewish history and literature, 1866 edition").

Continuing on our way through the barren steppes and uncultivated lands, Alexander finally arrived at a small stream, the waters of which were quietly rolling down green fresh banks. The smooth surface of the stream, undisturbed by the slightest with a breath, presented an image of contentment and seemed to say in its silence: "Here is the dwelling of peace and tranquility." Everything was quiet, and only the gentle murmur of the waves seemed whispered in the traveler's ear: "Come and accept your share of the blessings “nature,” and then sadly complained that the invitation had been made in vain. To a contemplative soul such a spectacle would inspire a thousand beautiful reflections. But what charm could it have had for Alexander's soul, sensitive only to the voice ambition and glory of victories, for his eyes, accustomed to robberies and murders, for his hearing, accustomed only to the thunder of weapons and the groans of the dying?

“Alexander went further, but was forced by fatigue and hunger stop. Sitting down on the shore, he took a few sips of water, which It seemed very tasty and refreshing to him, and then he ordered some to be served to him salted fish, which he had in large supply.

He soaked the fish in water to reduce its pungent taste and was very surprised. feeling that she was giving off a wonderful scent.

“There is no doubt,” he said, “that this source, possessing such miraculous properties, originates in some rich and happy country. Let's go into it!

Following upstream, Alexander reached the gates of paradise. The doors were locked; He knocked and, with his usual persistence, demanded to be let in.

“You cannot be accepted here,” a voice answered him from within, “for this door - the door of the Lord."

“I am the Lord, the Lord of the earth,” the impatient Emperor objected, “I am Alexander.” conqueror. Will they not open the door for me?

“No,” they answered him, “of the conquerors we only know those who conquer their passions. Only the righteous can enter here."

In vain did Alexander try to penetrate into the monastery of the blessed; he was not Neither requests nor threats helped. Seeing that all his efforts were in vain, he turned to the guard of paradise and said:

“Do you know that I am a great monarch who has earned the admiration of all peoples? If you don't want to let me inside heaven, at least give me something something that I could use to prove to the astonished world that I had reached places that had been reached before me No mortal has ever reached this point.

“Take this, madman,” answered the guardian of paradise, “here is something for you, capable of heal the ailments of your soul. One look at this thing can teach you such wisdom such as you have never heard from all your teachers. Now continue. "your way."

Alexander took his gift and returned to his tent; but what was his surprise when he saw that it was only a fragment of a dead head!

“So these are the gifts,” he exclaimed, “that are given to kings and heroes! Is this "must be the fruit of so much effort, labor, danger and hardship?"

Deceived in his expectations and angry, he threw it away with contempt an insignificant fragment of a human skeleton.

Chapter 19

Conversation between the sage and Alexander the Great

“Great sovereign,” said one sage who was with him at that moment,
- Do not despise this gift! No matter how insignificant it may seem in your eyes, it possesses, however, it has rare properties, and you can be convinced of this if you order it to be hung "he weighed it on the scales along with gold and silver."

Alexander ordered an experiment to be carried out. They brought scales; on one of the pendants there was a piece of bone was placed on another piece of gold, and, to everyone’s surprise, those present, gold turned out to be lighter than bone. They added more metal, and again the bone outweighed; the more gold they put on one pendant, the more it sank "the other side."

“It’s strange,” exclaimed Alexander, “that such an insignificant particle of the mortal
The weight of the substance exceeded the weight of the huge metal ingots! Is it really that there is no such thing there?
no means to bring these two things into proper balance?

“There is,” the sage answered, “and a very simple remedy.” And with this he took a little earth, covered it with a fragment of bone, which then immediately rose up on its suspension.

“Amazing!” Alexander exclaimed and demanded an interpretation of this phenomena.

“Great sovereign,” the sage answered, “this fragment is a receptacle.”
the human eye, which is limited in its space, but not limited in its
desires. The more he sees before him, the more he desires. Neither gold nor
silver, no earthly treasure can satisfy him until

They will bury him in a grave and not cover him with earth. In it alone lies the limit.
1
his greedy ambition and desires” (Tract. “Ioma”, p. 31).

Chapter 20

About the worm Shamir, a Talmudic story

It is known, says the Talmud, that Solomon fulfilled a holy wish
his father, that is, he built a temple to the Lord. When he began the sacred work, he wanted, so that there would be no iron tools involved, so that what was done in the name of the Lord would be
completely quietly, without the sound of hammers. But how could this be done? And very simply, according to the Talmud, by means of a shamir, a worm: they passed through it like a diamond,
on glass, on stone, one way or another, and the stone received its shape according to the desire
worker who handled him” (Tractate “Gitin”, p. 68). Perhaps someone
All this may seem incredible, but authority vouches for its validity
rabbis who reported this information. One of the sections of the Talmud tells how
Solomon managed to acquire a shamir. Solomon, by his wisdom and gift
knowledge, he knew that in paradise there was a worm called Shamir, but he also knew that this worm
is at the disposal of Asmodeus. To obtain reliable information regarding

the location of the worm and to acquire it through a global deal with Solomon could not count on Asmodeus, but he knew that Asmodeus was a daily appears to God and during this performance comes into such a strong fever, which immediately after it descends to the ground in order to cool itself with water from unknown well. Having decided to find out at any cost where this well, he ordered his subjects to make a search, promising a reward for diligence. A certain Ben-Yahu revealed that the well was in the land of Merekishn, since he himself saw Asmodeus, who flew from the sky with extraordinary speed and then instantly fell to the ground the well, which tore off its seal, and after quenching its thirst, sealed it again well and flew away. Ben-Yahu let the water out of the well and filled it with the most strong century-old wine. Asmodeus, who arrived almost unconscious, drank for a long time, not while dismantling the drink until he fell unconscious from intoxication. This incident gave Ben-Yahu the opportunity to put him in chains and present him in this form to Solomon. On the way Asmodeus, at the request of Ben-Yahu, performed several miracles to Jerusalem by force the mysterious name of God (Shen-Mashbie), which was written on his chest. When questioned by Solomon regarding the shamir, Asmodeus declared that the shamir is with the leader of the eagles living in the coastal country. These eagles can be see in the said country every morning; at sunrise they bathe in sea and when they fly, they cover the sun with their wings. To take Shamir from the leader of these eagles, you need to present him with a mirror: seeing your own in the mirror image, he will mistake it for a friend and, out of excitement, drop it from under his wing the shamir stored there. Then one can take it and possess it, making it properly consuming use. Having learned from Asmodeus what was needed regarding the shamir, Solomon entrusted the search to Ben-Yah, and he himself turned to Asmodeus with a request to teach something else. Asmodeus asked Solomon to remove what was on his chest. the name of God was written down; but as soon as it was removed, Asmodeus seized Solomon, swallowed it and threw it far beyond the borders of Jerusalem. Solomon found himself outside of his kingdom, naked and poor; Asmodeus, taking upon himself the image of Solomon, began reign in Israel. In vain did the real Solomon cry out to his people: “I am Solomon; I was king." They thought he was crazy, they laughed at him, and the boys They threw stones at him. Solomon concluded that everything was lost forever and began say: "Vanity of vanities and all is vanity." Sanhedrin (the highest Jewish judgment) could not, however, fail to pay attention to Solomon's constant assurances, that he is the king of Israel, and by virtue of this, on the king reigning in Israel, i.e. Asmodeus. Since nothing special could be found in his appearance, they considered It is necessary to find out how the king behaves in his harem. It is possible to find out about this but it was through Bathsheba, and it turned out that the reigning one was unusually voluptuous and does not pay any attention to this or that state of his wives. Bathsheba asked whether any of the wives had ever seen what the king’s toes were like; The wives replied that the king always wore boots. At Bathsheba's insistence, the wives managed to see that the king's legs were like chicken feet. Asmodeus was thus recognized and, fearing some kind of disaster for himself, left the throne of Solomon, having lived on he's been enjoying all sorts of pleasures for 40 years. A lot of Jews are studying all these absurdities verbally and sacredly believes that everyone knows this, from the youngest to the oldest.

Shamir, who rendered invaluable services in the construction of the temple, was given to the keeping of the Levites, who also took care of him. He lived in the first temple; after the destruction he, along with other Israeli saints, disappeared into thin air (Tractate "Gittin", (p. 68-69).

Chapter 21

Talmudic Tales of King Solomon

According to the Mosaic law (Deut. 17:16-17), the Jewish king is forbidden to have many horses, many wives and accumulate excessive amounts of silver and gold. King Solomon in his old age broke all three of these rules: he kept many horses, had many wives and much wealth, as evidenced by the Book of Kings: 1, 10 and 11 (Midrash to Song of Songs 1:11), which brought down God's wrath.

The Talmud comments on this verse of Ecclesiastes (612): “I, a preacher, was "When King Solomon sat on his royal throne, his heart became overly proud because of his riches, he got many horses and war chariots and horsemen, accumulated for himself an excessive amount of silver and gold and became related to foreign pagan peoples.

And the wrath of God was not slow to flare up against him, and he sent Asmodeus to him. (Lucifer) - the king of the Sheidems, and he drove him from the royal throne, tore it from his hand

seal (i.e. a ring with the royal seal, on which the miraculous was carved
name of God) and forced him as a punishment to wander and wander homeless across the face
land. And he wandered through the cities and villages of the land of Israel, weeping and groaning, repeating:
"I, the preacher, who was formerly called Solomon, was from ancient times king over
"Israel in Jerusalem" (Targum Ecclesiastes 1:12).

In another legend about Solomon in Midrash Tanhum, book 2, section sub. "Vooro", 2,
It is proven that the reason for the overthrow of Solomon was excessive pride and
his self-confidence, which reached the extreme.

“In relation to what the Holy and Blessed One wrote in his Torah, so as not to
“The king of Israel multiplied wives for himself, lest his heart turn away” (Deut. 17:17),
Solomon said: “I will multiply and I am confident that my heart will not turn away.”

Rabbi Joshua ben Levi said that the letter "yod" ascended to heaven in order to
to bring a complaint, fell down and prayed to Jehovah, saying: “Sovereign of the world, have You written
even one letter in the holy Torah in vain?” Another talmid-chochem, Rabbi Simon ben-Yohai proves that the book of Deuteronomy appeared before St. Adinoy with a complaint, saying to Him: “Master of the world, this is what Solomon dared: to destroy the letter iodine from me
(jot) from what You wrote in me, "so that he does not multiply wives for himself, so that
"I multiplied horses for myself, so that I would not multiply silver and gold for myself excessively," - Solomon
“He acquired many horses, took many wives, and collected a lot of silver and gold!”

Saint Adishem said: “I swear to you by your life that Solomon and
hundreds like him will be destroyed, than even one letter of yours will change."

There is a similar legend in the Jerusalem Talmud (Tractate Sanhedrin 2, 6;
"Midrash Kohelet" 2, 3; "Tanhumo 3", Shabbat section "Achromot").

Rove and Samuel, the first of them, asserts that the staff constituted the whole property
Solomon, another claims that it's rags. And so Solomon begs from house to house,
He says everywhere about himself that he was the king of Israel. He repeats the same thing before
Sanhedrin. What does that mean? The rabbis say: a madman never stays mad.
with the same couples. And they ask Benaiah if the king is calling him to him. No,
Benaiah answers. And he orders Solomon's wives to ask if the king is coming to them, and if
comes, then let them pay attention to his legs; and it is known that the devil has legs, that
rooster. They answer that the king visits them, but always appears with shoes on; that he

cohabited with them and was even ready to encroach on his mother, Bathsheba.

Then the rabbis found the beggar Solomon and took the ring for him.
and the chain which they secretly stole from Asmodeus, and, putting it on Solomon, brought him into
the palace where the demon sat on the throne. As soon as Asmodeus saw him, he flew away.
back home, but Solomon remained in his former kingdom. 110 Solomon did not leave
fear. As it is written: "Behold the bed of Solomon: threescore warriors are round about it, the warriors of Israel, all of them holding a sword."

Chapter 22

The Talmudic tale of King David

In the Talmud (Tractate Sanhedrin, p. 95a) the story is as follows: Jehovah said to the king To David: terrible crimes lie on your conscience. You were the cause of the bloody massacre in the priestly city of Nomwe, because of you Doeg the Edomite lost his soul (who reported David to Saul, for which the priests were killed), because of you Saul and his sons went down to the grave prematurely.

Choose for yourself one of two things: that your family line will end, or that you will end up into the hands of his enemy! David cried out: "O Lord of the world! Be kind rather, "that I should fall into the hands of the enemy, than that my family should cease."

It so happened that David went hunting. The devil appeared to him and turned into a deer, which the king chased: he shot several arrows at him, but all didn't hit, but the deer ran on. The king chased the deer for a long time, until it little by little little by little he brought him into the land of the Philistines, to Jesse in Nob (to the brother of King Goliath,
killed by David). He recognized him as the murderer of his brother, captured him and threw him
pressed down. But a miracle happened here - a depression formed in the ground, and David
remained unharmed, that is why it is said (Psalm 18:37): "You widen my steps under by me, so that my feet do not slip."

In captivity at the hands of his sworn enemy, David faced terrible danger and painful death. But, fortunately, his faithful servant, his constant friend Avesay, arrived in time, who, thanks to his courage, physical strength and dexterity, and especially thanks to the miraculous power of the full mysterious name he pronounced God's - "shem hamforosh" - managed to avoid danger and save the king from suffering and death.

Chapter 23

On the return of the Jews from Babylonian captivity to Jerusalem

The leader of the Jews, Zerubbabel, transported the sacred vessels from captivity to Jerusalem, to place in the temple. And the number of these vessels is this: fifty cups gold and five hundred silver, forty gold cups, and five hundred, fifty silver ones

gold and five hundred silver tubs, thirty gold and three hundred silver bowls for libations, thirty gold and two thousand silver vials and another thousand others large vessels. The Persian king wrote in a letter: “I allow the Jews to return to to the former customs of their ancestors that they revered; let them receive for the establishment cattle, wine and oil two hundred fifty thousand five hundred drachmas and wheat flour twenty thousand five hundred artabs. I order all these expenses to be attributed to taxes. from Samaria. From this the Jerusalem priests will offer sacrifices in accordance the laws of Moses and at the same time they will pray to the Eternal for the salvation of the king and his family, so that the Persian kingdom would remain indestructible. All who disobey this command or will oppose it, I will command to crucify, and the property "confiscate in favor of the royal treasury."

This was the content of the (royal) letter; and the number of those who returned to Jerusalem There were forty-two thousand three hundred and sixty people taken from captivity.

While (the Jews) were laying the foundation of the temple and were especially diligently engaged in construction the latter, the neighboring tribes, mainly the Khutei, whom the king Assyrian Shalmaneser led them out of Persia and Media and settled them in Samaria when He conquered the people of Israel and began to ask for satraps and other (royal) authorized to prevent the Jews from rebuilding the city and building temple. The commissioners, having been bribed by the Khutei, became to be careless and negligent in the construction of Jewish buildings. Meanwhile, Cyrus there was no time to think about it due to the fact that he was busy with the war; during his He died during the campaign against the Massagetae. When Cambyses, the son of Cyrus, ascended the royal throne, then the inhabitants of Syria, Phoenicia, Antonitis, Moabitis and Samaria sent Cambyses letter of the following content: “Master! Your servants, Rafim the historiographer, Semelius The scribe and members of the Syrian and Phoenician court send you greetings. Know, O king, that

(Once) the Jews taken to Babylon have now arrived in our country and are rebuilding their apostate vile city with its squares, they build walls and again are restoring the temple. However, rest assured that if they complete these buildings, they they will neither pay taxes nor be willing to obey, but will rise up against kings and would rather rule than obey. And since they are very energetic and we have diligently set about rebuilding our temple, then we, O king, have decided to write to you and not to miss the opportunity to remind you to review the chronicles of your ancestors. Here you will find indications that the Jews and their city are traitors and enemies. (Persian) kings and that for this very reason their city is now destroyed. Together with Therefore, we considered it necessary to draw your attention to one more thing, which you will undoubtedly also like an unknown subject, namely, that when the city is thus rebuilt and surrounded by walls everywhere, your access to Coele-Syria and Phoenicia will be cut off."

When Cambyses read the letter, he was completely imbued with the said slander and wrote next answer.

"King Cambyses to the historian Rafim, Velsem, the scribe Semelius and all the rest to his subordinates living in Samaria and Phoenicia, he reports the following: having read I ordered the letter you sent me to be consulted in the chronicles of my ancestors and found out, that the city you mentioned was hostile to the Persian kings from time immemorial and that the inhabitants his (constantly) were busy with rebellions and wars. At the same time, we learned that their kings (of the Jews) were powerful and despotic and imposed tribute on Coele-Syria and Phoenicia. Therefore, I ordered that the Jews not be allowed to rebuild their city, so that their constant attitude towards the kings would not increase even more (Persian) hatred."

After reading this letter, Rafim, the scribe Semelius and their subordinates They immediately mounted their horses and hurried to Jerusalem, where they gathered a large crowd

people and declared a ban on the Jews from rebuilding the city and the temple. Thus, these construction was suspended until the second year of the Persian king's reign Darius, that is, for nine whole years. Having reigned for six years and having subjugated those At that time, Egypt, Cambyses died in Damascus upon his return.

After the massacre of the Magi who had taken over the government after the death of Cambyses
Persians and held power in their hands for a year, the so-called seven
Persian houses chose Darius Hystaspes as king. Even while he was still a private
As a man, Darius made a vow to God that if he became king, he would send to Jerusalem
the temple of all the sacred vessels of the Eternal that were still in Babylon. Just
At this time, Zerubbabel, who had once been appointed, arrived to Darius from Jerusalem
the leader of the captive Jews. The fact is that Zerubbabel had long been bound
friendship with the Tsar and thanks to this friendship he is now, together with two other persons
was awarded the honor he had previously sought, namely, becoming the king's bodyguard.

SECTION 2. TALMUDIC PEDAGOGY AND PROPAGANDA

TREATISE 1

ABOUT THE TALMUDIST TEACHERS (MELAMEDS)

AND JEWISH SCHOOLS

Chapter 1

The desire to isolate the Jewish school

Before a Jew even had a child, all his neighbors and close associates were already congratulating him.
father, greeting the future son with the words: “Talmid chochem,” which means Talmudic-sage. According to the teachings of the Talmud, the study of the law begins in the womb; but
At the birth of a baby, an angel strikes him on the mouth, and the baby, coming out into the light of God,
"Anything can happen."

1 Tract. "Nida", l. 30, p. 2.

Therefore, the study of the law must be started anew and continued throughout
life. According to the Talmud, the study of the law should be divided into three parts:
the first part should be devoted to the study of the Bible, the second - to the study of the Mishnah,
The third is the study of gemara. This is the system and method by which, according to the Talmud,
teach the boy and develop his senses with examples of different forms of wallet;

In the fourth year, you should begin to teach the boy to read and write, and, adapting to his concepts, explain to him that if you put a whip on both ends of a stick, you get a letter (Amer); if you open the wallet, it looks like the Hebrew letter - bet; opened a purse with money gives an idea of the letter gimel, etc.; moreover, melamed or father throws a kopeck onto the boy's table from above and tells him that an angel threw it from heaven, so that he only learns. Teaching the boy the rules of arithmetic, Melamed teaches its addition and subtraction: for example, one in four minus three, one in three - the boy answers 2; one of one - the boy thinks and scratches his sidelocks - According to the rule, zero follows - the boy remembered and puts zero under one, Melamed comes up with his own invention of his own philosophy and gives the boy a stern suggestion, - listen, if we, being on the foreign side, follow such If we follow the rules that if only zero remains from one, then we will all die of hunger. No, my dear, you can't do that - you need to give the remaining one for interest and then again one of three 2 will come out, etc. another 2 and 4, and the remainder can be brought to 100 and 1000.

In the fifth year the boy should be taught the Pentateuch; on the tenth Mishna; from the thirteenth years should be taught the commandments, because after thirteen years a Jew is responsible for failure to fulfill them; at thirteen years of age Ishmael was circumcised and received the name of husband.

1 The Hebrew language in which prayers, the Psalter and the in which the Talmud is written, this language has its own divisions, namely: Chaldean-Aramaic, the dialect in which the most ancient and sacred translation is written The Pentateuch "onkelos", as well as some prayers "berikh-shemei, erukim-Purkan, Kaddish"; religious acts are still written in the Chaldean-Aramaic dialect, such as; marriage record "kesu-ba", divorce bill "get", etc. All Talmudic and Kabbalistic books are printed in this language.

The Jewish-Rabbinic language was formed from a mixed ancient Hebrew-Biblical with Chaldean; all the books of the law are printed in this language Jews. The font of this language is square, in which all the Talmuds and other religious books.

The second font, the rabbinical one, called Rashi, in which all the Talmudic commentaries and other doctrinal books. The third font is italic, - used in private correspondence.

Chapter 2

Division of the course of study

From the age of 15, one must begin studying the Talmud itself, the Mishnah and the Gemara.
In the Talmud, the most important and suitable parts are studied with particular diligence.
practical life, such as: 1) the prayers read by every Jew; 2) the laws relating to
regarding compensation for damages and insults; 3) laws relating to various
penalties, fines, interest, loans secured by collateral; 4) trade laws,
transfer of inheritance, etc.; 5) about the oath; 6) about different types and forms of court
(of course, only Talmudic); 7) about kosher and trefa, clean and unclean
animals; 8) about marriage contracts and dowries; 9) about matchmaking; 10) about divorce; 11) about
marital duties and relationships. In general , the study of the Talmud has such
It is so important that only those who know it are considered human. The Talmud says:
“If the Jews were entirely concerned with the law, i.e. the Talmud, then God would have forced
"other nations to work for them." An important point in the Talmud is
regulations on lending money at interest. The Talmud requires that every father
I practically taught my children to give money at interest, so that the children would have time to
“They acquired sufficient skill in this regard.” The Talmud decisively
forbids giving money to a goy without interest? and even elevates it to a commandment: “Give in
"grow money for a foreigner."

Before the birth of a baby, midwives, according to some signs,
find out whether a boy or a girl will be born, and if a boy, whether he will be capable of
study of the Talmud and whether he will become a rabbi. The latter is the subject of the most ardent
every parent's desires, as well as to make their son the most worthy
the greatest title in the world - Talmudic sage; every Jew, even the most
the poor man, having waited impatiently for the child to turn five, carries him in his arms, and
with him and his last penny, to the melamed (teacher) in the cheder (school) and
I am ready to sacrifice everything just to let my son drink from this blessed source.

1 Tract. "Berakhot" 35, 2.

2 Tract. "Bova Metsie" 75.1.

3 Tract. "Avoide-Zura" 75, 1.

4 Tract. "Avoyde-Zure" 91, 2.

Therefore, it is not surprising that there are many Jewish schools in every society, Jews are devoted to them with all their hearts and souls, as true and precious hotbeds of religious education. Mogilev is a good example,

where for a Jewish population of 8,000 there are up to 30 elementary schools, in which Between 50 and 80 children are studying; in addition, there are many small children wandering from home to the house of teachers, known to the Jews as "Stundists", teach children in houses for a rent of 20 to 30 kopecks per month. In Berdichev, the 60,000-strong Jewish community The village has up to 300 schools and up to 100 Stundists. What venerable the numbers of schools and what at the same time fruitless results are obtained from these schools, in which do not at all strive to develop the mental abilities of children, and from which they cannot bear any knowledge necessary in life! All training in elementary school consists of mechanical memorization by children ancient Hebrew dead language and in the reading of the Pentateuch, without any explanation the inner content of what they learn and read. Jewish child leaves school as ignorant as he entered it, with the only difference being, that he comes out of it already beaten down, exhausted, corrupted, as they themselves Melameds do not hesitate to instill in children theft, lies, cunning, slander, etc. vices. It is in these schools that young Jewish children are condemned to receive their education. generation, and here all the dark sides of the Jewish character are instilled in the children.

Chapter 3

There are two types of heders

Heders, or schools, are of two kinds: with payment to the melameds from parents for education for children and free, organized at the expense of the society. Heders of the first kind are divided, in turn, into three categories: 1) elementary, in which, as we said already, children are taught Hebrew and the reading of the Pentateuch; sometimes in these schools also teach calligraphy, also in Hebrew, and first four rules of arithmetic; 2) heads in which the Bible is studied and 3) heads in which which Jews study the casuistic subtleties of the Talmud. To the heders of the second kind include "Talmud Torahs" and "Yeshibots". Such schools in most cases are placed in the living, family room of the melamed with dank, sour air and beggarly furnishings. In this room, the width of which does not exceed a fathom and 2 arshin, and the length is 2 arshins 10 vershoks, often more than 30 children can fit in. And in winter, and During the blooming summer season they are condemned to sit in it for whole days, swallowing air poisoned by all sorts of miasmas, which has such a destructive effect on fragile lungs, which often leads to high mortality among children consumption. The time of education of children in elementary schools is not determined by any the same period as in schools of the next two categories. The number of teaching hours and the teaching method The gifts do not correspond to either the age or the mental abilities of the children. They the same for a child of 7 and 11 years old, for a child with disabilities and for a child with a lively, receptive nature. Children are crowded closely behind a long table on crooked benches, and all their scientific studies consist of the fact that melamed shouts out to them some Hebrew word or text from the Pentateuch, and the children, sitting motionless, mechanically memorize this text in a chant, repeating it after him word for word. But what does this text mean in common parlance, accessible to them? understanding the language, what inner meaning is contained in it - this remains for them an impenetrable secret, because most melameds consider it unnecessary such explanations are a luxury. For every offense, even the most innocent, a child beatings and slaps rain down, not to mention the punishments that are served retribution for a child's unsuccessful studies. The Melameds are especially inventive in these matters.

It will be enough to mention one method of punishment which is most often practiced them, - a "head-washing", which consists of removing from the guilty child cap, melamed hits him on the bare head with a four-pointed whip.

Most Jewish children have scabs on their heads from similar beatings; Their destructive effect on the functions of the brain goes without saying. It is quite natural that from such a system of education and treatment children become prematurely dull and, upon leaving school, become incapable of further scientific development, if anyone decided to apply it to them, and constant fear of beatings develops a morbid fearfulness in a child, to overcome which he is no longer able to. Is it not from a similar system of education practiced over Jews for many centuries, and that miserable cowardice and humiliation in front of every physically strong person, which is the distinctive feature of this people?

Chapter 4

2nd Class Headers

Only children are allowed to join the second-class cheders, where the Bible is studied. male, aged 10 to 14 years. Teachers in these schools are mostly Lithuanian Melameds. Only children are sent to these schools so-called middle party of the Jewish people. Jews avoid other parties to send their children to these cheders - firstly, because the Bible is not used by them worthy honor, and secondly, out of distrust of the Lithuanian Melameds. According to the situation and the conditions of teaching at these schools are no different from the one we described elementary school. Learning here also does not bring the child any significant benefits knowledge. They study the Bible incoherently, mechanically, and its moral side disappears from their understanding, since few of the melameds are capable of intelligibly explain it to the children.

If there is a melamed who is a hunter for explanations, then his explanations are strictly religious, rather Kabbalistic in nature in the spirit of the famous Bible commentator Rashi, whose religious hypotheses and theories largely contradict common sense. Third-class heders are no better than these schools, which the Talmud is studied. Here the child's mind is forced to invent various with cunning twists and turns, and thereby destroys his common sense and distorts his heart with religious fanaticism. Not a single bright, vital stream will touch the mind and heart Jewish child in these schools. He is condemned to remain stuck only in the realm of traditions, distorted by their senseless interpreters, and with these traditions, the moral meaning of which is inaccessible to him, he enters into real life. What else can come out of a person after such preparation, if not a pitiful a fanatic who directs all the efforts of the mind towards one goal: to obtain by any means ways to earn a penny to ensure their existence.

Chapter 5

Public organization

Let us give information about the organization of Jewish institutions developed the social meaning of the development of Jews among peoples and institutions alien to them very practical, beneficial, one might say, exemplary. These institutions omnipresent among Jews: they constitute the most important conditions of their social life and as if they were legalized in the Jewish population, just like the 10 Mosaic commandments, and therefore exist absolutely everywhere where a group of Jews has settled. These institutions that always form the basis for the rapid development of Judaism exist not only in the cities, but in every insignificant place in the county. Begelfers not only They are responsible for carrying children to and from school, but their responsibilities include wash and dress the children at home and read a few prayers with them before taking the children to

school. Melamed receives up to 10 rubles a year from wealthy parents for each child, and for the poor or the orphan he receives the same reward from the charity society. Each cheder has up to 10 children. In the richest and most abundant Jews in the town of Yarmolintsy in the Podolsk province in the same district - up to 30 heders. each of them has from 10 to 40 students, with fees from 10 rubles or more per student; in the town Satanove - up to 20 heads.

In the district town of Proskurov there are 47 cheders. In each of them 40 to 200 students (200 in two cheders alone); and therefore some melameds receive 2000 rubles a year in maintenance. Official headers, i.e. those that are open-According to the certificates issued to the melameds, only 6 are considered, 10 students per each. Besides all these headers in Proskurov there is also a city one-class a Jewish school with 60 students, the maintenance of which is financed from box collections Up to 2,200 rubles are allocated annually. Melameds often visit cities and towns. from the outside, then the first duty of Melamed is to find such a one for the heder premises, the owners of which spend the whole day at the markets. Of course, such The premises are rented for next to nothing, and a cheder is opened in it and quickly flourishes. Melameds visit the homes of the children of rich Jews.

When children, brought up under the strict ferula of the Talmud, thus absorb into themselves of Jewish nationality, then many enter the city 2-year school, where there are up to 30 of them a year. There they acquire the necessary knowledge in Russian language, as a weapon for further struggle. After this, it becomes clear, Why is it that nowadays there is not a single young Jew who does not know literacy. What a great thing! What nation in the world can boast of this?

In Kamenets, all this is on an even larger scale. For example, There are considered to be 100 heder schools there, with 200 to 300 students in each, and charity hospitals with more than 300 beds. How many such chaderas are there in In Odessa and in Berdichev, this capital of Russian Judaism?

It is no wonder that the Jews are so concerned with such charitable institutions.
they are rapidly moving forward, getting rich and dominating, - that everywhere in the south all the markets and capitals
are in their hands, and in Proskursky district half of the estates (up to 67) are rented by them,
and in their hands were absolutely all the taverns and inns, where everyone was taken products of the peasants.

Chapter 6

Transformation of Jewish schools

The transformation of the currently existing Jewish schools of the 1st and 2nd categories into
one-class primary schools, where special attention is paid to
preparatory classes in which pupils acquire the necessary supplies
general educational information, a good and solid foundation for education has been laid
Jews, which will inevitably lead to their moral degeneration. We are convinced,
that the teachers who are now being specially trained in the Vilnius and Zhitomir schools
In institutions, educators will conscientiously fulfill their mission and avoid that
corrupting influence on youth, which is what distinguishes melameds. Melameds are
one of the great pedagogical evils that existed and, unfortunately, still exists
up to the present time. Due to profound ignorance, in the absence of any system in
teaching, with unlimited despotic arbitrariness in dealing with children,
with the corruption that they instill, the melameds also destroy young fresh forces by inhaling
they have a narrow religious fanaticism, this distinctive feature of Judaism. With the transformation
the formation of Jewish schools, foreseeing their fall and not wanting to let go of it
teaching activities, the melameds petitioned for the right to be granted

teaching children at least until the first graduation of teachers from teacher training schools
institutions. The main reason they cited in their petition was that
by taking away their right to teach they are deprived of their daily bread
in old age and in the absence of crafts that would ensure their existence.
The Talmud teaches that a Jew should not give his children to an "akim" to be taught to read and write.
or craft, and it is also forbidden for a Jew to teach the "akim" any craft whatsoever.
(Kitzer Shulchan Aruch, Chapter 167). Jewish law obliges everyone to study the Talmud,
Therefore, a Jew who does not know the law is the same as a foreigner and a stranger.

Having studied the law, a Jew has the right to enter into marriage; according to the degree his knowledge of the Talmud he can count on a more or less advantageous match; Fathers of the bride test the grooms by offering them this or that place for explanation from the Talmud. The more knowledgeable a Jewish infant or groom is in Talmudic casuistry, the more advantages and various honors are given to him as a true prince with the title of "talmid chochem." Therefore, it is not surprising that when it was made public
there was a decree on the establishment of state Jewish schools, the Jews fell into despair, they cried, fasted and sent messengers to all their righteous people, so that the latter with their prayers they delivered the Israelites from this great misfortune from the goyim. It goes without saying that the shepherds of Israel did not sit idly by then, well realizing that an ungodly education would turn the hearts of the pious away from them the Israelites, who feed all the righteous with their numerous descendants, and will deprive them of all moral influence along with their enormous incomes, and honors associated with it. Under the cover of deep ignorance of his brethren the righteous man had nothing to worry about, and he lived out his life in peace. Wherever Whenever he arrived, he found profit everywhere: local residents brought him rich gifts gifts, silver chairs, golden vessels, and everything, willy-nilly, was subject to them power. The righteous man lived happily, generously scattering his blessings. What what would have happened to these men if the Jews had opened their eyes, and the ignorant had learned to be wise
reason?

A Jewish man's story from his life in a cheder. "The Tormentor" - that's what I always call him when
I have to talk about him; that's what he really was. In his cruelty, not knowing no mercy, he was inventive to the point of virtuosity, and the composure with which he
He carried out frequent executions on our young bodies, it was amazing. Not a shadow there was no anger on his face or in his dull eyes, not a sign of the slightest irritation in his movements, he performed his execution so calmly and majestically, he definitely performed the sacred rite.

Oh, how great was our contempt for this despot! I must add,
that we had various legends about him, one more terrible than the other. They said that as if he buried three wives, lost all his children and generally experienced so much misfortunes that no one else in his place could have endured; and yet his no one ever saw him in tears and no one ever heard him complain about his essentially sad fate. And his methods of torture and atrocities were widely discussed. We, the Hederniks, were truly monstrous. We prayed and waited daily.
the coming of the Messiah to deliver us from the barbaric hands of our Melamed. Oh, how "Our hatred for the heartless tyrant was deep!"

Chapter 7

On Jewish opposition to government schools

From here began the preaching to all Jews that enlightenment is
positive evil and temptation coming from the devil. From here all obstacles arose.

from the side of the Jews to the emergence of state-owned Jewish schools established government.

Having firmly decided not to send their children to the newly opened state schools,
Jews, in order to at the same time avoid the reprimand of various auditors and superiors,
those who came from time to time to inspect the schools, managed to do the following
way: when the arrival of some auditor was expected, they would gather a lot of people
boys from the "cheders" and "talmud-tor" and they filled the empty benches of the school.
The auditor, seeing many children at school, was always pleased with the school, without realizing it,
that the students don't know a single letter of Russian literacy. If he did learn about this
the trick of the Jews, then, fearing the enormous force of Jewish opposition, he considered it
It is better not to make a noise and, having received his share, put a seal of silence on his lips
on the grounds that the Jews are not related to him and are not of the same nation as him, and therefore there is nothing
he cares too much about their welfare and sacrifices himself for their enlightenment.
The Jews' aversion to state schools is motivated by the following: Jews say,
that nothing will come of their children in state schools, that they are in Christian
schools will not receive useful information, i.e. they will not study the Talmud, but will become acquainted
only with those books which they call treif and pusl, i.e. bad and
vicious. This explains why the Kagalniks and all Jewish teachers are fanatics
they use all means to prevent the Jewish masses from changing their lives
in accordance with the spirit of civil life. How does the author fulfill this rather
such a difficult, complex task?

“The Jews came to Egypt as a small tribe and settled separately in the land
Goshen, and they lived according to their own special laws and customs... and separated themselves from the Egyptians,
masters of the country, did not intermarry with them and did not eat bread with them..." - this is how Mr.
Rabinovich wrote his story about the Jewish people as a lesson to the cheder youth.
separately, isolate yourself, protect yourself in every possible way from outside influence, for sure

your ancestors did the same in Egypt, and this is the example they bequeathed to you! With such
With this teaching, our author seems to be addressing his young audience from the very first moment
acquaintance with her, from the very first words of his story. But the teacher tries
to instill in the disciples the same isolation that the Jews had in Egypt.

“The prophet (Samuel) hated the king (Saul), who reigned in spite of him
desire, and he secretly dug a hole for him...” we read in another place in Mr. Rabinovich (p. 16): it is he who gives the promised in the preface “whole and prominent features of great people
people as an example to students." But firstly, the message just given
Rabinovich does not agree with the truth (biblical); secondly, how could he, in principle,
the prophet personally hated the king, the anointed of God, only because he himself,
the prophet, was an opponent of royal power in general? How was Saul to blame here? And not
Should Samuel in any case have submitted his will entirely to the will of God,
who ordered him to anoint this humble shepherd, and later - himself
a rejected hero, to the kingdom? And thirdly, finally, what kind of example and "good" is this?
"path" to "imprint on the heart" of a young reader? These are the things that are taught to their
youth Jewish teachers and writers of moral books.

By the way, let us cite the admonitions of modern educated teachers. A. R.
Rabinovich published a history of the Jewish people for young cheder students under
titled "Goldot Am Ye-rosl", issue [-UT, Warsaw 1898.

Chapter 8

The story of a Jew, a former student at the cheder

As proof, we will cite the opinion of one educated and well-intentioned
Jew, published in the "Bulletin of South-West Russia" for 1866. "When my father, -

says L. M., - brought me to the heyder (school), the melamed addressed him with
with the following words: “It’s good that they brought us to the cheder, and not to any other
ungodly from state schools. Do you know why many of our children leave
Epicureans (apostates from the faith)? Because their parents send them to
Christian schools, gymnasiums, universities, and it is well known what they teach there:
walk around without a yarmulke, shave your beard, speak a foreign language...

Is it a different matter in the heider? Here, any melamed will say to the student: "Listen! Without
You can't sit with your hat on, it's a sin; you can't talk to Christian children, and you can't play with them either
“They are also not allowed: it is a sin”! (“Bulletin of Western Russia”, book 7).

The author goes on to say: “After six months of my
After entering the Heyder, the immoral Melamed began to teach me to steal from my mother.
money, and when I told him that my mother taught me that stealing is a sin, he replied:
"It is a sin to steal from strangers, but it is permissible from relatives." This is the permission that was issued
Melamed, at one time, from his teacher, he considered it necessary to give it to me too.

My teacher was called Rabbi Zerach Berel. One day, while studying a verse with me,
which says: "Whoever robs his father and his mother and says that it is no sin,
"Comrade to the robber." I started to intercept, as it happens in a heider, and explain
these words, looking at my melamed, but he stopped me and said: "You are already God
I climbed into God knows where. I'll explain it to you. This verse should not be understood as simply as
It's written, but completely differently. Robbing and stealing from your own parents is also a sin
small. Listen, - continued the melamed, - what the wise king understood in this
verse: "Whoever robs the Creator and Judaism, that is, whoever eats something without first creating it
"Prayers, comrade robber."

However absurd this interpretation may be, it nevertheless had quite an effect on me, -
L.K. continues, “And I confess that I began to steal from my mother the money that I brought
Melamed. This pious teacher of mine addicted me to theft, weaned me off
pray. He told me that only adults should pray, and not
boys; that we have enough of what we read at school. He told me to tell my mother that
The melamed strictly ordered not to pray at home and not to have breakfast, but to perform both in the heider
and other things, and so that, consequently, my mother would give me money in the khayder instead of buns.
It goes without saying that my meager pennies, like those of other students, fell into the hands of
Melamed." L.K. concludes his memories of the school with the following words:
“My heart bleeds when I remember that the Jews entrust the education of their
children to these crazy melameds and their dishonest assistants, the Belfers. Our
a wise and merciful government took notice and established for us Jews,
state schools, where educated teachers teach us wisdom and enrich us

knowledge, but we, to our shame, with the exception of a few, are reluctant to use it with this blessing. It makes my soul sad when I remember that my children co-religionists still languish in dirty Talmudic eshibots and heiders and God news, how long will they continue to suffer in them due to the mercy of our backward leaders, rabbis, kagalniks and melameds who do not tolerate any enlightenment except Talmud."

Chapter 9

On the prohibition of fanatics from entering new schools

In confirmation that these gentlemen are hindering the enlightenment of the Jews western region, the author cites a letter from his relative, a Hasidic fanatic, written to his father, the following content: “I know,” writes a Hasid to a Hasid, “that my letter will not please you, it will not be a good message, as it says in it bad about your son; but I remember the words of the Holy Scripture: if you see

your neighbor's lost sheep, you must lead it back to the right path. The sheep is your son, but my nephew; he has gone astray from the good road; he, terribly to pronounce, instead of eshibot (a Talmudic school respected by Jews - I.L.), To our great misfortune, I entered the damned state rabbinical school. You, my friend, do not look at the fact that he wears a long caftan, like all Jews, when he comes to you. No, I assure you, my friend, that in Vilnius he walks like Rabinchuks-scoundrels, in short! One thing, my friend, surprises me: how did you give yourself up deceive? Now, as soon as he took the passport with the birth certificate, you should have realized that he was going to Vilnius not to enroll in the eshibot (after all, in Eshibota does not need any papers and is not required), but that he intends to enroll in some any of the state schools. Farewell! I hope you'll fly to us on eagle wings. wings and we will see each other face to face."

“Regarding the said letter,” the author continues, “I had to do a lot to endure from my father. Upon my arrival from Vilnius, my father took out the letter and, having read it in in the presence of his mother, he said: “What do you say to this, son? After all, you wanted to go to Eshibot, where did you go? You disgraced yourself and me and our entire family name; after all, when studied in the heyder, already knew how to chat in Russian and read their tref books; and in this

In the damned school I read, I think, the ungodly Bible with biur".

1 The Bible received this name because it was published with a commentary.
Mendelssohn, where the author tries to find a direct line contrary to the Midrash and Talmud
the clear meaning of the words of Holy Scripture, in which the old rabbis found profanation
Divine words and why they pronounced a heir, i.e. a curse, over him.

I, wanting to calm my father, told him: "First, father, find out what is there
school, and then battles. In these schools they teach us everything useful; there
enlightened teachers teach not only the law, but all kinds of sciences that
useful in life for every citizen." - "Be silent," shouted the father, "you still dare
speak, robber, apostate! I have heard this song more than once from our
the custodians of the state school, and also from the state rabbi, and from many
Epicureans (i.e. apostates) who were not educated in Jewish heiders.
In vain do your uninvited and unsolicited mentors strain themselves to
transform the people of Israel! No, a thousand times no! I can assure you that all of them
they will burst before this comes true. Even if there is the strictest order that
We all sent our children to state schools, we are all Jews, from the youngest to the oldest,
We will fast, go to cemeteries and pray at the graves of the dead.
Jews, so that they, for their part, would intercede before God for the living
the Israelites until God has mercy on them and these orders are cancelled, and until
We will again be allowed to continue raising our children in a purely Jewish manner.
spirit. It is not for nothing that great Talmudists are buried in the cemetery. But now we, and
especially our kahal, is still able to settle accounts with you and with all our brothers. And
What's next? Wait, Epicureans! The time will come for the election of rabbis,
Then, official false rabbis, say goodbye to your plans against the native Jews.
Everyone who owns a 4-arshin hut will have to bow to the waist, so that
he gave his vote in favor of your choice, then our melameds will be forced to leave these
gentlemen, rest in peace. And with your honors, teachers and caretakers,
"The kahal will end in one fell swoop." Mother, hearing father's cry, intervened in our argument.
"Tell me, please," she turned to her father, "why are you the most upset?
Was he the only one at school? After all, it's not just any father's children who study there, and I don't think so,
so that they would be taught something bad there. Is it important, as you told me, to read
the Bible with biur? By the way: let me know why you can't read this Bible? After all

Is she ours, Jewish? I still really don't understand what harm she does. Although I
a simple and uneducated woman, but she read in tequila (prayers for women)
words: "Holy Bible, Holy Bible"; and you, my husband, throw it on the ground like a thing
unnecessary and ungodly; explain to me why you do this and why this Bible

Do you think it's harmful?" - "Wife!" the father shouted. - Don't fool my head with such stupid things.
question; why should we, Jews, know why it is impossible. It is enough for us that our tzaddikim,
The rabbis and all the kahalniks strictly forbid us to read them. I myself saw mine
with his eyes, as the tzaddik threw the Bible with the biur into the fire and was beside himself with rage the whole day
joy; I have never seen him like this; I, said the tzaddik, have done today
a godly deed. You seem to know how, according to the command of the local rabbi and
The kahal gave one of the synagogue's yeshibotniks a severe beating when they found out that he was secretly reading
"tal bible with biur"".

1 "Bulletin of Western Russia", 1867, book P, p. 136.

A correspondent from Borisov writes:

“Recently a Maggid, i.e. a Jewish preacher, came to our city from Bialystok,
Elukem-Getsel Levitan, and began to preach in the main synagogue, outraging
fanatics against the weak of faith. He cursed parents who send their
children in Russian schools, and children who attend these schools. The main thing
the manner of his speech was aimed at destroying what was existing in the city.
Borisov is an exemplary heder, which is, as it were, a preparatory point
Jewish youth to the European way. The Maggid's speeches so captivated
the Jewish mob was so in favor of the idea he was promoting that the latter was ready
to tear to pieces anyone who dared not fulfill the Maggid's orders (a picture similar to
(for riding times). In Borisov we have a paramedic, Zilberman, a man with
with an excellent reputation, who reported the Maggid's speeches to the authorities. Further pro-
Magid E. G. was forbidden from speaking and ordered to leave the city of Borisov.
Led by the Maggid, they turned to Rabbi Gurvich (there are three in Borisov)
rabbi) demanding that Zilberman be subjected to "kheyrem," i.e., anathema. July 21
a huge crowd of Jews gathered in the main synagogue, on Minskaya Street, and the Maggid
Levitan, in the presence of Rabbi Gurvich, jumped up on the podium and proclaimed: “For that,
that Zilberman reported me to the police, in the name of Rabbi Gurvich and the entire public
I impose a curse on him so that none of his brothers dare invite him to theirs
sick people, do not walk close to it, and do not sell it at a distance of at least 4 arshins
him food supplies, etc." Indeed, from that moment on, persecutions and
persecution of the paramedic. The Jews cursed Zilberman and his family with all sorts of
with obscene words; from the servants who came to the market to buy bread and other things

food supplies, everyone ran away, shouting: "They are all in herem, don't sell them anything."
The same thing happened in the meat stalls. Zilberman gets water for the paramedic. Russian water carrier; the Jews also attacked the latter, threatening to kill him if he dares to deliver water to Zilberman. I personally witnessed this fact:
During the day, walking along the main street of the city, I see all the Jews running away from the sidewalk:
Zilberman. I ask, "What's wrong?" They explain that Zilberman is in a "herem."
Magid placed an anathema on him.

Rumors of this wild fact between Russians and Jews spread throughout
Borisov district and even penetrated into the provincial city of Minsk, from where he arrived in
Borisov's spiritual mentor, Rabbi Yankef Meer Gorodzensky, with the aim of removing Zilberman
On July 29, the Jews were gathered in the main synagogue in the presence of the spiritual father, but
immediately, certain individuals appeared who had scores to settle with Zilberman and rushed to
Minsk spiritual leader, Rabbi Yankef Meer, with threats that they would beat him if he

dares to free Zilberman from the khairem. Meer nevertheless gathered the Jews from
intelligentsia circle in a private apartment and in their presence removed from Zilberman and
his family's kheyrem, notifying the rest of the Jews about it, pasting it in all the synagogues and
"advertisements to schools under their signature."

Chapter 10

The opinion of a modern educated Jew

According to Levin (a modern educated Jew), the fault of such ignorant views of the majority of Jews - the Talmud, which thus is the main reason for the boundless development of Jewish fanaticism, isolation and alienation of Jews from other peoples with whom they are in constant intercourse. This opinion, of course, is quite well-founded.

Let us cite some of the teachings of the Talmud that are the subject of religious lessons for Jewish youths. Thus: “Whoever on Shabbat indulges in tanoishi, i.e. voluptuous pleasures, he will receive the reward promised by the Kabbalists:

eternal enjoyment of God; according to the promise of the rabbis, all his sins will be forgiven and he will
"will be freed from hell."

1 Tract. "Shabbes", l. 118.

There are more detailed descriptions in the Talmud about this kind of pastime. instructions. Thus, for a talmid-chochem (a learned Talmudist) it is considered sufficient to have this pleasure once a week, i.e. from Saturday to Saturday. Ezra established On Friday, eat garlic, onions, radishes, peppers, etc., alcoholic substances, as they make them more capable of fulfilling the commandment “Piriye voyrivie…” (“on Shabbat one can have intercourse with a girl after the wedding if it takes place on Friday, and (not to pay attention to her suffering and to the Maykhalym Shabbat)! "Oyrakh Chaim", p. 280.
It is remarkable that such Talmudic teachings are taught verbatim by teachers. eight-year-old children, despite their seductiveness, immorality and blasphemy, such as foreign treatises on divorce laws with the content is extremely greasy and immoral.

In the Talmudic story of Adam's wedding, it is reported, among other things, that angels stood with torches near the bed of the young spouses and so on, which Adam had love affair with the devil Lilith and with her, after 130 years, he produced evil spirits - that he had intercourse with animals and many other absurdities. Jewish heders are the most great evil. Melameds, notorious fanatics, instill terrible malice in children against Christians. The Melameds openly and loudly teach and insist on how to deceive Christians, how to give change and always try to underpay. Because Often a goy, out of gullibility or lack of time, does not check the money, to this Many people don't even know how to count.

Once we ourselves heard it through an open window while passing by on the street heder, a similar kind of lecture, and, having stopped, they were convinced that these were not fairy tales,
invented by the melameds. In reality, the heders are breeding grounds for che-hatred of people, secrecy, isolation, bitterness towards Christians.
In the Hederah and Talmud Torah, poor students earn income by copying books in notebooks.
"Toldot Yeshu" (the life of Christ) is a terrible curse, a black slander against Jesus Christ, the Mother of God, and the Holy Apostles. Jewish handwritten notebooks.
The disciples sell to fanatical Jews, and many support themselves with these funds. This Every poor Jew knows the vile slander against the Christian faith even in his spare time tells his family and children, also considering it his duty
spread this among your own. After all, there is no such slander in the printed Talmuds,

There are only rare special books that are kept in great secrecy by fanatics. Jews, from which manuscripts are prepared and distributed in heders. At the same time, study various offensive legends about Christians, poems, proverbs, and This is in the most vulgar and offensive form for Christians and Christian holiness. In this way, in these hellish Jewish schools, they instill in their children a terrible malice against Christians, making them enemies of all Christianity for life. Dostoevsky formulated the Jewish point of view this way: “Everyone hates us and therefore "Everyone is lying about us." Indeed, the Jews do not allow any critical, impartial attitude towards oneself. To be only truthful when speaking about Jews means already become one of their enemies. Unconditional praise and flattery - that's what they demand, and what further, the more impudently. They are deeply offended by the liberals for the fact that they maintain a prudent neutrality on the Jewish question.

Chapter 11

The Melameds' blasphemies against Christians

Many ignorant and fanatical melameds refer to the Talmudic teaching to justify the blasphemy they commit against Christian religion. So the Talmud says: “All jokes or ridicule are forbidden to a Jew, but "jokes and mockery of the "elyl" (gods) are allowed."

By using this paragraph, Jews allow themselves to mock faith and religious rites of Christians, and at the behest of fanatics this was even elevated to a law that every boy studying with a melamed should know as much as possible by heart vile blasphemous verses against the Christian religion. Knowledge of such verses Melameds try to distinguish themselves in front of their students' parents.

The more a melamed knows about Christianity, the more blasphemous verses he rises in the eyes of parents, gains fame and a larger number of students. Therefore, every Jew, starting from the most inveterate ignoramus-fanatic and ending the most noble and rich Jew, who was just beginning his education with the melamed, knows the following blasphemous verses relating to the cross: “Ishurem areylem, atohes atzei- " and so on, and " ", and " ruvtsekh on der maleh, er gate kaken in kleister,” and “Vas ken ikh machen fun fil people, Juden Kumen and Kirch Schulachen” and so on; hundreds more verses like these, for example: "Goy , . -, . teshaktsenu, saev teisavenu, ki kheyrem gu”, - means: “Like a pagan and his pagan disgusting, and turn away from it, for it is forbidden."

One of the Jews who converted to Christianity, Alexander Alekseev, in his
In his essay he says the following: “This is the extent to which this hatred extends in
in the hearts of Jews from the greatest to the smallest. It is known that before military schools
soldiers' children, or battalions of military cantonists, were filled with Jewish
minors whom the Jews used for conscription. In these schools
They taught us Russian literacy and allowed us to read when we were cantonists.
large passages from the New Testament Scriptures. We read them all, but how,
Whenever we saw the name of Jesus Christ, each of us would scrape it out with a penknife
with a knife, so we ruined all the books." Alekseev gives an even more dis-
a clear example of this fanatical hatred of the Jews towards Christianity, ready to
all sorts of vile antics in mockery of Christ. “Once, as I remember now, -
says Alekseev, - on one Jewish holiday Simches Torah, i.e. joy about the holy
according to the law, the inhabitants of our town, of course, Jews, gathered in the house of a rich man
fanatical Jew; when it began to get dark, the owner of the house began to close the shutters,
he lowered the curtains so that the Christians would not notice him in any way

antics, and lit the candles. Then he took off his dress and jumped half-naked onto the table;
leaning against the corner and wanting to more accurately imagine himself as the crucified Christ, he leaned
head, stretched out his hands, holding them as if nailed to the cross, and those looking at
It was the Jews who laughed. When we children began to ask the melamed about the meaning of this
performances and ridicule, then he answered us that once upon a time there was Christ on earth,
who declared himself the Messiah, in whom Christians believed and who is revered as God and
They depict him in icons in this form. By telling this, he tried to instill in us
strong hatred of Christ" "Alekseev's work "The Social Life of the Jews"
p. 74). If we keep in mind that a person in his ordinary, everyday life
is guided by convictions, the direction and nature of which are determined in
to a large extent religious beliefs, then it becomes clear
the origin of hatred towards Christianity and the alienation of the Jews, the people
ignorant, living only by his religion, for whom the Talmud was the highest
and the only leader of life. Thanks to this fanatical leader
the above-mentioned traits of the Jews developed in a strong and reliable way. Hide
immorality of their religious rules, keep them secret, move away from curiosity
the tortures of the wicked goyim - such was the constant concern of Israel from the moment when

mutual hostility flared up between him and all other peoples and religions of the world with one
on the one hand, and the hatred and malice of all peoples and religions towards him - on the other.

And now, despite the efforts of the government, which has been concerned with the issue for more than half a century,
on improving the life of Jews, their education and enlightenment, Jews, with the exception of
a very small number, remain the same anomalous creatures -
half-Asians, half-Europeans with their corrupted, wild jargon, with their
with characteristic clothes, with funny sidelocks, immersed in a fantastic
persistence in the sphere of Talmudic false interpretations, without revealing the slightest
desire to get acquainted even with the language of the country that spares no effort for them
happiness.

Chapter 12

Eshibot and prayer house

The Talmudic school common to all Jews is an eshibot and a prayer house,
at the same time, a school for the study of the Talmud and other religious sacred books.
The Eshibot is never locked. Prayers are said in it at certain times, and
then the rest of the time the religious zealots in it bend their backs over the Talmud.
Actually, the eshibot does not enjoy any holiness, which is evident from the fact that he
.serves as a permanent residence for a whole large class of people known to
Jews called Eshibotniks. These Eshibotniks live permanently in prayer houses.
to-^ah. There they study, smoke, eat and sleep. Besides the permanent ashibotniks, everyone
a devout Jew, to the best of his ability and ability, spends a certain amount of time of the day in these
eshibotah, where he finds, so to speak, moral food for his sinful Soul.
There is not a single Jew who, up to a certain age, was not an eshibotnik.

Eshibot is a Jewish educational school. This school is as ugly as the rest.
Jewish life is as harsh as their religion. A lot of strength, a lot of abilities
It dies, withers, and is distorted in this school gradually and systematically.
It instills laziness in its victims, weans them from healthy *work and makes them useless
incapable. In short, this school doesn't give its students anything good. And
if we take into account that every Jew more or less has to
when faced with this school, it becomes quite clear why there are so many anomalies, so
We encounter many plagues among the “chosen” people!

If the reader asks: how do these people who fill the eshibots live? - They live
at the expense of others. This people has many slaves who are exhausted to
to feed him. Since the study of the Talmud was elevated to the primacy of religious
principle, then, not only the one who studies it, but everyone who contributes to it
his study to another, deserves to be in heaven, and therefore poor artisans and that
part of the Jewish masses that did not have the courage to devote their lives to something useless
studying the Talmud, working by the sweat of his brow to feed numerous
eshibotniks. Each of the eshibotniks has seven slaves, according to the number of days of the week,
who take turns feeding and watering him. This is the next feeding of the Eshibotniks family
families are known by the original name: "there are days." Ask
Eshibotnik: How do you live? I eat days, he will answer you.

The poor slaves share their labors and earnings with the eshibotnik
voluntarily, willingly, with the intention of taking advantage of a piece of paradise, contributing
to the ashbotnik to study the law. How deceived are these poor people, giving away their
insignificant crumbs to the parasitic scavengers, it will become clear to the reader when he
get acquainted with the inner world of the Eshibots, where we will introduce him now,
trying to reproduce the story of one day of the life of the Eshibot with a photograph
accuracy.

It's six o'clock in the morning. An emaciated old Jewish man lights a tallow candle, and in front of
You are illuminating an unattractive picture of the eshibot.

Imagine a huge rectangular room with many benches
of varying sizes. On these benches, a huge, crowded mass snores fervently.
people. Pillows of various sizes with pillowcases of all sorts of colors stick out from
under the headboards of some, and all kinds of bags and rags - from under the headboards of others.
The sleepers are covered with whatever they can find: some with blankets, others with their outer garments, and others with
You can't tell what it's from. And it's all dirty, filthy, disgustingly dirty... Old man
slowly approaches the door. There is a huge tub and a barrel of water there. He washes
three times hands, touches his face with wet hands, then wipes himself with a hanging one
with a towel, which throughout the whole week, from one Saturday to the next,
is displayed in this place and is intended by the administration of the ash-bottom for everyone
students, as well as for those who come to pray.

Of course, the old man's face turns red from the touch of this dirty towel.
dirtier than it was before the mandatory washing process.

Chapter 13

Eshibotniks' occupation

Then the old man reads a short prayer and begins to wake up the eshibotniks.
Each of them quickly gets up and throws their bed linen under the bench,
he washes himself like the old man, like him he lights a tallow candle, sits down at
with a huge tome of Talmud and starts screaming at the top of his lungs. At this time, in the eshibot
there is a real Sodom. But please don't think that the Eshibotniks really
They take up the teaching with genuine fervor out of love for the Talmud. Not at all. This
just comedy, just pretense.

The thing is that outsiders are expected for the morning prayer. Outsiders
soon they begin to appear one after another, and at about seven o'clock the morning begins
prayer that lasts until almost 9 o'clock. The worshippers gradually disperse, and
The ashbotniks take up their books again because they are expecting other visitors.
Indeed, various women begin to appear, each of them, entering, touchingly
looks at the Eshibotniks and approaches one of them. The latter pretends to be
so engrossed in reading that he doesn't notice anything or anyone. The Jewish woman
stands there, stands there.

around him - and still can't bring herself to tear the ashbot worker away from his work; finally she
touches him in a motherly way and says in a barely audible, ingratiating voice:

- My son, I brought you breakfast.

"Just a minute," the worker says quickly and dissatisfiedly, "more."
Let me read a few lines, to the point...

"I'll wait, my son, I'll wait, my beloved," the woman says devoutly and
patiently waits for the eshibotnik to finally be pleased to accept it from her
breakfast brought to him.

The Eshibotnik, immersed in his Talmud, keeps one eye on his
patient woman and smirks inwardly. Finally, he interrupts the teaching and sweetly pronounces:

- Hello, benefactress... How is the Lord carrying you?

- I live only by your prayers and your teaching of the Holy Torah, my son...
Take, my dear, your breakfast... Do not complain that it is so little... I serve with what I have!..

The ashbotnik carefully examines the breakfast and, as if to the side, says:

- Breakfast is meager, what can I say, I'll have to go hungry until lunch... There's nothing to do,
I will try to satisfy my hunger with study... God will help.

The Jewish woman is touched by such humble words and, taking out two or three kopecks from
pocket, gives it to the worker, saying:

- Here, my dear, take it. Buy something, and next time I'll bring more.
Well, goodbye, pray for me...

The eshibotnik reluctantly takes the kopecks and before the Jewish woman has time to leave, a second time
He pounces on the tome lying in front of him and begins to let out a wild roar.

A similar scene, but with different variations, is repeated with each
eshibotnik. When women disappear, the picture of eshibotnik life is very
changes.

“Is everyone ready?” one of the students’ voices is heard loudly.

- That's it! - the eshibot answers in chorus.

"No one else is waiting for?" the same voice is heard again.

“Not a damn thing,” the eshibot answers in chorus again.

- Well then, go ahead and have fun!

At one point, the thick books are thrown aside and the eshibotniks begin
group in small groups of several people.

Let's listen to what they are discussing so heatedly.

"What did they bring you, Itska? Show me your breakfast!" asks one of the Eshibotniks.
at another's.

“Yes, it’s absolutely nasty... There’s nothing to show,” the unfortunate Itska answers pitifully,
and yet he puts on display a slice of bread and a piece of cheese.

“The breakfast isn’t great,” agrees the comrade, “but it’s okay, you won’t die of hunger... And Here, buy some butter from me, you see how much there is: it’s enough for two.

- I think I'll buy it if it's inexpensive...

- What, jester, is expensive, in any case, less than a ruble and a little more
a penny...

- If it’s more than a penny, then it’s expensive.

- What am I bothering about... I just need one kopeck for tobacco - and that's it.

- A whole kopeck too expensive! No one gives me gifts...

- I know they don't give it as a gift, but still...

- Well, to hell with you... So be it, get a penny... In another place - another scene.
One of them was brought a hard-boiled egg for breakfast. He

He brags about it. Many people pester him to sell it.

- I'll give you a kopeck! - one shouts.

- One and a half! - shouts another.

- Take a kopeck and a pretzel to boot! - the third one shouts.

“Give it to me on credit,” the fourth one finally runs up; and the bargaining with the egg ends happily.

When the Eshibotniks finally review the breakfasts they brought from each other, and various purchases and sales will end, everyone reverently washes their hands, says the established short prayer and begin the process of eating. The meal accompanied by various jokes of a purely eschibotan nature.

Chapter 14

The uncontrolled life of the eshibot students

And all this without proper control, without supervision. Only very few young men, pale, stunted, emaciated, take no part in affairs comrades and from early morning until late at night with indescribable zeal swing over thick folios of the Talmud, making wild sounds with cracked voices. These young men either go to the grave early from excessive work, poor food and harmful air, or, if you come across someone with a strong constitution, then in ten years-twelve acquire enormous Talmudic scholarship and receive an honorary the title of spiritual rabbi, which gives the privilege of living in poverty all his life and enjoy the respect of their fellow believers. The Eshibotniks gather again for hours by seven, just in time for early vespers. After prayer, the Eshibot professor, called "Sosh Geshifa," he gathers the students and reads them a lesson from the Talmud. Everyone is sitting around him, but few listen to him, because the assigned lesson is never asked, because it is assumed that each student tries for himself, therefore, no control is needed. This reading continues until late vespers and late at night, and The poor ash-botniks are forced to pretend to be zealous for a long, long time engaged in learning. But then the last visitor leaves, and the ashbot workers are back on will. The Jewish scholar Levanda, in his memoirs about his childhood, tells the following about his school life: “I, a seven-eight year old boy, as usual, flourished then in the heider, under the guidance of a melamed, I studied divorce laws according to the Talmud laws. Of course, due to circumstances beyond my control, I didn’t have a wife then; but in time I could, or even had to have it: therefore, in time I could be placed in such conditions that divorce from his wife was inevitable; therefore, there is nothing incongruous in the fact that I, an eight-year-old citizen of this world, first of all, they began to introduce me to the divorce process. If I more prudent, I would then appreciate all the foresight of my co-religionists who kept medicine ready when the disease was just foreseen; but It is known that intelligence comes only with age, and therefore I ask you not to put me in guilt that, while studying divorce laws, I experienced what I experience a gluttonous boy, clinging to an unripe and sour apple with his teeth: I he winced, spat and got angry at my melamed, who didn’t feed me anymore tasty food. It seemed to me then that he was doing it on purpose, to spite me; but Later I became convinced that I had accused him in vain: he himself, as I later learned, was dissatisfied with the choice of spiritual food for his pets; he himself, perhaps perhaps he did not approve of what he did, but was an unaccountable slave of the system which he did not invented and which he, perhaps, cursed in his soul. Why then accuse his? When and where did the studying youth become cretinized for the glory and power of those idiotic combinations that are called programs? Headers, despite their own, apparently completely free teaching, also had their own programs,

God knows when and by whom abandoned and, what is worst of all, using the same despotic power, which only suits the programs of state-run schools. Programs were obligatory, and what is obligatory is, as we know, not something to argue about it is necessary, and therefore the melameds had no choice but to, with a heavy heart, to initiate the little ones entrusted to their care into the sacrament of Kiddushin (marriage) and the conditions
"shtin (divorce), which is what they did."

Chapter 15

Reasoning on the Method of Teaching

However, if we look into the matter, such a program should not surprise us, nor to disturb. If in the most modern times very enlightened people thought of the truth that without Homer and Cicero there is no salvation, then what's so surprising if the Jewish
the wise men found salvation for the youth only in divorce proceedings and antitheses? In divorce treatises there is casuistry, mental gymnastics, and in What is it in Homer? Fairy tales, myths; in Cicero, words and words. But that's not the point.

“Look what they’ve come up with,” says the melamed. “There will be schools for Jews! Jewish
Schools will take children! That's all we need! And what are we supplying recruits for? every set, so this doesn't count?

“And what do you think, slave Meir?” the master asked several times a day, Will my sons be sent to school too? You see, three years ago I was a tenant I placed a bet on our family and I have a receipt.

“May God help us all,” answered our melamed, who was not in the habit of assume.

“It can’t be,” the owner insisted, “that our number is next in line.”
I will complain to the governor.

“What will happen to all the Jews will happen to us too,” our melamed answered, with difficulty.
sighing.

“Do you know what will happen when the children finish school?” someone asked.

“They will then be sent to the Caucasian line,” the questioner answered.

"Lord, have mercy on us!" they all cried, wringing their hands.

“They are coming, they are already coming,” said Rebbe Tankhush on the following Monday, shaking his tin mug.

“Who goes there?” they asked him.

“Ben-dan, Ben-Mashe,” he answered, nodding his head meaningfully. “They’ve already set out on their journey with swords, arrows, spears and other military armor. River Samba-tion calmed down and let their ships pass. They will spend the Sabbath with the Dark Ones.
mountains, and after Saturday the wars of Gog and Magog will begin. The enemy is strong, but everyone will be on our side.
angels of Sabaoth. The sun will come out of its cover, and the whole world will be hot, only on
The Valley of Jehoshaphat will be cool, and God will sit on the judgment throne to judge all nations. It was not for nothing that Archangel Michael blew his trumpet all night long, I know what that means, he said.
Rebbe Tankhush and looked around at all the listeners with an inspired, almost frenzied look,
which made us involuntarily tremble. This Monday, a drop fell into his mug
many, many half-penny pieces, even the poor, almost beggarly, maid of the master hurried to make our contribution, and we, the hederniks, gave all our pocket money to the Rebbe Tankhush
money, mentally asking him to intercede so that the wars of Gog and Magog would begin as soon as possible, even before next Thursday, so that under the noise of the general
"We will avoid the trouble of our usual Hader reprisal."

Chapter 16
The reading of melameds and the weeping of the listeners

“For a whole week our cheder was in such a messianic mood, and
our melamed considered it possible to announce to us that in a few days, not counting the subscription,
Omar-reb-Yohanan will read to us, i.e. the Talmudic tales about the last days of the second Jerusalem Temple, a play usually read in heders on days,
preceding Oba 9 (July), the day of the Jerusalem catastrophe; and in the yard there was then Tevez (December).

This announcement pleased not only us, who had an interesting prospect in mind extra-subscription play instead of the usual boring rehearsals, but it made me happy residents of the alley who expressed a desire to also be present at this creative reading.

The long-awaited Thursday has arrived. To clear the space for the public, the owner ordered that all unnecessary furniture be taken out of the hut, which was done in a flash executed. Even the military quarters had nothing against the transfer of improv- a bivouac in the neighboring hut.

“We don’t want to hinder your pilgrimage,” said the good soldiers, dragging their backpacks; pray, pray, God is one, both for you and for us.

At the appointed hour our hut was filled and overflowing with old people, old women and children of different ages and sexes, so that even in the entryway and nearby barn There was not enough room for everyone who wanted to hear the word of God. The faces of all those present expressed impatient curiosity and gratitude and were turned with servility to the place where our melamed was sitting, who He buried his nose in some book and remained gravely silent.

Finally, after half an hour of tedious waiting, Reb Meir, looking around his the audience with a dull and melancholy look, began to read the description in the form of a prologue the Jerusalem Temple, the splendor of King Solomon's court, its grandiose grandeur ivory thrones and similar objects. The listeners rocked heads and shrugged their shoulders, amazed at the countless riches of the Jewish kings and of the whole people and bringing the conviction that there will never be another such wealth in the world was, could not be and, of course, will not be. Some, however, significantly winked at each other, as if to say: what about it, brother, we are definitely a people chosen, because - such wealth!

At the end of the prologue, Reb Meir, pulling his hat down over his nose, began loudly, but Omar-reb-Yohanan read in a whiny voice. The listeners pricked up their ears and made a sour face, which they considered appropriate to the present situation. As Reb Meir progressed in reading, this mina began to take on more certain forms, - a face about to cry. A few more minutes, and Tears appeared in the eyes of the more sensitive women; then this moisture sparkled even in the eyes of always firm men. Half an hour later the whole hut, from young to old, was already cried quietly at first, then louder and louder, and finally literally sobbed. Reb

Meir raised his voice more and more and became more inflamed; he no longer read, but he shouted out every phrase of the text, snorted, sweated, finally his voice suddenly broke off, he He threw off his hat, tried to catch his breath, and lost consciousness.

The most terrible commotion. Indescribable chaos. Shouting, noise, hubbub, cursing and even fight. The military quarters, believing that they were offending the "priest" (the soldiers considered our melamed (a clergyman), rolled up his sleeves and began to act with his fists to the right and to the left, which increased the commotion even more. Assuming that this this terrible turmoil is the war of Gog and Magog promised by Reb Tankhush, we, The hederniks, having seized our hats, rushed home to announce our to parents about the important events that have begun; but, to our regret, halfway there

The melamed assistant caught up with us and said that Reb Meir had been brought to his senses, and that he He will already give us a reason for our unauthorized absence."

Chapter 17

The Melameds expound without understanding the confusing Talmud

All Talmudists, without exception, puzzle over the curly commentaries Talmud, without understanding the meaning of the text, without having the slightest idea about the language Talmudic, nor about its grammar. What a contradiction! Without understanding the meaning, often with while intentionally distorting its meaning, the Jews at the same time nourish an unshakable the belief that the Talmud constitutes an encyclopedia of all the wisdom of this world.

Despite, however, a complete lack of knowledge of the language, with the help of pushes and kicks and other similar pedagogical measures, the Jews are being imbued with science with great difficulty. The Melameds, receiving payment from the fathers of their students, try out of personal interest maintain good relations with their fathers and attest them to their parents with the utmost the best side. But the learning is still going on just as hard. And then there are the beatings and the thrashings doubled just to squeeze something out of the martyred disciples. Torment this continues for a very long time, until out of outrageous pedagogical oppression will not produce a generation that is exhausted in body and weak in spirit, timid, fearful, downtrodden, with a complete emptiness in the head and heart.

Jewish Conversations about Melameds

“Some of those present told entire episodes, recalling each one in their melamed, others vaguely recalled the distant time of their heder education, the third listened to the stories of the first and second, as to an essay from everyday life Tungus, Malays, Ethiopians, since they themselves had never been to Heder.

The conversation was related to teaching in cheders in Russian.

“You know,” said one of the interlocutors, “this will be a very interesting thing, when, for example, my reb, Reb Simche Kanchuk, starts speaking Russian. His beard is shaggy, sidelocks in a spiral, a shirt collar wide open, extremely greasy a pointed yarmulke, a knee-length shawl-cotton, a snuffbox in one hand, and This dandy teaches in Russian:

- Come on, boy: Ms 100- and if an ox gores an ox... Well, speak up, cow! ("S!").-

- Ha-ha-ha! - is heard among the listeners.

- Or, for example, another "pusuk": when the horses of Pharaoh entered... Speak then, horse head! ("8, ŕish !")... The Jews, as is known, have a special method of teaching Russian language, - a method adopted especially in the class where this the language is acquired by ear, without any proper theoretical preparation, and it consists in the fact that it is not the spirit and character of the language that is assimilated, not even entire phrases and expressions, but only words, separate names, and it turns out not Russian speech, but a peculiar and often extremely curious translation from Jewish jargon, such as: "to flip, toss a plate" (instead of "to overturn") or: "short Friday" (ḱ). It's very simple - if 71I is , then] is ... etc.

The pedagogical influence of the Talmud is destructive not only in itself, but also due to the educational tactlessness of the melameds, who get by only on kicks and beatings due to their complete ignorance! And such ignorant teachers are found quite often. The melameds were distinguished by their indiscriminate ignorance, especially in former times. They were not subjected to any preliminary examination; whoever wanted, he became a melamed, if only he could purr a little in Jewish and to present oneself as a devout person. If the affairs of some Jewish speculator

became entangled to the point of hopelessness, he immediately took up the craft of a teacher.

There was even a joke about this. Some father, who tenderly loved his son and Having become convinced that this son was a complete idiot, he gave him the following instructions:

"My son! You have no capital, you have not learned a trade, you do not know how to read, write, and you don't know how to speak: what will happen to you? Go and be a melamed." There were many It is said about the destructive pedagogical influence that it has on The impressionable brain of a child is filled with all sorts of "devilry and witchcraft." The Talmud with particular persistence confirms the possibility of all kinds supernatural phenomena. The Talmud even provides a means to visually verify the existence of the devil: you just have to get a black cat born from a mother the same wool, kill it, burn it and scatter the ashes around the bed experimenter; in the morning on this ashes there will be visible clear traces of chicken legs of those devils who have a habit of visiting people during their sleep. The Talmud deduces the scene and the lord of devils Asmodeus, and the seductive night Lilis with her devilish retinue. This Lilis, the night beauty of the underworld, comes at night to the Jewish bedrooms and arouses the most seductive thoughts."

Chapter 18

Teaching little children against Christians

A Jewish child grows up in his parents' house in a dirty shirt until he is five years old. age; he speaks Jewish jargon and does not understand at all the dominant language of the country; he knows that a gentleman in a frock coat is called a puritz, and The peasant in the scroll is a goy; he knows that he must eat only kosher, i.e. food permitted by the Talmud, and one cannot touch the clubs, even the plate of clubs, from which the Puritans and the Goyim eat; he will not take even a delicacy from Christian child until he asks his mother if it's kosher or treif? In the fifth year another period of life begins: the boy is given into the care of a melamed. Every day his pale, thin face, adorned with long sidelocks, in a tattered hat,

appears in the parents' house, performs something like washing and hairdressing of the boy and
takes him to school. Thus, going around the apartments of Jews, the melamed drives his pupils in the school where they learn to read and write. Dirty books lie in front of
as little boys, they read prayers and the Talmud aloud, and amid the mumbling of subtle children's voices can be heard, the abrupt hoarse tenor of the teacher correcting mistakes. Guided by such a teacher, the boys memorize daily prayers and
begin reading the Talmud in exactly the same order. Most of the poor
boys finish their education, barely touching the Talmud two
having learned to write a little in Hebrew, and completes his education at home, where, preparing for civil activity, gets used to commercial tricks and
Accounting. Here, children already begin to trade, under the supervision of their parents, with small items:
with ribbons, needles, matches, and in the tenth or twelfth year of his life already
They know how to cheat a man. As for the education of richer Jews, it,
started by the melamed, is continued by the khussid - a relative who constantly
reads the Talmud and constantly delves into its meaning, never to understand it.
Here the young pupil gets used to the Hussidic mysticism, which makes for
alien to all social activity and prepares him to become a future rabbi,
when he will be guided by the Talmud to resolve Jewish disputes, in advice on commercial matters and finally in medical benefits. But the rabbi, in addition to his education must still come from the Levitical line. The Jews have their own
aristocratic concepts; they sometimes say: I am poor, but I am from a noble family, I was
I would have been a rabbi, but they couldn't give me the proper education. If my son

a rich Jew is destined to be a merchant , banker, tax farmer and the like,
then after completing his education under the guidance of a melamed and a rabbi, he is hired
teachers who teach him Russian and Polish literacy; sometimes they send him to their public schools. The daughters of such nobles are taught to play the piano and
French. But, despite education, a Jew is obliged to remain nothing
to others, as a Talmudic Jew, regardless of whether he graduated from high school or rabbinical school. The external gloss only gives a different appearance to his figure, he shaves his beard, lives in a magnificent apartment; but he is the same Jew, looking with such
contempt for the Puritz and the Goy, like his Passover compatriots, with the only
the difference is that his manners are polished by education, and he is not in appearance simple, but, as Jews call their fellow Jews, a “cibulized Jew.”

Chapter 19

The state of the heders in modern times

"Weekly Chronicle of Voskhod" 1889, No. 35, writes from Zvenigorodka, Kievskaya province: “Our heders with their representatives, the melameds, represent a miniature version of the medieval Inquisition, applied to children... There are no conditions, no teaching system and no order in them. exist... Our Talmud-Torah presents an even sadder appearance... The program This institution consists of: cold, hunger, corporal punishment and ancient Jewish reading..."

“Our Talmud Torah,” writes another (from Lipovets, the same province), “Weekly Chronicle, 1889, No. 37), - as it was 20 years ago, it has become petrified in one position: the same gloomy, grumpy, eternally sleepy, semi-literate melamed, those the same skinny, ragged Talmud-torniks wandering the streets; the same ones in tatters tattered, without caps, without beginning or end, prayer books, the same gloomy, dirty, a disgusting little hut with some things knocked together for appearances and tied with ropes
a table and benches; the same rusty tin can with a narrow gap in the lid, ringing on Fridays at the doors of pious citizens..."

“Routine and ignorance,” says the third (Dzygovka, Podolsk province, ibid., no. 40) - they celebrate their Sabbath here... The dominance of superstitions and all kinds of prejudices -
rampant; our classic header thrives here with all its attributes, starting from the literal-minded ignoramus-melamed, dirty, smelly premises, tightly, as if a barrel of herrings, filled with eternally noisy children, and ending with a Domostroy whip about the four straps..."

“In all three parts of our city,” writes from Vitebsk (ibid., 1892, No. 13), there are Talmud-Torahs... What do these hotbeds of enlightenment represent? This is very dirty rooms, filled from 9 am to 9 pm with pale
emaciated children... Children remain in this stuffy atmosphere for almost 12 hours straight and
they see only their bent, withered melamed teachers, and on the happiest days - the dead, around whom psalms are read. Most of the children are dressed in rags, and some are almost completely naked, wearing only the tattered underwear that once was white; the faces are all pale, sickly, the bodies, apparently, are all weak. And these creatures in groups of 20 to 30 people or more, under the leadership of one melamed, You could say they don't study, but rather they all shout at once after their rabbi, trying to outshout them
one another. Who hasn't heard the outrageously reaching comments of the ignorant Melamedov, he cannot imagine how little children gain from such training, how their vital juices dry up in the bud."

“My heart bleeds,” says a correspondent from Bila Tserkva (ibid., 1890, No. 22), - looking at the pitiful hopeless situation of innocent children,

doomed to languish for days in stuffy and stinking kennels. Young children chests are strained from early morning in senseless memorization, under blows and kicks of idiotically zealous melameds and their begelfers; sweat and tears without-flow incessantly over the pale, exhausted faces of the downtrodden, frightened, hoarse children; with every movement of the formidable melamed they shrink in panic fear; punches, slaps and blows are raining down left and right. And so In this way, every year thousands of young lives are lost, mental abilities and physical strength."

“There is a gloomy place in the city where the poor youth languish and “withers over enormous volumes,” they write from Vilkomir (ibid., 1889, No. 26).

“We have two melameds (for 120 Jewish families) and not a single Russian teacher language, not a single decent school; one of these melameds is a shoemaker by trade,” They write from the village of Kamenka, Taurida province (1614, 1893, No. 26).

“In one apartment,” they report from Pruzhany, Grodno province (1614, No. 26, 1889), - there is a prayer room, an eshibot, and the main Talmud-Torah... Near the drowning several eshibotniks are sitting in the oven, swinging for show over large volumes, they conduct a dispute with appropriately exaggerated gesticulation, not always on Talmudic theme... Around a long table sit about 25 ragged boys, half-naked and barefoot, with tired, pitifully tormented faces, with a dull look they look at the tomes open before them; a lecturer, a man, is with them of advanced years, with a thin, wrinkled face, leaning on both hands, listlessly, barely He audibly teaches them the Law of God, but sometimes he falls into a deep sleep for hours.
This is our teacher and our Talmud Torah”... Etc., etc.

“Yes, this is our pedagogy and our elementary, secondary and higher education. In it empty schematism reigns, the play on words is fruitless, dulling pedantry and dead syllogism; there is no concern for the body and earthly life. Here Jewish youth develops their minds, forms their character and will, acquires their habits and inclinations, is affirmed in his spiritual and moral behavior, in views on life and human activity. In this school, only in passing and They even briefly dwell on Jewish literacy itself; attention is paid to its beginnings very little attention - because right now what constitutes its quintessence comes onto the stage
sentence and its entire internal essence - the folios of the Talmud, mysticism and fantastical, dialectical-theological tournaments and clever debates about fate an egg laid on a holiday, or about an extra iota of a divorce letter... And

all this against the backdrop of an impossible situation, excluding any thought not only about
any kind of rational school diet, but also about the most basic
requirements of simple everyday hygiene. As a result, both local organic
injuries such as spinal curvature, vision impairment, chest anomalies
cells, etc., as well as general instability of the body, predisposition to diseases,
especially nervous, and pathological direction of rational activity, i.e.
The result is abnormal development of mental and loss of physical strength."

“What can we expect,” says the Jewish correspondent, “for our future from such a thing?”
order of things? The answer is clear.

But how can we help? Where is the path to saving the younger generations?

This path was indicated above. Whether it is our fault or someone else's, we still
until now the only people in the world that has erected a disregard for physical development
almost into the highest principle of life and education, into the guiding principle of personal and
public behavior; we are concerned about the spirit of the people, and in the wrong way
understood, completely forgot about the body, which, in the words of one
of the founders of German gymnastics, Guts-Muths, beauty of the soul and exaltation

mental powers, we disdained the authority of our teachers of the law, who claimed that
"Any teaching without physical labor is unstable and leads to sin" (Pirke Abot, P,
2); rejected what is essential and important in our individual and social
life, which Herbert Spencer so rightly calls physical
morality that has the right to exist alongside general morality,
- a right not recognized by people who believe that the body can be treated as
whatever you like.

We need to fill this significant gap in our education. This
our most important and immediate task. The ancient god Antaeus gained new strength from
touching the earth. Our renewal depends on the same touching the earth.
- in a broad sense, to physical labor in its various forms:
agricultural, manual, professional, technical, etc.
It is necessary and important to adapt all our primary education to this order.
things, i.e. to establish it on the principles that pursue the tasks of not only the mental, but
along with it, bodily, physical development."

Educated and sensible Jews look with suffering at such a disastrous

the state of the Heders, who is to blame? The fanatical Jews themselves threw millions, just so
to defend the old position of the heders. To continue to teach children the destructive ignorant melameds to fanaticism.

Last year, there were 14 Jewish elementary schools in the Kalisz province.
state and private schools, including 4 for boys, 5 for girls and 5 for general education.
There were 238 Jewish religious schools (cheders); there were Christian schools
422. There were 4,468 Jewish children of both sexes studying in Jewish schools, and
643 Christian schools; of the children who studied in Jewish schools,
There were 4,123 boys. The total number of Jewish school-age children in the province was:
There were 5,000 boys and 5,000 girls. The population of the province was 1,032,426 souls.
of both sexes, including the Jewish population, numbered 100,000 souls.

Although the Jews shout and complain that they are offended in Russia and completely deprived of everything
right, to this we can say that Jews enjoy greater rights and
advantages over the Orthodox, Catholics, Lutherans and Muslims. Children of all
named religions are required to attend government school and begin their studies with
Russian alphabet, and in Lithuania Catholics study the Law of God in Russian, starting
from elementary school to high school. Some Jews achieved special
advantages at the expense of everyone; only the Jews were left with the existing heders, where
teaching is carried out according to the old method by ignoramuses - fanatical melameds
in the Jewish language and, as usual, in uncensored books, fanatical
origin, immoral and blasphemous. Isn't this first-class
advantage over all Christians and other loyal subjects? While their own
Orthodox Christians are extremely constrained and limited in their native language, for example, as in
Georgia, - as evidence we present correspondence from the newspaper:

"Russian Trud" points out that in the women's monastery in Bobdia, built
Georgians in memory of St. Nina, where until now the service was performed partly on
Russian, partly in Georgian, currently the abbess has prohibited all
Georgian service and singing.

Thousands of Georgian fans, visiting the tomb of the Equal-to-the-Apostles, are sad that
cannot even serve a prayer service in their native language; their prayers, addressed more than once to
exarch, were left unsatisfied by the latter. In Ochamchira, where there are 3,000 souls
Georgians no more than 4-5 Russian families, worship, by order of Sukhumi
Bishop, it is also forbidden to send in the Georgian language. Why such
intolerance?

Lithuanians are prohibited from printing prayer books and other religious books. in the Latin script adopted by them and this prohibition is strictly supported by police authorities.

Chapter 20

Jewish actions - student outrage at the university

Talmudic Jews in all Christian states continuously produce turmoil. Although they act on the initiative of the Talmud very cunningly and cautiously, but the poisonous effect always comes out. On the capital of the "Secret Jewish the "Kiev Union of Socialist Revolutionaries" was created, which was manifested in student proclamations seized by the authorities. This union operated secretly the minds of student youth. The main goal of the Jews was revealed everywhere in the petition students: from Kyiv, Warsaw, Riga and others - to destroy the percentage restrictions on the admission of Jews to all educational institutions. This is the main reason of all the student unrest caused by the Jews, they always know how to force the goyim pull chestnuts out of the fire.

At Kiev University, unrest among students began back in November. the year before last, at first on the basis of purely national interests, in view of the desire expressed by some students, mainly Poles and Jews, send to Warsaw for the day of the opening of the monument to the Polish poet Mickiewicz the address from on behalf of students of Kyiv University of all nationalities with praise political activities of the said writer and with condemnation of the staging of the memorial Nick in Vilnius to Count Muravyov. The issue of sending such an address raised a protest among Russian students, and this movement, accompanied by a whole series of demonstrative behavior on the part of the Polish-Jewish part of the students led to open clashes between representatives of both parties. In December, the situation the situation at the university became so tense that the academic authorities found themselves forced to expel from the university 9 people, the main instigators of the unrest, and classes will be stopped until the usual time before Christmas. holidays. During these unrests, a secret organization existing among students of St. Vladimir University under the name of the "Kyiv Union Council" United Regional Communities and Organizations" issued several appeals anti-government nature, aimed at denigrating the memory of the Count Muravyova and to the praise of Mickiewicz's revolutionary activities.

On March 9, particularly violent riots occurred in the university building, representatives of two student parties, for and against, which entered into an open conflict against the strike.

The "nationalist" party, which was joined by law students of the 4th
course, approached the rector of the university with a request to start giving lectures, but on
At the very first lecture, the strikers broke the windows in the doors with a bench and tried
penetrate into the auditorium, where about 300 listeners had gathered. These last ones,
Armed with cans of physical devices, they drove off the attackers. Riots
also occurred in the clinic of the Kyiv military hospital, where lectures were given
medical students, and they met the head of the hospital who came to them
noise and shouts.

As a result, on March 10, an announcement was posted in the university building.
of the following content: “By order of the Minister of Public Education, all
Students of St. Vladimir's University are considered to have resigned. Those who wish to re-employ
to enter the university and continue attending lectures, they submit a petition to the city.
to the rector. Re-admission will depend on the discretion of the university administration."

On March 12, applications are accepted from 4th and 5th year students from
expressed a desire to go back to university, and on the very first day there was
510 applications were accepted. Students were admitted in groups as they arrived and without
No order was exercised. The rest passed through just as calmly from the outside.
days when accepting applications from students of other courses.

A total of 2,425 applications for readmission were received and accepted by the board.
2,181 people returned to the university, 244 people were denied admission, 160 of them Jews.
The total number of students who have been denied admission does not yet include the 1st and 2nd courses.
all faculties.

The meeting at the Riga Polytechnic Institute took place on February 18th,
about 160 students, at which letters received from St. Petersburg were read
describing student unrest and calling for people to join the general movement.
The meeting decided to stop the hearing as a sign of sympathy for the St. Petersburg comrades.
lectures. On February 19, morning lectures at the institute proceeded, however, without any obstacles, but
At about 3 o'clock a meeting of up to 300 people gathered again, and supporters
the disorder interfered with the lecture and forced professors to stop

classes. By order of the trustee, classes at the institute will resume on February 20.
discontinued.

300-400 students took part in the riots described,
mainly first-year students, most of whom were rather passive, active
A relatively small group of students, about 60-70 people, showed participation, and
Jewish students took a more noticeable and visible part in the gatherings
origin.

To the attack on Mrs. Slavyanskaya's choir in Lviv. The Polish-Austrian authorities, and
also the local press and society are apparently trying to soften the impression,
produced by a ridiculous Russophobic demonstration by a bunch of Polish students,
the majority of whom turned out to be Russian subjects, some emigrants, some
who came to Lviv for a visit during the Christmas holidays. It is characteristic that this
mostly Poles of the Mosaic law. Several Lviv students,
those involved in the demonstration have already rushed to abandon solidarity with their
random comrades and expressed regret about what happened. Editorial
"Galichanina" also received many expressions of regret from all sides.

The total number of Jewish students in the Russian Empire will be
over a hundred thousand people, excluding the lower institutions. If we were to allow those who wished
to study Jews without restrictions established by a certain percentage, then, probably,
the number of Jewish students in secondary and higher education would reach more than half a million
educational institutions. The desire to study at government educational institutions
manifested itself among the Jews after the introduction of general military service. While the Jew was
uneducated, wore sidelocks, a yarmulke and shoes, walked in a long lapserdak, he did not
was so harmful - everyone saw and recognized a Jew from afar and accepted his
normal precautions.

Nowadays, when the Jew has put on a mask and transformed himself into a German, then
a Frenchman or an Englishman, a Pole or even a Russian gentleman, then the Jew became
very harmful and dangerous for all classes. Now the Jewish doctor, lawyer, ap-
a thyler, a dentist, a publisher and editor of a metropolitan newspaper; a typographer, a lithographer and
a topographer, in a word, that's all, and thank God that God still saved us from the Jew
police chief, justice of the peace, investigating magistrate and military captain
(Dreyfus).

Rabbi Yakrin is not the first from among the Jews themselves to speak out with fervor
denouncer of modern Jewish Talmudic Pharisees. Rabbi Yakrin in

The Mogilev Provincial Gazette openly laid out all the dark deeds of Judaism.
And these dark sides are of such a kind that the pictures from the Jewish world pale in comparison to them.
everyday life, presented in the play "Smugglers" ("Sons of Israel"), which caused
such fierce protests from the impudent "cibulized kikes."
in the dark - a paradise for bastards, I want at all costs to keep the darkness near my unseen activities. Rabbi Yakrin cites that a gang of Jews,
raping girls and married women, nested in the Mogilev synagogues, which in
vodka was secretly sold in synagogues. Yakrin's revelations revealed how
It could not be clearer that the problem of Jewry lies mainly in the exploitation of the poor Jewish people by Jewish rich bigwigs, Jewish clergy.
These abominations and oppressions are so great that, from time to time, they begin
to expose not only non-Jews, but even people from the Jewish environment, like the rabbi himself
Yakrin. It's not easy for him, a clergyman, to talk about his brothers in faith, but the truth is stronger than him, and he can no longer remain silent.

In a great extreme, the rabbi directly subjects himself to a painful death.

The Kahal is strong and mighty, and it has drowned out many voices, and death and death without a trace, the words of the kahal sentence: “Let the name of the wicked perish.”

Perhaps sooner or later revelations like those made by Yakrin,
will finally convince us that the Talmudic doctrine is not one of those religions that deserve the patronage of religious tolerance, but there is intolerant opposition
state doctrine. The awareness of this truth and its implementation would accelerate solution to the Jewish question.

Jews jealously do not allow discussion of their shortcomings and all those traits of theirs national character and those aspects of their religion that make the Jewish question hitherto unresolved. Any touching of the Pharisaic Talmudic secrets
the kahal evokes desperate cries of indignation from the faithful Talmudists and accusations of misanthropy against those who dare to touch these secrets,
attacking the weak, inciting one part of the empire's population against another.
Anyone who dares to speak about the bad sides of Judaism is labeled a Judeophobe, slanderer, enemy of humanity and ignoramus. Jewish newspapers try all sorts of such things
to ridicule and even to spitefully scold with shameful words all those who only
speaks neither in favor of nor in praise of Judaism. On the contrary, they try to exalt and praise all pro-Jew writers.

Chapter 21

From the sermon of a famous pastor in

Father Leon in Paris on Judaism

“The Jews owe humanity monotheism, they gave the Holy Land to Christians,
The Mother of God and the God-man. From them came salvation - jis s[s si! Nothing
compared to the Jewish glory - nothing but his crime and the suffering he endured
punishments. The Jews rejected the Savior. They crucified our Lord Jesus Christ,
this is their crime. The most terrible ingratitude weighs upon them in the face
peace. They are a people of deicide: this is their curse. On them will lie the stain of eternal
the blood of Christ. The Cains of the Lord, the personified anathema, they wander among the nations with
an indelible mark on their foreheads. All societies close their doors to them. They
alien race, hostile race. Our national glory - is it their glory, ours?
Patriotic sorrows - are they really their sorrows? They rejoice, they amuse themselves, and they are happy.
Where on the pages of our French literature does the name of Israel appear? Where on
Is his blood on our battlefields? Where is the radiance of his genius in our history? True, it has passed
For 100 years, Jews have been living among us, primarily with us, with our nutritional juices.

The only influence they had on our morals and on our art was
marked by a trait that is harmful to us. Penetrate to the sources of our troubles,
our present humiliations: at the root of everything you will find the Jew. As
He is advancing among us, Christ is retreating. Talmudic demoralization is taking hold.
our laws, morals, our national spirit, infecting them with gangrene. Divorce
It's destroying our family. Neutrality in matters of school education is devastating.
the soul of a child. Expulsion of religious elements from hospitals
fills the hearts of the suffering sick with despair. How can the Christian fight
a nation against the Jewish invasion? There are three means of struggle: the clergy, the magistracy
and the host, that is, the army. By the grace of God and the honor of France, two of these strongholds are not
are still damaged. The Jews know this; therefore, in their mouths these words received nicknames,
poorly disguised feelings of annoyance: a saber and a censer. Socialists, Huguenots,
Freemasons have reason to join the Jews: the cross and the sword are native
sisters. Why did France, having freed itself from the Jews in 1394, accept them into modern times?
time? The Jewish invasion of France coincides with the era of our national
selflessness and our disasters. In 1791, the French Revolution recognized

Jews rights of French citizens: this was the moment when France rejected Christ. Whenever a Jew sat down at the hearth of any nation, he did everything, to humiliate her, to destroy, to devour. The leper infects with his leprosy. Grief to the one whom his hand touches, the Bible says: { ï ! The national ills of the Jews have defiled Europe. The Church has surrounded the Jews. harsh orders: that they be locked up in Jewish quarters; excluded from all public positions; prohibited marriages with Christians; punished usury, ritual murder and other crimes of which they were guilty; burned The Talmud, this plague-ridden book, a monstrous crime against public organism. Catholics, separate yourselves from the Jews; keep them away from your homes, from your property, your honor, your soul. Let them keep company Gentlemen of the intelligentsia! You will gain nothing, you will lose from touching Jew! Let us counter Jewish solidarity with Catholic brotherhood.

They did everything to destroy him, they did everything to silence us! pleasant to the thief.

Loneliness destroyed us. Unity will save us.

Let's move forward, and Goliath, clad in golden armor, within a century showering curses on the Christian people, will soon be humiliated and cast down dust! David was a simple shepherd, but he went to fight in the name of the Lord. Oh, Lord! NiSend us a sling with stones, the sling of your glorious ancestor. O Lord! Support us in prayer, courage, solidarity. O Lord! Convert the Jews; and if the hour is not yet "Punch through, drive them away! But save us."

Father Leon of the Friars Minor Capuchin in Paris.

If in France, with such a small percentage of Jews, they say such things in churches Sermons, what we need to do in Russia when more than half of us are Jews the same amount as in the whole world? We have more trouble from the Jews, but we are more resilient.

French.

Chapter 22

"Where are we Jews going?"

(Open letters to modern Jewry by Rabbi M. Yakrin)

“We Jews have never ceased and will never cease to turn to
to Russian society and the authorities with requests to improve our living conditions, both in private
in both cases and in general. But the question is: is the government capable of doing anything?

for us, with all the desire to do good to us and at the same time to liberate the Russian society from the ill-fated "Jewish question"? Have we introduced it enough?
frankly with our inner world, with our sweet routines, under the yoke
which we ourselves groan? Isn't it the direct duty of every honest person in this regard?
a Jew who sincerely wishes good for his unfortunate fellow believers, to come as far as
of their strength and abilities to help the authorities and not hide, but on the contrary, openly, with
with complete trust to bare before her our wounds, both old and neglected, and
new, fresh...

I expressed this thought in print exactly 33 years ago; this thought is constantly
the unforgettable Rabinovich also conducted it in his "Dawn"; with the same thought I remain
now. Moreover, I even find that it is precisely now, when the Jewish masses have fallen into captivity to his own brothers, this one thought, put into practice, alone can save
her from destruction: it is precisely now, when we, Jews, stand at a crossroads and do not know ourselves where
we go when various crooks take advantage of our position and try
to completely confuse us and lead us astray from the straight and honest path - there is only one
an unflattering, sincere appeal to the authorities and to the Russian people and can us
lead to the straight path. But, I repeat, the appeal is unflattering and sincere.

If this path of salvation for us is blocked by our modern
Jeroboam's "gods of Israel", then... down with them! An honest press in this case can
provide us with invaluable services, but here too, I must say, the seal is honest, not
chasing after petty interests, after cheap "popularity" among her own
as "defenders" to attract subscribers; the print of the former "Rassvet", and not
modern Jewish-Russian leaflets, which, however, I will talk about later.

I can well foresee that the mentioned sheets will sing to me in chorus: where are these "Gods"? Where are these tailcoat-clad kagalniks? Show them to us!

Well, if you please, here they are, and not even described, but directly photographed with nature.

For this I ask you, gentlemen, defenders of our current order, come with me to an interesting meeting taking place in one of the cities features. This time we'll find the entire local frock-dress kahal there in full force, we will find all the modern "gods" of Judaism, because it is extremely subject to discussion a serious "internal question" of the community. It goes without saying that before It is useful to listen to what they will talk about there, to get acquainted with the moral physiognomies, with the "ethics" of orators.

Here in front, in the place of honor, sits the representative-philanthropist, he is also the actual and main leader of one of the nice locals charitable institutions. This is a local rich man and "activist". His socially useful he began his public activities for his citizens "without distinction of religion," opening for them... a fun establishment. Having put together in a short time this honest way and with various other equally nice deals, the "small" capital, he put it into turnover on "small" percentages. From this small capital and small percent somehow imperceptibly for himself suddenly grew in him amazing a stone house on the best street in the city, and in this amazing house a What an amazing hotel, where few people stay, but many "drop in"...

He crawled - literally crawled - into the management of one charity institution that needed a horse. Having received it by chance from one of his the lodger in exchange for the 10 rubles owed him for the old, good-for-nothing nag, he he generously "gave it up" to the institution he was caring for for 60 rubles. Having learned about this a prank, one slightly eccentric but honest Jewish intellectual let him go in front of all the members of the kahal, a full-fledged slap in the face. He wisely did not start any business, but

having happily climbed out of this institution, he just as happily climbed into another one, and in in a short time he brought him to such a "brilliant state" that... even he himself an inventive, never-discouraged pillar of local Jewish charities institutions have already begun to scratch their heads, and the aforementioned Jewish intellectual, as usual, his left knee.

Next to this "rich philanthropist" sits another, no less worthy, "rich philanthropist." As a three-times failed experienced businessman who went through fire, water and copper works, he realized that it was much more profitable to be a treasurer charitable institution than its representative, and despite the "enormous wealth" and "high" social position, "condescended" to accept modest position of treasurer of local charities. As an experienced a financier, he decided to make a small "reform" in the financial part's regulations the most important Jewish charitable institutions, namely: instead of the previous strange order by which the institution's inviolable capital was kept in state bank in the name of one of the most reliable philanthropists, and the most bank book - in the name of another, he found it more "rational" and "it is expedient" that the money be kept by him and used to pay his salary workers. When another, outraged by this peculiar financial reform, an intellectual publicly threatened to report this "reform" to the authorities at a meeting, the impromptu financier generously "promised" to return the cash register... part money spent.

Next to him sits another, similar “rich man-philanthropist”, also three times a failed businessman, who also at one time committed a crime with the money he had left with the money of a charitable institution the same thing, but then paid out little by little he spent public money on himself. But that businessman "little man" in both the literal and other senses. But let's move on to the meeting.

- Brothers! - the chairman addressed the meeting, - our local society a great misfortune has befallen our active representative, who always provides us with such "invaluable services", got caught: about his current activities information is being collected. If all his activities are revealed, all ours will be revealed too, the activities of honorary representatives of all our charitable organizations will be revealed institutions...

“Excuse me,” the restless Jewish intellectual interrupts the chairman, “I I really don't understand what he and I have in common? As far as I've heard from reliable sources, our dear representative has been doing this for a number of years among us, especially in relation to our poor people, such things for which It's high time he was in government housing; he shamelessly imposes taxes on the poor direct taxes, and for the rich commits indirect fraud, says in some metakh unpronounceable, legitimizes the illegal...

- Brothers! - interrupts the chairman, - do not listen to him; our honorable A colleague always has a unique perspective on everything; it would be better if we discussed this matter sensibly.
so that it can be silenced, so that the compromising information about our leaders does not reach
authorities. For my part, as a relative of our representative, I have already taken measures energetic. Our experienced legal adviser, a member of ours, promised us his assistance; we
We will go around to all those who have been offended by our representative - all the complainants; we will go to many of them

have already had an impact: some were moved to pity, some were threatened with having their credit undermined,
who was influenced through relatives and brides, who was given money, in a word - when will it begin
case, few will testify against our representative; unfortunately, there are such
persons offended by him, who do not fall for any bait. There are also such
naive people who are afraid to give false testimony, afraid of responsibility for false testimony

oath, etc. What should be done about them? Then we must keep in mind that for now
our representative is in his place, many are still afraid of him, his revenge and retribution; but not
God willing, if he is eliminated, then there will be a farfaln di gance postroyke. .. Although I
I must inform you that, just in case, we already have in mind a very reliable one
a person "from our side" who, in the event of the elimination of our representative, "in all
"in relations" will replace him for us. He had connections with the activist who fled Russia
"People's Will." He was the main driver of most of our
charitable institutions, especially where one can frequently deal with
workers. An influential honorary diplomat guarantees that it will pass safely.
guardian of our community. There are, however, other means: Zionist capital,
beautiful Esthers... But there are, however, some that greatly hinder us; we tried in
in relation to these persons everything: direct and indirect threats, anonymous and open denunciations,
swearing, cursing and slandering them in front of their acquaintances, from whom we “demanded”
stopping acquaintance with them, etc. Nothing helps; there is only one thing left to do
some of our loyal members found people who would falsely show and
swore that the enemies of our representative gave money to those who would show against him.

- Scoundrels! - the Jewish intellectual could not stand it. - After all, all these unfortunate
they will then take an oath, and then they can be held accountable for false testimony and false oath at the end
finally put him in prison, because our dear representative committed his tricks
too brazen, the whole town knows it...

- Don't listen to him, gentlemen, he always has his own unique view on everything.

“Gentlemen,” one local homeowner addresses the meeting, “of all that,
what our honorable chairman told us here, we could be convinced that in the matter
We have nothing more to say about our representative. All measures, as you have heard,
accepted and things will go like clockwork, as with us, by the way, everything always goes well.

Let's better ask Mr. Chairman to give us at least a small report on
to the ward and charitable institution so that we could check some things on
business...

"Brothers!" the chairman cries out excitedly, "we have an informer in our meeting..."
Please don't say another word until he leaves.

Huge, heavy figures with clenched fists approach the homeowner.
fists. The landlord reminds them of their past. General commotion. The matter is approaching
to a fight. The landlord wisely leaves. The meeting continues.

Another Protestant, not rich but honest and hesitant, rises up
a devout merchant.

“Why did you offend the homeowner like that?” he asks the assembly. “He asked.”
to check in practice the report of some of our charitable institutions; but this is
This should have been done long ago. Our reports say one thing on paper, but in reality they say something completely different...
For example, I read in a printed report that on the street where I personally live and everyone
I know of only one who provided assistance to almost fifty women in labor... I just couldn't believe it
with my own eyes and went to personally check thoroughly - and there was nothing like that
It turned out... This is right in... We can't do this with our hard-earned money,
which we sacrifice for our unfortunate brothers; we ourselves have earned them with difficulty.
we often deny ourselves a piece of meat in order to pay both ours and yours... We
and we are so poor, and you are robbing us... We, crammed together, are already suffocating, and you are completely
strangle...

The merchant didn't finish: the chairman looked at him menacingly from under his glasses.
"executive power" of the frock kahal, stopping at nothing,
ready to loudly and publicly slander everyone and undermine the credit of anyone

an honest worker, to boldly make a false denunciation, etc. This subject was a boy
running errands, but became related to one representative of the frock-dress kahal and quickly
He jumped into the "people". His "profession" gives him almost nothing, but he lives, nevertheless,
widely, with money stolen by his relative-representative from the unfortunate
Jewish masses.

He looked at the merchant - and the merchant fell silent.

These are your gods, O Israel.

"Yakrin".

DEPARTMENT 3 JUDICIAL

TREATISE I TALMUDIC COURT - BESDIN

Chapter 1

Rules and procedures of the court

The Talmud says: “If a Jew is in litigation (before the court) with a non-Jew, then let the brother yours will win the case, but tell the foreigner: "Our legislation requires this" (here we are talking about a country where Jews reign, for example, like in Austria. - I. L); if if the legislation of a foreign people favors the Jew, then again brother Let yours triumph, but tell the foreigner: “This is what the your legislation." If there is none of these conditions (i.e. if the Jews are not have dominion in the region, and the people's legislation is not directed in their favor, then You need to entangle the foreigner with various tricks so that the celebration remains behind a Jew.

Then follow the words of Rabbi Ismail, who cites the testimony of Akiba: “We must try to ensure that no deception is revealed during the legal proceedings, and that “Through this, Judaism and the Jewish faith were not subjected to dishonor” (Tractate “Bova Kama”, p. 113, 1).

The same Talmud helped the Kahal to subjugate and group the Jews around itself. in another way, in the form of a tax.

These are the duties of the rabbi and representatives according to Talmudic law. cities.

“At the head of the city are: Ab-bet-din-gaon (rabbi), rosh-bet-din (chairman beth din), a 12-member beth din and city representatives. The rabbi is appointed for three years by agreement of the general meeting. The rabbi's duties are expressed in the following points:

a) To invite representatives of the kahal to his or her general meeting for whatever reason
In any case, the rabbi is obliged to appear immediately, without the slightest delay.
Moreover, a rabbi does not have the right to refuse to participate in legal cases. He must
to ensure that there is no murmuring in the city from private individuals against the kahal and
daionov (members of the Besdin). He must, together with the kahal, wisely discuss the matter according to
scripture, and in matters of money - together with the Daions. He should not pay any attention
attention to obstacles, even if they come from the general meeting. But this
the right can be granted to him only in such a case, if taknot hakgisaa
(city charter) recognizes ḱ.

b) The rabbi has no say in the affairs of the kahal, i.e., in relation to the kahal fees and ransoms.
right to intervene. Only upon completion of any ransom condition will the rabbi
is present to ensure that the matter is decided by a majority vote, and
signs the document together with the entire kahal.

c) If the kahal wishes to establish a new fee or tax, or anything,
contrary to the rules of the city, and at least one member protested against it, then

The rabbi is obliged to stand with the protester and try to get the meeting cancelled and
the case was brought to an end peacefully.

d) In the proceedings of monetary matters subject to the court of the besdin, the rabbi does not
is obliged to participate. The Dions themselves have the right to decide such matters without him. Rabbi
has no right to interfere and refute the decision of the Dions even by an iota. If, however,
At the beginning of the trial, one of the litigants will want the rabbi to participate, in which case he will not
may refuse, even for the most insignificant matter.

d) The voice of the rabbi in all matters does not have precedence over others, but in equal
he has an advantage in the number of votes. To protect a private individual, the case is decided
according to the rules established for the entire region. At the invitation of Baale takone
(the compilers of the rules) the rabbi must join them. The destruction of some-
or the rules are made by majority vote. The rabbi cannot interfere
the destruction of any rule, if this does not violate the rules of the entire region.

The adoption of a new rule can be prevented by a rabbi in conjunction with two
by the authors of the rules.

e) The rabbi himself does not make decisions or explanations of any issue;
In such cases, he is guided by the rules of his region. If this question
does not find an explanation in the regulations and rules of the entire region or city, then for his
two representatives of the general assembly join the rabbi in the decision, two
a leader and two daions, not related to each other.

g) The rabbi has no right to interfere in the affairs of the shamoyim (appointing
voters) during their meeting on the final days of Passover; during elections the rabbi does not
has no right to say anything good or bad about voters or householders
and to no one in the world.

c) At a meeting of members of the entire region, the rabbi does not have the right to sign any
any decision or document against the kahal, private individuals or many individuals without their knowledge
representatives of the general meeting."

1 "Kiriya Nesmana", a collection of historical articles of the city of Vilnius, city of Fin. Vilnius,
1860.

Chapter 2

Duties of Rabbis

According to our legislation, the duties of rabbis are as follows:

The duties of the rabbinical commission include the following: a)
consideration and resolution of opinions and questions relating to rules and rituals
Jewish faith and the actions of rabbis; b) consideration of cases of divorce in
in such cases when the rabbis themselves encounter ambiguity in the law or when a
complaint about the wrong decision of the local rabbi.

Duties of Rabbis: “The duty of a Rabbi is: 1) To see that in
The established rules were maintained in public worship and religious rites:
to explain to the Jews their law and resolve any misunderstandings that may arise in it;
to instruct them in the true sense of the law, but not to use other means in this,
except for persuasion and exhortation. 2) To guide Jews to the observance of moral
duties, to obey the general state laws and established

authorities. 3) To perform exclusively throughout his department the rites of circumcision and
naming of babies, marriages, divorces, burials, and news
also throughout his department, registers of births and submit them where necessary
the rules specified in the laws of states."

1 Volume 1, institutions of ministries, appendix to Art. 1226, paragraph 12.
2 VolumeX1, part. 1, page 1806.

Where are we Jews going?

(Open letters to modern Jewry by Rabbi M. Yakrin)

“What exactly does the synagogue represent in the eyes of modern people today?
Our official rabbis are, frankly speaking, quite difficult to define: there are rabbis who
allow the doors of these temples of God to be opened exclusively for prayers,
the divine service itself is performed in them with the participation of well-organized choirs, and
on particularly solemn occasions, such as on royal days, when performing
wedding ceremonies inside the prayer house, and not near the dung heap on
in the backyards, as is “traditionally established,” and at memorial services they are allowed together with the choir
play and organ. The speeches in them - and sometimes full of deep meaning - speak only themselves
rabbis, and the local Jewish community always listens to and attends the service
intelligent youth. We already meet such rabbis in many
provincial towns, such as Vilnius and others.

But there are other rabbis with different views who find it useful not to
only after, but also during the prayer itself, talk personally with the parishioners about
"the needs of Jewry" and not only on ordinary days, but also during
solemn prayer of the New Year, and it is handed over to the worshipers to read right there
numbers of modern Jewish-Russian leaflets... Instead of properly organized
choirs allow those conducting religious services to fight, grimace and
to perform such manipulations with his hands that the parishioners watching this, with all their might,
in their piety they can hardly restrain themselves from laughing. About the prayers on royal days,
lasting usually a maximum of 8 to 17 minutes, to notify parishioners
are considered completely unnecessary, and therefore these prayers take place almost in full

in the absence of an audience... Speeches in synagogues are allowed to be given by various scoundrels
local and visiting, like the "popular" and even "famous" Jewish
a preacher who, fearing due retribution for his "sermons", recently
fled, as they say, to America.

It is known that from the sublime to the ridiculous there is only one step, and from the ridiculous to... the circus,
Of course, not even a quarter of a step. It turns out that there are such rabbis, with such views on synagogue prayer performers, which they even find quite
It is natural that these prayer warriors participate in circus pantomimes together with clowns
and trained horses!!! Let the reader not think that this is a figment of my imagination:
Before us is issue 102 of the Minsk Leaflet from August 25, 1901, where in the advertisement,
placed on the front page, the Truzzi brothers' circus pompously announces the fun
Minsk residents that on Sunday, August 26, a brilliant performance will take place at the circus
with a pantomime, in which, in addition to clowns and 50 horses, the Minsk
synagogue choir of singers. As for the performance of prayer itself, even in such
solemn and great days of the new year and forgiveness of sins, the same "Minsk
Leaflet" from August 28, 1901, in issue 104, in a two-column advertisement on the 1st
The page informs pious Minsk residents that in the "Paris" hall, on Jewish holidays:
New Year and the Day of Forgiveness of Sins - Canton Burstein with a choir consisting of 20
the man who will be conducted by singer and director B. Konviser will sing
holiday prayers. The ad not only lists "seat prices" for this spectacle
in the seats in the rows, and even where "tickets can be obtained in advance" etc. It's a pity
just that "Minsk Leaflet" in a specially designated section for such "spectacles"
"Theater and Music" did not then give the usual report on the artistic and material
success of the "evening".

In order not to offend, however, modern state rabbis, I, wishing to be completely
impartial, must state the fact that in addition to the artists-singers and
There are conductors among the synagogue singers, there are "artists" among the rabbis themselves, and so
undoubted proof of this: the law (Article 914 of the ninth volume on acts
states) prescribes that spiritual boards monthly audit their rabbis
corded register books with notebooks and so carefully that it obliges them
even "to sum up the number of births, marriages, divorces and
the dead, first in numerals, and then in Russian and Hebrew." In his
In turn, entries in corded notebooks must be made by rabbis without fail
"at the very performance" of religious rites and again in Jewish and Russian
languages. Corded registers of births should not even be kept by the rabbi, but at

synagogues and prayer houses. The rabbi himself and the entire Jewish spiritual leadership The sogroge are responsible for every soul missing from the records.

It would seem that under such conditions any abuse or any kind of false. But... it is necessary, if you please, for the girl to be younger in the birth certificate her age, she needs it both for marriage and for entry into the lower classes educational institution, and... in a word, it is necessary at all costs, and to the venerable the metric scribe also needs to "earn good money" at any cost, to earn so much so that both he and his numerous household members and relatives up to the tenth knees inclusive could wear thin underwear under their tailcoats, so that when case "for business" to insinuate oneself into the house of a dignitary... Then a modern rabbi straight is an artist, and from an ordinary "metric scribe" he is already turning into "metric maker", artistically inventing different ways to create metrics. Various "certificates of age" are put into circulation by means of indications of persons, trustworthy", persons who always remember perfectly well when and almost in what this girl saw the light of God at an hour, remembering as firmly as ever all these well-known professional "witnesses" in every city firmly remember, filling the chambers of our magistrates and city judges, at the same time always those who manage to be everywhere and see everything. Of course, ordinary ones are also used "additions", "correspondence" of different persons from one, "unfavorable according to the metric local-"sti", to another, more prosperous one, and various other artistic tricks...

But in the end, at the first trial, this whole scam is discovered, and in the end, God forbid, an order will follow to accept our girls by their "appearance"...

Special Jewish courts are located wherever there is a Jewish population; In large cities there are several of them; in small towns - one. In the courts these are the dayens, i.e. judges - chosen people who know the Talmud well, and the chairman is a rabbi; the only statute that guides this court is the Talmud. It is this Talmudic court (besdin) that still deals with all criminal and civil cases of Jews, property rights are determined in relation to real estate, inheritances are divided, etc. Besdin still lives under someone else's in the name of the arbitration court and managed to protect Jewry from any external influence.
"Jews are forbidden to sue in a non-Jewish court and in non-Jewish courts institutions." This prohibition does not lose its force not only in relation to such issues on which non-Jewish laws are the same as Jewish ones, but even if Both sides themselves wanted to present their case to a non-Jewish court. Violation of this

prohibition is recognized as a crime equal to blasphemy, violation of the commandments and
laying on of hands the whole law of Moses.

In such cases, the "besdin" has the power to impose "niduy" on the apostate and "herem" and not remove them until he frees his opponent from non-Jewish

authorities. "This punishment is inflicted both on the one who takes the side of the apostate and on the one who
who would use non-Jewish power to force a Jew to convert to the Besdin without "with his own prior permission to do so."

"The document, even though it mentioned that a lawsuit could be filed in court non-Jewish, should not, however, be represented there. Otherwise, the plaintiff must bear all damages exceeding, on the basis of Jewish law, the amount, "mandatory for payment according to the document."

1 Tract. "Khoshen Hamishpot", l. 26, p. 1.

2 Ibid.

3 Ibid.

Chapter 3

About the state law

In relation to state law, although the Talmud says in one place:
"Dine demalkhute dine", i.e. the royal law is the law (obligatory for the Jews)*(7; am also, Sec. 369, p. 11) but elsewhere it is explained that this regulation applies exclusively to issues concerning the personal benefits of sovereigns, the decisions judicial places can in no way be obligatory for a Jew; and thirdly the place is completely confusing and confuses both first opinions: "Rabonon mikre malke", i.e. are rabbis sovereigns? Thus, this question remains not permitted in the Talmud, although the practice of Jewish courts indicates which law Jews follow in a similar case.

In some of the decrees of the kahals cited in Brafman's book, it is said, that members from among the Jews serving by election at a non-Jewish judicial seat, and even those
are obliged to decide cases heard in their presence, not on the basis of conscience or state laws, and by the decisions of the Jewish court, besdin or secretly

existing kahal.

The scope of Besdin's activities is currently defined as follows:
Besdin deals with cases of loans and debts, marriage records, inheritance and deeds of gift, as well as complaints about damages, etc.

The damage and losses caused by someone else are also subject to the investigation of the besdin
cattle; cases of theft and robbery, and Besdin collects from thieves and robbers only the value of the items they stole, but no more (i.e., without a fine, to to whom the criminal must be sentenced according to the law of Moses).

1 Ibid., Sec. 369, p. 21.

2 Tract. "Gitin", p. 62, etc.

3 Ibid., pp. 62 et seq.

4 Ibid.

In this article, Hoshen Hamishpot adds: “Although the current besdin cannot sentence thieves and robbers to fines, but he is also given the right impose a "niduy" on the criminal until he completely satisfies the plaintiff.
The limitation of the rights of the current besdin generally applies only to fines, established by the laws of Moses; but the fines imposed by the Talmudists for violation of their regulations, are collected everywhere in cases of damages caused by "indirectly, and about informers."

Every Besdin, even if he has not received approval from the authorities of the Land of Israel,
If he notices that the people are indulging in debauchery, he has the right to sentence the guilty to
the death penalty, subject to monetary penalties and various other punishments, and it is not even necessary for the defendant to be exposed by witnesses. If

the accused is a powerful person (by his position in the non-Jewish environment) and the Jews
If it is impossible to deal with him by one's own means, then such a person is punished through non-Jewish authorities (local). In this case, the besdin has the right to declare the property of the defendant "gefker" (free) and destroy the disobedient one, depending on “the demands of the circumstances.”

1 “Khoshen Hamishpot”, chapter 9, article 1.

2 Ibid., ch. 2, v. 1, Ioradea228.

Chapter 4

The procedure for summoning to court

As for the procedure for summoning the defendant to court, it is usually a besdin announces to him through a messenger (sha-mesha) that he should come there to the appointed
time. If the defendant does not appear, the summons is repeated; if he does not appear a second time,
appears, then the court issues him a third summons, waits the whole day, and in case of failure to appear
The next day, a "niduy" is imposed on him. But these rules are observed by the besdin
only when the defendant leaves the city for the village. If he lives
permanently in the city, then he is called only once, and in case of no-show the next
on the same day a "niduy" is imposed.

The messenger of the besdin must not be disrespected. For insulting his besdin
has the right to subject the guilty party to corporal punishment. Even the messenger himself
the right to punish the insolent is granted, and no penalty is collected from him if he causes
Such a disobedient person will suffer monetary losses.

If the besdin changes his place of residence, the defendant must appear and
there. Otherwise, he will be subject to "nidui." If the messenger declares that he
or the judge (in absentia) was treated rudely, then the applicant enjoys full confidence and
through him, the disobedient person is declared “shashtai” for this (i.e. mortal “niduy” or "herem")!

1 “Khoshen Hamishpot”, verses 1-4

Upon the appearance of the parties in the besdin or kahal, the plaintiff sets out his claim, the defendant gives
explanation, after which the rabbi orders them to retire to another room or simply
in the entryway; after the litigants have left, the court deliberates on their dispute and considers
Talmudic laws and interrogates witnesses when necessary. By decree
the rabbi sends a servant (shamesh) to invite the litigants, of whom
each one, approaching the judges, puts down money at his own discretion for the work of the besdin

(Rezakgeld) After this, the rabbi announces the decision to them orally, and sometimes in writing.
During all this time, both parties to the dispute must stand, even if they are the most honorable
and the richest people (among the Jews, whoever is rich is honorable). The rabbi should not invite them to sit down. In some places, there is something like a besdin at the court lawyers (toanim) explaining the arguments of the litigants. When the strict meaning
the law is difficult to apply to the decision of the present case, then Besdin invites the litigants-
both sides rely on peaceful mediation (pe-mare), which is what happens
quite often.

Here are some documents related to the Besdin trial, taken from
"Books of Kahal" by Brafman.

Chapter 5

On the selection of officials for fundraising

to maintain the power of the Besdin

“25 Nissan. It was decided to elect three representatives as representatives of the kahal, and
namely: one of the heads, another of the leaders and the third of the ikorim, so that they

together with the rabbi-gaon and the righteous besdin, they compiled the clause and regulations
to curb and subdue persons who deviate from the decision of the Besdin. Everything that will be theirs
“It is decided that it must have the force of an action or decision of 8 city representatives.”

Chapter 6

On the choice of two heads for coercion

the Rebbe of Israel will appear before Besdin

“Saturday in the Shemin department, 28 Nisan, 5561 (1861). Representatives
The kahal has decided and decreed to elect two heads: Rebbe Samuel, son of Rebbe D., and Rebbe

Isaac, son of Rebbe I., to appear before the Besdin court in his case against Rebbe Leizer, son of Rebbe
M. Using the authority of the 7 city leaders, these authorized representatives should not
to proceed with the matter until the said Rabbi Leizer gives it to the kahal
written power of attorney to destroy the protest filed by him with the magistrate together
with Rebbe Zelman on the case of the latter's brother, Rebbe Hirsch, with the kahal, and until he
will destroy this protest in accordance with all the rules of judicial decisions."

"On the drafting of rules for the enclosure of the besdin (Jewish court). On the eve
On Friday, 4th of Ira, a large meeting decided to finally restore and strengthen
Jewish court, and to come up with the necessary means and measures for this, and also to draw up
rules for guiding judges. There should be no more than six judges. For all rules
and the measures that will be taken by the kahal to protect and strengthen the sacred abyss,
the large assembly expresses its full consent, and all the decisions of the kahal in this
in relation to which they are equivalent to the decisions of a large abyss."

"On the deprivation of Rabbi Joseph's rights for disobedience to the Besdin. Thursday, 23 Sivon.

Because Rebbe Yosef, son of Rebbe Arie, rebelled and opposed the ruling
besdin and kahal, then the city leaders decided to exclude him from the number forever
members of the Northamid brotherhood and deprive him of any right to choose in that brotherhood, and
also his moreine (noble title) from now on and forever."

Chapter 7

On the punishment of Abraham, son of A., for failing to appear in court

“Tuesday, 4 Nisan 5462 (1802). Since Rabbi Avraham, son of A., not only already
twice disobeyed the order of the kahal to appear in the court of the besdin and thereby violated the herem, but also
remained a disobedient representative of the kahal in relation to other matters, too,
The representatives of the kahal on this day decided by general consent without contradiction:
to remove Rabbi Avraham, son of A., for three years from the above-mentioned date from participation in
elections and exclude him from the general meeting and from all fraternities. In case of destruction
this resolution must comply with the rule PBepit ue (i.e. disagreement

one of the representatives of the kahal may be delayed by the decision to destroy
(our current situation). All notaries are prohibited from writing for the rebbe.
Abraham any loan letter and any document in general, and representatives
should not accept complaints from him during the entire above-mentioned period
anyone. This resolution will come into full force when it
will be approved by the Besdin. On Thursday, 6th of Nissan, the representatives of the kahal decided,
that the above decision has legal force even in the case when
the representatives of the Besdin will not approve it, and therefore the ministers must let everyone know
fraternities about this resolution. If any of the fraternities wants to sue
kahal regarding this order, then for this purpose the representatives of the kahal in advance
lawyers are appointed - Rebbe Moses and Rebbe Joseph. Since Rebbe Avraham has already invited
to the besdin of the representatives of the kahal, then the same two lawyers were appointed against him and against the rebbe
Abraham."

Chapter 8

On the punishment of Rabbi Avraham for disobeying the Kahal

“Saturday, the section of Sima 5562 (1802). Since Avraham, the son of Rabbi Eliazar-Lipman still remains in his stubbornness and disobedience to the saints
laws and the kahal, and how, in addition, he once expressed himself in words that were offensive to the kahal, then
the city leaders decided to punish the aforementioned Eliazar by deprivation
forever and ever: 1) the right to vote; 2) the right to participate in the general meeting and 3)
expulsion from all fraternities. In addition, he is punished with a fine of 8
chervonets, as indicated in the decision of the kahal, issued last week."

Chapter 9

On the Rebbe Chaim's insult

to the representative of the society, Rabbi Joseph

“Thursday, 19 Shevat, 5562 (1802). Because Chaim, the son of Abraham, dared
insult the representative of the community, Rabbi Joseph, son of Isaac, with abuse, then the decision
The representatives of the kahal decided: firstly, to deprive Chaim of the title of moreine
(noble title), and from that time on he was awarded the title of hover

(commoner) in all the affairs and customs of the Jewish people; in addition, Chaim must to pay a fine of 5 chervonets into the kahal treasury and to provide for the parade ground, published
them (Chaim) for sale. Everything said was decided on the basis of laws and
customs."

Chapter 10

On the punishment of Rebbe Chaim for insolence against members of the kahal

“Monday, 22 Shevat 5562 (1802). Since with Rebbe Chaim, son
Abraham, who was already mentioned in the act, again suffered a misfortune, which consisted in the fact that
that during the meeting of the representatives of the kahal he approached the most pure (court) table and in the presence of all members of the kahal, he scolded some representatives, then for such insolence the latter decided: to punish
the aforementioned Rabbi Chaim was excluded forever from the holy brotherhood of the burial priests,
of which he was considered a member. In addition, he was fined 30 rubles.
which he must deposit into the cash register, including in this amount those five chervonets
which were mentioned above. As for the deprivation of Chaim once and for all
the title of moreine by general agreement of the representatives of the kahal, as it was mentioned in the previous issue, then the kahal notaries are obliged
deprive Rebbe Chaim of this title even in written documents, in which there will be
his name should be mentioned."

Chapter 11

On the punishment of Rebbe Meer for denunciations of the Besdin

“Saturday, the 2nd day of the Feast of Tabernacles, 5562 (1802). So Rabbi Meer,
Jacob's son had the audacity to launch denunciations against the kahal, then its representatives
it was decided: to fine the said Rebbe Meer by depriving him of moreineh (noble
titles), so that his name would no longer be accompanied by the epithet "moreine", but by the nickname
"hever" (base) in all the regulations common in Israel. All this
"decided on the basis of laws."

Here are some more regulations to protect the court of besdin.

"Monday, Noah 5562 (1802) For the punishment of those who apostatize from the decision Besdina representatives of the kahal decided: to elect from the total number of people on a weekly basis

leaders, one shamish, or strict guardian for each of them apostate. Every task given to the shamish (overseer) in relation to the apostate, must be carried out by him, the shamish, without question. All this is decided with "by common consent on the basis of legal provisions."

Chapter 12

On the punishment of those who disobey the decision of the Besdin

“Thursday, 23 Ira 5562 (1802). The representatives of the kahal decided that persons who prove obstinate or disobedient to the decisions of the Besdin are deprived of all their rights to own the property that they acquired this year, purchase or gift, so that all documents issued by the kahal to these persons the right of ownership of any property shall be considered illegal and insignificant, like broken shards."

"On the punishment of Rebbe Joseph for his denunciations of the kahal. Saturday, the 25th of Sivon. Since Rebbe Joseph, son of Rebbe Arie, caused the kahal many losses and expenses Christian judges with their terrible denunciations of the kahal, the rabbi-gaon and the shamshi (notaries), and thus almost undermined the foundations of our holy laws, then representatives the kahal decided to take away half of his place, which belongs to him and his brother, and give it into the possession of the kahal as compensation for the expenses incurred by the kahal. But as this half of the place is not satisfied even by 1/19 of the share of those caused by Joseph kahal of expenses, the latter reserves the right to take advantage of any opportunity, in which it will be possible to meet these expenses from property Joseph. All this was decided in the meeting of all the leaders, in the presence of the members, in the kahal room, according to all laws and regulations."

Chapter 13

On the deprivation of the same Joseph of the title of moreine

“Saturday 25 Sivon. The representatives of the kahal decided: if Rebbe Joseph, son of Arieh, comes to prayer in the synagogue, then call him to the Torah second to last and call him a hover (commoner or ignoble). It was also decided: not convene a kahal meeting for Joseph and do not allow him to be judged in the abyss, unless by common consent of the kahal and the besdin, and the rule must be observed PBegit uyeyu. Besdin himself cannot allow this in any way without the consent of the kahal. "bring him to court."

"On depriving Joseph of the opportunity to live with his wife. One of the members The kahal must be instructed to announce to the wife of Rebbe Joseph that she is forbidden perform ritual ablution (without which she cannot live with her husband) until her husband her, Rabbi Joseph, will not submit to the decision of the besdin. If she does not submit to such order, the purification that she performs will be deprived of its legal force, and she will still remain unclean, and therefore forbidden to her husband."

Chapter 14

Translation of a document found in a synagogue

In one of the towns of the Kherson province, in a Jewish synagogue, was found a document with the following content: “This declares that the Lord, may He be blessed, gave the power to the besdin to strengthen the power of his determination even to the supreme (heavenly) union of angels under the throne of the Lord, as proven in the treatises: "Moed-Cato, p. 17, sec. 100, 4; Bova-Metzia, p. 29, the Babylonian Talmud, and the tractate Rash Hashanah" and the Jerusalem Talmud. Our sacred Mishnah (Interpretation of the Old Testament of the Talmudists) says: “Why are the names of the oldest Jews not indicated, -

in order to indicate that every three people who became besdin over the Jews are equivalent the abyss of our teacher Moses? (Tractate "Rash Hashanah", p. 2, note by Rabbi Moshe Isfleg in the book "Chasem" and "Mishnat" 55, p. 11). Whoever does not suffer from oppression (is not afraid (gneta) of the orders of the besdin, then although he arrived to another, he is subject to the conclusion of Sh. L.D."! (These letters mean either "Shelo" or tract. "Shabbes", p. 34) Rabbi Akiva says: "It is better to die a death by one's own hand than to change one's words Talmudists”, etc. We, the children of the living God, the Lord of Hosts, have found it is necessary to prevent the destruction of the Great Name, which has now happened in in our town through these uneducated offenders and lawbreakers, listed below. We came to remove them from us according to the command of the Torah, in fulfillment of the Lord's command: "Purge evil from among you." We conjure the butcher-offenders, namely: Gersha, the son of Moshek Itski, a butcher, and Yakov, the son Isachar-Ber and Gersh-Ber, called Gorsh-Ber, the son of Lethali-Juda and Keil Nuhim, son of Eliukim and Srul, son of Zelik, the curse of our teacher Moses, the curse Jesus Navin and the name "cursed" (in the Pentateuch of Moses) and all the power of the curse the book of Ben Joseph, cited in the book of Avkut Ruhel, and the oath of our teachers from France, cited in the resolution of the issues of Rabbi Manz, and we prohibit receiving from them any benefits. Let no one of us approach even through strangers, and let no one will buy from them from the cut meat, for they are cursed, rejected from society, and we We forbid them from receiving any benefits. Therefore, let everyone who lives protect your soul. Each of us knows the strictly printed punishment. Let the herem penetrate counting 248 members of the human body (tractate "Moed Koton", p. 17). May the blessing of good things come to those who fulfill our word. Amen."

Chapter 15

Translation of a document about the Talmudic court

The archive of the Vilnius educational district contains a translation from a very interesting text. Jewish document from the kahal book of one of the provincial cities of the western edges. The acts preserved in this book date back to the beginning of the 19th century, up to 1825. year. Here is its content: “Points compiled for the protection of the Talmudic judgment from the weakening which became noticeable as a result of our sins, established on a legal basis in order to, God forbid, prevent our enemies to be our judges, to bend the daring apostate into an arc and disobedient and force every Jew to be devoted to the Talmudic court and law.

All these fences and provisions are drawn up by agreement of the chiefs (al pyrozney mangichi ugnidey gakgila) and the leaders of the city and besdin (Talmudic court), together with the rabbi, who signed and confirmed by oath- not only to be faithful to all the provisions set out below, but also to try to support and strengthen the void by possible measures and means.

Here are the points approved by the council of sages: A) If any Jew will three times invited to the besdin through the shamish (messenger) on business for which he must appear after the first summons (gasroe rishon), or someone will not comply

decisions of Besdin after the first warning, in this case Besdin is obliged
to declare herem to this person through the messenger of the society (al yedei shamesh venemaan
(gakogol).

The leaders and representatives of the kahal agree to all herems that are in similar
In some cases, they will be declared besdin. Shamesh must inform this person that herem
approved by the verdict of society and besdin (begaskomas aluerei verozney hakogol).
If such a herem is violated, then the besdin is obliged to include this act in his
a separate log that such and such a person violated the herem (banin-kes meyukhod shelogem),

and confirm this act with the signatures of all members. Shamesh is also obliged to record this
case in the public administration journal (bespinkes hakogol), and then
consult with the secret chairman (neygosh ganeel) on what to do and how to proceed with
disobedient, and everything that comes out of the mouth (geneygesh-ganeelo) of the secret chairman,
must be fulfilled.

If, at the discretion of the Besdin, the disobedient person turns out to be a dangerous person, capable
to cause harm and evil to society, then in this case the besdin invites one of
members of public administration (parnes heydesh)' (Now renamed as elders
and collectors) to discuss the case.

If it turns out to be necessary to invite even more members of the public
management, then in this case two more are called, but exactly those that are indicated
will be a Besdin and a member of the Kahal, previously invited. None of the Besdin members and
members of the kahal invited to him cannot refuse this matter, and any of their
the decree must be executed.

B) If the disobedient person persists for three days, then all his property,
both movable and immovable property, and the places acquired by him in the synagogue, besgamedrosh
and so on, are made free for all (gefker) - according to the charter and decision of the besdin (al pi
Gefker Besdin), and all oral and written claims and demands are satisfied
besdinom from the property of this person in his presence, by appraisal, but not by auction.
If, after the claim is satisfied, there remains excess property, then such
belongs to the kahal. If there are only verbal complaints, then they
are satisfied at the discretion of the besdin and public administration. But shamoshim

(messengers) are required to confirm and sign everything that will be done
Besdin and the kahal. Besdin is obliged to record in his book that everything he did was done according to
voluntary agreement of the disobedient person.

B) If the plaintiff proposes the case to three daionim (members of the besdin), then the daionim
are obliged to begin consideration and decision of this case without accepting the challenge
the defendant's side. And if he (the defendant) wishes to postpone the case until they find
other daions, then his desire remains unheeded, excluding only the very
important cases when the besdin to whom the case is offered himself recognizes it as necessary
invite more daions.

The main thing is that the matter should not tolerate embarrassment (inuy gadin). Announcement
The herema depends on the daionim; they can invite the rabbi who is obliged
join them. The leaders of the kahal and all other daions are obliged to support
and support everything that will be decided by the three daion-ons, without any murmuring and
excuses.

If the defendant turns to another daion with a question (about his case), then he
They don't give an answer because this daion didn't take part in the investigation of the case.
He should only answer that Besdin decided the matter according to the law.

Shamesh, who is in the service of society, also cannot refuse
the case proposed to him and cannot point the petitioner to another shamish.

D) If the plaintiff brings the defendant to a non-Jewish court, then he, i.e. the plaintiff,
They force the herem to go to the abyss, and he is sent a warning that
the kahal and besdin will certainly collect from him all the costs and losses incurred
will be the opposing party, and in addition to the costs and damages, he will be liable for violating the herem
will be subject to collection under the law on fencing.

D) A Jew is prohibited from being a witness in favor of someone who wants to present his case
the case is brought to a non-Jewish court (begasas), and everyone is obliged to testify
against such, if anything is known to anyone.

E) If the plaintiff has a bill of exchange, he can initiate a lawsuit in a non-Jewish court, if this will not be contrary to the besdin; otherwise the matter can be dealt with in this the latter, even if only one side wanted it.

G) If the disobedient one submits to the abyss while the matter has not yet reached the secret chairman (neigem geneelom), and with repentance before the besdin will declare his consent to his decision, then the besdin removes the herem from him, but not otherwise than after receiving it as collateral obligations - bills of exchange by which he could be forced to respect decisions abyss in any matter, in any case and at any time. When the case has already been transferred to the hands of the neigem geneeloma, then it is terminated only by general meeting of representatives of public administration (kahal) and besdin, on general at their discretion.

3) Shameshim (messengers) are elected monthly, by the ballot of one secret chairman (neygem ganeelom) from among the persons on their list. Secret the chairman must confirm with the most solemn oath that he is no one in the world will not spare and will support the Talmudic court according to its instructions by all possible means and measures.

Moreover, the secret chairman affirms by solemn oath that will never reveal to anyone in the world that he was the secret chairman.

These are the measures that should be used by the secret chairman in order to to humble and destroy the opponents of the secret court:

1) An apostate is deprived of the positions he held in the kahal or brotherhoods (Hebrews).

2) Excluded from the society or fraternity.

3) Excluded from public or fraternal gatherings.

4) It is not allowed to the Torah and other holy rites in the synagogue, bezgamedrat and other places, especially cannot be allowed to the icon case to perform a general prayers. He cannot be honored and prayers cannot be delayed for his sake, even for a moment.
'a quarter of an hour'.

1 Among the Jews, if anyone received an insult from a private individual or society and did not

can find satisfaction, then the offended person appears in the synagogue during prayer approaches the ark and delays the prayer, demanding that the community provide him with justice.

5) A disobedient person cannot be invited to any public or
a private feast. The host is subject to herem.

6) No one should rent an apartment or a shop from an apostate, and he should not
whom to hire such, although the conditions concluded with him in this regard before
the imposition of herem on him remains in force. His wife is not allowed to co-
the performance of the ritual of ablution in the mikveh. It goes without saying that at the fateful hour
misfortune will befall him (-)'.

1 These words explain what is given as a sacrifice to the monster.

7) If the disobedient person is a craftsman, then it is forbidden to order work from him under
heavy herem.

8) If someone has entered into an engagement contract with a disobedient person, then the other
the party is released from the obligation without being subject to the usual penalties in such a case
in case of collection of a fine and reimbursement of costs.

9) It is allowed for the restoration of the whole society (besdin and
(revered great rabbi), to produce witnesses that the apostate

consumed treif (food prepared by a non-Jew or unfit for Jews according to commandments of the Talmud), or broke the fast, etc., and subject him to punishment for this.

All of the above has been compiled with the consent of the representatives of society, besdin
and the highly revered great rabbi (gorav hagadol), and all of us, the undersigned,
confirmed this resolution with a serious and valid oath and took upon themselves
the obligation to carry out everything that has been decided carefully, which we confirm with our signature.
1801 Minsk."

14 signatures required...

The rabbi's signature is stipulated as follows: "I agree with all to confirm and seal with a fortress everything that is written in this document, in which I sign up, Humble Israel."

Chapter 16

On the actual existence of the kahal court

That such a kahal court remains firmly established in the Jewish environment to this day, despite its antisocial character, it does not represent the slightest doubts about the statements of our modern publicists. Besdins and kahals continue to operate to this day. This is proven by a document from 29 January 1869, signed by the state rabbi; in what form and to what His decisions are driving the Jewish masses into frenzy, as recent news shows. from the town of Shklov in the Mogilev province. Suspecting a Jewish woman of having an affair with As a Jew, the Shklov Jewish court decided to disgrace and punish her. On March 12 a crowd of a thousand people was moving noisily and excitedly through the streets of the town shouting towards the assembly square; in the crowd walked a Jewish woman and a Jew tied up; people spat on them, pushing and hitting them as best they could. This ceremonial procession continued until nightfall. another day the police found this Jewish woman in a Jewish almshouse chained to wall. The same tortures were repeated on another loving couple. After the public The Jewish girl had to sit on a chain in a Jewish school for shame, without receiving a three days in a row of food. The man, beaten half to death, was taken to the cemetery, where he had to tearfully repent of his sins all night at the graves of his fathers and grandfathers. the cemetery did not return - isiï , i.e. he went to Abraham.

But these incidents are not the only ones of this kind.

Let us note that the kahal and besdin give their decisions, according to which it was possible would expect obedience, especially the terrible force of declaring a herem to the disobedient one. The right to declare herem places the kahal hut, i.e. the kahal with the besdin, above any law, and gives the kahal power an absolutely dictatorial power, because who violates herem, he, according to the teaching of the Talmud, “violates the whole law.” All these facts

lead to the conclusion that the Jewish community enjoys self-government to such an extent
on a vast scale, which is completely inaccessible to the Christian community; except
physical death, the Jewish community enjoys the right to betray in its midst
its members even to political death.

Besdin exists in every Jewish community and, satisfying all
the demands of the merchant life of the Jews, replaces all other civil
courts. Talmudic scholars insist that the Jews' need to have their own court
does not arise from a simple whim and not to satisfy the people's ambition, but
follows from the main dogmas of this teaching. The Talmud, according to them, positively
forbids a Jew to sue in a non-Jewish court, and every Jew must follow
unquestioningly comply with this prohibition.

Disputed cases of Jews, especially claims for bills of exchange, letters of indenture and safe-conduct
receipts currently being received by local authorities are nothing more than

only a means for subduing those who disobey the Besdin decisions, since Besdin
before resolving a dispute, he takes from the parties forms for a bill of exchange, for a loan
a letter, or a receipt for their signature, similar to that in arbitration
signatures are taken in consent to such proceedings from both the plaintiff,
and from the defendant. If the party that lost the dispute in the void does not submit to it
decision, then Besdin writes on the form, signed by him in advance, an obligation in favor
the winning party and represents to it the right with this fictitious document
seek recovery from local authorities. It is clear that government authorities
and the court innocently turns into a blind instrument of the void.

When the Jewish court is discussed in official circles, the Jews respond
usually about it as a moral, loving judgment. But from the properties of this
The original institution clearly shows that the besdin is sanctioned by religion and is
is subject to compulsory court.

Even its administrative and economic status is very dear to the Jewish people
a device by which Jews are united and gain strength for
exploitation of Christians. They say that Jews have no territory. On the contrary, their territory
where they settled: moreover, their property consists of everything that brings
profit to the area of their settlement. Here, as in the court case, all the rules flow from
Talmud, which states (according to the testimony of the most competent authorities of Talmudic
legislation), that non-Jewish residents of the kahal district with all their
the property comprises the state territory and the property of the kahal,

which he can sell in parts to Jewish residents.

The Talmud expresses this principle even more figuratively, likening the area of the kahal a free lake in which only the Jew who has acquired to this right from the kahal. Having secured such a rule, which came to him as if from above, the kahal sells to the Jews for exploitation not only real estate, but also we have already said before, but also even individuals without real estate. Jew may have a non-Jew under his control, lend him money, use bribery against him, robbing him, and all this because non-Jewish property, according to according to the Talmudic expression, freely.

After this, it is clear that the economic situation of the places where they settled Jews, it depends solely on them, since individuals compete with there is no possibility for the kahal. Complaints from residents of Jewish settlements that where one Jew will be established for some kind of exploitation of Christians, especially peasants, the latter have no opportunity to deal with another Jew - confirmed with the same interpretation of the Talmud. The same Talmud helped the Kahal to subjugate and to group Jews around themselves in another way in the form of a tax. The tax was attributed to the Jews, firstly, on consumer goods that have religious significance (kosher meat); secondly, on objects of worship and on objects associated with their rites religious doctrines (public baths, etc.). Without mentioning public support in Jewish environment of wild rituals, from which the Kahal derives the main source of its income, and about the strict control that every Jew is subject to when in the performance of the ritual side of their doctrine, we will only note that all these obtaxes that are burdensome and in every way harmful to Jews and Christians are collected through ransoming, a system that is known to be quite ruinous. Thus, for example, regarding the tax on meat, i.e. on a basic necessity, from on which the health of the people depends, the kahal, relying on the teachings of the Talmud and erecting the consumption of kosher meat in the dogma of religion, established a tax for its sale, and for the right to slaughter livestock. The government legalized this kind of tax, only yielding to the assurances of the kahals that the division of meat into tref and kosher is supposedly a dogma of their doctrine. But according to the assurances of many persons well versed in Talmudic legislation, it turns out that the existence of kosher is determined not by the fanaticism of the Jewish masses, but by the vigilant supervision of the vigilant kahal agents and various cunningly created institutions, through which the kahal subjects every pound of meat to its control, and finally, by those strict

the persecutions he uses against violators of kosher. Kosher
is imposed on the masses more by the force of fear of punishment than by religious fanaticism.
These punishments are terrible for a Jew. Not only is the Jew expelled from the community, is deprived of all the benefits that it provides him, is cursed by the name of Jehovah, but every Jew is also obliged to harm this outcast member,
to ruin him, to slander him, in a word, to try to destroy him.

Chapter 17

Reasons for the imposition of a curse by the court

Among the reasons why a Jew falls under the curse, it is necessary to name
the following are the main ones: anyone who insults a rabbi is subject to a curse, even if even after his death, and who disdains the words and decrees
rabbis. Anyone who prevents others from fulfilling their duties must be cursed.
Talmudic rules, who transfers his role to a non-Jew, who is before a non-Jewish court testifies against his fellow believer, and in general all who do not fulfill all
rites of the Jewish faith prescribed by the Talmud.

Previously, the curse had definitions or degrees, but now there is only
two kinds of curse: "niduy" and "herem". The lesser degree of curse, "niduy",
is accompanied by the fact that the person subjected to it is isolated from others and, with the exception of
wife, children and household should be 4 cubits away from each other and in all
during the time of the curse one has no right to have a haircut or wash one's face. Ten men gathered
those who are together constitute a sacred assembly; but if there are nine, then the one who is
under the curse he cannot replace the tenth. Appearing in the assembly of ten saints, he sits
separate from them at a distance of 4 cubits. If he dies while under the curse,
then the judge orders a stone to be placed on his coffin as a sign that the deceased was worthy
petrification. As a result of this

0 They don't pity him and don't accompany the corpse to the cemetery even the parents and
his relatives. This curse, at the discretion of the judges of the kahal, can be continued beyond the usual 30 days to 60 and even 90 days if the damned does not repent.
If after this time he does not improve and refuses to obey the court, then
the stubborn one is subjected to the highest degree of curse, which is called
"Herem." "Herem" forbids the cursed one from any contact with strangers."

The one under it cannot live with others or teach them; he is forbidden
share food and drink with anyone; no one is allowed to serve him, nor
accept services from him; only a few food items are allowed to be sold,
so that he doesn't die of hunger. "Herem" is pronounced over a criminal at least not
less than ten people. This curse usually occurs with great
solemnity: they light wax candles, blow a horn, children shout
appropriate verses from psalms, they beat the floor with mallets, etc.
During the ritual, the candles are extinguished as a sign that the damned one is excluded from the number
participants in the heavenly light."

1 Bookstorf, p. 828.

2 Ibid., ch. 1.

The Talmud is not only the main culprit of all the shortcomings in the life of Jews,
but also hinders them from moving along the path of progress. Representatives and zealous
executors of the Talmudic law, i.e. rabbis, besdins, melameds, daionim,
shames, chiefs, judges and teachers of the Jewish faith, in a word, the entire kahal staff,
standing at the head of the Jewish people, harm the proper order of Jewish life,
are forced to live completely differently from all other citizens. Let someone think about it.
some Jew to lead a life in Russian, to become instead of a melamed or an earth factor-
a businessman or a laborer - the kagalniki will immediately lower him in the eyes of other Jews and
they will say that he is becoming a gamurets, i.e. a man-farmer, or they will do with him
something worse.

1 The Jews call their Talmudic scholars by the name “Ish Khoshev”, i.e. dear
the soul of Israel, and the less learned are called "gamurets", i.e. from the word "eretz" - land; i.e.
because an uneducated person is not capable of thinking about anything other than earthly things, then he is called
"Gamurets".

Jews hate those who befriend Christians, eat and drink with them, especially from
their dishes. The Kagalniki, having learned of this, raise a din among their fellows everywhere,
proclaiming that such and such a person has become a goy and eats treyf. This person is subjected to
ridicule, universal contempt, persecution, and sometimes death. Such is the power and

power over the Jews of the Kahal and Besdin. However, if we are to believe individual statements local publicists, recently the Jewish masses in some places are beginning to express dissatisfaction with the burdensome laws of the kahal institutions and openly against they protest. So, some time ago in various organs of our press very interesting news in this regard was reported that in the city of Velsk In the Grodno province there is a fierce internecine struggle among the Jewish community population of plebeians with kahal patricians. The Jewish masses somehow awakened from a long-term lethargic sleep, sent upon her by the kahal with the aim of more accurately to rob, and, finally seeing in the face of the kahal a Pandora's box from which they pour out on her all the disasters, I decided to throw off the yoke of the kahal at any cost. Let's go in the course of the petition, denunciations in which, pointing out the terrible abuses of the kahal, Poor Jews are crying out for legal protection. Despite the enormous efforts of the Kahal to hinder the progressive aspirations of his victims and hush up the case, in Velsk, on the orders of the highest provincial authorities, an investigation is already underway, revealing that there is a special association among Jews called "kahal", which keeps all the poor fellow believers in an iron fist and mercilessly exploits them: for example, every Jew, bound hand and foot by the kahal, one has no right to eat a piece of bread without first paying a tithe (moser) on it institution. The poor Jews are in such terrible dependence on their kahal, which was destroyed only 4e j, and still exists. When Brafman, Having published his “Book of the Kahal,” he outlined this institution in bright colors, Jewish publicists raised a storm and wrote a whole series of explosive articles and brochures, proving that there is no kahal among the Jews, and everything written in this book is not more like a fantastic invention of Brafman.

The text of this herem (anathema, excommunication from society), by means of which the kahal institutions keep the entire mass of Jewish society in serfdom, We place it below, in the case of the curse of Khatskel Porokhovnikov.

Chapter 18

Prayer after cherem

Here we present the words of the prayer after the announcement of the herem:

“He who blessed our forefathers - Abraham, Isaac, Jacob, Moses, Aaron, May He send peace to David, Solomon, and the prophets of Israel, and to the righteous his blessing on this city and on all cities, with the exception of the one (person) who He will break this herem. God in his mercy will save them and protect them from all evil and misfortunes, prolong their years and years, bless every work of their hands and deliver them together with all your brothers the Israelites; let this be His will, do it. Amen."

1 Kolbo, charter of herem, $ 139.

While the Jews are few in number, they are not visible; but when they establish a synagogue (school, prayer house), cemetery and will form a council (kahal) at the school, then the influence their growth is great. The greatest harm to society is caused by councils (kahals), in which government regulations are considered and discussed. Any the order in the kahals is considered from three sides: does it tend to undermine religion of the Jews, to the undermining of their material well-being, and is it possible from this orders to somehow extract material benefits for the Jewish society. Then they reason and look for measures - in some way this the order is not to be carried out at all or carried out in a roundabout way, for appearance's sake. Everyone is like that The techniques are permitted and explained by the interpretation of Jewish law.

In order to achieve material benefits, a Jew has the right to any non-believer in anything I want to persuade, convince (in a word - deceive), as long as the desired goal is achieved achieved; if the infidel does not know that he has been fooled, or remains silent out of shame and does not states that, according to Jewish law, such a Jew received God's blessing. This interpretation applies fully to the entire family of the infidel, to the entire society and to the whole state. If a Jew, knowing about such a blessing over his a fellow believer, out of envy or self-interest, will explain to a non-believer his mistake or declare it to society or the government, then such a Jew is considered an apostate from the Jewish religion; for this, According to the interpretation of Jewish law, the informer's condition and residence must be ruined and destroyed, and he himself should be crippled; such a reprisal could would not even be produced secretly if the apostate Jew were not protected by law of the state where he lives; but even the protective law does not save the unfortunate Jew from the secret persecution devised by the Jewish community.

If a fanatical Jew should ruin and maim an apostate Jew, and if the former could not to hide his actions and is unable to defend himself before the punitive law state, then it is the duty of the Jewish society to do so with all material and by moral means to free the Jewish fanatic from the impending punishment. If one Jewish community is unable to protect its fellow, then all of them societies have a duty to snatch such a Jew from the hands of justice, and for influential and wealthy Jews are informed about this to help achieve the goal, living in large cities and capitals. Therefore, it should not be surprising if in the former Poltava Criminal Chamber during the last 3 years of its existence from The 200 Jewish defendants were all acquitted.

The imposition of a herem is still practiced today, as can be seen from the following fact:

In view of the fact that the Jewish newspaper Getzefira has recently begun to work hard serve to promote the ideas of Zionism among Jews, representatives of the conservative Jewish circles (Hasidim) decided at a secret meeting, according to the Morning Courier", to impose a terrible Jewish curse "herem" on "Gatsefira", notifying about this through announcements in prayer houses and convincing fellow believers break off all relations with the rejected newspaper and do not provide it with any assistance assistance.

According to the teachings of the Talmud, "a musser (informer) can be killed, even if the denunciation was made long ago. In this case, the murder is committed as a preventative measure, to avoid "future denunciations."

1 Brief decision on the commentary "Toisfes" on the Talmud "Avoyde-Zura", p. 77.

A "muser" - an informer - is someone who causes harm to a Jew through denunciation. Thus, for example, one who noticed that a Christian had been cheated and reported it, thanks to what the cheated Jew should have returned his property, it is admitted informer. The most terrible informer is the one who dares to open Jewish secrets. It is permissible to take the life of a traitor even before the denunciation is made, for, by expressing only one intention to betray someone, the informer himself already betrays death itself. The traitor should be warned with the words: "Do not inform"; if he will so impudent and will answer: "No, I will betray him," - then the deprivation of the life of this informer constitutes a merit, and whoever kills him first will have done a good deed.

Khatskel Porokhovnikov, a Jew from the town of Shklov, being by nature honest and straightforward, did not agree either in opinions or in actions with the members of the kahal society.

The disagreement arose because Khatskel had somehow brought anger upon himself and persecution of the Jewish kahal community and took it upon himself to defend himself legally
order, seeking protection from government authorities. For this, he was forced
“to expose all the abuses of the kahal society.”

1 Tract. "Hosher Hamishpot", p. 388, 10.

2 We borrow this paperwork from the newly published work of an unnamed
author under the title "The Shklov Murder".

Khatskel Porokhovnikov denounced the Shklovsky skating rink to the government
society: about the supply of the latter with fugitive soldiers, instead of those following from the society
recruit, about falsifying the years in the birth certificates of the local rabbi, taking false oaths,
sales of dead cattle meat by butchers and the sale of tobacco with forged packages.

The Kahal authorities decided to impose a herem on Porokhovnikov. It should be noted,
that herem is usually imposed only on non-believers.

The imposition of a herem on a Jew is an extraordinary, special measure. In the kahal hut
All the elders, guild leaders, and kahal leaders are gathering. Agents from other cities are being summoned.
and information about this is reported to all departments of the main kahals, to all districts
Jewish towns of the Western Territory.

In the summer of 1873, all the representatives of the terrible
judgment. With faces distorted with anger and constantly spitting, they called
a curse on the head of the disobedient Khatskel Porokhovnikov.

Chapter 19

The words of a Jewish teacher, spoken at the trial!

1 Testimony of the superintendent of the Shklov Jewish school, Yakov Peskin, in
Mogilev Criminal Chamber, in the case of the murder of Porokhovnikov, No. 68 "Voice"

1876

“As a social institution, the kahal is a gathering of swindlers, which
as a result of various conditions of closed Jewish life, it was formed, strengthened,
seized public administration into its own hands by force and various tricks and
exploits and robs Jews and non-Jews through fraud and directly acts to the detriment of

government goals and aspirations, turning laws, government
decrees and orders into dead letters. The Shklov Kahal, and after it
Berdichevsky - are the most important kahals of Russia; of these, the first is the most
influential.

“Having seized public administration into its own hands once and for all, the Shklov kahal
influences the whole society and can force everyone to obey him, resorting to
to threats, bribery, curses, persecution, conscription, executions,
drumbeats, inquisitorial torture, etc. He keeps everyone in such a state
horror and fear, so cleverly makes everyone put the seal of silence on their lips that
no one will dare to say an extra word; everyone speaks carefully,
knowing that the inquisitorial court could sentence him to the loss of all his property,
torture and even death. The power of the kahal instills panic in everyone, because everyone
They value their material well-being, but even more so their lives."

These are the words of a Jew, a teacher at the Shklov Jewish school, spoken at the trial.
If a Jew, who stood in better conditions to the kahal and to the entire Shklov society,
as the educator of their children, he could give such testimony that the murdered man
would have revealed
Porokhovnikov? The torture and torment he endured could have made a hero out of him.
martyr of the medieval Spanish Inquisition.

The kahal hut was lit by many candles. On the table among various
religious objects, lies a sacred scroll called the Torah. Gray, red,
black, fat, skinny, cross-eyed and half-blind Jews in white robes surrounded
table; the rabbi, holding up the printed form of the curse, said: “Children of Jehovah! Yes
It will be known to you that our fellow believer Khatskel Porokhovnikov turned out to be a
disobedient
great kahal, used his foul language to denounce his fellow believers,
in a word, he became a renegade. By betraying us to the "goyim," he does not leave us and
harms us;
therefore, according to the definition of the kahal, today we must impose a herem on him
and
to notify the katal societies that Khatskel Porokhovnikov's bread is not the bread of a Jew,
his
wine - "nesech", i.e. the wine of idolatry; its vegetables are defiled, its books are books
wizard; no one should eat or drink with him; no one should perform any rituals on him
children of his circumcision, nor teach them the law, nor bury the dead of his family and

treat him as a "nuhri," a non-Jew." "Herem, herem, herem," they cried.
All.

Then the rabbi, hitting himself in the chest with his fist, delivered this long tirade:
“By the power of peace and the sacred word, in the name of God, the kahal and this sacred covenant; in
the name of the 613 covenants of God set forth in this covenant; the herem which Jesus Navin
cursed the city of Jericho, the curse with which Elisha met those who pursued him
boys; all the herems, curses, expulsions and destructions that
have been used from the time of Moses to the present day; in the name of God Akatriel - God-
Tzahaot; in the name of the Archangel Michael, the great chief; in the name of Metatron, who
named after his rabbi (God); in the name of Sandalphon, who weaves crowns for
his rabbi; in the name of that God whose name is composed of 42 letters; by the name which
he appeared to Moses in the bush; by the name by which Moses divided the sea, by the name of Ee;
by the mysterious power of the name of God; by the power of the letters with which the tablets were written
covenant; in the name of God Tzahaot, the God of Israel, who sits on the cherubim; in the name of the chariot
saints and all who live in heaven; by the power of the names of all the angels who serve God, and all
the holy archangels who dwell in the highest places - we destroy, we conjure, we exterminate,
We shame and curse every son and daughter of Israel who violates our
decree. Let Hazkel be cursed by the God of Israel, who sits upon the cherubim. Yes
will be cursed by the sacred and terrible name of God that was spoken
high priest on the Day of Judgment. May Khatskel be cursed by heaven and earth. May it be

cursed by a higher power. Let him be cursed by the great chief Michael;
Metatron, who is named after his rabbi; the God of Akatriel, the God of Tzahaoth.
Let him be cursed, Khatskel, by the Seraphim, the Chariots and all the inhabitants of heaven and
holy and most pure servants of the Most High. If he, Khatskel, was born in the month
Nison, in whom the archangel Uriel reigns, then may he be cursed from this
archangel and all his angels. If he, Khatzkel, was born in the month of Airoa, in which
if the archangel Tzanapniel rules, then may he be cursed by this archangel and all the angels
him. If he was born in the month of Sivon, which is ruled by the archangel Armiel, then be he

cursed by this archangel. If he, Khatskel, was born in the month of Tammuz, which is ruled by the Archangel Penien, then may he be cursed by this Archangel. If he was born in the month of Abb, which is ruled by the archangel Barkiel, or in the month of Elul, which is ruled by the same archangel, then may he be cursed by this archangel. If he, Khatskel, born in the month of Titre, which is ruled by the archangel Tsuriel, then let him be cursed by this archangel. If he, Khatzkel, was born in the month of Hegivon, which is ruled by the archangel Bazkriel, then may he be cursed by this archangel. If he, Khatskel, was born in the mesyatse Kislov, in which the archangel Aduniel rules, then may he be cursed by this archangel. If he was born in the month of Teivst, which is ruled by the archangel Enoeel, then may he be cursed by this archangel. If he, Khatzkel, was born in the month of Shvat, which is ruled by the Archangel Gabriel, then may he be cursed by this Archangel. If he, Khatskel, was born in the month of Adar, which is ruled by the archangel Rumiel, then let it be He is cursed by this archangel and all his angels. May he, Khatskel, be cursed from seven archangels who govern the seven days of the week; from the four archangels, governing the four seasons of the year, from all the principles of the Law in the name of the crown and seal.

May he, Khatskel, be cursed by the name of the great, powerful and terrible God. God-Creator, mow him down. Let the wrath of God break out upon his head and his defenders. May he be cursed - wherever he is now, at all times and in every place. His spirit - Khatskelya - let him fly away instantly, let the unclean death seize him and let him not finish (not he will live) months. May the Lord punish him, Khatskel, with consumption, fever, inflam- with insanity, madness, sword, ulcer and jaundice; let him pierce with his own sword he his chest. Let him, Khatzkel, be overcome by extraordinary despair and he will fall into the snare set for him by God. Let him be cast out of the kingdom of light into the kingdom of darkness.

Let him, Khatskel, clothe himself with a curse as with a garment, let him destroy himself forever.

May the Lord grant him forgiveness. May the wrath of God be poured out upon Khatskel and may all curses written in the Law, and his name will be blotted out from under heaven, and God will doom him to misfortune beyond all the tribes of Israel, according to the curses of the covenant written in the Law.

"Amen, Amen, Amen."

"Amen, Amen, Amen," cried the crowd, animated by fanaticism; their faces burned, eyes sparkled with hatred.

"Sons of God!" cried the exorcist. "The curse has been placed on Khatskel."

From now on he has no soul, no body, no property, no existence, no no friends, no patrons. He's cursed. Kill him, rob him, put him in prison, To slander is not only not a sin, but even a godly deed. Cursed will be the one who "Whoever speaks to him, whoever gives him a drop of water, will show him compassion."

The rabbi, having finished the curse, raised his hands to the mountain and plunged into pious reflection. Those present stood quietly; no coughing or movements. After five minutes, everyone started to move and slowly, sedately, without noise, began leaving the kahal hut. Only five kahal elders remained in the room. and the rabbi. The latter, taking out several packs of folded sheets of paper from his pocket, began report to the kahals messages received from other kahals.

The applications received were from Uman, Lublin, Berdichev and Baltic kahals. Resolutions were written in a dirty notebook, and each kahal noted down the names of persons subjected to herem in order to notify about them in all Jewish taverns, inns and farmsteads.

Chapter 20

Publishing a herem

Regarding Porokhovnikov, it was given to all the main kahals to know.

The next day after Porokhovnikov was given the herem, he immediately felt all the burden of this curse. Previously, although rarely, one or another would enter his tavern was worth two or three kopecks of vodka; with the imposition of the herem, his tavern became as if plagued: not a single soul crossed its threshold; when Porokhovnikov didn’t have enough fire, so not only no one lent him matches, but even He was not allowed to enter the room. He could not buy meat or water at any price, no bread. Previously, getting by from day to day by trading in a tavern, with profit, often consisting of three kopecks a day, Khatskel now, with his alienation from society and a curse, he was forced to die of starvation.

Testimony of a teacher from the Shklov Jewish school at the murder trial Porokhovnikov was as follows: “Khatskel Porokhovnikov, embittered by Jewish society and not knowing how to exist, offered to the excise official his services in uncovering the fraud of tobacco traders. His services were accepted; the next day Porokhovnikov brought the excise official to the shop

Shenderekhin, where many packs of tobacco were found under counterfeit low
by parcels. The next day, Shenderekhin wanted to kill Khatskel, but before he could,
only threatened that his place would be "under the bridge." For a whole month, Khatskel
he didn't eat for days or even two; it happened that he would run to the witness, take a piece of bread and
will leave. Sometimes, meeting a witness on the street, he will say: "Give me three kopecks, I haven't eaten for two days,
"I'm dying of hunger." Sometimes, quietly, some butcher would give him a few
kopecks so that he wouldn't report them for selling meat from dead cattle. A certain Blutstein
persuaded a certain Shuster to poison Khatskel, explaining that he would do something pleasing to God
business. Seeing that with his denunciations to the chairman of the treasury chamber about the patentless
the sale of liquor by Jews and other authorities for various fraudulent schemes of the kahal
Khatskel is becoming harmful to the kahal day by day, the kahal persuaded one Jew
put someone else's pilgrimage money into Khatskel's pocket and accuse him of theft.

1 A leather box that Jews place on their heads during prayer,
leather straps wrapped around the left hand during prayer, and other attributes,
stored in a pouch like a tobacco pouch. All this together is called
"pilgrim's prayer".

No sooner said than done. And then one Saturday, the police, following a complaint from a suspect,
A Jewish woman searched Khatskel's home and found someone else's pilgrimage money in his pocket; witnesses at the trial
falsely swore that they saw Khatskel steal the pilgrimage. For this, the accused
was sentenced to three months in prison. After leaving prison with
with a torn heart, embittered by the inhuman actions of the kahal, Khatskel
He began to denounce again; but the kahal had already decided to finish with him.

At the beginning of October, the kahals gathered for a decisive meeting.
The rabbi presided, and Zevel Boguzo, a bloodthirsty robber, defended
interests of the drinking establishment, led by a rabbi. After heated debates on the pros and cons
by a majority vote it was decided to kill Khatskel Porokhovnikov, and
The execution of this sentence is entrusted to Boguzo.

Boguzo invited the Uglich infantry from the Shklov quartered
regiment of three Jewish soldiers: bugler Adelsky and privates Yatvitsky and Slovin.

After treating them to vodka, he offered them 175 rubles if they would undertake to kill the damned man.
By God and the society of Khatskel Porokhovnikov.

The soldiers agreed to have a drink. The next day they showed up at the pub.
office, where they were treated again. In addition, Boguzo gave them vodka, cucumbers, chicken and
cabbage for lunch. On the evening of October 10, Boguzo invited Porokhovnikov to his place
under the guise of exhortation to humble himself and repent, he got the unfortunate man drunk, as well as the hired ones
killers: Adelsky, Slovin and Yatvitsky. During the conversations, Boguzo said Po-Rokhovnikov, that in a tavern, located about 3 miles from the town, he bought from a Jewish woman
feather bed and promised to send for it today, so if Porokhovnikov and company
want to earn money for vodka, then he offers them to bring this feather bed. Drunk
Porokhovnikov, not suspecting a trap, agreed to the proposal and on a dark night, in
9 o'clock in the evening, the victim and the killers moved in a group of four in the direction of the indicated
Boguzo korchme.

Here it seems appropriate to give a portrait of the one condemned to death.
Porokhovnikov was of enormous height; his figure and face were bony, his arms were long, with
short sinewy fingers, black hair, coarse, tousled; round eyes,
large, hidden under overhanging eyebrows; the face is yellow, wrinkled, lifeless.
He dressed more than poorly, so that one can safely say that all his clothes were not worth it.
more than 15 kopecks in silver, and even then for a hunter-trader, a rag picker.

The dark night grew blacker and blacker as it enveloped the dreary outskirts of Shklov: the field, the roads,
estates - everything merged into one huge, dark, impenetrable spot. Porokhovnikov
walked ahead towards the tavern; his murderers followed him, heated up
vodka and a generous reward promised by Boguzo.

Chapter 21

The murder of the Jew Porokhovnikov by his own brothers

When the travelers came out of the town, onto a plowed field, Slovin, running up
from behind Porokhovnikov, threw a rope around his neck and wanted to tighten his throat, but

Porokhovnikov, lunging, managed to throw him off himself and ran away. The Jew is here too.
turned out to be a Jew. If he had taken a defensive position, then under his
Three short soldiers with Herculean strength would hardly have been able to cope with him; but, drunk,
He started to run and, tripping, fell on a plowed field. Slovin ran up
struck Porokhovnikov with a stone, Adelsky and Yatvitsky rushed after Slovin
strangle the victim. With superhuman effort, Porokhovnikov threw off everyone
killers, but at that time Slovin grabbed him by the legs and lifted him so high that his head
The unfortunate sufferer, covered in blood, fell into some kind of rut. Yatvitsky
pounced on Porokhovnikov's head, and Adelsky literally broke his body
in half and, having tied a scarf around his neck, threw him to the ground. The cracking of bones and an inhuman roar
Porokhovnikova was the end of a terrible drama. Then everything became quiet, only the howling
The autumn wind sternly picked up the last groan of the departed soul of the martyr.

Having dug up some damp, plowed earth, the murderers laid him down in a small
the body of the murdered man. Then Yatvitsky broke off two fingers from the corpse, and together
went to Boguzo, to whom they handed the fingers of the murdered man as evidence
accuracy of the completed assignment.

A precise executor of the orders of the kahal, Boguzo was not satisfied with two
fingers, and ordered that the body be delivered to the kahal hut, where the members of the kahal would gather.
The killers, joined by soldier Belchikov, headed back to

field, took the corpse and brought it to the kahal hut at a time when the latter was full
was the entire synclitus of the Shklov kahal.

On the floor of the spacious kahal hut the body of a murdered Jew was laid. Enormous,
the black, curly head of the murdered man with an aquiline nose, terrible tin eyes,
caked with blood at the edges and popping out of their sockets, and a black wide beard
was turned towards the light. The pale, exhausted face of the murdered man with a torn mouth was covered
there was blood. The lips were convulsively compressed, as if the curse of the whole
his sad, wretched and unsightly life, tormented by enemies and
ill-wishers. The neck of the murdered man was covered with a huge scarf, which served
the last service to the unfortunate man. The right hand, without two severed fingers, fell back
on the floor; the fur coat in which the body of the murdered man was delivered was all covered in blood and dirt. On this very

A dead man lay on the floor in a fur coat. At the door of the hut, wiping away the sweat streaming down his muscular
tanned faces, stood four tired Jews. One of the killers had already been in
prisoner companies.

Opposite the doors of the hut there was a huge table with burning candles, and on the sides
Representatives of the Shklov kahal stood in various poses along the walls. When they entered the kahal hut
a dead body was thrown down, the whole group of Jews, apparently waiting impatiently
the appearance of the murdered man, first she rushed with curiosity to the corpse, and then with an arrow
bounced back to different corners, seeing her implacable enemy killed, tortured,
lifeless. Only the first moment of the terrible picture seemed to bring panic to
Jews, then they gradually came to their senses. Hatred, malice, fury
awakened in their inhuman souls. Of enormous stature, fat, bloated
a fat Jew named Zevel Meerov Boguzo, approaching the murdered man, hit him with his boot in the
head and, spitting, said with disgust: “May you be damned, Khatskel Porokhovnikov!
May you have no peace in Abraham's bosom. May your dog-like soul be tormented forever.
demons, may the sentence of our great kahal be carried out on you, traitor, and
in the future life." Then, spitting several times in the face of the murdered man and turning to
to the public, he said: “This is what will happen to everyone who goes against the great Shklov kahal.
And you, children,” he continued, turning to the people standing near the door, “be
Blessed be Jehovah; for your faithful service, receive 25 rubles as a reward for now.
Now tell me in detail, word for word, how you dealt with this beast."
Yatvitsky, as if waving his hand dismissively, said: “Great thing!” - they knocked down and strangled, that's all there is to it." - "This is what will happen to everyone who goes against the will of our great
"Kahala," Boguzo said smugly. The Kahal members approached the dead man and looked
They looked at him with contempt, turned away and spat.

“Where are we going to put this dog’s body?” said one of the riders, pushing
with disgust, a kick to the head of the murdered man.

- Where? Throw it right out on the field, behind the place, - said Boguzo. - A dog's game death and dog funerals.

- What if the police pick on you?

- Police? - said Boguzo ironically. - We are the police ourselves, we don’t have a police, I

I would deliberately like to throw this dog right out into the street to set an example for everyone the strength of our kahal. I'd like to see what the police would say and who would dare tell her how Porokhovnikov was destroyed!

- But why let the police and the court bother us? They won't leave us alone, will they? such a thing, if they find a body; there will be inquiries and expenses, - said the gray-haired kahal agent.

- Perhaps, if that’s the case, it would be better to throw it into the lake.

“Into the lake is good,” added another, “by spring the fish and crayfish will have eaten it, that’s all.” and it will end. Hey, good fellows, finish the job, put the dog in the bag, put it on the boat and lower him with a stone around his neck to the middle of the lake.

“Well,” Yatvitsky answered, “we’ve started, we need to finish, and you’ll give us some extra money for that.” Five rubles each; look at the weather.

- Well, well, let's add, just take this dog to hell.

An old Jewish woman handed over a long cloth in which the soldiers placed The murdered man was quickly sewn up, and, having been thrown onto his shoulders, he was carried out of the kahal hut.

Behind the town, not far from the Dnieper, there is a large lake, formed partly from running water from the Dnieper, partly from swamp springs. The lake in some places is up to 20 feet deep, and the banks are overgrown with reeds and bushes.

On the night of October 10th the weather was windy and stormy. Exactly at midnight, tired and The exhausted hired executioners of the kahal dragged the body of the murdered Porokhovnikov to the shore lakes. The Jewish messenger of the kahal showed them a boat hidden in the reeds, which served the kahal Jews for various purposes, such as concealment contraband and other stolen goods, and sometimes for the dispatch of the killed by the same the road along which our Porokhovnikov walked. The dead body was placed in a boat;

the soldiers, with the help of a guide, pushed her into the water - and she rocked on the dark
waves of the lake. The wind picked up the boat and carried it from wave to wave. Inexperienced rowers did not
They couldn't handle either the oar or the rudder, and after 10 minutes they couldn't see the shores.
lakes, they didn't know where they were. Each wave lifted the boat higher and higher.
higher, trying to tip it over or break it into pieces. Afraid that the wave would tear it out of
hands of oars, the murderers put them in the boat and in some kind of senseless stupor,
Confused, they were ready to jump out of the boat, hoping to swim to the shore.
A terrible despair took possession of them; with pale, distorted faces, with disheveled
from the splashes of water and the wind, these cruel people, who killed for hire, had their hair
The men were terribly afraid of losing their own lives. The storm raged terribly.
The waves violently picked up the boat and threw it onto a tiny sandbank covered with
reeds and small bushes; the boat capsized, the rowers and the dead body fell into
water at a depth of no more than an arshin.

Someone grabbed the edge of the boat and held it there. The whole group was in that position.
stood there until 6 a.m., when the wind died down and the waves subsided. Around 8 a.m.
The villains returned to the town.

Porokhovnikov had an old father in Shklov, a tradesman named Wulf Porokhovnikov. Three
For weeks he didn't know what had happened to his son. All the searches, all the inquiries remained
useless. By chance, in the tavern, one of the murderers, Yatvitsky, who later
Litvinsky, - let it slip to the old man that his son had been catching crayfish in the lake for three weeks, and
maybe the crayfish are catching him. November 2, Wolf Porokhovnikov made a formal
a statement to the bailiff of the 1st station of the Mogilev district about the murder of his son Khatskel, and
and indicated the suspects. What would have come out of old man Porokhovnikov's statement,
it is unknown, but at the same time the head of the gendarmerie department reported
to the provincial prosecutor about the murder of Porokhovnikov, and thus arose
criminal case. Old man Porokhovnikov testified in court that the manager of the pub
Mikhnevich said in the presence of a magistrate that the office would have given 20
000 rubles for the murder of Porokhovnikov, who caused her great harm. Then
many people were brought in and they told the investigator about the rumors that were circulating in
people, the refutation or destruction of which the kahal representatives do not
were especially cared for. For four and a half months, the matter dragged on slowly,

confusing; first the testimony was given to clarify the evidence of the case, then the testimony

changed and the matter became more complicated. On March 22, 1874, retired private Stepanov, while catching
While fishing with his comrades in the lake, he saw a dead body in the ice hole. Stepanov reported it to the district police officer.
bailiff. During the investigation, the body was found to be in a severe state of putrefaction, as a result of
prolonged exposure to water. The body was in a canvas bag, legs
They were tied with rope. After removing the clothes from the body, a summons was found in the vest pocket.
from the Mogilev World Congress addressed to Khatskel Porokhovnikov. Summoned
The bailiff, Khatskel's father, Wulf Porokhovnikov, recognized the body found as his son.

Then the following information was obtained through judicial investigation: Private Leiba Eskin
under oath he testified as follows: he, the witness, was told by Private Budnikov,
to whom Yatvitsky reported that Khatskel Porokhovnikov was killed by Yatvitsky, Adelsky
and Slovin hired Boguzo, who paid them 175 rubles. The murder itself
happened in a field, outside the town; two severed fingers were initially presented
were not to Boguzo, but to the kahal clerk Gurevich, who had already handed them over to the kahal
society. Then, already in the Mogilev prison, the murderers also confessed, explaining
detailed step by step the entire course of the terrible murder. Only one Boguzo is absolutely not in
which he did not admit and, despite all the evidence and confrontations, denied all
his complicity with the murderers.

Chapter 22

The court sentenced the murderers to hard labor.

On July 4, 1875, the Mogilev Criminal Chamber sentenced: Aaron Yatvitsky,
Itsku Adelsky and Itsku Slovin are to be exiled to Siberia to hard labor for 12 years.
Boguzo was sentenced to 14 years of hard labor for conspiracy to commit murder.
The remaining persons involved in the case, Shenderikhen, Fundalsky and others, were left in
strong suspicion. At the prosecutor's protest, the case was heard on January 28, 1876.
years in the 1st section of the Department of the Governing Senate.

In our time, in the Chernigov province, a Jewish distiller reported to the excise officer management that the plant's lessee allows deviations from the distillation process rules on the drinking tax. For this denunciation, the Jewish distiller was recognized by the Jewish community an apostate from the Jewish religion, and the following persecutions began against him: a) they arranged a divorce for this Jew from his wife and family; b) they took away his earnings money and property with transfer to the family; c) were not given to him by the tenant money owed for distilling, and d) finally, the unfortunate one dark night He was lured into the forest near the factory, where he was beaten, disfigured, and had his mustache and beard torn out. The investigation according to the old order (even though it was the investigator) did not reveal anything, but they were running around rumors that the plant's tenant paid 2,000 rubles for this. If the plant's tenant hadn't had managed to free himself from punishment, then the Jewish society would have been obliged to all by the means within his power to free his brother from the impending punishment. Thanks to the confidence in the help of the whole society, every Jew begins to always boldly and decisively in a known matter.

From the bloody case of Porokhovnikov, everyone can be convinced of the unfairness and cruel treatment of Jewish kahals towards their brothers. The kahal executes a Jew for the slightest disobedience will result in renunciation of society, confiscation of property and even pronouncing a death sentence. The community's subordination to the kahal is expressed payment of taxes. In case of the slightest resistance in this regard, the kahal with unlimited power deprives a Jew of everything, and often even of life itself. The Kahal distributes members of their community for rent or lease various establishments and property within the boundaries its territory. Thus, some are allowed to operate taverns, others a grain trade, and the third - estates, forests, etc.

By distributing various institutions and property among its members, the kahal ensures their operation without interference from competitors. Anyone who has not received from the kahal of the right to operate any establishment cannot, under any it was a sight, at least for the sake of trade, to even go into this establishment or the estate is already being exploited; otherwise he will be a disobedient to the kahal authorities. The Kahal despotically rules its community and demands absolute obedience from the Jew. slavish obedience. Of course, riding societies are underground institutions, secret; existing 4 asyu, they are forbidden by the League. Every Jew is obliged by oath under no circumstances should you give away your own and be careful always, at every step, in this in relation to the goyim. In the kahal secret court they are guided by Talmudic laws; all dark deeds, barbarism, robbery, theft and murder are not committed only without the slightest shudder, but with the greatest zeal and covering commitment and compliance with religious requirements. If Jews are not shy to kill a fellow member of the catalan society, a person in whose care a poor family and children - is it possible to think about mercy and pity for a Christian, recognized by the Talmud as the most despicable creature? Every fanatic of the Jews the Talmudist, inspired by the Talmud, looks at the Christian with bloodthirsty hatred, revealed in practice by atrocities, as evidenced by numerous examples.

Chapter 23

Fanaticism and barbaric murders of their fellow believers

Mishnagide Jews did not hesitate to wage a bloody struggle against their blood relatives. Hasidic Jews. In the main communities of Lithuania: Vilnius, Grodno, Brest and others, the matter it came to beatings in synagogues, on the streets and outrageous false denunciations authorities. Some rabbis who fought against the Hasidic sect were beaten the last ones or subjected to public scandal. For example, in Grodno he was beaten by Hasidim one preacher, in Shklov - the learned rabbi Yakov, in Rogachev - the preacher Yitzhak-Isaac Yanover. The Hasidim captured the rabbi of the town of Valfa outside the city and stripped him of his clothes. naked and sent to all four sides, so that the poor shepherd had to enter to the city in an unusual form. One Talmudist Sholom from Lubavitch was irritated sectarians killed to death. An incident occurred in the city of Krasnostav (Volyn province) premeditated murder: Hasidim lured one of the local representatives to themselves the rabbinical party, a certain Rabbi Samuel, got him drunk and then stabbed him to death at night and thrown into the market square. The crime was soon discovered, dressed up there was a formal investigation, and the murderers were subjected to the sentence of the Zhytomyr court strict judgment and punishment! (Voskhod, November 1892). This is the behavior of the Jews between with his brothers, and what can we say about Christians - there is all sorts of bloody the crime is attributed to merit.

The archives of the ministry in St. Petersburg are filled with files of denunciations. Vilna Mishnagids versus Hasidic Kabbalists. It cost hundreds of thousands of rubles. every slanderous case, just to destroy and not give the Kabbalists a chance. And Indeed, the Lithuanian Jews defended this, which even now no Kabbalist has openly

will appear neither in Vilnius nor in Kovno, they huddle secretly, and even then they are not seen in the city
How many people. They are called "jumpers" in Lithuania by both Jews and Christians, they
They pray in a special way, with grimacing and waving of hands and an extraordinary cry.
The Warsaw Hasidim, on the contrary, pay the Mishnagdim back with the same hatred; they are not given
to drink water from one's own dish is called "Litvak-pig, dog". They are not accepted in
A home and shelter are not given to the stranger. The hostility among the Jewish sectarians continues even now.
similar to that internecine massacre during Titus's capture of Jerusalem. This nation
so embittered - apparently, that the words of God's curse weigh upon them forever.

Members of the kahal communities, distinguished by fanaticism, ignorance, isolation, superstition, barbarism, etc., at the same time they are permeated with an extraordinary unanimity and a sense of duty to mutual and fraternal support. G. Grinevich in his
In his essay “On the Corrupting Influence of the Jews,” he says that in the Odessa kahal before
During Easter, the kahal collected up to 9,000 rubles in silver through private charity, which were distributed to poor Jews on the holiday.

Chapter 24

Kahal communities

The more famous kahal Jewish communities in the Western region of Russia are:
Odessa kahal, more numerous and more powerful in its intrigues; of the kahal kings
Abram Brodsky, Gurovich and others became famous for it. From other kahals
more remarkable: Berdichev, Shklov, Vilensky, Mogilev, Minsk,
Mariupol, Platsky, and others. Grinevich says that the kahal-communal life
Jews of the Western Territory proves in the best possible way that our Jews are essentially not
recognize, with the exception of a few individuals, neither the government of the country, because they are governed by a kahal, there is no government court, because the court and the punishment are
the same kahal is being brought out; neither civil laws, because they follow, in relation to other peoples rely solely on the Talmudic prescriptions.

If Jews sometimes turn to the court of the country where they live, then in
in exceptional cases, from some special, selfish reasons, or then, if
will any member of the Jewish kahal community break out of blind obedience?
kahal authority. Under such circumstances, turning to the official court of the country,
with the help of various intrigues, false testimony and all sorts of tricks and deceptions

those who turn to the conversion achieve the goal of bringing the guilty one to the obedience of a lamb before the kahal authority. In these small secret kingdoms above all laws There is one law that reigns - the Talmud, according to the dictates of which everything is done.

The very life of Jews and their social life clearly reflect the influence Talmudic teaching that Jews are nothing more than citizens the future Palestinian kingdom, which is in no way obliged to recognize the order modern Christian states. The citizens of these states, i.e. all Christians, descended from the shameful relationship of the foremother Eve with the devil and deserve the name "pigs." The "Jerusalem nobility" cannot be denied to be taken from the Talmud, which promises them a kingdom over all people, untold riches, - the messiah of the king and so on. The Kahal, rejecting the country's authority and laws in principle, very often such denial is also revealed in practice, when engaging in base and lawless scams and without hesitation in achieving their selfish and criminal goals in choosing methods and means.

This is the picture Judaism presents in the Western region of Russia. A mass of Jews is fragmented into many small communities, closely knit together, united solidarity of views and interests and almost universally the same level of development. Despite the state power of the country, the communities are governed by the kahal, this is so to say, by the sovereign power, against which no Jew dares to go without fear for their lives. Contrary to state laws, these communities have their own laws; members of the community are subject to their own civil laws, which are antisocial in their nature a being that prescribes theft, deception, and thievery against non-believers. Of course, all these criminal means are prescribed to be done carefully, so that everything was sewn up. This ignorant mass is, however, imbued with pride to the point bone marrow: Jews consider only themselves to be people, while other non-Jews, especially goyim, They are called pigs, which the kahal sells for exploitation to one or another member communities; these pigs are obliged to work for the Jews not only in this life, but also in the future. Due to this principle, the Jews themselves do not plow or sow, do not engage in no hard work, they don’t even conduct proper trade - but they direct their activities to light trades, crafts, and even then only to the extent of deceiving goyim. Knowledge of crafts is acquired by Jews superficially on the basis that with

with the coming of the Messiah, having conquered the whole world under his banner, they hope to occupy the position of princes and rulers, and therefore work for them serves only as a temporary resource of life.

We already know what the kahal governance of our Jews is, what the laws are kahal communities, how kahalniki deal with the disobedient with their court kahal power. All this, of course - we also know - grew out of the soil The Talmud, that precious book for every pious Jew. The same Talmud instills in the Jews: to exploit without ceremony the population among which they live, in the interests of the future Palestinian kingdom; not to engage in agriculture and avoid hard work altogether, for all this must be done for them by the goyim, the future slaves of their Palestinian state. That is why all the humane measures of our government, undertaken with regard to Jewry, remained completely unsuccessful, and sometimes completely inapplicable. The government made attempts to educate the Jews farmers. The Ministry of State Property, in conjunction with the Ministry the Interior Ministry gave them land on the most favorable terms and offered money for initial acquisition of agricultural tools, draft animals and other essential household items. What came out of this? Humane measures and the government's intentions to make Jews full-fledged citizen-owners did not lead to the desired result. The allocated plots of land and the money issued for the Jews, of course, accepted the arrangement, but despite all the severity of the laws and control of officials appointed specifically to oversee the progress of the case, Jews secretly leased out land to peasants. Furthermore, having settled in villages with with the supposed goal of engaging in agriculture, the Jews began to mercilessly exploit working people by intoxicating them with vodka. The Jews, founding a colony, immediately they started taverns, which served as the best tool for exploiting peasant labor kopecks. This is how they fulfilled the Talmudic commandment given by God himself, the commandment about agriculture, which they understood in the sense of cultivating the Palestinian land.

According to the teachings of the Talmud, farming is extremely difficult and unprofitable, and In addition to the commandment about Palestinian agriculture, there are also such convincing words: “Whoever uses one hundred shu for trade will have food for his table every day meat and wine; and whoever uses them for farming will have to "be content with onions and salt" (tsibules un zalts). This teaching is transmitted successively from time immemorial, from generation to generation. Having weaned the sons of Israel from agriculture, the Talmud carefully instructs that it is not a sin to deceive a goy and one should to rob, to fleece, to persecute, to harm and even to kill; the latter is even put behind religious feat and merit. Thanks to this, we still have religious traditions in Russia. such systematically formed gangs of thieves that could have their own history, if someone were to collect materials for it. According to Mr. Grinevich, These gangs have their nests in the region of the Dniester, Prut and Bug, and their agents are located even within Russia and in the capital Moscow itself. Stolen oxen and horses from Moldova are transferred to Bessarabia, Kyiv, Podolsk and Volyn provinces; from here the stolen goods are sold to Austria, Bessarabia and Moldova. Similar Jews also engage in commerce in the regions of Lithuania and Samogitia: transporting stolen goods horses through secret agents to Courland, from here they, in return, receive stolen items. We personally know all the stolen items, such as:

the towns of Yanishki, Zhagory, Vekhni, Laizhevo, Kovno province, etc., where The main offices of the Jewish Horse Thief Society are located here.

Chapter 25

Opinion of publicists

Grinevich says in his work that he also personally knows the following thieves' centers: in the Podolsk province - the town of Ataki, in Bessarabia, above Dniester, Sculeni and Fanesti - on the Prut, on the border of Moldova. These are the main points where thieves exchange stolen goods. People wouldn't have it any other way. calls these places as Jewish thieves' shtetls. Translation of stolen horses, cows and other things are carried out at night, and this is of great help to thieves the Jews, the ferry renters, who, by the way, inhumanely fleece, are providing dark people, charging twice, three times the rate and maintaining the ferries themselves in most of them are rotten, which is why accidents often occur. Speaking about gangs of thieves, to our shame we cannot remain silent about the fact that from there not a single police officer or thousand-man, leaving the service, goes out to the chiefs retirement without capital. Some Jews are engaged in cabbies, transportation passengers and goods in their large budas, i.e. covered with matting of a huge the size of the carts. According to the Talmud, getting a piece of bread easily and cheaply, These Jews almost never have passports, just like their passengers. Their main activities are: transporting people from one place to another, hiding from prosecution for criminal offenses; in transportation contraband, uncensored books, counterfeit money, etc. Without having any labels, without paying anything to the treasury for the trade, the said cabbies are the biggest Some are thieves and are engaged in the resale of stolen horses, etc.

The Jews are making every effort to clear the field for exploitation young peoples of Eastern Europe. According to one of the princes of the tribes

Israeli, Italian banker Montefiore, Disraeli-Beaconsfield, as is known, insisted that the Berlin Congress oblige the still weak peoples of the Balkans peninsula to grant full citizenship rights to Jews. Strengthening of the Jewish community here is entirely consistent with the interests of the British policy in the East. The Romanians, however, courageously resisted such a provision of the Berlin Treaty and, by allowing foreigners of all faiths to obtain the rights of Romanian citizens, They protect their country from the free influx of Jews with rather harsh conditions acquisition of this right.

The question of equal rights for Jews in the eastern half of Europe only then will move forward and gain firm ground when a movement arises among the Jews themselves the desire to wean his tribe from vagrancy, usury and the desire to live off someone else's account. "Can Jewish periodical literature indicate any popular publications that would combat moral, political and economic ills of their own people? Intelligent Jews, like interpreters of the Talmud, do nothing but instill in the Jews that they are the first the people of the world oppressed by Christians; and how the Jews oppress Christian peasants - about this not a word. We hear only cries about rights; but granting them would actually mean granting the right to shamelessly and publicly fleece the less intelligent and less of the dodgy peasantry. Let the Jews themselves wean their fellow members off life. primitive nomads, and the question of the emancipation of the Jews will receive real subsoil, which it still does not have. The first condition of civilization is the transition from nomadic state to sedentary life; until it exists, all states with a significant Jewish population will have to treat them as semi-wild peoples, they will be tolerated, but denied rights."

Extracts from the civil catechism of the Talmud are not new in our literature. All Jewish scholars who converted to Christianity pointed to them. This catechism also Mr. Brafman also characterized it in his famous work, The Book of Kahala. But the Jews, not Those who have accepted Christianity before, no matter how learned they may be, resort, like the former Professor Khvolson, to all the scientific tricks, to obscure, to hush up even the talk about Talmudic catechism.

TREATISE P THE WORKS AND SUCCESSES OF THE JEWS

Chapter 1

The false opinion of historians

Historians of Judaism usually explain the former persecutions of Jews and hatred of all peoples towards them due to their religious intolerance and barbarity. They managed to bring this idea even into science, so that modern German scientists Virchow and Momsen, who had absorbed such concepts almost with their mother's milk, began to zealously the head of the parliamentary opposition to the demand for restricting rights that arose in Germany Jews.

The latest research into the expulsion of the Moors from Spain, which Jews were bankers and even ministers, explain this expulsion not simply religious intolerance and political intrigues of Christian leaders and clergy, but by the economic oppression, by the suffering of the Spanish people, which accumulated in him during the brilliant reign of the conquerors in Spain- Moors. These "noble" Muslims, like the noble aristocracy in Poland spending huge amounts of money on their entertainment, on lofty amusements, on fantasies of various kinds, requiring great efforts from art and science, and patronizing the latter, they themselves did not even take the trouble to extract from the plebeian the means they needed for living and for humane entertainment, but they handed over this low work for the Jews and then they were approached with demands for money as if they were their own treasurers or bankers.

It is clear that with such exploitation of the population, a significant part of the extracted The people's property remained in Jewish hands. The Rothschilds' wealth also originated there. Rothschild's ancestor, a Spanish Jew, bequeathed to his descendants the indivisibility of what he had passed on to them. capital, and since then capital has grown mainly only by banking turnover. But thousands of such capitals remained to the descendants of their original owners and in most cases grew incomparably faster than the Rothschilds, although they remained and still remain less noticeable. Be that as it may, but, We believe it would not be a stretch to say that the impoverishment of a richly gifted people Spain was the original source of monetary power in Europe for the sons of Israeli. That's where the poverty comes from, which the population still can't shake off. Spain. This is, finally, the source of the spread of the Inquisition in Spain and its success there. Jesuits.

Religious intolerance, of course, often played a certain role in the former in the Middle Ages, persecutions of Jews; but, according to the proverb: sџ s siïs ii si, - the culprits of this religious intolerance towards the Jews alone were just as many Catholic clergy, how much religious intolerance and hostility to all peoples, the exceptional, closed character of the Jews themselves. And yet, religious the intolerance aroused by the Roman clergy would not have resulted in anything serious would have been resolved regarding the Jews, if the people had not felt a heavy burden from them economic oppression.

Chapter 2

Jews in Finland

Who can be more tolerant than our Finns and our Slavs? And what Until recently, as is well known, Finns hardly knew Jews and against they had nothing; when Jews in the guise of some Germans recently began to settle in the main trading points of Finland and set up their own trading posts, they were first were received as warmly as the Germans and the French; but, having become better acquainted with their trading techniques, came to the conclusion that allowing them to live in the country was very dangerous, then the Finnish Senate decided: to prevent future evils, to prohibit them settle in Gelfsingfors, i.e., condemned them to expulsion from the country in January 1881.

Were the Slavs or Russians not hospitable to Jews in their time? Let's remember. although briefly the history of their stay in the regions of the current Russian Empire. Jews made their way to the young peoples and tribes of today's southern Russia in time immemorial times. Long before the founding of the Russian state, they had already become stronger in the Khazar kingdom, located along the Don, which managed to convert the kogan to their faith (king) of the Khazars and nobles.

But even the religious propaganda of the Jews has some special quality, as can be seen from their propaganda among the Khazars. Taking it into their own hands the main administrators of the kingdom, i.e., converting them to the so-called “Mosaic faith” and having subjected them to their mysterious theocratic rule, as is known, they and then they calmed down in their religious zeal: the peoples and tribes that inhabited The Khazar kingdom, by all accounts, remained pagan. What were the Jews doing there?

- it is not known either from the correspondence of the Khazar kogan with the Jew, the Spanish minister, or from
other data; but the result was that soon the powerful kingdom
the Khazars somehow unnoticed, without major invasions, pogroms and revolutions, spread out and
disappeared, as if the semi-nomadic and nomadic population had fled from some plague, and behind
and the settled population evaporated. Svyatoslav, Grand Prince of Kyiv, father of Saint Vladimir, with his squad, has already passed through all this almost unhindered
kingdom, defeated the Khazar army that met him, destroyed the White Tower and safely returned to Kyiv, and then began to take tribute from the Vyatichi, who had previously paid tribute
The Khazars were given a "piece of bread from the plough." Soon after, the Khazar kingdom disappeared from history.
Meanwhile, several decades before that, huge squads of Russians did not dare to go without
permission from the Khazar kohans to sail into the mouth of the Don in order to get there by portage
Caspian Sea to attack Persia and Khiva with Samarkand; they obediently do-
They were waiting there for permission to pass from the king of Khazaria.

Chapter 3

The fall of the Khazar Kingdom

Therefore, the hypothesis that by its fall
The Khazar kingdom owes mainly to the Jews, who took the king into their own hands
by the majority of the Khazar nobles and with their help, who were too zealous in their work
here by exploiting the population under their control.

During the fall of the Khazar kingdom, the Jews appear with their religious
propaganda in our Kyiv, where they settled early and had a whole “Jewish
street." "The Jewish Khazars," says the chronicler, "came, saying: We heard that
Bulgarians and Christians came, and who taught you their faith?” etc. As they know,
failed to convert Grand Duke Vladimir the Saint to the "Mosaic faith"; but the
their settlement in Kyiv, the courage with which they turned to the Grand Duke, proposing
him to accept their faith, as well as the influence that they subsequently had in ancient

Kyiv, can serve as the best proof that Russian Slavs are friendly
accepted them without any prejudice against them, and if subsequently the people
took up arms against the Jews and began to drive them out of Kievan Rus, then, of course, the reason

it was not the hosts, but the guests who soon managed to become an unbearable burden for owners. Religion has nothing to do with it. Not only the people who still remained in a semi-pagan state state, but the enlightened princes were not well aware of the difference between religious and Jews. Yaroslav the Wise himself naively asks the Metropolitan what the matter is? And Metropolitan Hilarion writes "A Word on Law and Grace." The very question of the prince and some excitement among the Russian clergy, noticeable both in the aforementioned "Word" Metropolitan Hilarion, and in the evening walks of Saint Theodosius of the Caves to Jews in the competition about faith, indicate a significant success of religious in Kyiv Jewish propaganda. From the life of the holy martyr Eustratius we see that this monk Pechersk monastery, captured and enslaved by the Jews, was forced to accept the Mosaic faith and, finally, crucified by them on Good Friday on the cross in Chersonesos Taurica.

These are the only traces of religious antagonism. They point more to the existence of Jewish religious propaganda in the 11th century rather than religious hatred to them the Russian population.

Chapter 4

In Kyiv, Jewish pogroms of the 11th and 12th centuries

Meanwhile, during the 11th and 12th centuries there were several Jewish pogroms in Kyiv, not counting the fire of the Jewish quarter in 1124; and these pogroms took place as a result of economic oppression by the Jews, who kept to themselves, as if in a camp hostile to the population, from which they went out into the world only for trade and usury.

In general, the Jews apparently sought to preserve their identity here, as elsewhere. not only in a religious sense - in which no one interfered with them, and in a tribal sense - against which no one armed themselves with either, but also in their own special interests. Moreover, they sought to at the same time enjoy the rights of the dominant indigenous population. They, of course, recognized the authority of the Grand Duke and in every possible way curried favor with him. the prince directly and through his entourage. The most talented of the great princes like Yaroslav [and Vladimir Monomakh, relying on the interests of the indigenous population, distanced themselves from the Jews, keeping them in the position of colonists

foreigners and, when necessary, limited their rights or field of activity in
interests of the productive class of the population. Thus, Yaroslav the Great legitimized charging interest from debtors no more than 20%, whereas previously moneylenders took up to
120%, and in case of non-payment of the debt, the debtor went into bondage to the creditor; the usurers
There were mainly Jews here.

On the contrary, the great princes, who pursued mainly their own egoistic
goals and petty political interests, were connected with Jews through financial affairs and were their patrons, i.e. they relied on interests contrary to the people. And what
We see—at least regarding Svyatopolk-Mikhail? He died in 1113.
April, after Easter, near Vyshgorod. His body was brought to Kyiv. "And they cried
"He is," says our most ancient chronicler, "the boyars and his entire retinue sang over him the usual songs and put them in the church of St. Michael, which he created for the demons; the princess
He divided his wealth among the monasteries, priests, and the poor, so that everyone would be amazed.
"man." Despite, however, all these rich memorial gifts, on the other
day "The Kievans," says the chronicler, "plundered the court of Putyatin the thousand, and went to
The Jews also plundered... And the Kievans sent again to Vladimir, saying: go

Prince of Kyiv. If you don't go, you know that much evil will be done. Then you won't
Putyatin's yard, no social ones, but also the Jews to rob, and again you will come to your widow
Svyatopolk-Mikhail), and on the boyars..."
So embittered were the people against the Jews and those who patronized them.
The subsequent expulsion of Jews from Kyiv immediately elevated them in the eyes of the people
Vladimir Monomakh, and he himself was put on the path of the people's interests, which
That is why they made him into an exemplary Grand Duke of Ancient Rus.

Chapter 5

The influx of Jews into White and Kievan Rus

Despite the expulsion, Jews soon appeared in Kyiv. During the aforementioned
The chronicler says that the entire Zhidovskaya Street was destroyed by the fire of 1124. The presence in
In the 12th and 13th centuries, there were undoubtedly Jews in Kievan Rus, Volyn, and Red Rus.

although Benjamin of Tudela and Rabbi Petachiah, who traveled with the purpose of describing Jewish communities scattered throughout the world, for some reason, do not talk about their united vertsakh in Kyiv.

By the way, it would be worth noting about these travelers - great zealots Jewry. Among the early rich and enlightened Jews of Spain, for the first time the idea matured to form a special kind of sons of Israel from those scattered throughout the world a state without territory, closely linking all kahals (communities) with one theocratic center. It was with this goal in mind that the aforementioned learned rabbis traveled around the world. By the 15th century, the idea of in such a state it was already fully realized, and the Jews of Europe, partly also Africa and Asia, it was invisible even to the masses of Jews, united into one whole, and all important public affairs were immediately reported to this center (consisting of the great Sanhedrin of the princes of Judea or from one great rabbi - this is still unknown), and were sent on the instructions of this center through the main rabbis and then kahals. Such a state system required all possible mystery and deliberately supported mysticism in every possible way among the Jewish masses population.

An impenetrable mystery still surrounds this system of theocratic Jewish state. After the Tatar pogrom, we see the presence of the Jewish population in various cities of Volyn, Red Rus, not to mention Poland. Probably, with the restoration of Kyiv, devastated by Batu, they appeared here again. At least after the annexation of Kievan Rus to the Grand Duchy of Lithuania They don't appear in Kyiv as recent arrivals. In Lithuanian Rus', they were barely small groups of them were still noticeable, appearing in trading cities. in fact, they come from Kyiv and Poland, where their influx from Europe took place at the end of the 11th century century, reaching Veliky Novgorod in the 14th century, where thanks to their influence the heresy of Judaizers was formed - the best proof that the Russian people was alien to religious hatred towards Jews.

The influx of Jews into White and then into Kievan Rus took place in the 19th century. century, when after the unification of the Grand Duchy of Lithuania with Poland, Polish the aristocracy began to take away lands from the Russians in Kievan Rus and appear here as if ruling princes, with the rights of life and death over their subjects, when the noble gentry, who had seized state power, needed enormous capital for feasts, entertainment and bribes to form a party for themselves at the Sejm, when, with

on the other hand, the royal power was in dire need of rich and reliable
creditors.

The kings of Poland and the Grand Dukes of Lithuania began to give to the Jews early on charters of various rights and liberties (siḱs j). Generally speaking,

the right of the Jews to life, honor and freedom in the state remained constantly inviolable
The Lithuanian statute places Jews in a position in this regard
gentry: he grants them the right to the gentry “imposition”, i.e. to such
satisfaction that befits a nobleman. Jews even had the "right of the sword" (js) and
Until the very fall of Poland they walked with swords.

Monopoly, as we know, kills all life. And the Jews in the former Polish
There were monopolists in the kingdom. Moreover, the capital in their hands does not constitute
the country's wealth. Capital in Jewish hands is flowing out of the country,
where it is more profitable for them, and they sail around Europe, around the world, just as easily as a Jew
turn into German tomorrow, the day after tomorrow into Italian, French or
English. Their theocratic state embraces all countries and peoples, and the Jew
considers himself equally at home everywhere. Therefore, the capital in their hands is also are alien to the country.

For two centuries, the Jews, thanks to the state structure of the Rzecz
The Commonwealth and the freedom they enjoyed were devoured by the countries that were part of it.
the Polish kingdom, just as they ate up the Khazar kingdom and the Spanish people, so they will ate up
they Germany and Austria, if the governments of these countries do not take serious measures to
reflections of their exploitation, if they are not recognized as foreigners, people of a different kind, if
not a hostile state.

Chapter 6

Results of Jewish activity in Poland

The result of the activities of the Jews in the Polish kingdom was not only
the impoverishment of the peoples of Poland, but also the impoverishment of the eminent lords themselves, who in the end
In the end, they sold their services and their Fatherland almost at public auction.

The incurable state of Lithuanian, i.e. White Rus', is known to all. Here again in
In the 17th and 18th centuries, the Jewish population fled from other regions where they had to live.
dangerous, and began to eat away at the remnants of the country's prosperity. Former Kiev, i.e.
Dnieper Rus retained some strength only because the Jews, although
were temporarily removed from it.

The population of the Dnieper region was no less oppressed by the lords and Jews, but as soon as
it found support in the people's organized army, in the Zaporozhian Cossacks, immediately
Bloody uprisings began. Let's recall the Kosinsky uprising in 1593, Nalivaiki
and Khmelnitsky himself. The people explain the reason for this most of all as unbearable
economic oppression of the Jews with the help of the gentry and then the Jesuit priests.

No matter how devastating these terrible uprisings and endless wars were,
nevertheless, they gave the population the opportunity to take a break from the even more eroding
life of exploitation of Jews.

Having fought off Poland and dealt it a decisive blow, Little Russia joined
the Moscow kingdom; but from the political point of view, its best part, the Dnieper region, was
returned to Poland, and the Potocki, Branicki and other gentlemen with crowds of Jews and
The Jesuits invaded the country again. Their unbearable oppression again sparked an uprising in
In 1768, the so-called Haidamaks led by Zaliznyak and Gonta
exterminated all Jews, priests and priests throughout the region of Counts Potocki and Branicki
military Poles. In Uman alone, populated mainly by Jews, there was a massacre.
then after its capture on June 10, according to the Poles, up to 12,000 people, according to many
evidence, much less.

But that's not all. If the aristocracy and so-called freedom have shaken
the Polish state commissioned Jews to obtain funds for it from the crown population
financial resources and patronized them in every possible way, then the lords - the gentry, with their

sides, surpassed the government itself in relation to the Jews. Eternally in need of
money and too busy with intrigues at the Sejms and various pomps, the eminent gentry
constantly kept Jews around her like bags of gold, into which she would at any time

At times she could let her hand go. In exchange, she handed over to the Jews the things she had captured from the Russians.
people of the land in the so-called lease, i.e. simply for uncontrolled farming, with the right judge peasants and even punish them with death.

Thus, with the help of the royal government and the gentry, the Jews,
enjoying not only equality with the main population of the state, but also
privileges, took over all trade and all
capital in the country and killed not only the trade of the native townspeople, but even the industries
in cities and towns. Despite the Magdeburg Law with its guilds, the natives
The townspeople could not compete with the Jews, who imposed exorbitant taxes on their trades
duties and levies.

Chapter 7

Enslavement of Christians by Jews

Jews seek to enslave the peoples who have shown them hospitality
whether consciously or accidentally, the Jewish question has arisen since then. But, despite
excess of time, he hasn't moved forward a single step. One could even say,
humanity is now further from solving the enchanted question than a hundred or a thousand years ago.

And what a strange phenomenon is also noticed: the Jewish question is becoming
burning, as if urgent, then suddenly it dies down, as if there had never been any talk about it.
Even in countries like France, where the Jewish question seemed to have been formally resolved
irrevocably, - and there it flares up again with new strength, with new tension.
Of course, this issue may be resolved in France in the near future. Jews
They've taken too much power there, both in parliament and in the administration. They're the bosses.
in the financial and commercial arena. They control a huge part of the press.
Under such conditions, an objective discussion of the disasters caused by the Jews is almost
unthinkable.

But Judaism carries within itself the seeds of its instability. Jews, as
the seizure of power and the prevailing economic situation become intolerable
arrogant and haughty. They are merciless in their despotism, merciless to their

victims, too intolerant of foreign religions, foreign customs, foreign
public and government institutions. No one is capable of driving people
to the point of frenzy, like the Jews. And that is their Achilles' heel. They
themselves, with their own hands, will destroy the privileges they enjoy
Jews in France and some other Western European countries. Not for the first time and
This is not the last time they reach the apogee of their power and lose it as a result of their
insatiability and abuse of it.

But let's leave France aside. It succumbed to the abstract teachings of the 18th century,
produced, according to Renan, an “unsuccessful experiment” in their application in
practice, and in fact
Dreyfus could already be convinced of a fatal, hardly reparable mistake. The Dreyfus affair,
the expulsion of Deroulede and the ban on the production of the play "Oesadapsé" in Paris
is
the first indications of the strength of the passions tearing the country apart on the basis of
the Jewish question.

But why can’t the Jewish question be firmly resolved in Russia?
solutions?

The Slavs were by nature too good-natured; they were always extremely
tolerant and overly trusting. Because of these qualities, we are able to be on guard
our interests, when danger is already on the nose, when it is impossible not to see it. Until
then
now anyone can gain our trust, can live and enslave us, can
gradually undermine our religion, destroy our customs, and we will console ourselves
with the thought that we have the power on our side, and if necessary, we will crush them in
one fell swoop
any enemy.

And what’s wonderful is that while we are weak and do not yet believe in our own strength,
we are cautious;
but the more clearly we realize our strength, the more trusting we are, the more we want to
appear
magnanimous and the easier it is to deceive us. Look, in fact, how Russia
What was our attitude towards Judaism during the time of the appanage princes of the
Moscow state?
were disunited; we were aware of our weakness and inability to fight against the persistent,
an annoying and heartless tribe; and we didn't even try to fight. We
They instinctively feared and directly did not allow Jews... Ivan the Terrible went even
further.

When Novgorod was captured, he expelled them, and when Polotsk was captured, he ordered everyone to be baptized.
Jews.

Even such a meek tsar as Alexei Mikhailovich repeatedly expelled the Jews
from Moscow, and during the expulsions from Mogilev he ordered the confiscation of all “Jewish
courtyards."

We followed the same direction in terms of not allowing Jews in
In the 18th century, Peter the Great, the most progressive ruler, did not dare
let the Jews in, knowing that you won't be able to survive them. And once they get stronger, then
the enslavement of the people is inevitable.

“I want to see in my country,” said Peter the Great, “better peoples than the Mohammedan and
pagan faith than the Jews: they are rogues and deceivers. I eradicate evil, not
I will spread it. There will be no housing or trade for them in Russia, no matter how much they say about this.
They try and do not bribe their close ones to me."

In all subsequent reigns, right up to Catherine I, the same thing is observed
a cautious attitude towards Jews. Not only are they not allowed in, but if they go somewhere
penetrate contrary to the law, immediately issue laws for their eviction.

But the number of supporters of Judaism among St. Petersburg officials is gradually
increased. Was this a consequence of the then bureaucracy's isolation from
life of the people and unfamiliarity with the activities of the Jews, or other reasons; was there
even this is a consequence of completely disinterested considerations, it’s hard to say. Judging by
Peter the Great's words about bribing his "close ones" can be completely doubted
the selflessness of pro-Jewish officials. Be that as it may, however, the fact is not
It is doubtful that while the local governors-general were looking at
any invasion of the Jews, the Senate held other views, and a few days later
Upon the accession of Catherine II, he presented her with a “unanimous” resolution on allowing Jews
arrival in Russia... The Empress ordered to postpone this issue, and over time,
Despite the strong influence of the philosophical teachings of the 18th century, Catherine II allowed
Jews are allowed to settle only in the deserted steppes of Novorossiya and Taurida. In the annexed

In the same provinces after the partition of Poland, Catherine II allowed Jews to remain, but in
the internal provinces were still not allowed in. “Allowing them into Russia could bring
“great harm,” the wise empress said, having become acquainted with the activities
Jews in Belarus.

A completely different direction is noticeable in the 20th century. Our state
the body has become stronger; we have begun to realize our strength and now we have become more carefree about
Jewish invasion.

Countless complaints from the annexed provinces of the Polish-Lithuanian Commonwealth,
which reached not only the Senate, but also the Tsar, forced Alexander I in 1802
to form a special committee to draft a project “on the settlement of Jews.” Among them
G. R. Derzhavin was also a member of the committee and presented a detailed report on

curbing the “selfish pursuits of the Jews,” adding to it a whole reform project.
This project was supposed to: destroy the kahals in all the provinces inhabited by
Jews, the abolition of all kahal fees and the restriction of the influx of Jews to a certain
percentage of the Christian population, etc.

From this project it is clear that Derzhavin understood the strength of Jewry.
as a political caste and on what grounds it should be fought. But, of course,
The Jews themselves understood the meaning of the project. And therefore, the kahals and “leaders” immediately
cities" began to gather everywhere in emergency meetings and decided
send a delegation to St. Petersburg to prevent any innovations, and “on
gifts" to allocate a million rubles. The same delegation was instructed to "attach
efforts to replace Derzhavin. If this fails, then it was not forbidden to “encroach on
his life."

1 “State within a State” by A. N. Pyatkovsky, p. 118.

How successfully did the delegation from the Jewish kahals, equipped with
enormous financial resources, one can conclude from the consequences of the Project
Not only was Derzhavin not accepted, but, on the contrary, the new regulation on Jews of 1804
further develops the isolation of Jewish communities on Russian soil. Kahals
are strengthened and gain independence in financial and judicial matters,
police and educational.

In 1827 the legislation goes further and provides the Jews themselves
societies select and supply recruits. One can imagine what power
the kahal-rabbinical administrations acquired, what oppression and what abuses they
could produce!.. The Kahal bosses could even hand over to recruits for credit
subsequent recruitment of each member of his Jewish community who evades
from fulfilling the requirements of the kahal or deviates from the Talmudic ritual
of the true faith!.. And we are handing over such power into the hands of representatives of the hostile
to us of the political caste!..

But our generosity, or rather shortsightedness, goes further. In 1835
a new regulation is issued that strengthens the power of the kahals and recognizes them
"departments." Kahals are intermediaries between the government and the Jewish
"estate". The kahals are responsible for the implementation of all regulations
authorities, collecting and spending the sums collected from the Jews... The rabbis are entrusted with
the duty to monitor the purity of the rites of worship (although, it would seem, what business
to the state, how purely the Jews perform the rites of worship), to instruct
Jews in the true sense of their law, etc., etc.

The establishment of a “box tax” in favor of Jewish communities completed the process.
the isolation of an independent political organization. And since it is boxed
By the way, the slaughter of cattle was also subject to tax, and in some places, all slaughter
was in the hands of the Jews, then obviously the Christians were also indirectly subject to a tax in favor of
Jews... Apparently, the Jews, who know how to corrupt weak-willed people, took advantage of
fully with our art. Thus, with our own hands, we laid the foundation
autonomous "state within a state".

Of course, this situation could not continue for long. Again the Jews,
those who enjoyed enormous power began to abuse it too much. They began to fall again
complaints; throughout the provinces of Jewish settlement there was a groan. And after a few
years, namely in 1844, the kahals were destroyed everywhere except in Courland and Riga, and
Jews are subordinated to city and district governments on a general basis.
the collection was transferred to city councils and town halls. But for some fatal reason
The Jews were left with a clue to their separateness due to misunderstanding: the duties of the kahals

The responsibility for collecting the box tax was assigned to "Jewish" tax collectors.

The Jews were left with ample scope for abuse.

We can't seem to finish the job. However, it's unlikely that the compilers "positions" sincerely and wanted to put an end to the isolation of the Jewish caste. Already In 1845, the special tax “from Sabbath candles” for the maintenance of Jewish schools, and a “rabbinical commission” was established under the Ministry of Internal Affairs for resolution of all issues related to the rules of the Jewish faith. In 1852 Jews were granted the right to have their own special guilds. Taxes were collected from Jews. separately from Christians; moreover, Jews were allowed to hold their own meetings, the center of which were synagogues. The arbitration court between Jews continued operate on Talmudic grounds. The registers of births remained in the hands of the rabbis.

Thus, although the kahals were formally destroyed, in practice they retained their power. The state within the state continued to exist. And let us note, such self-government in the absence of actual control on the part of the government is given to the Jewish "class", or rather, a separate political caste, at a time when tens of millions of Russian population were still in complete slavery!.. Can one be surprised after this that the Jews, led by their rabbis under actual discipline, they enslaved all the local population and took over the most profitable branches of trade.

With the onset of the period of transformation, the isolated Jewry became even more is getting stronger. The Jews, without abandoning their previous methods of influencing St. Petersburg officials use an even more powerful means - mixing and even by identifying the concepts of Judaism and liberalism."

1 This issue is very consistently considered in the brochure by Mr. Orlovsky under with the same title: "Jewry and Liberalism."

The general upsurge of Russian society, which welcomed the liberation of the peasants, the revival of self-government and the granting of a public court were exploited by the Jews in their own way benefit in the best possible way. During the time of freedom of the individual, supporters appeared allowing Jews to live everywhere. The same thing, that the abyss of ignorant peasants will fall into bondage by those skilled in usury and secret trade Jews, that the freedom of the people is above the freedom of the individual - this is what the supporters say Jews didn't even think about it.

In the name of equality before the law, we demanded the expansion of Jewish rights and in in relation to their entry into public service, and in relation to the acquisition lands, and in relation to obtaining nobility, and in relation to any kind of occupation trades, etc. The same thing, that Judaism is based not only on religious grounds Mosaic law, but is governed by a special Talmudic legislation, alien and even hostile to the legislation of all Christian states, the same as the Jews recognize only their own rights, and the duties imposed by the state, even in In principle, they do not allow this - we did not want to see this.

In the name of brotherhood, we took on the role of defenders of the "persecuted tribe." And that the simple fact that the Talmud itself does not recognize the brotherhood between a Jew and Christian, that the Talmud permits both deception and betrayal of Christians, that it considers all those who do not profess the Jewish religion to be infidel goyim - we do not accept this either didn't notice.

During the sixties and part of the seventies we began to equalize rights Jews: in the production of trade, crafts, in the acquisition of real estate, and the main thing is to take up positions in the civil service.

Jews who had been in the first guild for ten years received the right to be registered in our merchants in all cities together with members of their families and acquire real estate. Jews registered as merchants were provided with the opportunity to keep clerks - Jews, too. And we know what it costs these rights turned into. The temporary residence of Jews was not slow to turn into permanent. In Moscow, entire neighborhoods passed into Jewish hands and were populated Jews, allegedly clerks. More than 50% of the merchants were Jews, and among the merchants of the first guild there are 72% of them!.. Academic degrees opened the way to to universal residence and to public service.

Finally, in 1865, the Pale of Jewish Settlement was effectively abolished. granting the right to "Jewish mechanics, distillers, brewers and craftsmen in general and artisans to live throughout the empire." All the most resourceful Jews immediately signed up as masters and artisans and filled the most commercial and industrial cities. The Jews were rarely involved in craftsmanship, but took over all speculative and stock exchange affairs, commission business, sale of wine and vodka, distribution smuggled and stolen goods, etc., etc., and the main craft was usury on the largest scale.

The Jews didn't stop there. They persistently sought to penetrate
the nobility, which stands at the head of local government bodies. To the rescue
the Jews received the "explanations" of the Senate, which interpreted the laws on the introduction of
Jews in the noble genealogical books, that only Jews who accepted Christianity did not enjoy this right. The Jews who remained faithful to the Talmud, i.e., alien to our statehood, turned out to be worthy of inclusion in the books of nobility!.. Such
Thus, if we take the point of view of the heraldry department, it turns out that
the government was concerned about granting the Jews a privilege for preserving their initial isolation...

It would seem that the Jewish question has been resolved finally and forever in our country. meanwhile, it only became more acute, but did not move forward at all. Again
The Achilles' heel of Jewry was revealed. Again, groans arose, complaints poured in.
Even hostility appeared between Jews and Christians in a more crude form, in the form of violence against each other... The Jews were so arrogant that they did not even turn attention to the historical turn that began in the eighties and
evoked national consciousness in place of the increasingly corrupting cosmopolitanism, - self-awareness, which made us distinguish forms from ideas, phrase-mongering from demands-
common sense.

Under the influence of these demands and in the protection of not the “persecuted”, but actually
Since the eighties, measures have been taken against obvious enslaved populations abuses of skill and against the boundless greed of Jewish usurers-
workers. But... all these measures are paralyzed by the united opposition of the
Jewry and many of its supporters, who see the highest cult in full
government intervention, because the world should be governed only by economic
laws.

By virtue of these laws, capital is the main engine of civilization.
in every country the owners of gold should be the masters, and the tribe that
is distinguished by a greater ability to make money by any means, has
the right to rule over all nations. Jews are the least squeamish people in their choice means of enrichment must become kings of the world.

Having seized control of a large number of periodical press organs and acting in one
In this direction, under the strict discipline of world propaganda, the Jews achieved

identification of their desires with the cultural movement of all mankind, -
identification of Judaism with liberalism.

Under such conditions, when views on the Jewish question are no longer formed not only under the influence of material temptation, but also under the influence of persistent Jewish propaganda, it is impossible to count on the precise application of laws on Jews. What difficulty must there be in developing and implementing any a new regulation that could at least partially protect the population from further Jewish enslavement! Every compiler faces a most difficult task to understand the web of those abstract principles that are imposed by the “world "Israeli Union", but which are least applicable to Talmudic Jews.

When solving any issue, it is necessary first of all to establish firm basic principles. But when we come across the Jewish question, there is no there can be no talk of firm principles. In the Jewish question we have to either to act with one's eyes closed, or to hover in the realm of contradictions.

Would you like to give yourself an account: is it possible to give Jews access to the internal Russia?

To answer this question, it is necessary to first establish the fact: Are Jews destroying the material well-being of the Christian population? If Jews even if they are harmless, there is no reason to restrict their freedom to settle where they are they wish. If they act destructively and corruptively, then there is no reason to invent pretexts for resettling them throughout Russia, but on the contrary, one should seek means to facilitate their eviction even from those places where they are already destitute people. Individual freedom is a great thing, but the freedom of the people is above everything else. And therefore, to create freedom for a handful of alien people at the cost of enslaving millions the indigenous population, perhaps even “culturally” in the Jewish sense of the word, but inhumane from the point of view of broader humanity.

Chapter 8

A rabbi preaches in a Lithuanian shtetl

One of the travelers, a Jew, writes in the magazine in the article “Trip to Lithuania” "Voskhod": "Let others be proud of the immeasurable amount of their strength in the form of million-strong armies and millions of bayonets and guns. We still have our own great spiritual invincible army! "Some with their chariots, some with their horses, but we in the name of God," as it is said in Scripture.

And looking at this army so well armed with spirit, I exclaimed together with the great poet-king: “Even if camps surround me, my heart will not tremble! If they rise up against me in war, I will not be afraid."

“The only pity,” says the traveler, “is that the rabbi didn’t say a word about it.” the immediate ailments of their local listeners, although there could be many reasons for this once.

The sermon ended with repentance, which had a stunning effect on me. action. The rabbi, and after him everyone present, began to beat themselves with loud sobs in the chest, reciting a prayer of repentance. Rav Ashi, as the Talmud relates, read The Bible and came to the following verse (Jer. III, 27-30): “It is good for a man to bear the yoke of youth. Let him sit alone and dumb, for such is his lot; let him fill Let the mouth be ashes, perhaps there is hope; let him turn the cheek to him that smites him, let him "be sated with shame" etc.

Here he burst into tears and exclaimed: "So much - and there may be more!" This exclamation I was ready to break down at the sight of these repentants. For what, for what!

Oh, you poor, hungry, humiliated, spat upon. You are not guilty before anyone, but rather, everyone is guilty before you. You are accused so viciously and incessantly that you do you really consider yourself terrible sinners? And even if you really were such, then you have nothing to fear from hell. For the Talmud says that there are three kinds people were freed from the torments of hell: those who suffered from hunger, painful illness and evil wives. And you suffered from all three. For if you did not always have evil wives, you always There was something even more terrible - an evil stepmother who turned your life into a terrifying hell.
Oh, no, you have nothing to repent of, you stepchildren of the universe. Not because you were saints. Oh, no, far from it. But in any case, you are not to blame for many of your sins. Let those who have tormented you for thousands of years and torn your soul into pieces repent.
body, your souls, trampled into the dirt your good, glorious name, mocked everything that It was dear and sacred to you. It was they who disfigured you. And not they, these hypocrites, those who spoke of meekness and filled the world with atrocities - not to them in any case reproach you. You can always give them one answer: "If we were to demand even

a hundredth part of the virtues that you demand from us, not one of you would have been "worthy of being a Jew."

After the sermon, the established funeral prayer and "maruv" were performed. And only after the end of the last one the parishioners began to slowly disperse, as if reluctantly. Some even stayed after everyone left and will probably continue to pump over the books.

The whole hamedrash (prayer house) is for them a temple of religion, a temple science, a temple of art, even something like the "corridors" of parliament and themselves parliament, where if not finally decided, then at least discussed all world issues. For these people, despite all the depressing worries, are great politicians and in general have endless curiosity. They are interested not only in not only "an egg laid on holidays", but also all sorts of eggs eaten in the area politics, wars, etc.

From the rabbi's sermon to his chosen sinless children it is evident, that this kind of edification is a clear encouragement to all lawlessness against Christians, and the rabbi blamed all their sins on the goyim. Then, after such a consoling The Jews are happy to try to deceive and cheat the goyim even more. To this Let us cite at least one fact:

In Warsaw, in the stables of Moshek Goldstein (Kostelna 68, Praga) 6 horses and 2 village carts were found, but Goldstein himself escaped. It later turned out that two horses were stolen from the village of Chentskov from the mayor Schroeder, and three horses were stolen in the Falenty commune from Jan Nockiewicz and Piotr Slabovich. The identity of the person from whom the sixth horse was stolen has not been found.

It is becoming increasingly difficult for the Russian population to live within the Jewish borders settled. Jews are gradually displacing Christians from their lands. There are already cities people with means are resettled in the central provinces. When asked what they encourages this, they give a categorical answer that may seem vulgar, but in which there is a deep truth: “Yes, simply because life "It's getting lousy." And this is really true, and life really is "getting lousy." It's simpler In other words, this life is falling apart, as the Jews bring demoralization into all areas of it. then, feeling their strength, they begin the usual onslaught, the impudence of which does not know limits. Thanks to this, not only the average person, but also the agents It becomes twice as difficult for the state authorities to live there than in the Russian provinces. The Jewish population, acting in solidarity and unity, completely escapes

any kind of administrative regulation, demoralizing by his example
the indigenous population, paralyzing the energy of state agents. The Russians

officials often give up in the fight against Jews, the police are exhausted - and
in the end, sometimes, no matter how hard you try, you can't do anything, especially before Jewish masses. To what extent does this undermine the prestige of the foundations of Russian life?
there is no need. "It's just like running," they complain in the courts, overwhelmed with cases about
various crimes committed by Jews and in various government
institutions. And there is no doubt that if this state of affairs continues
if it continues, then the time is not far off when officials will have to be called to duty in the Jewish Pale of Settlement by advertisements, as they now call for zemstvo doctors, or assign them double salary.

"The Jews have become insolent, there is no way to deal with the Jews," complaints are heard from all sides.

And how well-founded these complaints are can be shown by hundreds of correspondence,
appearing more and more frequently in recent years. Recall a number of such facts just in recent times: resistance to the authorities and beating of Russian soldiers by Jews in Minsk,
the murder of a soldier by Jews in Vilnius, the beating of soldiers by Jews in Zhitomir, continuous clashes with the police in different cities, beating of an excise officer
official in Slonim, while drawing up a protocol, and the Jews bombarded him
eyes with snuff, attack in Orhei on excise official Bugaesco,
who was mutilated and lost an eye, and there was a whole series of similar violence from Jews.

In general, all these facts, which are becoming more frequent day by day, have long pointed to
the need to take some measures to discipline the Jews, not only in
the interests of the indigenous Christian population in the Pale of Settlement, but also for the protection
the rights and dignity of officials who are subjected to bullying and mockery
sides of the Jews.

And one of the radical measures that would allow the Jews to be disciplined,
to contain this criminal world at least somewhat within the boundaries of legality, and at the same time
time is of the utmost importance to protect the interests of the Russian population, there would be strengthening

the police force in the Jewish Pale of Settlement was funded by the Jews themselves.

They are the main violators of the law, they supply the main
contingent of criminals - let them pay for the increased costs
an increase in the police force, which the state is forced to bear due to their fault.

SECTION 4.

TREATISE ON PROSELITISM

Chapter 1

The oldest method of Jewish propaganda

The high opinion of the Jews about themselves and their religion must naturally was to bring them to religious propaganda. Palestinian Jews, locked in the very themselves, full of disgust for everything foreign, treated them with indifference other cults; but the Jews, placed face to face with the Greco-Roman world, did not could resist the urge to convince him of the superiority of Judaism. They were prompted to this is the very contempt with which the Greeks and Romans treated the Jewish faith and nationality. But writings aimed directly in favor of the Jews could not have success, and the prejudice against the Jews was so strong that in defense of them, emanating from themselves, they did not pay attention. Therefore, the Jews turned to a means that was very common at that time: they began to spread apologetic works, passing them off as the works of ancient writers, and, hiding behind the authority of the latter, they fought with their opponents on their own their soil. The 5th century BC was especially rich in such products; the place of origin The apology was Alexandria, the capital of the intelligentsia of the Jewish emigration, - the main

its point of contact with Hellenism. In one of these works, attributed to To Orpheus, Moses is presented as the only mortal who has seen God, and who brought to earth his law, written on two tablets; in the other - Phocylides, a semi-mythical poet of Ancient Greece, preaches a morality borrowed from partly from Aristotle and partly from the Pentateuch of Moses. Later, in the [century A.D., alleged letters of Heraclitus appear in Ephesus, in which an unknown Jew under mask of the ancient Ephesian philosopher, ridicules paganism and exposes everything the benefits of Jewish law. The Alexandrian Jew Artapach attributes Moses invented writing and spread it among all nations.
The so-called prophecies enjoyed special respect among the Greeks and Romans. Sibyls; to these predictions the Jews add a whole series of new prophecies, so

skillfully mixing one with the other, that the deception was not unraveled by either the pagans
writers, nor priests. In Virgil, for example, we find references to such
the predictions of the Sibyl, which undoubtedly belong to the number of tendentious
Jewish additions. In these additions, Uranus is identified with Noah; Saturn, Titan and
Iapetus - with Shem, Ham and Japheth; the overthrow of the Titans is attributed to God
Abraham. In a word, Jewish monotheism sought and found for itself
artificial points of support in mythological tales, reworking and
interpreting them in accordance with the given theme. The influence of these Jewish forgeries was
of two kinds: on the one hand, they evoked a whole series of ideas,
characteristic of Judaism - for example, the apocalyptic teaching about the nearness of death
peace, about the golden age (a pagan form of Jewish messianism); on the other hand,
they aroused interest in Judaism, the desire to get to know it better and served
thus one of the indirect weapons of Jewish propaganda.

In 139 BC the Chaldeans and Jews were expelled from Rome because they had begun
convert pagans to Judaism and allowed the Romans to celebrate the Sabbath
proselytes. The Jewish kingdom still existed then, in almost all countries
In the then civilized world there were already Jewish communities and they tried
to attract the natives to their religion.

During the reign of Emperor Tiberius, the Jews were subjected to equally severe
persecution. He forbade them to perform their religious services and ordered their clothes to be burned.
ritual and utensils.

He transferred young Jews to the provinces under the pretext of military service.
unhealthy climate; the rest he expelled from Rome and threatened them with eternal slavery,
if they show disobedience.

The same story as now, hatred of Jews has nourished all nations for a long time
before Christianity. Therefore, the nation itself is to blame, not Christians.

Flavius explains the reason for the expulsion of the Jews from Rome by Emperor Tiberius for
that three Jews converted one patrician woman, Fulvia, to Judaism. A crime
was that the Jews had committed sacrilege by persuading Fulvia to sacrifice
most of the property for the Temple of Jerusalem, did not transfer the money
intended purpose, but they used them thievishly. Fulvia's husband, Saturnino, was a personal
a friend of Tiberius and convinced Caesar to expel the Jews from Rome. There were many other reasons,

except for this one, which prompted the emperor to exile.

Chapter 2

On the influence of Jewish teachings

As for the period of the emperors and the influence of the Jewish scholars of that time on Roman society, then the rabbis who wrote the history of their people during the reign Trajan, conveying in a distorted form the events of this reign, tried to

to highlight the influence that Trajan and his daughter Imra allegedly had on him some Jewish teachers of the law. According to them, Terence Rufus, who was in charge over the troops in Syria during the Jewish revolt at Bar Kokhba, often visited together with his wife Rabbi Akiba and benefited from his religious lessons. Stories Jewish chronicles about Antoninus the Meek and his relationship with Rabbi Judah, whom The Jews call him holy, even more surprising. Of all the emperors, they praise only him alone, and when history is surprised by the mercy of Hadrian's successor Titus and the justice of Numa, the Jews praise him for the persecution of Christians and the adoption circumcision".

According to these chronicles, Antoninus was initiated into the secrets of Jewish law. Rabbi Judah; every night he visited this saint and studied with him Jewish law and Kabbalah. In this way, the rabbis managed to transform the "the ruler of the world into a skilled Jewish lawyer."

1 Sap2 Tzetai Base, r. 107.

2 i Sh. l, . 5, 7 is ғi, hi , (,
book 1, page 18).

The Talmud says the following about proselytes: “Anyone of the non-believers who has converted to Jews after finishing the harvest in their field are not subject to the laws of leket, shikha, and pe'ah (offerings for the poor). Rabbi Judah says: "The law of shikha on him is spreading, since the provision of this duty to the poor takes place only in "time to gather sheaves into stacks."

“Bread on the root sold to a Jew by a goy is subject to the law

0 peah, and sold by a Jew to a Gentile is not subject to it. If a Jew and a goy, being partners, divide the grain between themselves, then the Jew's plot is subject to the law o peah, and the plot of the goy is not subject to it."

“Rabbi Simon says: ‘Bread that belongs to both a Jew and a goy is not
subject to the law on pea. From the property of a deceased proselyte, which was appropriated
For a Jew, unharvested grain is subject to all duties, but harvested grain is subject to no duties.
"is not subject to" (Tractate "Pea").

The Arabs brought the Jews liberation from centuries of slavery. The caliphs showered the Jews with
honors and power, patronized their worship and encouraged them
the desire for science, as a result of which the Jews competed with the Moors in acquiring wealth, knowledge, especially philosophy, medicine and astronomy. Having assimilated the spirit
Arabians, Jews not only did not renounce their faith, but also tried
to propagate and convert others to Judaism.

As a minister, Shaprut learned from the Slavic embassy that arrived in
Cordova, about the existence of the Jewish kingdom of the Khazars in the east of Europe, sent to
a letter to the Jewish king! (in Hebrew) and received the following answer:
“The Khazar king Joseph reports that the Khagan (prince) Bulan arranged (732) a dispute between a Christian, a Mohammedan and a Jew, and a learned Jew, Isaac
Sanjari convinced him so much of the truth of the Jewish religion that the Khagan, together with
converted to Judaism by his subjects that same year. About one of his successors
Bulana, Khagane Obadiah, is said to have founded synagogues and schools and commanded
teach the people the Holy Scriptures." Joseph" claimed "that the neighboring kings pay him tribute that in his state there are many cities, villages and mountains and that he is the twelfth
Jewish ruler in it." When Hasdai asked what the Khazars knew about the Messiah, Joseph writes: “Our gaze is turned to Jerusalem and the Babylonian academies,” and about his ancestor of Obadiah, that “he called the learned Jews who taught the Holy
Scripture, Mishnah and Talmud." This proves that the Khazars were rabbinists, not

Karaites. This state, under Khagan David, was destroyed by the Russian prince St.
Toslav of Kyiv (969) during the life of Shaprut and many Khazar Jews
resettled to Kyiv and other Russian cities, which later became part of
Kingdom of Poland.

1 Shaprut's letter and the response received were translated into modern languages. (See News about the Khazars and other peoples by Professor Khvolson, 1869, p. 56).

2 The last king of the Khazars.

Samuel served as a state adviser and secretary under King Khabus.
Ganagid (1027-1055). Samuel was at the same time a rabbi and the head of all the Jews.
states. He wrote an introduction to the Talmud, as well as several poetic
works imitating the psalms (Ben-Tehillim), parables (Ben-Michele) and Kohelet
(Ben-Koheleth). Judah Halevi (Abdul Hassan 1085-1143) of Toledo (the Castilian capital).
The number of his poetic and synagogue works exceeds 300. He became famous
another religious and philosophical work, "Kuzari (Khazar), or the Disputation of Isaac
Sanjari on the superiority of Judaism." Being very rich, Judah in his old age
At the age of 18, he undertook a pilgrimage to Palestine. It is said that upon entering
Jerusalem was trampled by an Arab's horse at the time when Judah was singing his song about
Zion (Eli Zion ve'a-rega). Rabbi Yehuda Shalevy in his literary work
proves that in the 17th or 8th century the Khazar king with his entire royal house, his
nobles and a significant part of the Khazar people who dominated the lower
The Volga, the Caucasus, Crimea and Kievan Rus were converted to Judaism.
according to the testimony of Khazar, Arab and Jewish sources, this
The conversion of the Khazars was preceded by a scholarly debate between experienced theologians
from Jews, Christians and Muslims.

The philosophy of Epicurus never ceased to rebel against Neoplatonism even under
on his last breath for allowing religious into his system
concepts of the Jews. Alexander Serer is among the brilliant titles that adorned
emperors, was proud of the name of arch-synagogue. Decius, having declared a bloody persecution of
Christians, ordered the proconsuls and priests not to disturb the Jews in the synagogues; and
According to Dionysius of Alexandria, Valerius' persecution of Christians was caused by
by the suggestion of one Egyptian arch-synagogue, who, as is evident from his words, was
"Jewish proselyte".

The Justinian Code contains, among other things, the following prescription:
Emperor Theodosius to the prefect: "A new and almost unknown sect has arisen in Africa;
wicked people want to convert Christians to Jewish superstitions; these apostates
must renounce their heresies if they want to avoid the punishments prescribed by law
punishments. Meanwhile, their prayer houses must be destroyed or converted into
property of Christian churches?

1 SagauBopae $sgiri, tag. apa t Alehpag. $eu.

2 So hй0s. de 1415 i [iïї, [es. 1.

Chapter 3

Nestorian heresy

The Nestorian heresy was recognized by the councils as a branch of the Jewish religion. Bishop Proclus, denouncing Nestorius, presents him as a follower of the synagogue. “Jew! - he exclaims, turning to Nestorius. - Tell me, who could redeem us if not the son consubstantial with the Father in divinity?” The Church declared that the teaching of Nestorius is
a revival of Jewish superstitions, confirming the errors of the synagogue. From the Acts
The Council of Chalcedon shows that when the historian Theodoret, accused of

the errors of Nestorius, appeared in the assembly, then the bishops unanimously exclaimed:
“There is a Jew who has come to us, remove the student of the synagogue!”

1 Vagioioesi, BS ғђђђђђђђђi., i I, ss 260, which talks about one non-story
Anze who accepted the Jewish faith.

The past centuries were distinguished by an extraordinary abundance of prophets among the Jews,
martyrs and spiritists. David Reubeni deserves special attention, he is in the ardor
enthusiastically went to Italy, where he arrived to obtain firearms
weapons to free Palestine from Muslim rule. This brave man
boldly appeared on a white horse in the Vatican, where he was given a gracious reception by the Pope
Clement. Then David Reubeni entered Portugal, preceded by the silk
a banner on which the Ten Commandments were embroidered, despite the brilliant
the meeting with banners and processions given to him by the king - a young Jewish
the prophetess who had conceived a plan to bring back her suffering brothers and sisters
The Holy Land was immediately burned by the Inquisition. David Reubeni barely escaped.
running away from the fire.

Diego Perez, under the name of Solomon Molcho, converted from Christianity to Judaism,
he was so excited by enthusiasm that in the heat of religious zeal he even tried
convert the pope himself to the Jewish faith. Soon after, such a misfortune befell him
the death of a martyr he desired during his stay in Mantua, where he was abandoned

by order of the emperor himself, into a blazing fire.

But in general, one cannot help but admit that religious propaganda is not very akin to close to the spirit of the Jewish people; it has always manifested itself in indirect ways, avoiding
direct roads of direct missionary work. The reason is that the Jews have long
there is an inherent idea that anyone who converts to Judaism has some kind of
ulterior motives. Thus, during the reign of the Maccabees, when the latter reached the highest
power, strength and might, many people from various countries flocked to the royal chambers
seekers of happiness, the so-called royal advisers and servants, who for
In order to prove their loyalty to the sovereign, they accepted Judaism; Jewish
The scientists did not want to recognize them as true proselytes and mockingly called them "proselytes to the royal table." They looked in the same way at the non-believers who accepted
Jewish faith for the sake of a woman (migum yishus) or for some other purposes.
“New converts are as painful to Jews as boils,” says the Talmud, for whoever
guarantee that they are sincere believers? This reflects the Jews' fear that
Talmudic morality of dubious quality when faced with any
another moral and religious system will not withstand the influence of the latter and will fall under the pressure of a force fresher and deeper. Confirmation of this is in the very
Talmud: “Converts do not easily abandon their pagan customs and continue
“to live as before, and the Jews, among whom they live, adopt their customs.”
This is the Talmud's view of proselytism.

1 Tract. "Yebamoth", 47.

2 See Rashi.

Chapter 4

On the seduction of Orthodox Christians to Judaism

As for our Russian history, there is distrust of the followers of Moses
the law has always existed in Rus' to a greater or lesser extent and was accompanied
among other things, the fear that the Jews would not attract people to their religion
Christians and people of other faiths. Therefore, their civil rights are constantly in
more or less embarrassed, and their resettlement to Russia from other

states were forbidden; several times they were even subjected to complete
expulsion from Russian territory."

1 History of the Ministry of Internal Affairs. Vol. 2, part 12, p. 129.

The Reverend Father Joseph, Abbot of Volokolamsk, who lived in the 15th century, wrote a book entitled "The Enlightener", which was compiled using materials from ancient manuscripts called "Chronograph". This work tells of the initial phenomenon of the schism. We will quote verbatim an excerpt from of this book about proselytism. “As soon as the Russian land was baptized, all of one mind the Holy Trinity, but no one has ever found a heretic or an wicked man I saw: and so they went on for 470 years. This happened in the year 6979, during the reign of the Grand Duke Ivan Vasilyevich, when the Novgorodians were entombed, then came to them as princes Prince Mikhail Olgovich, with him came a Jew named Skhariya, who was previously in Kyiv alive. This Jew deceived; Denis brought Alexei to the same Jew the archpriest, who still existed on Mikhailovskaya Street, and who was also of the Christian faith made an apostate. Then other Jews came from Lithuania, whose names were: Moses, Shmoy, Joseph Khanush. Alexei and Denis loved them so much that they were always with them. they wished to be, and not only they themselves adhered to Judaism, but also those who followed their children they brought them, wanting to be circumcised in the Jewish faith, but the Jews did not order them, saying that Christians will find out about you and you will be rebuked. They changed their names Christians, Alexei, named Abraham, and his wife Sarah. Then Alexei He converted many to Judaism, including his son-in-law Ivashka Maksimov and his father, the priest Maxima; also Denis the priest converted many people: then they converted Sofia Archpriest Gabriel and Gridya the key-keeper; Gridya taught Judaism Grigory Tuchin, his father Tucha, had great power in Novgorod and taught many Judaism, Mishuk the dog, Vasuk Sukhov, Lavresh, Fedor, Vasily Popov Pokrovsky; and the priest Jacob, and Yurka Semenov, the son of Dolgov, Stefan Kryloshanin, Ivan the priest of Voskresensky, priest Naum; deacons, Makarii Mukha; and so much have they disturbed the Christian race, as the ancient heretics did; drinking and eating, and not honoring the Lord's feasts... In the year 6988, when the prince was in Novgorod the great John Vasilyevich, then taking Alexei the priest to Moscow to serve as archpriest to the church The Most Pure Mother of God's honorable Dormition; and Denis the priest to Michael the Archangel, and these filthy people turned many Christian people in Moscow into Judaism, for some to flee and be circumcised in the Jewish faith. In the year 6993 he was appointed there was a holy Gennady to the great Novgorod and Pskov. This one, like a lion, tore apart

nails filled with the womb of Jewish teaching, and crushing them and smashing them against the stone:
They rushed to flee and ran to Moscow, where Alexei's help was ready.
archpriest, and Denis gained priest, and besides, there are already many in Moscow deceived; and from the monks they called a certain Archimandrite Zosima by the name of, and they took
a monk named Zakhariy: then from the court of the Grand Duke, Feodor Kuritsyn, and deacons of the cross, Istoma and Sverchok, and from the merchants Semyon Klenov, and others
They taught many to become Judaizers. They then had the courage to approach the Sovereign
Archpriest Alexei and Fyodor Kuritsyn, like no one else; for they were diligent in the law of the stars and
many fables, astrology, and witchcraft and all kinds of black magic, and this
for the sake of the multitude they turned away from them… After Gerontius, Metropolitan Istoma, the deacon before
approached his death by flattery of the Sovereign and placed him on the great throne
Saint Zosima the wicked in the year 6998… Then to Great Novgorod and Pskov
the archbishop was the holy Gennady; he sends to the Sovereign and to the Metropolitan
Zosima about the blasphemy and desecration of the honest cross and divine icons, for many
heretics appeared in Novaya Grad and Moscow at that time. The Russian lands heard

the saints and all gathered; Rostov Archbishop Tikhon, Bishop of Suzdal
Nifont, Ryazan Simeon, Tver Bassian, Sarsky Prokhor, Perm Philotheus,
also archimandrites and abbots and the entire priestly council of the Russian Metropolitanate, and
They came to Metropolitan Zosima, not knowing anything about him yet, as he was
the leader and teacher of the heretics. Zosima, however, was a Christian and
commanded the Novgorod heretics at the council to curse Archpriest Gabriel, Alexy and
Denis the priest of Arkhangelsk and all heretics. At that time, many heretics
they were taken over, and by order of the sovereign they were sent to Great Novgorod
to Archbishop Gennady: he sent against them for 40 miles to put them on horseback in southern, and he commanded that their clothes be turned inside out, and their backs to the heads of horses, and
He commanded that they place sharp, high birch bark helmets on their heads, and that they place their faces toward the horses.
they placed them on their hind legs so that they could look to the west into the fire prepared for them, and on their helmets
written in ink: This is Satan's army; and he commanded them to lead them through the city, and
He commanded those who met them to spit on them and say: These are enemies of God and blasphemers

Christianity and the Orthodox faith; and then he commanded that the helmets on their heads be set on fire.
So, good shepherd, put the heretical regiment to shame and frighten the others, so that they might see
this shame has been chaste; and thus the evil heretics are condemned to imprisonment and in
exile… In the summer of 7013… they burned the Novgorod heretics Wolf Kuritsyn, and "Vassian, Abbot of Novgorod, and many other heretics."

Chapter 5

Schism caused by the Jewish heresy

According to the testimony of the Venerable Joseph, this first manifestation of the schism was
caused by Judaism. Despite all the strict measures against the Judaizing sect, it
still exists today. Recently, this sect has even become openly disseminated.
spread. On this basis, one cannot but recognize as entirely fair those
restrictions that the government imposes on Jewish settlers in internal
cities of Russia.

In 1676, Alexei Mikhailovich appointed in his famous code
the death penalty for Jews who convert Orthodox Christians to their faith, and entry is prohibited
Jews from Smolensk to Moscow.

In 1827, when Smolensk was annexed to Moscow, when it was taken into the treasury
all customs and drinking fees, the latter were provided for rent
to willing persons from all classes except Jews; then they were
surveillance has been tightened and entry into Russia is prohibited. But Jews by nature
sneakiness, despite all the strictness of supervision and the law, is ordinary and inherent
They visited not only all the cities of Russia, but also Moscow, by the same route.

Chapter 6

Jew Borukh, missionary in Moscow

In 1736, the Jew Borukh came to Moscow and converted the captain to Judaism.
naval lieutenant Voznitsyn, who went with him to Smolensk and received the rite from him
circumcision. In addition, the same Borukh was accused of the "capital murder of a priest"
Abraham in Smolensk, in the seduction of the common people with other Jews into their faith,

in the construction of a Jewish school or prayer house, and in the torment of the one who was hired by him
"peasant girl."

The Jew Borukh and Lieutenant Voznitsyn were burned by court order.
to think that on this occasion in 1736 the Senate decree prescribed: immediately
to expel all Jews from Little Russia; this order was repeated in 1742
the strictest prohibition not to allow a single Jew into Russia. When will this decree

Some senators objected and presented a report on the need for
for national economic reasons to allow Jews to temporarily come to
Little Russia and Riga, then on this report Empress Elizabeth Petrovna laid down
the following resolution: “I do not wish for any interesting profit from the enemies of Christ.”
In the last century, proselytism was in great demand not only in Russia, but also in other places. In 1831, Dr. Antoni Sanches, one of the famous doctors of his time,
ni, invited to Russia for the position of court physician and a former member
Academy of Sciences, in 1849 he was removed from service and had to leave. Doctor
I assumed that he had done something wrong to the Empress, but then
it was explained that he belonged to a sect of secret Judaizers, as is evident from
the following friendly letter written to him by Count Razumovsky. “You are doing well
did what you could to obey Her Majesty's orders. She was not angry with you for
some offense against her or her interests, but she believes that her conscience
does not allow her to leave in her academy a man who has abandoned the banner of Christ and
decided to fight under the banner of Moses and the Old Testament prophets."

1 "Russian Archive", 1870, p. 280.

Chapter 7

Rules on clean-up days have been approved

On February 3, 1825, the “rules on Sabbatarians or Judaizers” were approved.
and on measures to prevent the spread of this sect."

These rules prescribed: wherever they were discovered
Judaizers, take the leaders of this sect, assistants and seducers, send them away
those fit for military service, and those not capable of it - to Siberia for settlement, so that they were also sent out separately to remote places; wherever
a Jewish sect was discovered, all Jews without exception were expelled; local
the authorities must keep a close eye on and make it difficult for the Orthodox to communicate with

Judaizers. Local authorities must monitor and prevent detection
heresies to avoid temptation for the Orthodox.

The Judaizing sect in Russia was very similar to Jewish beliefs,
concepts and expectations. According to the expert on Jewish life, S.V.
Maksimova, the Subbotniks, or Judaizers, consider Jews to be their brothers in faith
- observe all Jewish rituals, show readiness to enter into marriage
communication with them."

1 "Notes of the Fatherland", 1864, book 4, p. 338.

As for the conversion of Jews to Christianity, this is done for the most part
of the selfish species, and only a small percentage of them remain loyal
Christian religion. The majority, of course, return back to Judaism.
due to the temptation of their fellow tribesmen and former co-religionists. Similar
scammers even come from abroad with the sole purpose of making money for themselves, and
then laugh at Christianity and return home.

In ancient times, Christian sects, amidst their heated debates, tried to compete with each other
to surpass each other in their zeal for the conversion of the Jews, who, as the historian says,
Socrates gave monetary rewards if they agreed to accept Christianity. These
The awards later became a subject of speculation for the Jews. One
a Constantinople Jew intended to be baptized according to the rites of all Christians
sects, in order to thus obtain the rewards determined by each of them
a new convert. He moved from the Orthodox Church to sects successively, in
one after another, until finally his deception was discovered by the Novatian bishop, who

who learned that the deceiver was baptized in all Christian churches, and even
Patriarch of Constantinople.

Chapter 8

Baptized Austrian Jewish missionary

Some time ago, an Austrian Jew came to Russia under the name
the appearance of a baptized man, with some kind of manuscript directed against the Jewish religion, and
collected money from all over Russia for the publication of this work, assuring everyone that this

way to convert Jews living in Moscow to Orthodoxy. He himself accepted
sham baptism, remaining with his wife and child a faithful follower of the Talmud.
His main task was to become a zealous missionary in the eyes of the Orthodox;
Indeed, many of our Russian zealots paid attention to him.
Orthodoxy and donated considerable sums to the supposed zealot for the publication of the work
everyone donated to him: governors, metropolitans, archimandrites, merchants,
priests, etc.

This collection was as successful as the collection for the Serbs. Having recommendations
letters from various Orthodox archpastors, this so-called missionary showed them
rich merchants in St. Petersburg and Moscow; received significant sums from them and, in order to
to gain trust and give even more importance to their business, he explained his plans to them
his future actions regarding the conversion of Jews to Orthodoxy and promised
merchants to stop the influx of Jews into Moscow, assuring that even those living in Moscow
The Jews will flee from the capital, specifically from the dangerous enemy missionary. How
both the clergy and the merchants were carried away by his speeches and gave him a lot of money for
editions of a work written in old jargon, with which he traveled all over
the most important cities of Russia. In St. Petersburg and Moscow, where his headquarters were, he
collected, according to rumors, about 10,000 rubles. When the collections began to decrease and many
they began to refuse the subscription for the second and third time, then he turned to
to the Rogozh schismatics in Moscow, who, of course, accepted him
with open arms. He even moved in with them permanently,
having begun a new work in favor of the schism, which, according to him, was to be trans-
to chat abroad, where he left irrevocably, having torn a decent deal from the schismatics
a ton of money. There's no need to give his first and last name, as many Russians
subscribers will remember him for a long time.

This missionary was an ardent follower of his religion and the Talmud; he visited
Shabbos and holidays in the Jewish quarter in Zaryadye with his brothers; he performed everything
their rituals with his wife and child: he spoke in no other language than his favorite
jargon. At the same time, a second similar missionary appeared, also baptized.
a Jew who came from the Vilna rabbinical school; he was accepted
as an auditor at the Moscow Theological Academy, where he was supposedly preparing for
Department of Hebrew; but soon, for some unknown reason, he was expelled from
academy. Then, due to the cunning characteristic of his tribe, he was placed as
missionary in one of the missionary monasteries, where, wanting to establish himself

a useful figure in Orthodoxy, he began to publish articles in various spiritual journals and, pointing to his printed works, he tried to make collections from
missionary purposes; but there were no sympathizers and he abandoned his mission.
the field of sionarism and the Orthodox monastery. Later he turned again to his own people,
under their old and invincible banner of the Talmud.

There are many such deceiving proselytes in Russia, because each
a baptized Jew, unless he achieves his goals with the help of Orthodoxy

selfish goals, returns again to Judaism in full confidence that his
co-religionists will be protected from punishment for betraying Orthodoxy.

“Private Katzman, a baptized Jewish cantonist, was put on trial in 1862 for
apostasy from Orthodoxy to Judaism. The Moscow District Court acquitted Katzman, taking into account, firstly, the law of 1862, which prohibited the conversion of
Orthodoxy of non-believers under 14 years of age without parental consent, and secondly, that although
Katzman was baptized in infancy, but neither the rites nor the sacraments of the Orthodox Church
did not observe it later and continued to profess the Jewish religion.
The Moscow Court of Justice agreed with the prosecutor's opinion that the 1862 law
does not have retroactive force, as all laws in general do, and that Katzman’s affiliation with Orthodoxy is undoubtedly proven by the fact that he accepted the sacrament of baptism and is obliged
was to perform rituals and attend church. The Chamber therefore determined: to send
Katzman was brought to the spiritual authorities for admonition, depriving him of his right to return to
Christianity of using the rights of the state and taking his estate into custody. But this
The decision of the chamber was overturned by the Senate's Criminal Cassation Department.
The ultimate fate of this case is unknown. It is clear from the first glance at the Katzman case that
from a strictly legal point of view it is hopeless, and an acquittal
the district court is devoid of any legal basis. On the one hand, it is obvious that,
according to the fundamental principles of law, the law of 1862 cannot be applied to a person,
baptized no later than 1855. On the other hand, there is no doubt that
according to the meaning of our law, the one who is considered Orthodox is the one who is baptized according to the rite
Orthodox Church'.

1 Jewish Library, vol. 3, p. 134.

As proof that baptized Jews remain adherents of the Talmud,
Jewish rites and customs, we will give as an example the following case, which took place in
Moscow. One Jewish family was baptized and, as usual, received money in
allowance; but a dispute arose between the baptized father-in-law and son-in-law regarding commercial
division, and so they turned to the kahal arbitration court to resolve their dispute
the Jewish court, they chose three Jews steeped in Talmudic wisdom,
who made their decision on the case. The parties are quite satisfied with this decision obeyed.

Chapter 9

Sect of Judaizers

The sect of Judaizers existed from the very beginning of the Christian era. Even in
During the time of the apostles, the question was raised: are Christians obliged to fulfill the Law of Moses?
or not? After some deliberation, the apostles decided that they should fulfill
the ritual Mosaic law, such as circumcision, shabbes, etc., they can, if they wish,
Jews who accepted the Christian faith, hence the formation of the Christian sect
Judaizing, under the name of the Menaion, and in Hebrew "Minim". These hateful
for Jews, the name they still use to call Christians. This name is often encountered.
and in the Talmud. The Minami even treated with the name of Christ, from which it is clear that the Minami were
Christians. Saint Jerome in his letter (er1zyu]a ai Aigizat) says: “Until now
there is a heresy among the Jews in all the Jewish synagogues of the East,
called the heresy of the Menaians, which is still condemned by the Pharisees, is called by them
usually Nazarenes, and who believe in Christ the Son of God; but they want to be
Jews and Christians, etc....» (s hi iŕs Ss 141$
Baege$1$ eï diae @ChsIag Mtaeogat eï a Ragiss izaie pips datpaag 410$ ushoo Maghageoz
Popsrapi di! euodip ip Shtissḱit APAT Oet, ze44it Ï sss hisssssssssssssssss ï ï tdaste.

This peculiarity of Christians from the Jews did not last long, since the Jews themselves
by their persecutions and intrigues against the Mosaic Christians they contributed
their complete union with Christians in all the rites of the Christian Church. But
later, when the Jews, after their dispersion throughout the land, regrouped,
united and began to propagate their teachings among Christians - this sect
Judaizers appears in a new form, no longer composed of Jews converted to

Christianity, and vice versa from Christians to Judaism.

Chapter 10

On the revival of the Judaizing sect in Russia

Recently, due to the large influx of Jews into Russia, the sect Judaizers have revived. Eyewitnesses say that the sectarians even hire Jewish mentors (melameds) to teach Hebrew from the Bible. "Voronezh Diocesan Gazette" for 1877, No. 9, scholarly researcher Jewish sect writes that “the very name of the sect, in the mouths of its followers, shows that it is essentially Jewish in nature. The sectarians call themselves followers of the Mosaic Law or the biblical Mosaic confession, and faith their own - Jewish, but most often - Mosaic. They give themselves this name because, that they “hold the law of the radiant prophet of God, Moses.” Therefore, they reject everything New Testament teaching, namely: they reject the Divinity of Jesus Christ, His Most Pure Mother of all the holy saints of the New Testament; do not venerate the holy icons that they after renouncing Orthodoxy, they took it out of their homes and distributed it to their neighbors; wear crosses around their necks and do not mark themselves with the sign of the cross at all. "It is better for us We will agree to cut off our hands, they say, rather than sign ourselves with the cross sign." On holidays established by the Orthodox Church, they work; not observe the fasts of the Orthodox Church; even predominantly at this time and as if with with deliberate intent they consume meat food, being content with something else time of dry eating."

Their own dogmatic opinions are as follows:

1) Expectation of the Messiah not as God, but as a great prophet.

2) The expectation of the Messiah is sensual.

3) The Messiah, when he comes, will destroy the enemies of Israel.

4) In the prophecy: “Behold, a virgin shall conceive in her womb”… under the name of the Virgin they mean Israel in general: “Hearing the daughter of Zion.” Isaiah 7-14

5) Belief in the existence of ten tribes beyond the Euphrates, with which the Saturdays at the end of the world.

6) Expectation of perfect sensory peace after the seventh thousand
years from the creation of the world (now they are in their sixth thousand. According to the Jewish calendar
Now they have the year 5654).

7) Jesus Christ is a simple man, but smart.

8) The teaching of the apostles is not the same as the teaching of Jesus Christ, but is lower than it.

On this basis, the sect of Judaizers cannot be recognized as a sect of the new
Jewish. They do not recognize the Kabbalah and the Talmud as divine books, as new-
The Jews do not have them at all, knowing about them only by hearsay.

However, regarding the Voronezh Judaizers, it should be noted that they
illiterate peasants and for the most part do not know the basic principles of their
faith: “As our fathers believed,” they say to those interested in their faith
Orthodox, - so we believe; our faith is older than yours; your Christ is forcibly
entered into God's company." Or "our faith is ancient, the faith of our forefathers and fathers, and therefore

more important and salutary." Their belief is reduced mainly to the exact
the performance of ritual features of the Old Testament Jews.

Chapter 11

Rites of the Judaizers

The ritual side of the Judaizers consists of the following:

1) They recognize the Sabbath, as a result of which they received from their Orthodox
The neighbors' name is Subbotniks.

2) They celebrate the days of the Old Testament prophets.

3) Perform circumcision. Circumcision of male children is performed on the 8th
day of birth. Adults, converting to the Jewish sect from Orthodoxy,
They are circumcised (such a case happened recently), and also change their names to Jewish ones.
The performer of circumcision is, apparently, one specific person in all
Subbotnik sectarians from the Pavlovsky and Bobrovsky districts. Thus, in the village of Gvozda

Pavlovsky district came to perform circumcision from the village of Ozerki, Bobrovsky district, peasant Efim Bocharenkov, “reputed to be a rabbi and performing all "Rites of the Jewish religion."

4) Easter is celebrated according to the Jewish calendar. For example, in 1875 they celebrated
Easter on April 8th together with the Jews, when we had Tuesday of Holy Week. Before
On this holiday, the Judaizers fast for a whole week, eating only unleavened bread.

5) They do not eat pork meat and lard and do not even keep them at home
pigs.

On Saturdays, Easter and other holidays, the Judaizers perform
prayers. Prayers, for example, the Saturday Saturday are performed three times: in the evening from Friday to
Saturday, and on Saturday morning and evening. Also, apparently, on other holidays
prayers consist of reading and singing: they read from the psalter and from books in general
Old Testament and other books. There are several readers from the local peasants; they read
different books at the same time, and each one reads aloud, while the others
Those present at the prayer listen silently. The reading lasts for about two hours.

Then comes the general singing, which consists of one of the readers, taking some
any book - the Psalter or the Bible - begins to read something from it in a mournful voice
voice, so that to an outsider all this reading seems somehow
howling. Having read three or four words in this way, the reader stops, and
those present begin to chant in the same mournful voice
the words he said; then the reader again says exactly the same 3-4 more words, and
those present, when he stops, repeat his words in a chant. Such singing
It also lasts for about two hours. During the prayer, all participants stand in hats,
hats or caps, and some in unusually cut caps. The place for such
prayer meetings are not held by any one specially for that purpose in a certain
locality a certain hut: every house whose owner belongs to the number
Judaizers, can alternately be a place of worship. In the room
Usually a table covered with a tablecloth is set up. The necessary books are placed on the table.

One day from July 19 to 20, from Friday to Saturday 1874, on the table, besides books,
a simple cup was found, filled with earth, into which three were stuck
candles - two stearin and one wax; at other times - a picture with an inscription not on
in Russian; once again, under the Bible on the table there was a copper kopeck from 1801,
the time of Tsar Paul I. Stearin candles are used for evening prayers,
which are placed in copper candlesticks and on the table, in the front corner - under
curtains. After the prayer there is a common table, and it is not forbidden to use

wine.

By renouncing Christianity, these sectarians renounced their Russian nationality, Russian customs, and they are trying to get rid of the Russian language. They accepted the faith of modern Jews in its entirety and, together with the Jews, share into Talmudists who accept the Talmud and Karaites who reject it. Ashamed of their of Russian origin, they call themselves newcomers to the Jews, for one people with the last ones to be circumcised and circumcise their children, celebrate Jewish holidays, wear Tifilim and Tzitzitz try to copy the Jews and speak if not in Hebrew slang, they distort the Russian language in a Jewish way. Together with the Jews, they hate Christ, Christianity, and everything Christian. In Russia, they consider themselves prisoners, Russia is called Assur (the word "Assur" is read backwards), Babylon and Gog, and that's all, What the prophets said about these countries and peoples applies to Russia. What was said about Gog read according to the Viennese and Russian editions of the Bible: Gog in the land of Magog, prince of Rosa, Mosokho and Tobolo. This, according to the sectarians, means: prince of Russia, Moscow and Tobolsk. Their dream is to wait for the Jewish messiah, the conquering king, to conquer and to plunder the pagan, i.e. Christian, kingdoms and move to Palestine.

Thus, the Judaizers had long cherished the idea of resettling in Palestine, and attempts were made to realize this dream long before the birth of militant Zionism.

In the eighties of the last century, the Astrakhan Judaizers, especially The residents of Tsarev, Prishib and Zaplavny were expecting the Messiah any day now; they were at the markets discussed this, huddled in groups, and right on the ground they drew a "plan" of Palestine and divided it, sent wanderers to Palestine to scout out the best places. "We ourselves," Father Tiflov reports, "I had to observe how women of the sectarian they were getting ready for the journey, they baked some sweet buns, or kokurki as they are called locally, and dried them crackers, so that they would be ready when they came for them to take them to Palestine."

In the 90s, the Judaizers of Transcaucasia began to move to Palestine. with the support of Rothschild and his agent Rabbi Lubetzky.

These Judaizing Russian peasants formed the agricultural core.

Palestinian colonies, pointing to which the Jews seek to refute the axiom about the absolute unsuitability of the "chosen people" for any kind of healthy agricultural labor.

Chapter 12

Books of the Judaizers

As for the books used by the Judaizers in worship, we we have the opportunity to list them, namely:

1) The Bible in the Slavic language, editions of 1720, Elizabethan 1766 and 1791 years. These Bibles contain notes indicating the use some of them in places during worship. The notes are that to some small pieces of red paper are glued with wax to the sheets of the Bible (one of the 23 sheets) matter. These notes are found only on the Old Testament books; on the New Testament There are no books.

2) Psalter: a) in the Slavic language, editions of 1823, 1863 and 1872; b) in in Russian, the publication of the Russian Bible Society of 1822; c) in Russian language with Hebrew text, published by an unknown person.

3) The Book of Joseph, in the Slavic language.

4) The Beginnings of Orthodox Christian Reading - in Russian, published in 1868 years.

5) Prayers of the Israelites, 1869 edition, in Russian and Hebrew.

To explain why the Judaizers have books with Hebrew text, which, probably, most of them do not understand at all, we present Mr. Maximov's testimony about the Transcaucasian Judaizers. He, distinguishing between two shades of opinion that were the reason for their division into two parties - pure Jews, or Gers (in Russian, aliens), and on Saturday workers, - and noticing that the first in everything try to be like the Old Testament Jews, says about them: the Gers teach that “it is necessary pray in the language in which God himself listened to human prayer several thousand times years and he himself spoke with people from the mountains of Sinai and Horeb, and from the cloud, and in every place and in all the time." He also testifies that these Heroes all pray according to the book "Sedar",

which includes morning and evening, before and after dinner prayers and services
Easter; they are also working hard to have "Sidar" with double text.
- Jewish and Russian; to read and pray in Jewish; to understand in Russian.
Apparently, the local Subbotniks are following in the footsteps of these heroes." Besides printed books,
which the reading is borrowed on certain days, in the hands of the Judaizers there are also handwritten notebooks containing excerpts from psalms for use in
services, divided by the headings: vespers, matins and mass, - that is, church
songs. We have some information about two such notebooks containing church songs.
songs and those used by the Judaizers of the village of Gvozdy. In them, church
The songs begin with the words: “How are you, Lord, Master,” and end with: “Have mercy
your servants." The final words of these manuscripts are remarkable: "May the Lord save us from
oppressor"; in them lies the reason why this sect is classified by law as one of the
especially harmful.

This is the information we have about the contemporary Judaizers of the Voronezh province.

Chapter 13

Propaganda and successes of the Judaizers

Osman Bey in his work “The Conquest of the World by the Jews” (p. 37) says
the following: “The statistics of Austrian history (1872) reveals to us this monstrosity
and points to Judaism in a new form, namely, in the form of a prosperous force through proselytism.

Here are the numbers.

Passed:

From Catholicism to Protestantism 80.

From Protestantism to Catholicism 20.

From Christianity to Judaism 200.

The eloquence of these figures supersedes everything that could be said about the efforts,
currently used by the Jews to subjugate humanity under their rule
ambition and greed.

How then, says the author, do Jews acquire proselytes when they are already

the very thought of becoming a Jew is repugnant to the most skeptical and condescending people? The matter explains itself. Thanks to free thinkers, change religion has become a money issue, and many are ready to become anything, just would receive a certain amount per month. Therefore, Jewish missionaries will have to only to take advantage of the poverty of the masses, and they, coming with an advantageous offer,
confident of success.

In the agricultural and industrial districts of Austria, where there is morals and principles are loose, the poor classes are accessible to proselytism. A Jewish missionary, always armed with excellent information, sets to work as follows:

- How poor you are, my children, I feel sorry to look at you! Don't you have work, to obtain funds to meet needs?

“We have work,” the peasants answer, “but everything is so expensive that we don’t know, as it should be.

“If you are right, my good ones,” the Jew says to this, “you will still live, The way you live now, you will not stop being unhappy.

After a short silence, the missionary adds:

- Look at our Jews, how they know how to do business: they are rich everywhere and powerful. Our people love each other and mutually support their fellow believers, while among you Christians, people devour each other. Become Jews, and you you will lack nothing. In this world, my friends, there are two categories of people - inflators and inflated. Rest assured, it's much better to belong to the former. class, rather than the second. Only a fool allows himself to be deceived, but smart people try to take advantage of its simplicity. Become Jews, I tell you, and you you will be the happiest of people.

At these words the unfortunate peasants look at each other, They shift from side to side, but end up accepting the missionary's outstretched hand.

- You are right, father, we will come over to you; at least you will protect us.

After this explanation, the Jewish missionary joins the neophytes to his phalanx of usurers and swindlers and forces them to take a deadly leap forever in the bosom of Judaism.

Chapter 14

The success of the Jewish mission in Poland

Poland has always been a hotbed of tolerance, so heretics are persecuted from everywhere received safe refuge in Poland. The Inquisition could not take root there, because which was contrary to its republican spirit. The Polish lords considered themselves absolutely free in matters of conscience. The city of Krakow was especially famous for its tolerance. Already In the 10th century, members of the Albigensian sect fled to Poland. The sectarian Dulcin preached in In the 19th century, the community of property and wives was introduced, and his preaching was accepted in Poland with with great hospitality. The lords became Dulcinians, and this frightened the pope so much. John XXII, that he temporarily introduced the Inquisition in Poland to exterminate heretics. But the Inquisition burned only a few peasants, while the lords remained inviolable. It was the only Catholic country in Europe where The Inquisition couldn't fight the heretical aristocracy. The Hussites also let in roots in Poland, Lutherans, Calvinists, and finally Jews. Among Catholics, Judaism was distributed quite freely. According to the constitution of 1552, after two or three years, Having outraged the Polish nobility, the inquisitors were deprived of the right to even initiate any religious accusations against the gentry. Socinians, or Anti-Trinitarians had every opportunity to openly express their negative teaching about the Holy Trinity. Before Servetus's fire had even died down, a loud and unpunished outburst was heard at the Council of Polish-Lithuanian Protestants preaching an almost Jewish monotheism. Two years later, a new council was convened - in Pinchowa, and the number of people in Poland who think that God is one, but not triune, turned out to be already significant. A certain Peter Statorius spoke out, who gave Socinianism even more more Jewish tint. Some think that Statorius himself was French. a Jew. The owner of Pinczow, the nobleman Lesnitsky, was initially a follower of Calvin, But Statorius convinced him to adopt Socinian views. Without thinking twice, Lesnitsky drove all the Calvinists out of Pinchowa and gave their printing house to the Socinian temple. All

the enemies of the Holy Trinity rushed to Pincov, and in a short time it became a new Jerusalem of the Judaizing Catholics.

Socinian propaganda began in Poland. At the next Sejm, the Socinians they staged a public debate with the Calvinists and defended their teaching so successfully, that in just two years hundreds of noble lords had already joined them. The Socinians

in Nesvizh the Bible in Polish. The city of Rakov arose, which eclipsed
Pinchev. That's why our schismatic priestless people, persecuted in Russia, found refuge.
In Poland, in the Suwalki province alone, there are about five thousand of them. Thanks to
Jews who were strong in Poland, and the closeness of the Socinian dogma with
Jewish monotheism, Socinianism in Poland gradually began to acquire features
Judaizing heresies. Jews had long been working to spread Judaism in Poland.
The center of their movement was Kyiv. It was from Kyiv that a Jew arrived in Russia in the 16th century.
Skhariya, the founder of the Judaizing sect. Suppressed by severe executions, the Jewish
The sect continued to hide in Moscow without losing its ties with the Lithuanian
Judaism. When, in the 13th century, persecution of the Jewish heresy arose again in Moscow,
and freethinkers Matvey Bashkin, Abbot Artemy, Feodosiy Kosoy, Vassian, Ignatius
and others were imprisoned, but some of them managed to escape to Lithuania. Feodosia Kosoy
and Ignatius, having fled, joined the anti-Trinitarians.

Chapter 15

Feodosiy Kosoy, a Judaizing sectarian

Feodosiy Kosoy recognized one God and the ten commandments, looked at
the evangelists, as storytellers, denied the Holy Trinity, the divinity
Jesus Christ, the incarnation, redemption and all the sacraments, the invocation of the saints, traditions
He called churches and rituals idolatry and children's comedies, and icons idols.
temples - idol houses.

This Judaism, or Socinianism, quickly spread throughout Poland and Lithuania.
The Anti-Trinitarians were alarmed, but were so clever that they began to bother about
merger with the Feodosians. It ended with Socinus's nephew, Faustus Socinus,
arrived in Poland, reformed anti-Trinitarianism and called it Unitarianism.
The renewed Socinianism and Theodosianism, having merged, began to be called “Polish
brothers." This was Christian-Jewish rationalism. "Polish Brethren"
they gave freedom to celebrate Sunday to anyone they wanted, Saturday to others, then
various modifications of the Feodosian sect appeared, there were sects that fell into
Judaism. This is how the Sabbatarian sect arose.

By the end of the 15th century and at the beginning of the 17th century, there were already many in Little Russia
Subbotniks. At this time, a fictitious letter from Ivan the Polovtsian began to circulate
Smera, the court physician of Prince Vladimir. Smera was allegedly sent to Greece for
research of faith. He found in Alexandria some of the most perfect Christians

faith and morals, completely different from the rest of the Greeks. He accepted their faith and, having learned that in
In his absence, Prince Vladimir had already been baptized according to the Greek rite and did not return to
him, but sent a letter on a copper plate in iron letters in Bulgarian.
The board was found in the Russian Church of the Holy Savior near ancient Sambir.
some deacon. This was in the second half of the 15th century. Kyiv Rules
Metropolitan Onisiphorus Devochka. The Metropolitan belonged to the Anti-Trinitarians, but in
in his heresy he went further under the influence of the copper letter. "The most perfect
The "Christians" were the same Feodosian people, but now with a definitive Jewish tint.
Following the Metropolitan's example, clergymen fell into heresy. Churches began to be cut down.
crosses, the churches themselves were abolished, Christians fraternized with Jews and gave them their
icons, ashamed of their former idolatry. When Onesiphorus the Girl

Orthodox people reproached him for pandering to the Jews and for destroying temples, he got off with empty excuses. Smera's letter contained a promise that
there will be a time when the Slavic people will unite to praise and confess one
God of Israel, and with him the last Jewish people along with the rest
nations will learn the teachings of Christ and receive salvation because they will submit to the will of God
of his own. With various options, which are extremely difficult to note and hardly even perhaps in a strictly scientific way, Christian-Jewish rationalism,
adapting to the circumstances of time and place, it flared up here and there in
In Poland and Ukraine, he found powerful patrons, and in the 17th century he
the famous Nemyrich, who came to the fore during the hetmanate, was a supporter
Vyhovsky.

Chapter 16

The sect of Frankists, Judaizers

In the 18th century, the mysterious Jew Frank renewed the dreams of the “most perfect Christians”, merged them with the teachings of the Jewish sectarian Sabbatai Zevi, and his preaching
had some success in Poland. Frankists recruited Jews. Outwardly, Jews
accepted Christianity and adopted Polish customs and traditions in every detail, but
internally they continued to consider only the Jewish people as God's chosen people, secretly
They celebrated the Sabbath and believed that Christ was the true Messiah.

S. Zvi, returning from Turkey, died in Belgrade. After his death, his number supporters did not decrease. His hypocritical system was developed and distributed in North Africa, Poland, and Germany. In the East, all Sabatei they pretended to be true Muslims, and in Western European lands, they pretended to be Catholics, We're for the Lutherans. Sectarians have the right to join any religion they want, as long as it was profitable. Jewish anti-Trinitarianism, which rebelled against the temples and crosses in southwestern Russia, could only sympathize with the Sabatians; the Sabatians in in their essence they remained as intolerant as the Rabbinical Jews or the Pharisees. Seysky direction; accepting outward baptism, the Sabatians in every possible way avoided communication with Christians, and their hatred of the goyim was still great. The main Their dogma was the same as that of the Talmudists: only Israel will be saved, and only The world belongs to Israel.

The Sabbateanism was revived by Frank, who came from Turkey to Poland in the first half 19th century and brought with him significant funds. He approached the government with proposal to preach Catholicism among the Jews and baptize them. Polish the magnates began to coddle him and put their families at his disposal. Almost all The most noble Polish families were adopted by the newly baptized. In Lvov in 1759 A public debate was held between the rabbis and the Sabbatians, or Frankists. Victory remained on the side of Frank's followers. Soon after the dispute, Lvov himself was Frank and solemnly baptized, although he had already been a Mohammedan, remaining Jewish. In exchange for noble rights, the neophytes petitioned the Polish the government only about one thing: that they be allowed to form an independent the middle class enjoying special trading privileges. He took on the task Frank himself went to Warsaw. But since the Catholics noticed that the new-The baptized celebrate the Sabbath on Fridays, and one of the converts revealed secrets in court sects, then Frank in Warsaw was in for a big trouble - he was imprisoned in Czesto-The Khovsky Monastery was labeled a heretic. With the election of a new king, Frank's fate changed. for the better; he was released and recognized as a martyr. For his followers privileges were approved. The sectarians' prosperity quickly increased, and Warsaw was filled with a Semitic element. The neophytes wore fashionable Polish and

with swords. Frank appointed Leyba Notovich, who took the surname Labentsky, Warsaw Vice-Patriarch, and he himself went to preach in Austria, where continued to deceive the people.

Chapter 17

Extract from the statutes and regulations of the Kingdom of Poland

“1) Jewish treachery, being always perverse, is
unfavorable and hostile Christians and tries most diligently
to harm, and not only in matters of faith and physical life, but by plundering their property and
encroaching on every good thing.

For example, the blessed memory of Vladislav Jagiello, the most pious
the founder of the Bishopric of Chelm, in his charter published in Krakow in 1420
year, briefly tells us about the wickedness and vicissitudes of the Jews.

2) “The Jews are the true enemies of our Christian faith,” says Casimir
Great in his confirmation of the privilege concerning the freedom and rights of the Jews in Krakow 1343

3) All the perverse efforts of the Jews are directed towards always destroying and
to take away Christians' property and wealth. Ibid.

4) We do not want anyone to be a guest in a Jew's house. Ibid.

5) We have determined for absolute fulfillment what should not and cannot be done,
for Jews to be in charge of any customs affairs, considering it unworthy and
it is contrary to divine law for people of this kind to perform any
honorary positions and duties among Christians. This was decreed by Sigismund I in Krakow 1538

6) That the Jews should not keep in the state either under their own or under someone else’s name
no customs, metal mines, salt mines, not even taverns, banned
Sigismund Augustus under the punishment of the statute of Sigismund I, in Krakow, 1438.

7) In addition, we want the Jews to not have the opportunity in our state
to trade freely in all items, but that they should adhere to moderation everywhere,
established by us, both when purchasing goods and in finding the means to live.
Sigismund I in 1538, and Sigismund Augustus in Petrokov in 1562 and again in 1567.

8) Likewise, the rights of the state must prohibit Jews from engaging in
Christians trade and money circulation in the farmsteads. We believe that this is even less
Jews should be allowed, on the contrary, we order and forbid them to be under

even with the most severe punishments they did not dare to do anything like that, risking losing everything
things subject to confiscation according to ancient statutes. Sigismund I. Petrokov
1538

9) In the decree of 1562, in volume 28, it was determined that Jews should not
were engaged in trade contrary to the terms concluded with the cities.

According to the statutes of 1538, volume 84; they must not rent salt mines,
no customs duties or other taxes.

10) In the decree of 1567, volume 3, it was determined that the Jews, contrary to the conditions,
concluded with the cities, they were not allowed to engage in trade. They should not hold customs duties, salt mines, inns, or other property in
the state, both under one's own and under a false name, and then under the threat of punishment,
expressed in the statute of Sigismund of the same year 1538.

11) No Jew shall dare to keep in his house as a permanent
a Christian minister of both sexes, and under the threat of collecting a hundred marks from a Jew,
and imprisonment for a Christian. The exact execution of this entrusts

to the chiefs and authorities (rulers) Sigismund Augustus in his decree in
Petrokov 1562"

Chapter 18

Decision of the Poznan Diocesan

Synod (1720) on the Jews

(translated from Latin)

"The treacherous Jewish tribe, burning with primordial hatred against the Lord
our Savior, always turns out to be extremely hostile to Christian
name. The more stringent it is subject to restrictions based on canonical
and the civil rights of our state, especially seeks arbitrariness for itself, and,
relying on patronage, he disregards everything and leaves nothing untouched.
The Jews impoverish people through unjust extortion; through various kinds of tricks and interference in customs affairs causes losses to the public treasury.

Engaged in trading in precious items, selling meat, food supplies and
drinks, renting taverns (inns), hotels, and sometimes even property, they
They not only take away the means of living from Catholics, but they don't even hesitate to appropriate them
dominion over them. Having already flooded all of Russia, the Jews are spreading further
throughout most of Greater Poland, and they even strive to infect Lesser Poland,
once free from such filth. Therefore, every Christian who cares about
public good, loving honesty and taking honor to heart
Christian name, not only must avoid any mixture with the Jews, but,
on the contrary, I must restrain others from this, and finally, take all possible measures
precautions against that tribe hostile to the Christian name. Chri-
A Jewish citizen must not buy from Jews any meat, food, or drink, nor
goods that he can purchase from Catholics. He should not only give away
renting taverns, hotels and property to Jews, but is obliged to remove them from
our country and contribute to such a removal so that it does not seem that he,
favoring the Jews for temporary gain and preferring them to the Catholics,
by his actions he allows the revered Christ to be blasphemed and becomes unworthy,
so that the name of the Lord would be called upon him and so that he would receive some blessing
both for yourself and for your children.

We wish that these excerpts from the canonical and
civil law and especially from the laws of our state regarding Jews
"Everyone read and observed them as often as possible to get to know them better."

(Book of the official priest Zhukovsky, p. 342, from the Sandomierz library).

TREATISE P

ON MEASURES TO DISGUST

Spread of the Jewish Sect

UNDER THE NAME OF SUBBOTNIK

Chapter 1

Decrees of the Holy Synod of July 29, 1825

Regarding preventive measures in the first half of the 19th century,
Emperors Alexander I and especially the Siberian provinces, their wives and children did not
if they wished to follow them, then do not force them to do so and leave them as they are

residence. 5) The measures explained in the first paragraph do not apply to subbotniks Caucasian province, located in the Aleksandrovsky district, because the existence by their orders of the Government itself it is in some way approved; but the whole the severity of these rules will apply to them: a) if an attempt to involve is made

others into the misconception of this sect and b) if external evidence is presented sect or temptation arising from it. In such cases, how to deal with the leaders Subbotniks living in the Aleksandrovsky district, on the exact basis of the above rules. 6) Those who commit any acts are to be considered the leaders of the sect. either rituals, or takes the first place in the divine service, or gives instructions in Jewish rules. 7) From the districts in which the Sabbatarian sect, or Jewish, is located, and the neighboring districts to expel all Jews without exception, wherever they may be were located there, and in the future they should not be allowed to stay there under any pretext. those who, contrary to this prohibition, are treated as if they were without a passport, subjecting persons who give them shelter to penalties of $35 and 39 of the Regulations of 1804 years defined. 8) Make it the responsibility of local authorities to make it difficult as far as possible the communication of the faithful with the Judaizers and not to give out passports to anyone belonging to this sect for travel to other places. 9) To prohibit any external manifestation of the Jewish sect and any action that is obvious to give a powerful reason to temptations, placing strict supervision over this on the department civil, without the participation of spiritual authority. 10) Under the external appearance of a sect of course: gatherings from different houses into one for prayer, circumcision, wedding, burial and other rites that have no resemblance to Christian ones; under temptations it is understood: any action in the presence of a Christian that is contrary to his faith, and especially blasphemy and mockery of the rules of the Church and those who follow them. 11) Decide it is an indispensable rule that these apostates should not be elected to any public positions on the basis of the rules approved for schismatics. 12) Make it the responsibility of provincial authorities to have accurate information about their profits or about reducing their number by returning to the Orthodox Church; but collect this information with all possible modesty and without explicit orders, so as not to give rise to any inconvenience, such as: or the announcement of a large yet the number of these Russian Jews, who are probably still in hiding, or the spread sense, as this has already happened during the investigations - about the number of schismatics. 13) Like nothing cannot have much influence over the errors into which they seek to seduce him, and that It is this very remedy that is used by both schismatics of various sects and Subbotniks in in relation to the Orthodox faith, then in the relations of local authorities to call Subbotniks as a Jewish sect and proclaim that they are truly Jews; for their real name is Sabbatarians, or those who adhere to the Mosaic law, not gives the people a precise idea of this sect and does not produce in them that disgust towards it, what can be produced by the conviction that they are trying to convert them to Judaism."

Chapter 2

On the duties of the clergy

“Regarding the duties of spiritual authority: when observing the above-mentioned rules should be put into effect by the civil authorities to the spiritual duty: 1) To use methods of persuasion, the sacred rules of religion and our corresponding, to the conversion of apostates again into the bowels of the Church. 2) For this pay special attention to the priests of those parishes in which it is taking root Judaizing sect, trying to achieve this through behavior, meekness and firm knowledge in In accordance with the Law of God they corresponded to their important purpose. 3) Parish priests, having concern for the preservation of their flock by the faith of the Church, should not to seek by any obvious actions and efforts to expose apostates. It is only for them to take advantage of the appropriate occasions for gentle admonition; and in they should not accept orders from the civil authorities no participation. 4) If, regardless of the parish priests, the spiritual

the authorities recognize the benefit of placing the conversion or admonition of apostates on people chosen by him for this purpose in the form of missionaries, then this must be done without any participation of the civil department, which is obliged to provide missionaries patronage, if the diocesan bishops demand it. 5) Education children in schools there is a means by which one can act with the greatest success disgust and gradual cessation of all kinds of religious delusions, and therefore one can only wish that, taking into account the necessary considerations, the Ministry spiritual affairs and public education found the opportunity for this beneficial intention to put into action. Regarding those orders, however, which may be made to ensure the precise implementation of the above measures, Count Kochubey believed: 1) that governors in measures dependent on civil authority, and diocesan bishops, to the extent dependent on spiritual authority, must monitor

success of these, report every month in order on the progress of the case and be responsible for
precise performance of the duties assigned to them. 2) If sacred and
clergy allow themselves to omit or abuse their duties,
imposed on them, then the diocesan authorities must strictly act in
reasoning about them on the basis of the secret decree of the Holy Synod of March 22, 1800 3)
That the civil governors, exacting strict penalties for any omission on the part of
the officials they employ must be brought to trial as soon as they are noticed
omissions arising from neglect and especially from abuse. 4) That,
if the sect is under the care of diocesan bishops and civil governors
the Jewish will be completely destroyed in accordance with the rules prescribed here, then
officials and clergy who contributed to achieving this goal should be
awarded according to their participation. The Committee of Ministers, upon consideration of this
Count Kochubey's conclusions, without finding anything to add to them on his part,
believed: to confirm this presentation in everything and to bring it into execution
to ask for the Highest permission. At the meeting on February 3 of this year, it was announced
committee, that the Emperor approves of the committee's position. Second
the proposal of the synodal chief prosecutor, which consists of: the manager
The Ministry of Internal Affairs informed him that the Saratov civil
the governor, reporting on the decisive measures of the local provincial authorities in
the arrival of the leaders of the Judaizing sect and their assistants on the basis of
the said position of the Committee of Gentlemen Ministers adds, among other things, that
the implementation of these measures had such an impact on the Molokans,
calling themselves Sunday workers, who even live in significant numbers in
Saratov province, that 11 of them have already joined the Orthodox Church, yes
13 more people intend to follow this; and therefore the Saratov civil
the governor concludes that success in this case will, of course, be significant if
the diocesan authorities will be concerned with the most hasty placement in those parishes where
there are Saturdays and Sundays, such priests who would behave
with their meekness and firm knowledge of the Law of God they corresponded so much
to its important purpose. Mr. Manager of the Ministry of Internal Affairs,
having in mind the beneficial orders of the Holy Synod in relation to the Jewish
sect in the Voronezh province, and attributes this circumstance to the discretion of the Spiritual
Governments. Secondly, a reference from previous cases. I. On the Jewish sect,
existing in the Voronezh diocese.

According to the newspaper "Kivas Aulze", in the Old Mühlgraben, as well as on
In Gagensberg, on Dorofeinskaya Street in Riga, a Baptist church has recently appeared
a religious sect of "Subbotniks", which got its name from the Sabbath, which

sectarians celebrate it instead of Sunday. Religious meetings of sectarians,

taking place in private apartments, with their noisy and high spirits
The neighboring residents have long been fed up with them. "Foot washing" rituals take place at meetings.
and "brotherly kissing", indicating a dubious moral lining
a new teaching, proudly called by sectarians the only true faith.
Men and women accepted into the sect are first asked: When will you repent?
They then undertake to contribute a tithe of all their income to the leaders and
preachers of the sect. The disseminators of the sect are some people from
Prussia, which had already acquired many proselytes among the Latvian workers. Sectarians,
According to the correspondent, they have already managed to upset several families by attracting
one family member's side with the obvious reluctance of the others. As a result -
disputes and even fights between husbands and wives, parents and children.

In the chamber of one of the magistrates of the city of Zhitomir, a case was recently heard
the case against the Jews Kirzhner and Rosenstein for assaulting Mrs. S-voy,
who contributed to the adoption of Orthodoxy by the daughter of the Rosenstein couple. June 5,
At about 8 o'clock in the evening Mrs. S-va was returning home from the all-night vigil, having sent away the baptized
Jewish woman Anna Rosenstein from the church in a closed carriage. At this time, among the large
she noticed a boy in the crowd that had gathered and was apparently lying in wait for her,
Kenis's store clerk, who ran past her on his way from the church to the shop.
Then the mother of the baptized girl, Rosenstein, ran out and started shouting: “You bitch, you baptized
my daughter, my blood,” and rushed at her with her fists, then the Jews ran up
The Kirzhners also began to scold and beat her, holding her by the arms from behind. They freed her go-
the family and the bank's doorman Kononov with some soldier, and she disappeared into the pharmacy
Ochikovsky. A crowd of Jews blocked the entire street from the gymnasium to the boulevard. Following
Sidorova's testimony Gersh Rosenstein asked the judge to dismiss the case
non-jurisdiction of the justice of the peace.

The magistrate ordered that Leah Rosenstein be arrested for disorderly conduct.
two weeks, for insulting Sidorova with words and actions for 20 days. In total
difficulties for two months. Kirzhner Srulya, 19, for disorderly conduct for 20 days, Avruma, 16-

10 years, for 10 days; both were acquitted of causing insult by words and actions."

Chapter 3

On the Judaizers in the Voronezh Governorate

In 1818, when she came to the Emperor from the single-householders
Voronezh province Pavlovsky district most humble request with a complaint about
the oppression they suffered from local authorities, both spiritual and
civil, for their confession of the Mosaic Law, - His Imperial Majesty
ordered a rigorous investigation to be carried out, providing the former minister
spiritual affairs and public education to do in relation to the sect itself
Judaizers conclusion and submit it to His Majesty for his discretion.
In fulfillment of this Highest command, Prince Golitsyn treated
To His Grace of Voronezh and the former civil governor there
Dubensky, so that they would enter into a closer examination of all the circumstances,
related to the said sect, and for the proper consideration of this matter they delivered
to him their opinions on how to put up a barrier so that its actions were
destroyed and so that not only those who converted to the sect of the Mosaic Law are returned
were to Orthodoxy, but the temptation that came from those who entered was also eliminated
already in the said sect and spreading the rules of their apostasy.
As a result of this, the Most Reverend of Voronezh presented to him that this sect arose
between Orthodox Christians around 1796 from natural Jews, between
Christians living there, and spread in the Voronezh province, Bobrovsky and
Pavlovsky districts in six villages: Kozlovsk, Titanka, Gvazda, Klenovka, Verkhniy
and Nizhny Mamon and Chigolka. Its essence, without directly representing the Old Testament-
Jewish worship, is contained in some rituals only, such as:
the celebration of the Sabbath and circumcision, in the formation of marriages and their divorce according to
arbitrariness, in the burial of the dying and in meetings for prayer. Infected
Through Judaism, people create temptations and bitterness for their faithful neighbors,
namely: on holidays and fasts they make fun of Christians and secretly
they instill in young people that their faith is better than the Christian one; that they do not have
posts that they can marry whoever they want, even relatives; they get married themselves and
are divorced at will; with what and similar temptations they settle

debauchery, which is why many single-household residents secretly adhere to their customs, deviating from
churches. The number of obvious apostates in state-owned and landed villages at that time
It extended to one and a half thousand souls of both sexes, and secret ones almost more.

Chapter 4

Opinion of the Bishop of Voronezh

In order to destroy the sect, the Bishop of Voronezh proposed: 1) all
remove the ministers or leaders of the sect from the villages where they are currently located,
wherever the government pleases, as well as the soldier Anton Rogov, stubborn
the distributor of it, transfer from the Voronezh battalion to the most remote place,
do not send him on home leave or return him to his previous residence. 2)
Those who remain in apostasy, drawn into it by corrupt false teaching and
seduction from others, from now on strictly prohibit having Saturday gatherings and doing
circumcision of infants; the zemstvo police and rural authorities will closely monitor this
to the authorities and parish clergy and church servants. 3) Diocesan
the authorities, through spiritual shepherds and prudent exhorters, should use
every possible effort to bring those who are in error to their senses and to convert them to
Orthodoxy. 4) In each state-owned village where there is a sect, establish one school,
and in landowner schools, make this the responsibility of the landowners themselves. In these schools
to teach ordinary children, in addition to teaching reading and writing, the Holy
History and catechism. 5) If behind all this there are false teachers or representatives
Levitical order, then such persons should be treated in accordance with the Supreme Decree of 1807
January 8 (this decree ordered the recruitment of eunuchs into military service, reading
landowners and their villages for recruitment); and the former Voronezh civil governor
Dubensky added to these measures from his side: a) So that the intended
the most holy pastors, while serving, could not be carried away by shortcomings
bribery, then ensure their maintenance and, at the same time, put obstacles in their way. 6)
All false teachers should be sent to military service, those fit for military service - with credit, and not
those fit - to non-combat duty without credit, sending them to a remote Georgian corps,
from where they should not be given any resignation or vacation and should never be sent
on business trips to Russia.
Those unfit for any service shall be sent to a settlement and 7) all real Jews
expel from the Pavlovsky and Bobrovsky districts, as well as from the adjacent districts, and
do not let them in from now on. Former Minister of Spiritual Affairs and Public Education,

without taking any decisive measures on this matter, he proposed it through
the Synodal Chief Prosecutor to the Holy Synod for consideration in conjunction with
the examples that have been made so far, relating to the aforementioned sect of the
Mosaic Law.
The Holy Synod, after examining this matter, found such apostasy from Christianity
The St. Petersburg church has always been dangerous and tempting for the common people, more
sensuality of the visible, and in general offensive and harmful to Christianity, and
therefore, having considered the instructions in general about schismatics, - by his
definition 4

August 1819 the above measures to eradicate the Jewish sect,
presented by the Voronezh high priest and civil governor,
approved in the following form:

1) To the diocesan bishop to provide on the basis of a secret decree
The Holy Synod of March 22, 1800, the fifth point, having chosen at its discretion
clergy who have more experience and skill in bringing about fierce
hearts to repentance, learned in prudence, meekness, humility and good character
sufficiently tested, send to those villages where the sect exists, so that they
with civil officials who will be sent by the head of the province,
gave the apostates due admonition and those who would convert would be joined
to the orthodoxy according to the rank. 2) The civil government, having learned reliably,
who exactly among the apostates are the ministers and leaders, has such
immediately convert into military service both combat and non-combat, and those unfit for either
which should be sent to remote government factories and other similar places. 3) After that
not to return both these and those sent to military service to their previous residence, so that
by placing them there the faithful were not tempted again and it could not arise again
their secret tricks said sect. 4) Thus appointed to the military
send the service, according to the opinion of the former Voronezh civilian
Governor Dubensky, to the remote Georgian corps, where he was escorted from
Voronezh battalion of the internal guard soldier Rogov, who, as above
said, a persistent disseminator of the sect. 5) To those remaining, after the aforementioned admonition,
stubborn in apostasy, strictly prohibit all external things, as in the Highest
the order of February 32, 1803 stated that the demonstration of apostasy from the faith and all sorts of
temptations, for which the zemstvo police should be kept under surveillance; and parish
clergymen in converting them to the true path should be guided by
certainly by laws issued on this subject, for which the diocesan authorities
will have surveillance. 6) If henceforth, for the proposed removal of false teachers and

debauchees, among those who remain in apostasy, will appear among them
leaders or the first in the sect, without whom it cannot exist, then with such
to act as stated above in point 2 about the false teachers themselves. However,
regarding the position of the clergy located in those places where the sect
exists, which was touched upon in the opinion of the former Voronezh governor, -
The Holy Synod will not leave this separate from this, having demanded from the diocesan
the high priest the necessary information, make appropriate considerations based on it and
definitions. Subsequently, the Holy Synod, having requested from His Grace
Bishop of Voronezh and on this subject information with his opinion, definition 25
February 1824 approved all its provisions. These provisions were as follows: first,
unreliable priests from those parishes where the Jewish sect exists, and
vacancies to be filled by other worthy ones. Secondly, as in those villages of 33 dessiatines
there is not enough land to support priests, not just one with their families
located, then to provide them with: 1) those in the villages of Klinovka and Gvazda
churches whose parishioners reside in one place should be made into three-parish
churches
two-parish, and 2) so that at them, as well as at the churches in the villages of Verkhniy and
Nizhniy
Mamonakh, always have experienced and excellent priests, enroll them and
deacons in other parishes at three-state churches, priests and deacons
places; this is all the more necessary since they will be engaged in converting apostates to
Churches, as well as teaching in the proposed schools for the children of local residents.

Chapter 5
Decree of the Holy Synod to the Bishop of Voronezh

Along with the approval of these provisions, the Holy Synod, by decree of February 29,
In 1824, he ordered the Most Reverend Bishop of Voronezh to
to the priests chosen to bring to the place of those removed, as well as to others
to the priests remaining there, he gave pastoral care, on the basis of the existing
regulations and, according to the circumstances, instructions for achieving the goal,
acceptable for the eradication of the aforementioned sect. And in March of this year, the
city of the synodal-
The Chief Prosecutor proposed to the Holy Synod that, according to the assumption
The Voronezh high priest, in the villages where the Jewish sect arose, should establish
schools where, in addition to teaching children reading and writing, they primarily teach
Sacred History and Catechism with an explanation of the divinity of the New Testament
from
books of the Old Testament, the former Minister of Spiritual Affairs and Public Education
demands
shaft from the trustee of Kharkov University on this subject of the conclusion.
The trustee, and in agreement with him the current Minister of Public Education,

others believed that these schools should be subordinated to the spiritual department, on the assumption that
that it, through its deans and worthy clergy who are not in
at a distance, may have more ways to eradicate this sect and more
vigilant supervision and influence on the villagers themselves according to their rank, rather than
superintendents of civil schools who have no means at all to attend such schools
due to lack of funds for travel. To this, the chief prosecutor added that,
information about the number of followers of the Jewish sect, it is clear that in 1818
amounted to 503 souls, and in 1823 it extended to 3771 souls, and therefore such a rapid
the increasing schism requires, in his opinion, Mr. Chief Prosecutor, quick and reliable measures
to cure this evil, so as not to encounter great difficulties later on
further dissemination of it. The Holy Synod, considering the opinion of the
the trustee of Kharkiv University and the Minister of Public Education with the opinion
His Grace of Voronezh and with those existing in public schools
by laws, found that the proposed schools, as being of the same kind as
must exist in all parishes according to the Supreme
approved rules of public education, be under the jurisdiction and perfect
dependence of their district supervisors and the director of the Voronezh schools; that this
their dependence on the superintendents of district schools is all the more necessary because they must
to educate not only the youth, descended from people infected with Judaism, but also
everything is generally located in the same parishes; that the institution is of significant benefit
schools in relation to the eradication of the Jewish sect must stem from good
instruction of youth in the Law of God, clear and intelligible explanation
the divinity of the New Testament from the books of the Old Testament, and for this it is enough to have in
schools of good mentors, who can be the same parish priests,
which the Holy Synod, when assigning measures to suppress the said sect
ordered that the best clergy be appointed there; that supervision over the schools
dean, who often performs duties beyond those of a parish priest
other assignments and not receiving not only travel expenses, but also no other money,
will be a burden more sensitive for them than for the district inspectors
schools that use a specific salary of 300 rubles a year, and that finally
with the assignment of these schools to the spiritual department, a new type should have been introduced
schools, intermediate between secular and religious schools, this kind of schools,
which would require a special order of management and supervision, while schools,
whether parish or rural, according to $ 31 preliminary rules of the people
education, should be governed by their own statutes. Why did the Holy Synod,
based on $20 rules of public education, which are the basis for the arrangement of such

schools where they do not yet exist, have been given a significant responsibility by the trustee

university, by its determination on April 6, provided all the care and
care of the Minister of Public Education with the fact that when, with diligence
school authorities will be established in places inhabited by those who have fallen away to Judaism,
schools, and permanent methods will be determined for their content, and future teachers will be
their work is assigned salaries as a benefit to those methods that are intended for them
the diocesan authorities: then the Holy Synod will not leave it to do
proper arrangements regarding the assignment of teachers there and proper
instructions and for the guidance of youth in the Law of God, and for the protection
from all opinions contrary to Christianity that may be suggested to him
parents, relatives and strangers who apostatized from Christianity in
Judaism.

Chapter 6

About the Jewish sect in the Oryol province

In 1814, the Most Reverend Dositheus, Bishop of Oryol, reported
To the Holy Synod, that two brothers, merchants Boris and
Ivan Yakovlev with his families, and their son-in-law Joseph Ivanov, having departed from
Christian faith, profess the Jewish faith; they are circumcised, keep the Sabbath, disdaining
with all Christian sacraments and rites, and blaspheme the holy icons. In such a
They also drew the peasant Ivan, who lived with them as a worker, into apostasy from the faith
Zhigulin, who also, moving away from Christian law, accepted circumcision. He,
His Grace reported this to the Oryol civil governor for investigation
with the deputy from the spiritual side and the treatment of the guilty according to the laws. In order of importance
In this case, the Holy Synod granted the then synodal chief
the prosecutor should contact the head of the Ministry of Police for the adoption of the order
measures to stop this pernicious delusion. Then, upon request
The Governing Senate of the General Assembly of Moscow Departments by decree from
The Holy Synod of June 21 of the same year ordered His Grace Orlovsky,
so that he would choose the said merchants for admonition and conversion to the orthodox faith
Yakovlevs, the tradesman Mikhailov and the peasant Zhigulin from the parish, whether
the seat of their clergy, or from another place of the most excellent priest-

a minister who would have such qualities, abilities, knowledge and education,
what the exhorter should be according to the explanation in paragraph 5 of the secret decree
The Holy Synod of March 22, 1800, set forth, and entrusting him with this matter, giving special pastoral instruction to him so that this clergyman would be of the same degree, what success will there be in converting these people or hardening them in
about his error, he reported to him, the Most Reverend, weekly, and he, the Most Reverend, based on those reports, he must teach the exhorter the necessary guidance to
bringing the lost to the path of truth, by setting a final deadline for the exhortation
at your discretion; in the case of their sincere conversion to the Orthodox faith, do
an order to join them according to their rank, and about all that in detail
reported to the Holy Synod. Then, in April 1821, His Grace Orlovsky reported
To the Holy Synod, that of those apostates, the peasant Zhigulin died, and for
exhortations of the merchants Yakovlevs and the tradesman Mikhailov, Yelets Cathedral was elected
Archpriest Gorokhov, who, in order to convince them, explained to them the difference between the Old and
New Testament and presenting to them for conversion to Orthodoxy various passages from Holy Scripture, talked with them for almost 9 months; but they responded that
that, without condemning the Faith of Christ, they do not consider themselves apostates from it, but firmly
stand in the fact that they have never been Christians, but maintain the faith of their fathers, i.e.
Jewish, which is still professed and which cannot be changed under any circumstances

They don't agree. Why did the Holy Synod of May 13, 1821, address him, His Grace?
ordered: to stop exhorting them; and upon the report to the bishops again, that these
the apostates were entrusted to the Yelets mayor under constant supervision, it was given to know from
The Holy Synod on the intention, in which they, the Yakovlevs and Mikhailov, remained behind
the admonition he made to the Governing Senate on July 22, 1822. What
a regulation about them followed in the Governing Senate, about that to His Holiness
The Synod does not know."

Chapter 7

About the Jewish sect in the Tula province

About the Jewish sect in the Tula province, the Most Reverend Abraham, former
Bishop of Tula, in 1819 reported to the Holy Synod that the Kashira district in

in five villages, peasants of various landowners who adhered to the Jewish faith opened up and Kashira merchants Mikhailov and Krasnov with their families, about 150 people in total. produced on this subject by the Tula consistory under the deputy with secular the investigation revealed, among other things, that the content of their faith is that they expect one salvation in the Mosaic law, they do not go to the Orthodox Church, they do not make the sign of the cross, do not receive church sacraments - and Easter they perform according to Jewish law on March 15; that they maintain this faith, according to the announcement elders in their families, from ancient times, but until 1811 they hid themselves to avoid being called confession from Christians, and from that year they clearly revealed themselves in this confession of theirs, and that Their only guide and mentor is the peasant Ivan from the village of Lublin. Oskin, and along it the village of Verkhne-Rezhkina, peasant Nikolai Demidov and merchant Krasnov, of whom Oskin admired the position of Jewish rabbi, buries the bodies those who died, even by an unknown death, in a cemetery they had established without permission, performs marriages and other ceremonies, and in his absence, his children do this his. These Oskin and Krasnov were summoned through the Tula provincial government in Consistory for exhortation to accept the Christian faith: but Krasnov for the reason decrepitude and illness could not appear, and Oskin, with admonitions, due to the blindness of his mind and hardening of the heart, in its delusion, and especially in the non-recognition of the triune The deities, in rejecting the Messiah, even in the sense in which the Jews expect him, in Jewish observance of the Sabbath, in the carnal understanding of the future Kingdom, in he remained adamant in his disregard for the worship of holy icons and other errors, and therefore he was sent to the provincial government to report on him and his actions, in relation to taking on the rabbinical office, discretion. From among his followers 74 people were converted to the path of truth by the exhortations, and at their request are attached by rite to the Orthodox Church, and the other families number up to 70 people, through their many exhortations, remained steadfast in the Jewish faith; why is such inflexibility of theirs also subject to consideration by the provincial board.

However, even from these, the majority give hope for their conversion Christianity, but are held back by the false teachings of the aforementioned peasant Oskin. to this the bishop added that during his visit to the diocese in 1819, I made my stay in Kashira district an absolute duty to seek out those who have been carried away by the false teacher into error and to return them to the depths with the word of truth Christ's Church, and in case of their inflexibility, entrust them to their parish priests.

to continue the proper admonitions over them, having provided them with a bishop in instructions on this subject for parish priests in the decree from the Holy Synod of March 22, 1800, set out, with their confirmation of success in this matter report to him in detail for thirds of the year, so that in case of their failure, he could

to see whether it would be necessary to replace them with more capable priests. The Holy Synod, by decree of July 3, 1819, confirmed the decision made by His Grace. an order to convert those people who remained in error to the path of truth. Together with that, he presented the former Minister of Spiritual Affairs and Public Education with the task of according to the content of the said report, proper communication with the manager Ministry of Police.

Chapter 8

About the Jewish sect in the Saratov province

In relation to the Jewish sect existing in the Saratov province, then The Holy Synod knew from the report of His Grace Penza in 1822 years that the Molokans living in the Balashevsky district, in the village of Inyasev, perform in Saturdays, according to the custom of the Jews, a sham worship service with the disorderly shouting of singers, and how the building in which they meet consists of the altar of the local church in 39 fathoms, then with this cry they interfere with the church service and upset upcoming. Why did he, the high priest, refer this to the head of the Saratov provinces, and the Holy Synod, as a result of this report, by the decision of April 14, 1822 years provided the former Minister of Spiritual Affairs and Public Education with the opportunity to communicate secretly with the head of the Ministry of Internal Affairs about such tempting and intolerant actions of the Molokans for the adoption of measures to stop them, as external evidence of apostasy from the Church, by virtue of the Supreme Command in the rescript from On February 21, 1803, given to the Tambov civil governor, - the proper mer. As a result, the Molokan worship service, by order of the manager The Ministry of Internal Affairs has destroyed it, and the Molokans themselves are obliged to sign a subscription under what guise not to spread one's heresy and send out ministry from house to house their own without any external ceremonies. They ordered: about this, approved by the Supreme the position of the committee of gentlemen ministers, which contains rules on disgust and use-

rooting the Jewish sect, for the purpose of proper and unconditional execution, in
Moscow and Georgian-Imeretian Holy Synod office, to the synodal
members and other most holy diocesan bishops to send decrees, ordering
in this case: 1) so that the diocesan authorities will ward off and eradicate this evil,
paying special attention to the parish priests, entered into the immediate
examination and testing of moral state, qualities of knowledge and experience
these priests regarding whether they can convert those who are mistaken in
the paths of truth must correspond to the rules prescribed for parish
priests in the secret decree of the Holy Synod of March 22, 1800: under which
during the consideration, one should not leave without consideration the fact: was any of them on trial and in
fines, and is not currently under investigation and trial, and upon this consideration and testing of those priests who prove unreliable, to appoint to
change by other worthy priests, and then about the information and circumstances
to all the above-mentioned subjects related, with provisions and conclusions
to submit to the Holy Synod for consideration, attaching to it
service records of the priests who will be elected to replace those appointed for replacement.
2) Concerning the admonition and conversion of such apostates (where they exist
or, contrary to expectations, will be revealed) by people chosen for this in the form of missionaries: having chosen
now from the clergy, worthy and known before the rest in teaching, prudence
and in the abilities proven by experience, in bringing the erring to the path of truth,
as many of them as are needed, send them to those places regardless
parish priests, who are to stay there for as long as
circumstances and the success of the appeal will require it; and then return to the previous ones

to their places with a detailed report to their superiors about everything they have done
will be. 3) Such missionaries, when they are sent out both now and in the future, when
cases will require that, to provide instructions, which would, by the way,
mainly contained the rules: a) to act on minds and hearts
apostates with meekness and humility; b) choose appropriate occasions for this; c) in the guise of
in your teachings and convictions, do not show them any kind of insistence and effort,
but to show more simplicity and ease than ordinary conversation
inherent; 4) in the very explanation of the divinity of the New Testament, not so much
to be guided by one's own reasoning, as much as by the instructions from the books of the Old Testament and the scriptures
Fathers of the Church, distinguished more than others by clarity of thought and purity of word.
what instructions should be prescribed to the Holy Synod. 4) In the dioceses where
there was or still is a Jewish sect which was used to suppress

of this measure and were they really for it? Was there also no such thing under Tula? the dioceses subsequently applied something to the measures that were used for the Jews of Kashira! Provide the Holy Synod with detailed information about about the number, and where there are still such apostates today. (P.P. P. 3. T. XI, No. 30,436).

September 15. The Supremely approved report of the Synod. On additional "Resolution concerning measures to prevent the spread of the Subbotnik sect."

Chapter 9

Report on the Voronezh sectarians

“When in the Voronezh province in the Bobrovsky and Pavlovsky districts it opened among the villagers there was a Jewish sect, called the Jewish one, and at first During the persecution of the same, complaints were received from apostates belonging to it oppression of local authorities, then Your Imperial Majesty was pleased to order the former Minister of Spiritual Affairs and Public Education, Prince Golitsyn, to carry out appropriate research on this subject.

Prince Golitsyn, having gathered through the Bishop of Voronezh and the local civil the governor all the necessary information about the sect, along with their opinion, offered them to consideration by the Synod.

Based on these opinions and other considerations, the Synod decided to exterminate the Jewish sects the following measures: 1) All those who have apostatized from the Christian faith to Judaism should in their villages, through the most worthy people from the local clergy, the proper admonition, in front of officials from the civil authorities, and those of them who convert to Christianity, join Orthodoxy according to the rite. 2) False teachers and their leaders should be converted into military service, both combat and non-combat. and send to the troops located in Georgia, where they will be escorted from Voronezh battalion of the internal guard and private Rogov, who is stubborn a disseminator of the Jewish sect; those unfit for any military service should be sent away to remote government factories and other similar places. 3) After all such not to return them to their former places of residence, so that their resettlement there will not be the faithful were tempted and the Jewish sect could not arise again. 4) Those who following the said admonition, they will remain stubborn in apostasy, strictly prohibit any external action that shows a departure from faith and any temptations.

These measures were included in the regulations of the Committee of Ministers, approved by your
By Your Imperial Majesty, this year, February 5, on which day, although it was appointed the leaders of this sect, wherever it is located, and their assistants should be sent away immediately
fit for military service...

And in appointing these two measures, the Synod had the following experience as a basis: when, upon the appearance of that sect in 1806 in the Voronezh province, after the admonition
from the side of spiritual apostates, three mentors were given over to the military service, the consequence of this was that out of the 66 people who made up that sect, 59 converted to Orthodoxy; remained in unbelief, in addition to those converted to military service
service, only four people, and then the sect clearly did not arise until 1814, yes
would have been hopefully destroyed forever, if three of the false teachers
the single-householders who did not bow to piety were then removed, one, namely
Rogov, who deceived with the appearance of feigned conversion to Orthodoxy, did not remain there
a long time before applying for service, and then instead of being sent to a remote place
The Voronezh command was not left in the local battalion of the internal guard, and
at the same time, he had not yet taken advantage of home leave, which also provided him with opportunities
restore that sect.

Such an experience gives rise to a justifiable fear that even now, according to all the rules,
to the overthrow of the Jewish sect laid down, this evil will not be completely eradicated,
if the heads of the sect and their assistants are not specifically assigned
service in Your Majesty's troops located further from those provinces in which
the aforementioned sect exists, and if they continue to use temporary
home leave, and especially leave from service, with the right to be placed in
places of their current residence."

Chapter 10

Resolution of the Ministers

In addition to this, in the position of the gentlemen ministers regarding the duty of spiritual
the authorities in the rule say: “If, independently of the parish priests, the spiritual
the authorities consider it good to impose the conversion or admonition of apostates from

people chosen by him for this, then this must be done without any participation
"civil department."

The rapid spread of the Jewish network in the Voronezh province and the emergence
under different names in other places they require that this rule
was put into action; which is why the Synod decided to send it to all the places where
This sect exists, missionaries from the clergy with proper instructions.

But, - how will missionaries be appointed from the clergy receiving
maintenance from the income from service in their present churches and parishes
if they are sent away, then the service will be entrusted to the remaining priests of those
the same churches, and the nearest ones, who will receive half of those incomes for themselves,
and the other one should be given to the family of that missionary; the mission should have
travel to designated places with the payment of travel money and to have food, but
they will not be able to meet such expenses. Moreover, they cannot
to limit one's actions to certain places and times, then - how therefore,
and as a warning to those who might follow from these apostates against the missionaries
any unfair slander, - should necessarily be
missionaries for travel to designated locations and for maintenance during their stay
there to determine the benefit from the treasury.

In these circumstances, the Synod considers it necessary to supplement the Most High
approved by Your Majesty the regulations of the committee of the Ministers
add: 1) the mentors of the Jewish sect sent into military service and their
assistants should be sent only to the corps located in Georgia, in that
the assumption that they, not knowing the Georgian language, cannot disperse between
the local residents of their false teaching, and among comrades of military rank not

strict supervision of the management will allow them to do so. 2) By definition, they will not be fired there
from service and not to give temporary leave to their homes, for such removal of them from
homeland and being cut off forever from relatives and people they know can
to produce in the followers of the sect their fear of continuing further in their apostasy,
and even more so to support or distribute something else; 3) finally to issue, - according to
demands of diocesan bishops, from local treasury chambers, to the account
State Treasury for travel on both routes, two horses for each, -
travel money, and one ruble for maintenance, calculated during the journey
for 50 miles, and during stays on site - daily.

Most gracious Sovereign! The Synod, most humbly submitting to Your
To the Imperial Majesty for his discretion these additions are requested
"Your Majesty's highest decree."

Chapter 11

The Second Supreme Document on Sectarians

"Resolution. So be it."

1 P.P. S. 3, vol. 40, no. 30, 488.

Second document.

During the reign of Emperor Nicholas I, this is the position of the Holy Synod of 1825 December 18, announced by the Chief Prosecutor to the head of the Ministry internal affairs, regarding married people converting from the Jewish sect to Orthodoxy.

Here is its content:

“Having received Your Excellency’s letter of September 10 of this year, No. 943 on the resolution of the question: is it possible for those who are converting from the Jewish sect to Orthodoxy allows married persons of both sexes to enter into other marriages according to the rules of the Greek Russian religion, I proposed it, in accordance with your demand, the good judgment of the Holy Governing Synod. The Holy Synod Having sufficiently considered the above issue, I found it necessary to do the difference between the marriages of natural Jews and the marriages of those who were once children The Orthodox Greek-Russian Church, through error and ignorance, fell into Jewish impiety. In the first case, one should act in such a way that if someone from the Jews who married into Judaism, he will accept our Orthodox faith, and his wife will remain as before in the Jewish law, then about the admonition and his wife to accept Orthodox faith to have relations with the diocesan bishop; if she with due admonition she will remain in her former law, and live with that husband of hers wishes, then leave them in marriage without dissolution on the basis of the 1st letter Saint Apostle Paul to the Corinthians, chapter 7, verses 12, 13, 14, in which it is depicted: “If If a brother has an unfaithful wife, and she desires to live with him, he shall not leave him: For the unfaithful husband is sanctified in the sight of his faithful wife, and the unfaithful wife is sanctified in the sight of her faithful husband."
Moreover, according to the provisions of the Holy Synod, which took place in 1721, on marriages

non-believers with the Orthodox, they should be obliged to sign subscriptions, the wife in order that she
born with that husband of their children neither by seduction, nor by threats, nor by other means
did not bring anyone into Judaism by any means, and to her husband for maintenance
She did not dishonor or reproach the Orthodox faith; but she obliged her husband to do so,
he carefully took care to bring his wife to acceptance by exhortation
Orthodox faith. If the wife, due to her husband's conversion to the Christian faith
will remain unyielding in her former law and will not wish to cohabit with him,
then in this case their marriage will be dissolved completely, allowing her husband to enter into another relationship
an Orthodox person on the basis of the same chapter of the Epistle of St. Apostle Paul, in which,

By the way, in verse 15 it says: “If an unbeliever is separated, let him be separated, not "Porabisya bo brat ili sestry", etc.

This is also done in the event that the wife turns from Judaism to
Orthodox faith, and the husband will remain in unbelief.

As for those persons who, through error and ignorance, have departed
from the Orthodox Greek-Russian faith, fell into Jewish impiety, and being in
one, entered into marriage with a woman infected with the same disease according to the Mosaic Law
wickedness, then, having been illuminated by the light of God's grace, they will again turn into the depths
Orthodox faith, but their wives will remain in the same error, then such persons,
through a learned and capable priest to exhort according to the power of the 31st rule of the local
Council of Laodicea, - the wife in that she, leaving her error,
joined the Orthodox faith, and her husband wanted him to stay married to her
with her that if they mutually agree to everything, then they will be married again in
churches according to church regulations. Otherwise, their marriage is by virtue of that
the rules of the Council of Laodicea, as perfect outside our Orthodox Church,
not to be recognized as marriage, but as adulterous union; for those who maintain an Orthodox
faith to allow her husband to enter into another marriage, if he wishes, according to the rules of the Greek-Russian Church.

Regarding this position of the Holy Synod, which has already been communicated to everyone
to the most holy diocesan bishops for proper execution, I am duty-bound

I consider it necessary to inform you, dear sir."

1 Second complete collection of laws, vol. I, No. 4.

This year, as reported by the Voronezh Diocesan News and
other newspapers, a sect has begun to spread rapidly in the Voronezh diocese
Judaizers, who, while outwardly considering themselves Orthodox, until recent times
performed all the rites of the Orthodox Church, without, of course, recognizing the sacraments
educational value. Recently, sectarians have begun to turn to
to the Minister of Internal Affairs with requests for permission to separate from the Orthodox
the church to which they had previously belonged in pretense, and to become openly
followers of the "biblical Mosaic faith." Such a statement in different
time followed from all who adhere to the Sabbatarianism, living as in
Pavlovsky and Bobrovsky districts. Of course, petitions submitted to the minister,
were returned to them without satisfaction; after which the subbotniks completely
seemed to be from the external performance of Orthodox rituals and began to avoid even
meetings with Orthodox priests. Along with their renunciation of Orthodoxy, they
began to openly perform their religious rites. The number of Judaizers
There are over 900 souls of both sexes. Recently, an entire family from the village of Mechetki
converted from Orthodoxy to the Mosaic faith in the village of Mikhailovskaya Donskoy
area. The performer of circumcision is, apparently, one specific person
all the sectarians of the Pavlovsky and Bobrovsky districts. So in Gvozda of the Pavlovsky district
A peasant from the village of Ozerok in the Bobrovsky district came to perform circumcision
Efim Bocharenkov, reputed to be a rabbi and performing all the rites of the Jewish
religion. This was the reason for the restriction of the Jews' rights to free choice.
places of residence in the Great Russian provinces.

Chapter 12

Punishment of Jews for seducing two Christian girls

The fourth document relates to the reign of Emperor Nicholas [and
published on December 9, 1826. It confirms the punishment determined for Jews for

the seduction of two Catholic women into the Jewish faith, and prescribes strict observance a decree that Christians should not be in the service of the Jews. Its content following:

“The Governing Senate listened to the proposal of Mr. Chief Prosecutor Volkov, which explains: by definition of the 3rd section of the 5th department of the Government Senate, to which more than 9 Jews are sentenced to punishment for converting spirits the Minister of Justice introduced the Roman Catholic girls into their faith a note to the committee of gentlemen ministers, which, finding and for its part defining Pra- the Senate's ruling on this matter was correct, and he believed that it should be brought to execution; and at the meeting on the 31st of last August it was explained to the committee that to this day
The article was followed by a personal order from His Imperial Majesty:
"I agree, if there are Jews under 30 years old, then they should be sent to the soldiers Georgia." On such a Highest order, following the order of the Minister
Justice, who followed him, Mr. Chief Prosecutor, on September 14th of last year, he proposes to the Governing Senate for proper implementation. According to the information in
The Governing Senate found itself in the presence of cases concerning the Jews of the Vidza and Solotsk kahals,
convicted for the conversion of two Catholic girls, Sapitskaya and Savitskaya, to Jewish faith, represented by the Vilnius civil governor, and
The Governing Senate, after examining the circumstances of the matter, determined: the conversion of Savitskaya and Sapitskaya from the Roman Catholic faith to Jewish law happened in the city of Vidzy; from an early age they served in Jewish homes, and when Savitskaya was 18 years old, and Sapitskaya was 16, the first, seduced by the promises of the Jews, that through
the adoption of their law will change the poor state into a happy one, this inspired Sapitskaya, and both, through frivolity, decided to deviate from Christianity confession and accept the Jewish law, which happened in May 1817
the time of the Catholic feast of Corpus Christi; and so that such a lawless act could have been committed without hindrance and the crime would have had no witnesses, the Jews
They hid the Catholic women in their cemeteries and performed the initial rites over them. appeals, they called Sapitskaya - Rivka, and Savitskaya - Sarka, they held them for a while several days in Vidzy, they took him out of that city and, escorting him from the town to a small town, in which they completed the conversion, and in another they married Sapitskaya to a Jew,
they made a marriage contract, calling her a Jewess who converted from Christianity to Jewish faith; and to further conceal the crime, they sent both to
Courland province, to the town of Grubino, where Sapitskaya’s husband, having left her, hid; and
She went back to the Vilnius province, where she was subsequently summoned and Savitskaya; here they, having repented of their error, already in the spirit of Christianity, both

died. Such an event is proven by the circumstances of the case; and although according to it
many Jews were slandered, but for committing a crime among like-minded people
According to their faith, only the following Jews were found guilty: Meer Veniaminovich.
According to Savitskaya, he was the first to persuade her to change her faith with selfish proposals
and he informed the Jewish clergy about it; and according to his own testimony, he
spoke to her about his law to instill the rules of it, suggested that she go over to theirs
faith, and when he learned that she wanted to accept it, he advised her to go to the kahal and
to announce to them his desire; about which he himself promised to report to the rabbi and sub-rabbi, and
At the beginning of the investigation he fled from Vidzy, precisely out of fear of responsibility.
Vidz: Rabbi David Ginzberg and Rabbi Omer Abramovich, who
explanation of Savitskaya and Sapitskaya, affirming their intention to change the Christian
confession, turned into their law; the Jew Girsha Kushelevich exposed the rabbi and
the sub-rabbi, that by their order he accepted Savitskaya and Sapitskaya into his house on
cemetery and they gave him a certificate, according to which he escorted the converts from

from one place to another, and received assistance from the Jewish kahals; Meer
Veniaminovich showed that Nodravvin is the main criminal of this case, in which
although Ginsberg and Abramovich did not confess and the evidence itself was not found; but how
they did not refute the evidence against them in any way; and an appeal could not
will be accomplished without their knowledge, as clergy; and in the certificate issued by Savitskaya
from the Grubinsky rabbi, it is written that Savitskaya and Sapitskaya had in their hands
papers, data from the Vidza clergy Ginsberg and Omer that they turned to
Jewish faith; therefore, all such reasons and the escape of Sub-Rabbi Omer
they quite open up their crime, and by force of the decree of April 28, 1775 (May 1-
y) of the day, mere persistence in confession cannot be a reason for their justification.
The sub-rabbi of the town of Solotsk, Paftaliovich, and his wife: the first completed the address; and
the latter participated in it, in which they, like the two Jews mentioned, did not
confessed, but the arguments were found to be consistent with military processes
guilty, because in addition to the testimony of Savitskaya and Sapitskaya, the Jews Kushelevich and Itska
testify against them in what they accomplished with the rest of the Solotskys
spiritual rites of conversion, which is confirmed by written evidence
Grubinsky rabbi, in which it is explained that from this sub-rabbi Paftalovich and others
The Solotsky clergy, who hid during the investigation, received a notice that

The appeal ended at the Solotsk Spiritual Assembly).

Chapter 13

Testimony of the Jew Kushelevich and his wife

“The Jew Kushelevich and his wife, by their own admission, accepted
Savitskaya and Sapitskaya were brought into their home, they were taught Jewish prayers, and after the completion of
Kushelevich took them out of Vidzy and was present at the completion of the conversion. The Jew who married Sapitskaya, his father David the barber, Solotsky, Vernik Abramovich, schoolboy Yakheliovich, sub-rabbi Poseliovich and Zelviolovich,
those who have entered into marriage and are signing a marriage contract, and therefore obvious accomplices to the crime. But of them, Yakheliovich and Zelviolovich have already died, and
the rest fled. Besides these, the main perpetrators of the crime turned out to be
Leizer Abramovich and Movsha Kelmanovich Gurvich with their wives were involved in this their own - Savitskaya and Sapitskaya were in the service of these Jews, and although they themselves
did not admit to influencing Savitskaya and Sapitskaya to change the law or knew
about this, however, the following circumstances prove that they could not help but
to know about such a case. By their own admission, to the very day of the appeal
Savitskaya and Sapitskaya were in their service, and according to the latter, a Jew
Kushelevich and his wife, they, Abramovich and Nelynanovich, came to Kushelevich for
with these girls and took them to the city, even spent the night there in order to
An unexpected, sudden concealment would not arouse suspicion. The investigation revealed that
After the appeal had already begun, Savitskaya spent the night at Abramovich’s, and Sapitskaya
at her father's, to whom she was brought by Gurvich's wife, and the next day both of them, returning to Kushelevich, were taken out of Vidzy. In addition, the Jew Beniamovich,
who had seduced Savitskaya, was then living with Abramovich and exposed him in a face-to-face confrontation,
that he knew about everything. Thus, the denial of these participants cannot be
respected, especially Abramovich, judging by the fact that he had already been convicted and left
suspected of two very important cases, namely the attack on the falvarok
Kazirsky and about the murder of the landowner Sabetsky. Schoolboy Berko Yugman, despite the
his piracy in knowledge of the present case is exposed by the testimony and
Kushelevich, his wife and Meer Veniaminovich, because in face-to-face confrontations with him the first

explained that he came to the cemetery to see Savitskaya and Sapitskaya to find out about their

intention, announced the order of the kahal to accept them into the cemetery and was present departure from Vidz; and the last thing he told him was that the rabbi and sub-rabbi had issued certificate of conversion of Catholic women. Yugman did not deny any evidence, then this and his status among the members of society make it impossible to give credence to his denial and free from legal punishment. Finally, in the knowledge and treatment of the aforementioned girls and failure to report this are exposed by the Solotsk kahal cantor Borukh and hospital attendant Itska; the first was convicted by the testimony of the Jews: Kushelevich and Itska, and by those, which gave reasons for converts, and the second by his own admission that from curiosity was present during the conversion rites and did not report it, considering it a matter this is unimportant. Having considered the degree of importance of the crime of each of all those registered persons, by force of the code of Chapter 22, paragraph 24 of the decree of June 3 (July 3), 1838, Lithuanian statute, section 12, article 9 and the Charter of the Deanery, article 242, Governing The Senate finds that in accordance with these, the Vilnius Chief Court has determined: to punish Meer Veniaminovich 10, sub-rabbis: Osher 15 and Neftaliovich 10 blows whipped, and then sent to hard labor; Neftaliovich's wife, together with her husband, send him there to work without punishment, and punish the Jew Itsku with 50 lashes with remaining in the previous residence. As for Cantor Borukh and Girshi Kushelevich and his wife, although the release of the first two from corporal punishment old age, in accordance with the decree of 1798, November 19, and the awarding of the latter to the punishment of 25 lashes corresponds to their crime, but their release due to old age, from exile to Siberia with their remaining in the Vilnius province, - contrary to the said decree and the same one that followed on April 9 (30), 1814. It is equally impossible to agree with the intention of the civil governor leaving Leizer Abramovich under suspicion and with the decision of the main court on Movshe Gurvich and Verka Yugman, so that they would be under suspicion, and moreover, the first fined one hundred rubles for keeping a Christian woman in his service; since above It is said that all three Jews not only knew about the conversion of Catholic women and did not report it about that, but by their actions they are revealed to be participants in the crime, therefore, leaving them under suspicion would be inappropriate to either the gravity of the crime or the legal punishment to which the main criminals are subjected.

With these respects, the Governing Senate determines: 1) The decision of the Chief the trial of the Jews Veniaminovich, Osher, Neftalionovich, according to the strength of this last one and The Jew Itske is to be approved. 2) The Jews Borukh and Kushelevich are to be exiled to Siberia for settlement. common with the wife of the latter. 3) Jews Abramovich, Gurvich and Yugman, punishing each 40 lashes, exile to Siberia. 4) Other persons affected or those who participated in that, namely the Woods and Solotsk Jews: the slaves of Berka, Zysk, Rosenberg, Leib the Reznik, Leizarovich and Iogelyovich, although none of them are in any way did not confess and there is no legal evidence against them in the case; but how can it be to allow the kahal, as the leaders of the Jewish community, to be unaware of in such an important case; the other Jews did not justify themselves at all in the slander of some of them Savitskaya and Sapitskaya, and the others were Jews Veniaminovich and Kushelevich: that therefore, all of them should be kept under suspicion under the supervision of the local police and not allowed to any public positions. 5) In other articles, the decision of the Supreme Court leave it in force. And as the conviction of the criminals followed before November 19 of the past 1825, by the Most Merciful Manifesto of January 1 of this year it was decided: “Criminals convicted before the day of our accession to the throne, i.e. until November 19th of last year to the commercial execution or corporal punishment and to exile in hard labor, or to Siberia for settlement, to be released from execution and punishment, exile only to work or to a settlement”, then on the basis of this manifesto, not subjecting the said criminals to the sentenced commercial execution and corporal punishment, to exile from them Veniaminovich, Osher and Neftalionovich with his wife to hard labor, and the rest to Siberia for settlement. About the execution of which Vilensky the provincial government and the main court are ordered to appeal to the latter genuine case. Moreover, the provincial government must make it a matter of utmost importance the duty to subject those guilty to legal punishment for the release of surety of some of the defendants in such an important case. Meanwhile to use all possible measures, through the provincial government, to find those who have disappeared and other criminals visible from the testimony of the Grubensky rabbi, and according to the investigation

to subject them to the strictness of the laws; about which the Courland Provincial
the ruling regarding the said rabbi; finally the present case and certain
those guilty of this shall be punished to prevent future commission of similar crimes
crimes against state regulations to be published in those provinces,
where the Supremely approved regulation on Jews on December 9, 1804 allowed them
stay, namely: Lithuanian, Belarusian, Little Russian - Kyiv, Minsk-
skaya, Volyn, Podolsk, Astrakhan, Caucasian, Kherson and Tauride,
as well as the Belostok region; and about this, send decrees to the provincial governments with the following,
so that the registration would be announced uniformly in the Jewish kahals; moreover,
strictly confirm to the boards that local police, according to the decree of April 22
1820 and the fundamental laws depicted in it, strictly observed that
People of Christian faiths were by no means in the service of the Jews. What about
To the Little Russian and Lithuanian military and the Belarusian Governor-General,
the main courts and equivalent judicial places of the aforementioned provinces shall be informed
decrees, and to the 1st and 2nd departments of the 5th department and to the 2nd department of the 6th department
The Governing Senate shall report the information. And since this conclusion
If more than 9 people are sentenced to punishment, then on the basis of the Supreme Command 22
December 1817 (January 9, 1818), without implementing this conclusion,
to request the Supreme Permission through the Minister of Justice. Ordered: about the due execution of the personally handwritten Highest order of His Imperial
Majesty, announced on the 31st day of August of this year to the committee of gentlemen ministers with
depicting the determination of the Governing Senate to order the Vilnius:
to the provincial government and the main court by decrees with an appeal to the last sub-
a real case; but about the prescribed case and the person determined guilty in it
punishment, - to prevent the future commission of similar crimes against
state regulations, - to be published in those provinces where the Supreme
the regulations on Jews approved on December 9, 1804 allowed them to stay, and
namely: Lithuanian, Belarusian, Little Russian - Kyiv, Minsk, Volyn,
Podolsk, Astrakhan, Caucasian, and Belostok regions, and about that in
the provincial governments of these provinces and the Belostok regional administration should be sent
decrees so that it would be announced equally in the Jewish kahals. Moreover,
strictly confirm to the boards that local police, according to the decree of April 22
1820 and the state regulations depicted in it, strictly observed that
People of Christian faiths were by no means in the service of the Jews. What about
to the Chief of the Civil Service in Georgia, Astrakhan Province and
Caucasian region, Little Russian and Lithuanian military and Belarusian
to the governors-general, the main courts and the judicial places equal to them of the aforementioned

the provinces should be informed by decrees...

Not without reason believing that printing is the most convenient way to
all sorts of misconceptions are being propagated, and by the way, the Jews
the government can most easily use it to spread their false teachings
drew attention to this, and in order to prevent this inconvenience, it legalized 1826

year, June 10, the following decrees on the censorship department concerning
Jewish books.

$ 194. Jewish books published to date in Russia without
censorship permissions.

$195. The following Jewish books are permitted to be printed in Russia: 1) books
Holy Scripture without interpretations and 2) prayer books without additions on subjects
strangers.

$ 196. When examining other Jewish books, the censors, in addition to the general rules
are guided in particular by the following:

$ 197. Books that contain blasphemy against Christianity and the Divine
its founder, are prohibited.

$ 198. It is also prohibited to print books that instill
Jews are taught hatred or contempt for people of different faiths
rules that are contrary to morality and public welfare, such as:
it is forbidden to testify in favor of a Christian, or it is allowed to deceive
Christian.

$199. Controversial books between Jewish sects may be approved
printing, if they do not contain anything contrary to censorship rules."

Chapter 14

On Jewish propaganda in Poland

When the Jews in Poland, having gained strength and freedom, began to convert Christians to
the Jewish faith, then the Catholic clergy involuntarily began to oppose it,
primarily literary. In the 1540s, a book appeared: On the Amazing
misconceptions of the Jews. " 41$ is j". (1 7\ 7] 4, p.
46, 1860). The author demands harsh measures against the Jews, such as the destruction

newly erected synagogues and restrictions on the Jewish population in cities
a certain number. In 1543, priest Stanislav Lvovchik published a book in Krakow
under the title "About the Saints Killed by the Jews" (" Sis liŕis 91").
He ends his book with a reminder that the Jews should be completely expelled from
Poland'.

1 Chatsky - ibid.
2 Saski, About Isi I robasy, 1.1, 51. 106, ed. 1861.

Another preventive measure against the “infection of Judaism” was, according to
in the opinion of Catholic zealots, in the isolation of Jews from the Christian population.
The then head was particularly concerned with such “sanitary” considerations.
Polish Church Peter Gamrat. He was extremely concerned about the fact that in
In some Polish schools, Jewish children studied together with Christian children.
In his message of July 15, 1542, he proves all the harm that comes from
such joint training for the Christian religion in view of the spreading
Judaizing "epidemic"'.

1 Szaski, Kozrgama, 1. 99.

In the interests of general and systematic opposition to Jewish heresy
the clergy decided to encourage the secular authorities to limit the rights of the Jews and beyond
to restore ancient church decrees that were intended to humiliate the Jews
in the eyes of the Christian population, to isolate them in all spheres of life and instill in them
contempt, as if they were outcasts. Many of these regulations were introduced in Poland.
have long been and especially solemnly confirmed by the Kalisz Synod of 1420 (at

Vladislav Jagiello); but over time they fell into oblivion, and only
some of them (laws on distinctive Jewish clothing) were again
confirmation in the Petrovka Sejm.

It was necessary to refresh them and supplement them with new elements, in accordance
the demands of the time. This was done at the Synod of the Polish clergy,
which took place in 1542 in Petrokovo, under the chairmanship of Peter Gamrat.
"Constitution-
The "Tutsion" of this Synod on the Jews, sent to the dioceses, is distinguished by its extraordinary
with a strange tone and harsh expressions. Here is its content:

“The Holy Synod, taking into account how many dangers threaten Christians and the Church from the masses of those expelled from all neighboring states and Jews admitted to Poland who do not hesitate to mix the holy with the ungodly, - decided:

1. So that due to their large concentration in the country, even worse things do not happen, what should be feared, it was decided to petition His Majesty the King: so that the number of Jews in the Gniezno province and especially in the city Krakow was reduced to certain sizes, such as those allocated the area can accommodate them.

2. So that in other places where they, the Jews, have not had a residence for a long time, do not give them the right of residence, prohibit them from buying houses there from Christians, and those bought must be obliged to sell them back to Christians within a certain period of time, after which these houses, if they have not yet been sold, must go into property of the royal treasury.

3. That new synagogues, even those built by them in Krakow, are ordered was to be destroyed.

4. Since the Church tolerates the Jews only so that they may remind us of the torments of the Savior, then their number should not increase at all; according to according to the decrees of the holy canons, they are only allowed to repair old synagogues, but do not build new ones.

5. Christian wet nurses are forbidden to feed Jewish babies and back. Petition the king to forbid this under penalty of the strictest punishments, although, incidentally, diocesan priests also have the right to prohibit things like that.

6. Furthermore, Jews should be prohibited from displaying their goods for sale in public places, in cities and towns, also at fairs: let them sell them only in their homes.

7. Jews are required to wear clothing that would distinguish them from Christians; how is this there was no time and as they still do in all other countries.

8. It is forbidden for Jews to keep Christian servants and subordinates; if they

If they have such, they must certainly set them free.

9. Jews in Krakow may have no more than six warehouses for their Christians goods, according to long-standing agreements approved by the king.

10. In many places, Jews occupy positions with the permission of secular lords. managers, so that those who should be slaves of Christians receive through this power and judgment over Christians.

11. Jews work and trade openly on holidays, contrary to the holy canons and statutes of zemstvo law, which leads to a general temptation for Christians, to their oppression and humiliation. Therefore, it is necessary that His Majesty the King prevented this and prohibited it with his royal edict."

Both of the above mentioned goals were clearly expressed in this document. clergy. On the one hand, forgotten canonical rules are being revived,

aimed at protecting the Christian population from the "temptation" from Judaism (prohibition of keeping servants and wet nurses from among Christians, working and trading in church holidays), to isolate Jews and instill contempt for them (the law on distinctive clothing, about the allocation of a special area for Jews in cities). On the other hand, parties, a petition is filed with the king to limit personal and public rights of Jews, about the reduction of the number of Jews in cities, and especially in Krakow, about the appointment of a special “Pale of Settlement” for them, outside of which they have no the right to live and acquire real estate, about the destruction of new synagogues, about prohibition of trade in public places, etc. Of all these, the clergy Some had already entered into force, while others were about to do so soon. come true. Thus, the laws that Jews do not have the right to hold positions managers, and the canonical rules on distinctive clothing are approved, as we saw, by the Sejm Constitution of 1538 the prohibition of keeping Christian wet nurses and restrictions regarding Christian servants were renewed by Sigismund [in charter to Lithuanian Jews from 1540. Other wishes of the clergy were fulfilled gradually in the form of royal decrees regarding individual Jewish communities of Poland. Thus, in 1544 and 1545, Sigismund limited the number of Jews in Poznan, having ordered the expulsion of all newcomers, “foreign” Jews from there; several years before that At the request of the Magistrate, he forbade the Poznan Jews to live outside their quarter, to walk in crowds along the streets on Christian holidays. Similar

Restrictions were gradually introduced in other places as well. By the beginning of the 17th century the above program of the clergy was already legitimized in most of its points...

TREATISE III: A GENERAL REVIEW OF PROSELYTISM

Chapter 1

Jewish Martyr Ger-Tzedek (saint), Count Potocki

In conclusion, we consider it useful to reproduce the literary history, which expressed the aspirations of the Jews to spread their religion and which, according to the very names of the heroes accurately indicate the tastes and inclinations of Jewry. Proselyte Judaism in it is Count Potocki, one of the representatives of the most famous and, most importantly, the richest Polish family. With obvious affection on almost every The legend says that his parents sent him money... he demanded it from them. money... they sent him a huge sum of money. The story is called "Ger-Tzedek" (a true story) KHUSH). The Talmud recognizes three categories of foreigners: 1) "Ger-Tzedek" - foreigner righteous in Judaism; 2) "Ger-Toshab" - compared with Jews in all civil relations; 3) "Shivo-beisakh" - seven Canaanite tribes that do not use their rights.

We borrow the legend from the famous writer Krashevsky, who translated it from Hebrew. This is what Kraszewski says: “In Vilnius, the memory of this person is highly revered called Abraham Abrahamovich, who, coming from a high family of Christians, Catholics, adopted the Jewish faith in Amsterdam and, returning to the "land", was burned near the castle; his ashes were buried behind the Jewish cemetery, and planted they planted willows in that place, which still exist in the old Jewish cemetery (because Jews do not bury those who died an unusual death in the cemetery itself), where this tree grows on his grave. His funeral feast is celebrated on the second day. Pentecost in the Vilnius synagogue. Having heard the story of his life, having learned about the existence of a manuscript in which this whole story is set out, we tried to acquire the original, which cost us a lot of effort, and we are placing the translation here in all the originality and naivety of its form and language. In the note to the text

Krashevsky adds: “I acquired the original manuscript for its weight in gold, and maybe

maybe even more expensive, and I had to promise that I wouldn't "give away" whoever I got it from. I
I translated the story with the help of Alexander Ellenbogen. In several places I had to omit. The story is written in pure Hebrew."

1 These places, apparently, were not convenient for placing in the print of Christian-stiansky writer, as probably containing obscene expressions about
Christian Church and its pastors.

Chapter 2

Translation of a Jewish document about Count Potocki

"In the year 479 of the sixth thousand (see 1719 of the ordinary chronology) there lived
a great lord in the Polish land and had a wise son. The boy grew up. His father loved him and sent him to the royal city of Paris, the city of the French king, full of wise men
and writers, where for every wisdom there is a special school in which they study
young people. At the same time, another gentleman lived in the Samogitian land, not one of the important ones,
named Zaremba, and he had a son. The boy grew up and became a great sage,
inquisitive about everything his eyes saw. And his father sent him to the capital, in
Vilno, to study, and the young man soon learned all the sciences and knew them ten times better than everyone else
peers, and his good reputation spread among all the lords, and they gave
the young man was given a lot of money and sent to the city of Paris, the capital of the French land, to study
there at the academy. The young man arrived in Parikh, and was received with great honors, and became
He is a comrade of the son of a great Polish lord named Potocki.

One day the comrades went for a walk around the city, to look at its buildings and
palaces; and they wanted to drink. They went into a wine house and sat down to drink there. There they
They saw a small tent nearby in the garden, and in it an old German Jew,
sitting and reading some book. And the comrades went into the tent to see what
he studies so diligently; they looked at the book and did not know what was written in it. And
The master's son asked his wise friend if he could read this book. And he answered
Zaremba: "I don't know, I've never heard of this language until today."
The comrades asked the elder what was in this book, what kind of writing it was and what kind of language it was
the book he read?

And the elder answered them:

- This language is a sacred language, the Jewish language.

And they asked to tell them what was written in the book. The Jew gave it to them A few words of sensible explanation. And in their eyes, these words seemed good. And they asked him if everything written in this book was true? And the elder answered:

- This is all true, correct. And the young men said to him:

"Why doesn't our rabbi teach us from this book?" The elder answered them:

- We are given a different faith from Christians.

And it was his thought to strengthen their faith. And he told them that all the lords strengthen their faith and therefore declared a great curse so that no one from your people did not teach their son from this book. That is why your rabbi does not teach you from this book. But the comrades began to strongly beg the old man to teach them, and the son the magnate even promised to pay him well, and the elder agreed to teach them and assigned them an hour three times a week.

In six months they learned the whole Pentateuch, and the words of the Law entered into their hearts, and became completely different people: they began to study the Old Testament in a special room. Because of Because of these activities, they did not find time to study at the academy and did not go to their temple for prayer.

And their rabbi called the young men and began to admonish and reproach them, to which The magnate responded to his rabbi with strong words.

One day both comrades went for a walk in the field (outside the city); their servants followed them. And they both sat down in a remote place, and the magnate's son said to his comrade:

- Brother! I want to reveal to you all the secrets of my heart, but do not reveal them to anyone.

And Zaremba answered:

"God forbid that I should do such a thing." And the magnate said:

- I promised myself in my soul to run away from here to Amsterdam and accept the Jewish faith there.

And his comrade answered him:

- As you do, so do I. And I will do so when I receive money for travel expenses.

And they both swore and kissed each other and said, "God be
witness between us!" And they rose and returned to the city, and deliberated for a long time.
among themselves and finally decided that the magnate's son should go to the city of Rome, for they
they were not yet sure (they were still riding on two roads) whether the faith of the Jews was true, so that
to live in it, or the papal piety is truer to abide in it; there, in
In Rome, he had to find out the truth, whether there was truth in the Roman worship.

And the magnate's son wrote a letter to his magnate father, asking him to send money,
for he wishes to go to the city of Rome. And he went and arrived in the city of Rome, and the Pope received him with
with great honors, and he began to study at the pope's academy, and every week he gave a feast
for all the lords (papal magnates) and for all the lords of the pope's servants, and distributed riches to them
gifts. And he had one friend, close to the pope; and he once asked
this servant of the pope:

- Tell me, please, something about the customs of the Pope and his holiness and
sacred rite, and how does he ascend to heaven?

And the papal servant answered him:

- For a kind gift, I will tell you everything clearly, that all this is not true and that
the Pope does not ascend to heaven at all, and on the holy day (the day of sorrow, which they call
(post), when people say that he sits in the deepest peace,
immersed in thought, and then ascends to heaven - all this is not so at all... That's how he comes during the entire fast.

And the magnate's son took the speech to heart and said to himself: "Now the hour has come to go out
Let me out of the darkness and turn to God! - blessed be His name, who led me on the path

truth!" And he fled from Rome, came to the seashore and boarded a ship. Arriving in Amsterdam, he converted to the Jewish faith. And he sat there for several months, and his his comrade and friend had no news about him, the magnate's son, because he could not write,
so that their secret would not be revealed."

Chapter 3

Count Potocki's comrade Zaremba

“Thus Zaremba remained in Paris until he finished his studies, and then
returned to the Lithuanian region and on his way visited the city of Hetman Tyshkevich, who was one of his father's friends and had previously given him money for his stay in Paris.
He arrived at the hetman's castle to spend the night there, and Tyshkevich received him with
with great honors and detained him for about a month, and then the smart Zaremba wished leave. And Hetman Tyshkevich said to him:

- I will reveal to you the secret of my soul - I want to give you my only daughter,
for I have fallen in love with you very much!

The young man bowed to him twice and said:

- How have I earned such favor in your eyes? My father, you know, is from a family
poor and thin, and you are my great sovereign and master!

And the hetman said to him:

"If you are small in your eyes, then you are great in mine." And the hetman sent a letter to his father.
young men. And his father came to the hetman, who gave a great feast. The young man took
good fortune in marrying the hetman's daughter and became great among all the lords. And all the affairs
the edges depended on his will.

Some time passed, and his wife became pregnant and gave birth to a son. Father-in-law
he gave a great feast for all the lords of Lithuania. A month later and because of the great
Zaremba forgot the condition and oath he had given to his comrade for peace and happiness,
to the son of a tycoon.

These days, letters arrived from the post office from the Polish land, stating that the magnate’s son had perished. the great Potocki, who went to the city of Rome, and no one knows where he is.

Hearing this, his comrade became very upset and began to reproach himself for having forgotten his duty. oaths made between them, for he guessed that his friend had truly fled to Amsterdam to convert to the Jewish faith; and it was grievous for him to change his oath, for it became clear to him that the magnate's son had truly recognized the papal piety. And He was very saddened by this in his heart, and his face changed from great sorrow. His father-in-law realized that he was in great grief and trouble. He asked him, "What's wrong with him?" He replied that he was unwell and asked his father-in-law to allow him to go to his father. The father-in-law went out and ordered that a carriage and horses be given to him. And he, and his wife, and his son went to his father, and, having stayed there for a month in sadness, he wrote a letter to his father-in-law that he wanted to go to Königsberg, to disperse. And his father-in-law sent him a lot of money. And he went, and his wife, and his son, and they arrived in Königsberg and stayed there for about a year. They liked the customs of the people Prussians, and the fact that their rural dwellings are more beautiful than Lithuanian dwellings, and the rural resident there lives a gentleman in a better house than in Lithuania. And he said to his wife: "Let's write a letter to your father to send us money, and we will buy ourselves an estate here." I liked this speech to his wife, and she wrote to her father, who actually sent them a lot of money. And when the money was received, Zaremba announced to his wife that he was going to the Dutch land, and there is a ship that goes to Holland. And she said to him: "I will go and with you, and let's take a look at the charms of the country." They boarded a ship and arrived in Amsterdam, where they rented a beautiful home."

Chapter 4

Zaremba and his wife embrace Jewish law

“On the morning of the second day, Mr. Zaremba went to the city rabbi and announced to him, that he wanted to convert to the Jewish faith. And they assigned him a special hut, and circumcised him and

his son, who was about five years old when he was circumcised. And his wife was still waiting for her husband,
and he didn't return all day. In the evening she went with a servant to look for her husband and
son. And he sent to meet her to tell her not to look for him, for he had converted to the faith
Jewish. When she heard this, she fell to the ground unconscious. And they put her
people stood up and asked her: "What's wrong with you?" And she screamed in a loud voice: "My
her husband became a Jew!" And people laughed at her and said to her: "Here everyone is free
to do as he pleases." And she went and came to the hut where her husband was. And
he shouted loudly to her not to come near him, for a Jew is a low person, and you
the great lady, the hetman's daughter. She began to cry and beg him and said: "I will accept
I also embrace the Jewish faith!" And her husband said to her: "Okay, if you want to convert to
Jewish faith, then you must study Jewish law, and you will see that many
burdensome commandments, not like in the faith of others, to whom everything is permitted. When
you will learn everything, you will know everything, and you will still want to convert to the Jewish faith, then
you will be received with love." And his wife liked this speech, and she went to her
to the hostess and asked her to send for a woman who could instruct her in the faith

Jewish. And when the days of study were over and she had learned well, she went to her husband and
sent for the judge. And he told her the severity of the commandments, what punishment awaited them
violation and what is the reward for their fulfillment. Then he ordered the women to immerse her
into the water. And she became a Jew. Then she sent to her husband and joyfully announced:
"Now it's like you and me." And her husband said to her: "You did well to accept this
faith, but I will tell you that my desire is to marry a Jewish woman, and you - you go out
marry a Jew, because together we will not know well how to perform the rituals -
therefore I will take a Jewish woman, and she will instruct me in the law, and she will instruct you
"Your husband is a Jew, whom you will marry."

And she answered him:

- I'll tell you a story that I read in the chronicles: "Two people were walking in the forest and
They got lost and walked for several days in great fear, not finding the way. But suddenly

a miracle happened to them, and they found themselves on the straight road. But as soon as they entered
road, one says to the other: "Now let us separate husband from husband, I will go on the right hand
alone, and you go alone to the left." Then his comrade answered him: "Where is justice?
When we were wandering, we walked together, but now that we have come to the straight road, you
You want to separate from me. Now we must go together and rejoice at the miracle,
which God created for us." And you want to do the same. When we were wandering in the wilds
ignorance, you were my husband, now that we have found the true path, you are from me
You want to separate. It's unfair! On the contrary, we will be together and we will be happy.
"the miracle that happened to us by the grace of God."

And the husband saw the goodness of her heart, and took her as his wife, and lived in Amsterdam for a long time.
time, and then went to the land of Israel (Palestine).

Meanwhile, Ger-Zedek first went from Amsterdam to the German land. But not
he could endure the rituals there and went from the German land to the Russian land, and
from Russia to Lithuania and lived there for several weeks. One day in the synagogue he saw some-
then the boy, the tailor's son, who was jumping noisily at school, shouting loudly and being naughty. And
the modest Ger-Tzedek shouted at him not to misbehave, and the boy answered him proudly, with
with great audacity.

And Ger-Tzedek said: “I see by everything that he will not grow up in the faith of Israel and
will cheat on her, for his insolence is great." Hearing this, the boy's father became very angry
for what he said about his son: he will betray his faith. And he went to the lords and reported
them that Ger-Tzedek lives here.

They immediately sent servants and brought him into the courtyard and put him in iron shackles,
and sent him to the capital, Vilnius. And the great lords learned that he was the son of a magnate.
Polish Potocki, they fell before him and said to him:

- Where did you get such stupidity?

But he did not listen to their words, did not answer them anything, and they greatly angered him.
silence, and they said to him:

- Who are you laughing at, who are you joking with, because we are talking about your life here?

And he answered them:

- You are stupid - that's all; how can I answer you! After all, you didn't call me by my name, for I am a Jew, and my name is Abraham, and you called me Potocki, and this is not the name of a Jew, and
They considered me not a Jew, and therefore I did not answer you.

And they put him in prison, and the bishop sent him a golden cross and himself came to him and said:

- Do me the honor I deserve! And he answered:

- It would be fair for me to do you the honor of taking off my hat to you, for You are a great lord, and I am a Jew, a miserable man, low-born, despised, an exile poor; but you hold the cross - and I cannot take off my hat in front of you.

And this made them very angry, and they left him in anger. And they sent to him a beautiful woman to persuade him. But he did not listen to their speeches and sat in prison for more than a year, and worms bred in his intestines.

And he said:

- Eat my body, for my body has been fed with unclean meat. And the second day the holiday of Schwuss (Pentecost) came out

sentence to burn him; they strongly begged him before burning him, so that He returned to their faith, and he laughed at them.

Then they ordered the executioner to cut out his tongue and rip it out of the back of his head. When
while they were tormenting him, he loudly and joyfully extolled God, saying:

- Blessed be you, O God, for you sanctify your name to all the people!

Chapter 5

Jews retrieve the ashes of the burned Ger-Tzedek (Potocki)

“And on that day fear and great darkness fell upon the Jews, and no one went out of the door
of his home. Only one came out, and his name was Rabbi Leizer Ziskes of blessed memory -
for he had no sign of a beard, so he went to the place of burning and stood among the others.
And he succeeded with the help of a bribe that he gave to the executioner's assistant, who brought it to him
a little ashes from the body of the pious and pure, and everything was destroyed by flame. And do-
he began to bleed a little from his body. One woman laughed and opened her lips,
when the executioner cut out his tongue and twisted his lips, and that woman became speechless, and those who
gave wood for its burning, their houses burned to the ground. So let all your enemies perish for
the blood of your servant! The next day a letter came that he should not be killed, but it was it's already late.

And in those days there lived in Rus' a man who said that there was Ger-Tzedek in
the city of Vilnius and accepted martyrdom there publicly..."

Chapter 6

The seduction of three Christian women by Jews into the Jewish faith

We borrow the story of the murder of a Christian boy from Velizh
case, which is included in our book "On the Use of Christian
blood." The decision in this case proved that the Jews converted three Orthodox
women to the Jewish faith. In 1825, during the passage of the Tsar of blessed memory
Emperor Alexander I through Velizh, soldier Terentyeva sent to His Majesty
a request in which, calling the boy, Fyodor Yemelyanov, her son, she complained that
that he died at the hands of the Jews. For this reason, the case was reopened: the investigation
was first entrusted to a special official; then he was sent by the highest order
aide-de-camp Shkurin, a whole investigative commission was formed, and at the end
the Chief Prosecutor was sent from the Senate, and the case was submitted directly to the Government.
the ruling Senate.

Being already vast and extremely complicated in itself, it became even more

more complex when six or seven other similar cases were uncovered in connection with him:
about the theft of the antimins by the Jews, about the desecration of it and the Holy Mysteries, about
the conversion of three Christians to the Jewish faith and the killing of several more babies. The veil was pulled off a whole series of the most horrific crimes.

In Velizheu, the Jew Berman had a worker named Paraskeva Pimenova,
Tsetlina - Avdotya Maksimova, the Jew Arons - Maria Kovaleva, all three, although Christians, but having settled down with the Jews, accustomed to their way of life, customs and rituals.
Kozlovskaya was still very young at the time of the incident; Kovaleva had been there since childhood
the unaccountable serfdom of the Aronsov Jews, unaccountable to the point that, as has been shown

subsequently, she did not even dare to announce her very well-founded suspicion regarding the killing of her brother by his owners. Maksimova was energetic and
an immoral woman, a faithful servant of the Jews for money and wine; Marya Terentyeva,
a peasant woman of dubious reputation, also lived in Velizh, served mostly
parts from the Jews and was also ready to do anything, just like Maksimova, for the same money and vodka
has long been the main accomplice of the Jews in all suspicious affairs. The Jews of these dissolute women were used as instruments in all the atrocities in which they were participants in
killing and stealing Christian babies, and then solemnly turning them into
Jewish faith.

During the investigation, Terentyeva repentantly testified that the Jews used flattery and threats
They were forced to accept the Jewish faith by exile to Siberia for the murder of a boy, and described in detail the entire ritual of their conversion within the walls of the synagogue. After long
instructions they were brought to the ark, where the commandments are kept in the multitude
lit candles. Here, all three women were read the confession at once
Jewish faith in Jewish jargon, since they understood Hebrew well,
having been devoted slaves of the Jews for many years. Among other rites,
committed against these women, and about which they spoke, Terentyeva on
the investigation showed that in the synagogue they were put on a hot frying pan, forced
swear that they would not reveal to Christians the secrets into which they had been initiated, and

while they covered their mouths so that they wouldn't scream, since all this happened at night in deep silence; then they bandaged their burnt soles, smearing them with ointment, and After this whole ceremony, as a sign of equality to the Jewish faith, they also gave each a piece of cloth canvas, soaked in the blood of a child who had just been tortured in their presence, in in whose torments they took an active part. These women were renamed from Christian to Jewish names.

There was a disagreement in the Governing Senate during the examination of this case, Why was the matter brought before the State Council, which met on January 18, 1835? year The highest approved opinion, - “Christian women: the peasant woman Terentyeva, soldier Maksimova and noblewoman Kozlovskaya, for apostasy from the faith, in which they they themselves confessed - to send Kozlovskaya to Siberia for settlement, depriving her of her gentry.
“then release Yeremeyev and the others, subjecting the first to strict repentance.”

Chapter 7

Provincial Secretary Kruger is a Judaizer

In relation to proselytism, we will cite an excerpt from the Saratov case about the murder of two Christian boys by Jews. This case was considered in The Senate, and then in the State Council, whose decision states: May 4, 1853 retired provincial secretary Ivan Ivanovich Kruger, meeting with his collegiate registrar Vyrypaev and 1st class scribe Kudryavtsev, as the latter they testified under oath, began when they started talking about the missing in Saratov two boys say that he knows the culprits, he himself was present at the murder of a Jew-we are in the prayer room of one boy; and that he himself contains the Jewish law and receives from unknown to him Jews were given 25 silver rubles a month. The governor of the province, upon being informed of this, he ordered the person serving in his office Collegiate Registrar Vyrypaev should explain everything in detail to the investigator, Mr. Durnovo. As a result of this, and on Durnovo's instructions, Vyrypaev persuaded Kruger to submit the investigator received a written notice of the incident in the Jewish prayer house. In his announcement to his court councilor Durnovo on May 7, 1853, Kruger explained, that on February 19, 1853, the barber, Private Michel Schliefferman, brought in Jewish prayer house of a boy of about 13 years old, who was circumcised in the presence of

Zaidman, the guard of Berman's prayer house, and that after that the boy was tortured.

During interrogation by the investigator, Krueger affirmatively testified to the following circumstances:
in the autumn of 1842, he, Kruger, visiting the widow, the provincial secretary Beloshapchenkov, with whom he had a short relationship, recognized a private guardsman crew of Ezra Zaidman, who lived with her in the same yard and visited her on occasion cash accounts for mortgages accepted from her and belonging to her as well,
and to other persons.

Beloshapchenkova, wanting to marry him, Kruger, and hearing from him that he is not decides to marry her because she has a young son with her, she reported
on occasion, about this circumstance to the Jew Zaidman, who offered her to give it to him her son for money, explaining that he would send him far away from Saratov. Agreeing to Zaidman's proposal and having received from him a deposit of 150 silver rubles, Beloshapchenkova conveyed this to him, Kruger, asking his advice. Kruger volunteered himself
talk to Zaidman and talked to him at Beloshapchenkova's two or three times.
In the last of these conversations, Zaidman told him that, being convinced of the justice and
the truth of his faith, wants to make Beloshapchenkova's son a Jew. In a conversation with He, Kruger, not only listened to Zaidman about the Jewish faith with attention and did not contradicted his evidence regarding the merits of the Jewish faith, but even
agreed with him. Zaidman suggested that he himself convert to the Jewish faith from Christian, promising for this wealth and respect of his brothers, the position of rabbi, because he knew from Kruger's stories that he had studied Hebrew, and various
honors and respect from the Jews. Having informed Zaidman of his doubts
Beloshapchenkova about whether her son at such an age can endure the necessary
to enter the Jewish faith, the rite of circumcision, Kruger said that Belshapchenkova
she asked him, and he himself would like to see the circumcision of the Jews, to hear and understand,
What prayers are read and what ceremonies are involved. Compelling requests
him that Zaidman would notify him of the time when the circumcision would be performed, -
and a promise on his part that if he sees that there is nothing dangerous in circumcision, then he will not only advise Beloshapchenkova to give up her son, but he himself will join the ranks
Jews, - forced Zaidman to give him his word that he would tell him about this in due time.
Soon after this, Zaidman, asking him whether he had ever been in their prayer room, and learning,
that he had never been in a synagogue before, invited him to look at their service, where he went with him. This time there were quite a lot of Jews in the prayer house, and among them
Yankel Yushkevicher, with whom, after the end of the ceremony, when almost everyone had left,
Zaidman introduced him to Kruger, probably as a result of their preliminary contacts

conversations about him. Yankel asked him how he liked their service and rituals, and then, turning to the Jewish faith, he said that it was true, and then he entered into the under- a detailed explanation of the necessity of circumcision and propitiation of God by offering him even bloody sacrifices, etc. In mid-February 1853, on the 18th, Beloshapchenkov sent him a note brought to her by Zaidman. In this note, sent barber Schliefferman to Zaidman and written in colloquial Hebrew language, they asked to come to the prayer house “together with the invited person.”

Chapter 8

The rite of circumcision of a Christian boy

When Kruger arrived at Belshapchenkova’s, at about 3 o’clock in the afternoon, she told him, that Zaidman was waiting for him to go with him to the prayer room to look at circumcision of a Jewish boy, but without waiting, he left alone. Then he, Kruger, went straight to the prayer house, where he arrived at about 5 o'clock, when it was still light; the gate were open and he did not notice any guards in the courtyard at the gate. Approaching the entryway, he saw that they were locked; but when he knocked and said the prescribed words: "Bara-raki aresh shamaam iam togemo" (He created the firmament, the heavens, the earth, the sea and abyss), - Zaidman opened the doors for him.

These words were spoken to him by Zaidman the day before the circumcision as a password for a pass to the prayer house. In the prayer house he saw four more Jews, Schliefferman, Yankel Yushkevicher and two soldiers, Vogelfeld and Berman, whom he saw in prayer room when he came there with Zaidman, and earlier when they passed by his apartment. The Jews were all standing around the bench, and in the middle of them was a boy 11 years old or older, wearing only a white shirt, barefoot. Yankel was reading aloud from a book. some prayers in front of the ark, i.e. a cabinet that stood in the corner of the room and in which were Jewish commandments, covered with something. To the right of it stood a table, on which contained several large and small format books, some of which were in bound, and others without binding. They read from Moses, as well as chapters 4, 5, and 6 of the prophet Isaiah or Jeremiah, he doesn’t remember exactly, but he only knows that in the places he read contained the prophet's regrets at the sight of the abandoned Temple of Jerusalem, appeals to the people for repentance and propitiation of the angry God, descriptions oppression of Jews by pagans, etc.

On the table there were candles burning made of yellow wax, quite tall, thick at the bottom, and thinner at the top, conical in shape, three or four in number.

There was a bench in front of the boy. After the prayers were read, the boy was laid down. face up on the bench, and Schliefferman began to do some circumcision with a special arc-shaped knife, which is somewhat thicker towards the end.

After the trimming, which lasted two or three minutes, the boy's nails They didn't circumcise him. The boy didn't cry at first when they put him down, but then he started scream, but the Jews holding his hands covered his mouth with a handkerchief. At the end After the circumcision, the Jews began to discuss something among themselves.

Chapter 9

The ritual bleeding of a boy

After that boy standing in front of everyone next to Yankel after circumcision, they brought him back to the bench so that she was in front of him; then, taking hold of head, bent him over some clay vessel placed on a bench, like cups, and the boy stood on the floor, and all the Jews, except Schliefferman, held him by the head and by the hands. Schliefferman took the knife, but not the same one, but some other one, like lancet and cut the skin below his right shoulder, causing blood to flow. At the same time, Shliefferman also cut a vein below the back of his head, from which also Blood flowed into the same vessel. The boy's blood flowed for several minutes. Both before the release of blood from the boy, and during the performance of this ritual and after All the Jews sang prayers and psalms around him. The boy's bleeding stopped. Shliefferman, having bandaged him with bandages. The boy was bleeding out. he was very excited and cried, but he could walk quite freely, although he was very pale; he was entrusted to Schliefferman to take him to the hut located at prayer room. At this time, Yankel, approaching Kruger, said that the ritual he had seen Circumcision is very important for Jews and that he should not tell anyone about it.

Kruger, realizing that any contradiction on his part to Yankel could be suspicious and therefore dangerous for him, he promised to remain silent. Yankel he went on to say that the boy who was circumcised today, through bleeding, presented himself as the sacrifice of atonement. The blood of this boy, released as the blood of a sacrifice, offered to God, holy and used on holidays. Women can use

during childbirth, for those with poor eyesight - apply it to the eyes, and it not only helps in these cases, but also from all other diseases.

Chapter 10

Attempt to convert to the Jewish faith

provincial secretary Kruger

While Kruger was in the prayer room, he did not take any part in crime, but was only a witness. From the conversations that took place then, he learned that this boy, whose name he had not been told, had been kidnapped and brought to prayer house by the Jew Shliefferman. In the evening, at about 7 o'clock, everyone began to disperse; at the same time time came out of the prayer room and he (Kruger - O. 17.) together with Zaidman, who was given him as a kind of guide and with whom they came to Beloshapchenkova. On the way to Zaidman persuaded him to accept the Jewish faith, and said that his desire he informed all the Jews who were in the prayer room that he wanted to join the ranks of the Jews, and his consent approved by them unanimously; he also told him not to divulge it, because it a secret sacred to the Jews; otherwise, he, Kruger, would never get rid of revenge.

Having come with Zaidman to Beloshapchenkova, he told her about Zaidman’s departure incident in the prayer room and, being very upset by it, became very ill and remained Beloshapchenkova had it for a few days. He left on the 4th or 5th day, when he felt take it easy, from Beloshapchenkova's apartment with the intention of announcing the incident to the authorities, he met Schliefferman, and after some conversation with him and nowhere

without going in, he, Kruger, returned to Beloshapchenkova and informed her of the decisive
his intention to announce everything to his superiors the very next day.

But Beloshapchenkova, fearing responsibility for her relations with Zaidman,
begging him to keep quiet about everything, she did not let him go into the apartment and finally said that
he will be killed if he does not abandon his intention. He, Krueger, remained with Beloshapchenkova until the evening of the next day; at that time Zaidman arrived, and after him
Shliefferman and Vogelfeld. They all started demanding money from Beloshapchenkova,
given to her for her son, from which one can conclude that this money was not one's
Zaidman, and general; then, turning to Kruger, they reproached him for deception, because
that he did not give any reason to hope not only for the acquisition of Beloshapchenkova's son,
but also that he himself would become a Jew. Having become embittered as a result of his objections and
their stated intention to report the crime to their superiors, they rushed to
him and started beating him. He screamed as much as he could, but with double glazing
With the shutters locked from the outside and the doors closed, it was impossible for anyone to hear
his cry; after a while he managed to break free, grabbed the overcoat that was in
front, and ran away. When one of the Jews grabbed him by the coat, he tore it
from top to bottom, and he ran from the yard to the street, then to his apartment.

Upon his arrival at the apartment, his owners, the Sevastyanovs, and their cook were very
were surprised to see him completely disfigured and bloodied from the injuries inflicted
he was beaten. They asked about the reason and place of everything that happened to him, but he
didn't explain anything to them and didn't answer. From that time on, he lay for two weeks.
he was completely unconscious, but after that he felt much better and
began to leave the house, although he was still in very poor health. Kruger heard that
Court Councillor Durnovo will soon arrive from St. Petersburg, I didn't want to before his arrival
to announce to the then Saratov authorities, about whom I heard rumors back then
everywhere, that it took large sums of money from the Jews. Having met with the official
Vyrypaev, he, Krueger, told him in a few words about the incident. Vyrypaev
advised him to announce what he had seen, and since he himself already had the intention of announcing

to the investigator from St. Petersburg, and not to the local authorities about what happened to him, then
went with Vyrypaev on May 7 to the investigator, the court councilor

Durnovo, where I found the notice.

Chapter 11

On the Christians' desire to convert the Jews

In our time, the Christian desire to convert Jews has changed. Practice
many centuries convinced that this work is useless and in vain. First of all, the Jews
they need to be freed from the shackles of the Talmud, and only then can they be useful
brothers to all humanity. In Europe, no one pays attention to this, especially in those
states where there are very few Jews. But where a large mass of Jews live
other people's account, it would be worth taking care of their education. In England, for example, recently
The 69th report of the London Society for the Propagation of Christianity was published.
between Jews. The information contained in this report covers the activities
society from April 1, 1876 to March 31, 1878. The company in the reporting year
had its agents in thirty cities of Asia Minor and Europe, including two
Russian cities - Warsaw and Chisinau. Such a wide area of activities of the society is not
satisfies him. The constant influx of Jews into Palestine and their acquisition there
various privileges as landowners, a fact that, according to the report, stands
in connection with the events that have arisen in the East in recent years, - forces society
consider the need to expand his missionary work in Asia Minor.
In relation to Russia, society would not like to limit itself to activities in two
only in cities. Although the sympathetic reception given last year in St. Petersburg
authorized representative of the society, and allows us to hope, according to the report, to spread
the society's mission to other cities of the Russian Empire, however, formal
conditions in which it would be possible to organize such missionary work have not yet been established
defined. The report does not specify from whom London society expects such conditions.
said.

The Church Herald contains an interesting list of independent
Orthodox Church religious communities existing in St. Petersburg. Between
Among the many different schismatic sects, we will cite one that relates to
our subject. On Pochtamtskaya Street there is a prayer house of the "Hernhuters",
also known as the "Brotherly Community." The main concern of the "Hernhuter" community
- conversion of Jews to Christianity.

Another society called the Ryabinovtsy has a prayer house in Chubarovo.
alley, in Borisov's house. The teachings of this sect were spread by Isaiah, a native of Perm
Antipov. On Volkovskaya Street (behind the Moscow Outpost) there is a women's

a schismatic skete where elderly schismatic women live. The skete has order and discipline.
monastic. Mother Apollinaria is the headmistress. There is also an orphanage with a Jewish "mentor"
ev.

Let us finish our essay on proselytism with a few words about the religious circle, known as the "Children of Jeremiah." These children of Jeremiah gather to pray in choral synagogue, located between the Egyptian and Kalinkin bridges.
Almost all Jews come to the synagogue to pray; it is also very often visited by Saturday people,
called Judaizers, who enjoy great favor with the Jews
with respect. In this synagogue, psalms are sung in Russian translation. This, of course, is for the Judaizers, and especially for the new converts, it is very attractive;
By giving this to Jewish missionaries, they easily attract newcomers, trying to convince them
the importance and superiority of the Mosaic religion over all others.

Nevertheless, Russia, having become a new Palestine for the Jews, must seriously to think for the good and benefit of his subjects, the sons of Jacob, to free them from the heavy shackles of the Talmud, for which everyone would later be heartily grateful to her,
just as they are grateful to her for freeing the Jews from their ugly sidelocks and ugly yarmulke, thanks to which the Jews are now on par with educated peoples peace, though in appearance. If the beneficial reform had freed the Jews from Talmud, then the Jews would be on par with educated nations not only in external, but also from the inside, the Jews would become brothers to humanity.

The following fact is reported in the “St. Petersburg Spiritual News”:
visit of His Grace Sergius, Bishop of Uman, to the village of Novaya Greblia
Jews from Uman district - men, women and children, about 40 people - donated bread and salt to the Most Reverend. One of the Jews said the following greeting: “We ask You, God's chosen one, accept from us, Jews, bread and salt, as an expression of our deep respect for your sacred person. The Jews were once a great people, and from it came the greatest kings, prophets and holy bishops, and now by the will of We are scattered throughout the world by God, and from our family there are no kings, judges, or saints.
telev. But we, living under the rule of the Orthodox Russian Tsar, learned to love him, pray for him and fulfill his sacred commands, - learned to respect the Orthodox leaders appointed by him. We also ask you to pray for all of us and bless us all with your holiness." Having accepted the bread and salt, His Grace addressed those who brought the gifts with the following words: “Your great people were expecting

the coming of the Messiah, having prophecies about Him, but when the Messiah came, he did not recognized Him without seeing Him as an earthly king. The Messiah has come, and you can be sure of this, reading the prophecies which are preserved among you, as well as among us, and which are clearly They depict Him. The Apostle Paul, who says about himself that he is a Jew of the Jews, said that until now, when you Jews read the books of the law and the prophets, it is in your hearts yours is covered by a veil that is removed by Christ our Savior. I pray that this veil will be removed from your hearts; then both you and we will be with the Messiah-Christ is one." According to the testimony of a local priest, his Jewish fellow villagers show complete sympathy for the Orthodox priest, constantly come for advice, and sometimes for arbitration, - when meeting with a priest, they kiss him hand.

Chapter 12

Jewish propaganda in Poland in 1539

After the end of the case of the Krakow townswoman, the Judaizer Catherine Zaleshovskaya faced a much more complex case of converting an entire groups of Christians in Krakow and other places in Poland. Around 1538, the rumors were spreading that in various parts of Poland people of the Christian faith had converted to Judaism and accepted circumcision. These converts left for greater safety or were taken to the Grand Duchy of Lithuania, where they found safe refuge with the local Jews (from the Lithuanian register in the “Acts of Western Russia”, vol. I, no. 194, and "Russian-Jewish Archives", vol. 1, no. 175).

Alarming rumors about secret propaganda of Judaism prompted the clergy to subject the proselyte Ekaterina Zaleshovskaya to public execution under extraordinary circumstances inquisitorial environment and thus make a frightening impression on the strata of society infected with Jewish heresy. Judaizing Catherine Zaleshovskaya She was publicly burned at the stake in Krakow, and the Jews placed her among their saints. martyrs and remember them in their prayers, especially on the day of her execution, as do the Vilnius Jews of the "ger-tzedek" of Count Potocki.

The Polish writer Velski says in his chronicle (under the years 1539-1540):
"A Jew of that time, seeing that people began to reason and argue about their
Christian faith, as if doubting its truth (Lutheranism), was seduced
many of us Christians converted to the Jewish faith, having circumcised them" (isi ,
P, 1983. Another chronograph. KHUT v., A. Gvagnin, Ktoshsa, Zaptasu1 Eigore]$K1e], g. 158).

These rumors reached King Sigismund [and his dignitaries. Sigismund's words in
decree of 1539: "First of all, we have done this, some people of the Christian faith
in our local lordship, the Polish Crown from the place of Krakow from our places
crowned, they approached the Jewish law and accepted circumcision" (Russian-Jewish Archive", I, No. 175).

The king also paid attention to the Protestant propaganda in Lithuania. Having learned that converts to Judaism also went there, he became indignant. For that
For this purpose he sent two authorized commissioners to Lithuania, the nobles Sila Antonovich and
Jan Korchius with the order to carry out the strictest search there for persons who had been seduced
into Judaism. The commissioners were ordered to diligently search here for "those people, who from the Christian faith turned to the Jewish law and from Krakow or
other places and cities were taken away." The search was ordered throughout the entire principality.
Lithuanian: in castles, cities and farms, royal and lordly, spiritual and secular.
When the designated criminals were discovered somewhere, the authorized officers had to inform the local authorities about this, who were obliged to immediately seize
the guilty and take them into custody. If it is discovered that any of the Jews were harboring in his midst such apostates, or, knowing of their whereabouts, did not report it
to the authorities, then such a concealer was subject to imprisonment and confiscation property. Similar lists of places where the presence of new converts seemed
Most likely, they were handed over to the noble detectives by Deputy Chancellor Matseevsky.
The king's decree on the search was ordered to be announced not only in these places, but throughout the whole
principality so that the entire population would know that in the event of discovery somewhere
no one has the right to intercede for newly converted people (Russian-Jewish Archives,
I, No. 175, p. 225).

It is known that under Sultan Soliman (1520-1566), who brought Turkey to
power, the Jews in the East enjoyed a much better position than their
co-religionists in the West, not excluding Poland. Jews expelled from the Iberian Peninsula

peninsula and persecuted in Germany and Italy, they emigrated en masse to Turkey. Some of the emigrants settled in Palestine, which was then in ruins.

The modern chronicler Velsky connects this new phenomenon, related to In 1540, with the religious unrest in Poland at that time and with the Jewish proselytism, which had previously been manifested especially in Krakow. Encouraged by the re-religious strife within the Christian community itself, the Jews, according to Velsky, began to convert the Poles to their faith, and so that the new converts would not repent and could return to their former faith, clever Jewish missionaries expelled them from Poland to Hungary and Turkey. When King Sigismund strictly drew attention to Jewish proselytism, the Jews resorted to the patronage of the Turkish Sultan, asking to petition the Polish king to grant the Jews free departure to Turkey. The Sultan replied that "there is no need to petition for this, because in Soon I will come to Poland myself, drive out the Christians, and calm you down and reveal to you "free path everywhere."

Further, it is clear that the king himself tells the Lithuanian Jews in his letter from 1540.

Chapter 13

King Sigismund Go's charter on the proselytism of Jews

"When I was last in the lordship of Our Grand Duchy of Lithuania, we received a report through a Jew, a resident of the Polish Crown named ..., that as if all the Jews who have settled in Our lordship, the Grand Duchy In Lithuania, both our royal, princely and lordly people gathered to make the following offense: firstly, contrary to the law of the Christian faith, also in defiance of Us, their Sovereign, and the whole good Polish-Lithuanian Commonwealth, they conceived the idea I would like to leave our principality with all my property for the Turkish land. that they, secretly taking and buying small children born in the Christian faith, decided to circumcise them, convert them to their Jewish law and expel them from the Principality ours abroad to Turkey; there are about 50 such children, they, the Jews, in Tykotyn and other beaten to death in places. They sent the mentioned circumcised people abroad through several cabbies (furmans), who were hired for that purpose, according to the testimony the said Jew, who gave Us the list of names of five such persons."

The king simultaneously reports very important details about this matter in his private letter from Vilnius to the Krakow voivode Piotr Kmita dated July 9, 1540 years. “Last year,” writes Sigismund, “some persons under oath testified before us (ji hi {51$ s), that Many Christians were circumcised by Jews. In the same year, a certain Jew was in Kiliya (on Danube, near the border of what was then Poland and Wallachia). Immediately upon our arrival in this city (Vilnius), he told us that he saw many hundreds of circumcised people in Kiliya, taken there from our state. And since many of them (circumcised Christians) did not want to part with their wives and children, and were brutally killed Jews in synagogues. Moreover, the Jews sent to the Turkish emperor and asked him write to us so that we give them the opportunity to emigrate to Turkey, for which they will provide considerable services. To this the emperor (sultan) replies that there is no need for letters. For someday he himself will come (to Poland) and act here as in Hungary, that is, not only Jews, but also Christians, he will expel from our state. Although We shouldn't have ignored these reports either, but they were confirmed according to the testimony of our Turkish translator, an Armenian, who testified that he saw Tyagini (Bendery) has fifteen Jewish carts, heavily loaded with things, which were transferred from our state to Turkey. Others joined in the flight of the cantor and some other Jews, who, having learned what was said about the aforementioned their crimes, disappeared" (Excerpt from a letter from Sigismund, in the 16th volume of "Aba {ii», stored in the manuscript department of the Imperial Public Library- (teke in St. Petersburg).

The spirit of Jewish missionary work was raised due to the influential position Jews at the Sultan's court (doctor Moses Gamon, Don Joseph Nasi (prince), etc.). Many dreamed of the restoration of Jerusalem, of the imminent return to the Holy land, that the Sultan, who was then advancing on Europe, would free the Jews from Christian bondage. Under 1540, the contemporary European chronicler Joseph Hakogen records the news that Soliman decided to rebuild the walls of Jerusalem, his destroyed buildings and decorations, and that work on this has already begun.

Chapter 14

About Jewish Martyrs

In the old cemetery of Lutsk there is a monument to a Jew named a martyr of the last century. The monument on his grave still remains, the inscription on it reads as follows (in translation):

"A monument over the grave of a saint who suffered terrible torments and
glorified His (God's) great and mighty name. This scholar named Judah Ze'ev Wolf,
the son of Rabbi Povia, ascended to heaven on the Sabbath day and accepted his sentence with bitterness,
28th Togmuz 522 years old. (July 176)."

Jewish tradition tells the following about this: Wolf was a saint
a handsome young man, very pious and learned. Thanks to these qualities, he
had the misfortune to please the local Catholic priests, who decided that
convert him to their faith at any cost. They often had religious disputes with
scientist Wolf, but he always emerged victorious in the dispute. This is even more
encouraged them and strengthened their desire to introduce the talented Jew to the true
churches. But, finally convinced of the futility of their efforts, the priests
decided to resort to force. They threw a dead pig into Wolf's house.
According to the common law of that time, a Jew in whose house a pig was found was obliged
reward the owner of the last millet in such quantity that it covers the whole
a pig, standing upright on its hind legs. Such a high ransom was not
forces to Wolf - and he was thrown into prison. After several months,
He was given a choice between baptism or death. He, of course,
chose the latter. The unfortunate man was executed by quartering. Tradition
adds that the persons who took part in the accusation and execution of Wolf are terribly
They paid for it later, because God's punishment fell upon them, etc.

In Nesvizh, in the large synagogue, there is an ancient prayer book written in
parchment, and it contains the following historical prayers: 1) prayer for the repose of the soul
souls of the martyrs of 1648 in a longer version; 2) about the Jewish martyrs of the cities
Pavolochi and Iudorkova in 1753, on the days of 19, 20 and 21 Iar; 3) about the Jews killed in the city.
Mogilev (on the Dnieper), 4) about the saints from Tavrov; 5) about the saints from the town of Senyavka, near
Nesvizh, about whom folk legend also speaks. These are all Jewish saints
executed publicly for crimes: various kinds of blasphemy against Christianity
religion and for the torture of Christian babies, etc.

Mr. Dubnov published his article in the magazine "Voskhod". It is indicated on
the contents of the Pinchevsky prayer book, received by him from the local "sholnik"
Jewish commune. This is an ancient prayer book, written on parchment in square format. font.

The contents of the manuscript are as follows: about half of the book is occupied by ordinary prayers, blessings and finally the texts of "herems" (formulas of anathemas of the great and small) against apostates. The other half of the book consists of funeral prayers about Jewish martyrs who died for their faith in Poland and Ukraine in the 16th and 17th centuries, as well as about many famous rabbis and public figures, ascetics mainly the Krakow district (to which the town of Pinczów belonged). Here there are prayers, namely: 1) about the martyr Mordechai, the son of Meer, executed in Lublin in 1636; 2) about the Lenczyca Martyrs of 1639; 3) about the seven saints executed in Krakow in 1637; 4) about those who died on charges of killing Christians babies in Krakow in 1596, in Lublin in 1598, in Sandomierz, etc., about killed in Rus' and in Krakow in 1648-49; 6) about the victims of the massacre and war in Poland in 1654-60, etc. (The Poles constantly hanged Jewish spies during the war.)

Jews, remembering their ascetics and holy martyrs who suffered for their fanatical idea of exterminating God-defying Christians, they do not pray for them, but to them who are blessed in the bosom of Abraham and pray for their followers - so that They were strict adherents of the teachings of the Talmud and would exterminate the goyim.

Chapter 15

On the propaganda of the rabbi of the Viennese community

The famous preacher and rabbi of the Viennese Jewish community, Dr. Adolf Jellinek, once telling how harshly he treats those who turn to him with requests for their acceptance into the bosom of Judaism (in Austria, as is known, this is allowed) and what measures he takes to keep them from this transition, he added by the way: “And do you know why exactly? Besides the fact that Jewry I am generally alien to proselytism, besides the fact that I don’t believe in the sincerity of the transition at all from one religion to another without any extraneous goals, I do this also because I know It is very good that, while I am communicating to them the rules of Jewish doctrine, I am, however, by no means in able to instill in them a Jewish heart, which is, in fact, the most important thing.”

If this position of the venerable Viennese preacher is true, then, on the other hand, On the other hand, it seems that it must be acknowledged that leaving Judaism does not always entail the loss of the Jewish heart. And perhaps it is in this sense that we should understand the Talmudic position that "he who leaves Judaism still remains a Jew." The most brilliant proof of this is Heinrich Heine, in whom, as in In every genius, the typical features of his origin stand out in particular relief.

Chapter 16

The historical conversion of a Jew to Christianity

Joseph, a young Jew, was an inhabitant of the Roman ghetto, a young man with with a beautiful appearance, brilliant abilities and a thoughtful mind. He long ago lost the naivety characteristic of ghetto children, and, having grown up into a stately young man, he to the great chagrin of his parents, he refuses both the bride and the title rabbi.

One day Joseph, who loved to wander the streets of Rome, disappeared somewhere. and he didn't return home that night. His mother and father, his fiancée Mariama - everyone was beside themselves. out of fear for his favorite. It was a difficult and dangerous time. Jews were accused of all the disasters and misfortunes that befell Europe at that time. A Jew found behind the ghetto gates after midnight, was therefore almost certainly doomed to death. It was especially dangerous for Jews to walk through the streets of Rome that night, which fell on Christmas Eve, when the superstitious feelings of the Catholic the crowds in Rome were greatly aroused and aggravated. A Jew caught on such a night behind the walls of the ghetto, he could least of all expect mercy.

The night passed in anxious and vain waiting - Joseph did not appear. Only in the morning, when his father had already gone to the shop, he returned. He entered the house in some in an enthusiastic mood and loudly said in Latin: "Peace be with you!"

- What, are you drunk or something? - his mother exclaimed in fear. But Joseph continued in in the same strangely solemn and enthusiastic tone: “1 11$$1115 ! (glory in "To God in the highest and peace on earth). Today is Christmas, mother!"

Poor Rachel, his mother, couldn't believe her ears. She covered her son's mouth with her hand, calling him a blasphemer, but the son replied that it was not he who was blaspheming, but she, his mother. “Rejoice, be glad,” he said, “today the One who was to "to die for the sins of the world."

“Daon has gone crazy,” the mother decided in despair.

But the son declared that, on the contrary, if he had ever become enlightened, it was now, for that night. And, answering the anxious questions of Miriam's fiancée, who was there, he told how he went into St. Peter's Cathedral at night during a service. "I didn't think
“I was drawn to pray,” he said, “only by strong curiosity, I wanted to see
with my own eyes and hear with my own ears this worship of Christ.
was carried away by a powerful wave of organ music rising to the sky, to the foot of

the throne of the Most High in the crystal heights. And suddenly it became clear to me what I was striving for
my soul. I have learned the meaning of these disturbing desires that have always consumed me, these
strange moods, these vague inclinations, and, as if illuminated by lightning, I understood the secret of peace of mind."

“And what exactly?” Miriama asked.

“The mystery of self-sacrifice,” Joseph said enthusiastically, “to suffer, to give
sacrifice oneself entirely to the world, to perish at the hands of one's fellow men, to die in sweet torments, like the fading notes of that pleasant young voice singing
iŕ. O Miriama, if I could lead our brothers out of the ghetto, if I could
to die for their happiness, to make them free sons of Rome!

Then Joseph directly announces that he has decided to convert to Christianity and convert also all Jews into Christians, since they must understand that self-sacrifice and Martyrdom constitutes the highest good, the only divine and important one.
In vain his mother and fiancée try to prove to him that it is the Jews who sacrifice themselves, that if
and they talk about voluntary martyrdom, and that is the only way it can be found among them, and remind him of all the insults and persecutions suffered by the Jews from Christians, however. It's all in vain. Ecstasy, kindled in the soul of a solemn youth
music and hymns full of grandeur, makes him deaf to all exhortations, pleas
and evidence, he leaves his parents' home and accepts Christianity.

Joseph's baptism took place with particular solemnity. The Pope himself was present.
during the ceremony, after which the new convert, dressed all in white, was taken along the streets of Rome with the ringing of bells and the singing of hymns. And in his mystical fascination
Joseph, now named Giuseppe de Franchi, felt himself immersed in
a sea of love and universal brotherhood, imbued with divine holiness and heavenly
with delight, while his brothers in the crowd looked sad and mournful.
their faces looked at him as if he were a hated renegade.

Having accepted Christianity by the mere attraction of the soul and with only one thought and the hope of revealing the great truth of self-sacrifice to his brothers, Joseph decided to refuse all the benefits that the new could bring him position. He refused to marry a rich and beautiful woman who passionately loved him. Elena de Franchi, he renounced his positions, his wealth, everything worldly and took monastic vows. But the monastic cell did not satisfy him. His nature demanded active love, apostolic service, self-sacrifice. In the chest a fire burned within him that demanded an outcome, and Joseph believed in himself, in his strength and in the truth he recognized. He was convinced that he only had to pour out his soul to Jews, to express himself to them clearly and fully, so that they would understand him and be convinced of his right and went over to his side. But the Jews didn't want to listen to him. In the ghetto itself, he could not preach, since baptized Jews were not only prohibited from entering the ghetto, but also any kind of communication with its inhabitants. It was necessary to limit ourselves preaching behind the ghetto wall, but instead of Jews, the audience to which he preached was filled out by Christians only.

To make the Jews listen to him, Joseph asked the Pope to issue a bull, which would oblige Jews, under penalty of severe punishment, to attend sermons.

The Pope agreed and issued a very strict bull, but by this time in the ghetto, and in throughout Rome, a terrible plague broke out, from which people died like flies. Gates The ghettos were locked and Jews were forbidden from leaving them. The plague continued. several months, and when the gates were finally opened, there were more people in the ghetto dead than living, and although the bull was not cancelled, during this time the pope he was so merciful that he no longer forced the Jews to listen to Joseph,

which they particularly could not stand, but allowed to act in the role preachers to other monks.

Meanwhile, Joseph himself had changed greatly during the plague. He was therefore very he was glad when he was freed from the duty that he himself had invented, but on the other hand, it was on him they assigned him another duty, which he had never thought about before and which turned out to be even less to his liking than preaching, namely: he must was to sit at the door of the auditorium and write down all the Jews who came to the sermon, and

those who didn't show up. He personally knew all the Jews in the ghetto, and so who could be better than him?
could cope with this responsibility?

And so, instead of playing the exalted role of an apostle, he had to
sit with a list in hand, certify the identity of every Jew and be present at
ridicule, mockery and other humiliations that the Jews were driven to
the sermons they hated, and he often had to witness them
the humiliations that both his own parents and the lovely Miriam were subjected to.

Suddenly Joseph declared that he repented of betraying his faith and was returning
back to Judaism. He made it public before the entire Christian congregation and
Jewish, and that he wishes to undergo public execution to atone for his misdeed
from the Christian authorities according to the existing rules. The astonished Catholic
the clergy tried to influence him with exhortations, but it was a futile effort, and
finally he willingly accepted a martyr's death with the utmost regret of even himself
Pope. In his death throes, he screamed loudly that he was happy to be honored to die.
Jew.

BOOK FIVE

DEPARTMENT 1. THEORETICAL

TREATISE I THE JEWISH WOMAN

Chapter 1

The Dignity of the Biblical Woman

In his daily prayer, the Talmudic Jew prays thus: “May he be blessed
"The Lord our God, who did not create me a woman."

A Jewish woman must say the following words every day: “Let there be
Blessed be the Lord our God, the King of all the world, for He created me according to His will
"your own."

The Old Testament law commands a son to honor his mother in a woman, but beyond that we
We have many examples when women were exalted by God, for example:
Sarah, Rebecca, Miriam, Deborah, Anna, etc.; they were honored with divine
revelation and the high gift of prophecy.

The biblical woman enjoyed all the rights of a man. Leafing through
In the Bible, we see that the woman of that time often acted completely
independently into the public arena as a prophetess, priestess, and holy companion.
Thus, Aaron's sister, Miriam, having the prophetic gift, exerted considerable influence
against the Jews. Deborah was not only a prophetess, but also a judge for several years.
Israeli land.

Judith played a completely political role by cutting off the head of Holofernes, and
thus saved her people from certain death.

Esther also appeared as the savior of her people from civil disasters and
Oppression. Things became different for women in Judaism under the influence of
Talmudic teachings.
In the Jewish view, it falls to the point of denying the great human element in it.
dignity, while God's law placed women on an equal footing with men in

the following touching words: “Honor your father and your mother”; the Talmud
limits the sphere of her even family influence to the last possible extent.

The biblical woman was not subordinate to man, but compared to him, as
It is said: “I will make him a helper suitable for him” (1 K. M. 2. 18). Man,
like the woman, equally created in the likeness of God (1 K. M. 2:27); God created both
said: “Have dominion over...” (1 K.M. 1:28-30). True, in the story of creation Adam
precedes Eve, but this does not give him any right to subjugate and humiliate her. Eve
always has an influence on the morality of Adam, she is the main culprit of his fall and
She suffers from this the most. The husband recognizes his wife as part of his own
bodies, as it is said: “And the man said: now this is bone of my bone and flesh of my flesh
mine, let this one be called “wife,” for she was taken from man” (1 M., 2, 23), and she wears
the same name as him "Adam" and must share his life path - all this
gives a full and clear assessment of the situation of women.

The wife is not considered a person subject to the arbitrary will of her husband; she dominates
independently within the limits of her calling, which is perfectly characterized in the following
in the words of the Holy Scripture: “Whatever Sarah says to you, listen to her voice” (1 K.M., 21, 12). The Jewish woman did not live, like other women of the East, closed off from
life of the surrounding world. Being placed in a completely free relationship with it
attitude, she was not covered with a veil (1 K. M., 12, 14, 24, 11), she was not deprived of the right
be in the company of a man (1 C, 9, 12; 2 K. M., 21, 22), present at
public meetings (1 K. C., 14.4; 2 C., 6.20), does not hesitate to take part in
all national holidays (1 c., 18, 6; Judges 16.27), the solemnity of which she

tries to increase it with singing, music and dancing (K. Sud., 11. 34; 21. 22; 1 C, 18. 16). Her Domestic activities consisted of performing household duties.

Women in Jewish history often occupy a prominent place and demonstrate commendable activity. Sarah, Rebekah, Rachel and Leah and in later history are presented as role models of women and took an active part in the creation of the home Israel. Moses owes his salvation in part to his sister Miriam. And again the same Miriam solemnly strikes the strings during the Jews' crossing of the Black Sea. harps and sings an inspired song. During the construction of the tabernacle of the covenant, women sacrifice luxury items to the sanctuary - gold jewelry, metal mirrors (2 K.M., 35;:25..26.38),

During the era of the judges, Deborah heroically arms Israel to fight the Midianites. The armies of Israel follow her triumphantly, having overthrown the age-old shameful yoke of slavery. (Judges 9:52, 56) A woman's determination frees the city of Shechem from the tyrant Abimelech (K. S. 9. 52. 53). After the battle, the women go out of the city with songs of victory and joy. to greet the warrior heroes (1 Sam. 18:6, 7). Their song has such an influence on the people that Saul begins to fear for his throne when he hears them praising David's heroism. Michal's loyalty saves David's life, and Ivagael keeps him from shedding blood. Joab orders a wise woman to be called from Tekao, who cleverly influenced the parable Absalom's return from exile (2. p. 14. 2-20). A woman's hand pacifies the rebellion Sheva (2 S. 20, 22-23).

When Elisha asked the Shunamit whether she needed intercession before the king, she replied: “I live among my people.” (2 Kings 4:3) Among the prophets we also find many female names, among which Hulda stands out. The mother of King Assa ruled the state for a long time. During the secondary political independence The Jews also had women in charge of the state, the widows of Hyrcanus and Alexander Ianaeus. The Talmud says this about a woman: “The only purpose of a woman is “to produce offspring” (Trak. Ketubot, p. 59).

Rabbi Eliezer, son of Azariah, says: “Whoever refuses marriage by violating those who obey the commandment about the reproduction of the human race are considered murderers, diminishing the number of likenesses of God, for it is said (1 K. M., 1. 27); "in his own image He created man" and after that (there), "be fruitful and multiply" (Tosefta Ivamot, 8. 8).

Chapter 2

About the Talmudic woman

A Talmudic woman cannot be a participant in the full promise; she is not capable of circumcision. She has no direct participation in the matter of assimilating the promises and because it is as if God placed it outside the law, which, according to the teachings of the Talmud, commands "teach the law to your sons, but not to your daughters." The purpose of a woman, according to The Talmud, is only that she provides the man with the opportunity to fulfill the commandment that commands him to procreate. The Talmud forbids teach daughters the law of God and give them education, limiting it for women knowledge of housekeeping and the ability to knit a stocking. To teach your daughter the Law means to teach the art of deception'.

1 Tr. Menachota L. 43, 2; and Kish L. 30.

2 Tr. Iomalah. 66.2.

3 Tr. Iomath. 20.1.

Article One of the Talmudic Torah says the following: “Women, slaves and young children are free from the study of the law."

Further it speaks of the Talmudic woman as follows: “A woman who studies according to the law, she receives a reward, but her reward is not equal to that which a man receives, because it is not commanded to her; and whoever does what he is not commanded will not receive such a reward as is given to the one to whom it is commanded. And although a woman is awarded, after all, our sages commanded that no one should educate his daughter law for the reason that most women do not have sufficient sense to understanding of the law and due to the limitations of one's mind, one may become confused in the words of the law.
That is why our sages said: “Whoever teaches his daughter the law is the same as teaches her crimes." However, this applies only to the study of the oral law; as for the written word, he should not teach her this either, but if he does this does, such an act of his is considered equivalent to if he taught her

(his daughter) to a crime." The purpose of the Talmud is to instill in the woman the consciousness of her insignificance and accustom her to complete submission. A pious Jew even It is forbidden to speak publicly not only with another man's woman, but even with his own wife; according to the definition of the Mishnah, a husband who has a wife who is quarrelsome or not diligent in performing duties towards him and not pleasing him, may to deduct 7 denarii from her dowry every week for his own benefit. The rabbis The Talmud proves that a husband, having transferred to himself the entire dowry of his wife, still I still have to continue making penalty deductions on her account, because the wife can get inheritance from relatives, and then the husband can collect what is due to him according to the account."

1 Gilkhat Talmud Torah 1.

2 Ketubo5,7.

“Our rabbis command every man to strive to do everything possible ways to marry the scientist's daughter, even if it meant selling everything he had property; if the Jew did not find such, then he must take the daughter of the public headman; he won’t even find her, he can marry the trustee’s daughter; if not

will get her too, - he should try to take the teacher's daughter. Just don't under any circumstances should marry the daughter of an uneducated man, because the uneducated are vile, and their wives are like insects, and about the daughters it is said: "Cursed is he who lies with the beast." "The Eagle of the Synagogue" from later philosophers, Maimonides teaches the following:

“No one can say: “I want to study and fulfill the law of God and His wisdom, to be a partaker of all His blessings and to inherit life future"; and further: "I want to refrain from crimes that the law prohibits, to avoid the curses stated in the law and to be worthy of participation in the future life." If anyone serves God from such motives, he is unjust, because he to live for God only for the sake of fear is far from the way our wise men stood prophets; thus no one can serve God worthily; only the uneducated (amgaaretz), women and children get used to serving out of fear, until their minds are in “state to understand serving God out of love.”

1 Tr. Pesachim, pp. 49, 2.

2 Gilkhat Teshuba l. 10, p. 1.

The Talmud defines its legislation in the words that command: “A woman shall not
can be a judge (tract. Yerushalmi, - Shebuot, ch. 4. Halacha 1). As for
the above-mentioned Deborah, then, according to the remark of the Talmud - Tosefta (tr. Nida l. 50 a), as if
she would not judge, but only expound and interpret the laws. According to the generally just
to my understanding, this should have more significance than the judge who judges
according to certain ready-made laws.

Further, the Talmud limits the rights of women, equating them with a person without rights
the position of slaves: “She cannot be a witness where the testimony of two is required
witnesses. Or where special mental effort is necessary." (Rash-Gashana, p. 22,
p. 1); tr. Psokhim, l. 4, p. 2; Tosefta). Women are equally not allowed to take the oath
(Tr. Ibamot, l. 88, art. 2, l. 117, p. 1).

“A woman, due to her physiological purpose, is endowed with a weak will,
strong impressionability, and therefore it is more inductive than
man" (Midrash Raba, 1 book M. 18; tr. Nida, l. 45, p. 2).

It is said that Rabbi Chiya was once asked: What is the dignity of a woman?
He answered: “In that they accompany their sons to school and patiently
awaiting the return of their husbands from the audience of the rabbis (tr. Berakhot, l. 17, p. 1).
In another place the same Rabbi Chiya expresses himself as follows: “Their
merit if they raise our children and save us from sin” (tr. Iba-mot, p. 63
p. 1).

“A woman’s job is to work at home, a man’s job is to work outside the home” (Toldot)
Rabbah to verse 26.35). “I have always called my wife nothing other than home” (tr. Gitin. L. 92);

Iasi, the son of Johonon of Jerusalem, used to say: “Do not talk much with
"his wife." If this is said about one's own wife, then it is even more so in relation to
neighbor's wife. Therefore the sages taught: whoever spends time in conversation with women,
He harms himself. He is distracted from studying God's word and ends up in hell."
(Abot 1 chapter of the Mishnah). “The rabbis taught: those who give money from their hands to the hands of
women with the intention of looking into her, be he like Moses who received

Torah on Mount Sinai, they will not escape punishment" (tr. Eruvim, p. 18). "Rabbi Yohai ben Yosi
He used to say: "Whoever looks at women ends up indulging in vice" (tr.
Yalkut, lit. 255). "Any courtesy and conversation with another man's wife is forbidden" (tr. Sabbath, p. 17).

The Talmud goes on to mention the inability of a woman to even bear witness in
court and deprives her of the right to do so.

"There are ten categories of incapable people who are not given the right
to testify in court; this includes women, slaves, children, the insane, the deaf,
blind, wicked, vicious and interested in the matter; all such in number are ten."

1 Gilkhat Teshuba l. 10, p. I.

Chapter 3

The opinion of a learned baptized Jew

Quite an authoritative Talmudist, Kirasevsky, who converted to Christianity,
In his work "Critical Analysis of the Talmud" he says:

"But if we reason like that, then we must admit that women can get away with it
break all ten commandments of the Law; all of them seem to apply to men:
when referring to the persons to whom they are given, the masculine gender is used. But is it possible
to allow God to give such a law... Examples from practice can be given
ancient Jewish legal proceedings, which prove that women in famous
In some cases, they had every right to testify in court. The Israeli king Solomon,
when two women appeared before him, each of them claiming her rights to
a living child, did not refuse to judge them because they were women who had no right
testify. And besides them, in this case there are no other witnesses
It was. Let's take another example. When Boaz wanted to marry Ruth, he
First, it was necessary to buy out the inheritance left by the sons
Naomi, and this required proof that Ruth was indeed his wife
one of Naomi's sons; there were no other witnesses besides Ruth and Naomi, so
how Elimelech, Mahlon, and Chilion died, and the marriage of Mahlon to Ruth took place in foreign country. However, we do not see that any kind of
difficulty. Boaz and the elders of Israel were satisfied with the women's testimony.
Thus, the rabbinical ruling that deprives women of this right does not
is justified neither by the law of Moses nor by ancient Jewish practice. In taking away

women of this right was expressed only by the Talmud's view of women, a view that was insulted
"violent for her human dignity."

The ancient rabbis teach that a husband can treat his wife as he pleases.
as you please: “He who eats fish can start eating it from the back, from the tail; he who buys meat can start eating it from the back, from the tail;
“He can bake it on the fire, boil it, or roast it on a spit, as he likes.”

With regard to marriage, the Talmud states: “Before the time of written law it was so: if a man and a woman meet on the street and want to connect with each other friend, then the man, having taken the woman into the house, cohabitates with her without witnesses, thus
“In this way she became his wife.”

1 Gilkhat Shtut 1.1.

Akiva, the most learned contemporary of the schools of Shammai and Hillel, looked upon marriage as
shrine. "Where there is a husband and wife, there is God," he used to say. With such a highly moral
Akiva's view of marriage allowed for broader conditions for divorce than others contemporary legal scholars. It should be thought that Akiva, like Hillel and his school, considered divorce one of the conditions that makes it possible to preserve holiness
marital relations between spouses, since they considered marriage to be based on love, at the beginning of life, and not the theological-dogmatic one, which she adhered to the school of Shammai. This explanation is more natural and more in accordance with the truth. The marriage of Akiva
was based on the sacred feeling of love, and this is precisely the sanctity of marital relations
inspired him with the idea that God dwells between spouses. A woman in Akiva's eyes

was a higher being, bringing happiness into family life. He even put her on a very high level, claiming that anyone who wants to have a rich and long-lasting offspring must obey the commands of the Lord and his wife. With such a high view of a woman and her role in the family cannot be allowed to exist and the thought of Akiva preaching
divorce in the name of divine protest. On the contrary, considering a woman capable of the realization of family ideals, he was deeply convinced that she could fulfill its task only under the conditions of a peaceful family life, closely connected with love,

- and outside of these conditions, Akiva considered marriage unthinkable and a woman incapable of
sacrifices required in the name of peace and love. Akiba drew his views from his own family, he had a perfect wife who provided him with everything and filled him
family life as the highest moral bliss. The Talmudists of later times
for their own personal reasons they made a woman their slave, without rights or responsibility before
with her husband.

Chapter 4

About divorce

The Talmud then continues on the subject of divorce: “From what time does the wife neighbor is considered divorced? - from the time he sends her out of the house and leaves her to her own devices; or from the time the wife leaves
from the authority of her husband and follow the desires of her heart, for for them there is no
divorce letters, so that if a husband or wife wanted to separate, they
"separate and are considered divorced."

To this the Talmud adds: “There is no marriage union among the pagans.”

Elsewhere it says: “Marriage is binding between Israelites,
or among the pagans among the pagans, but not among slaves with slaves or not among slaves with
"Israelis."

The public prayers of the synagogue and most of the rites of worship may be
committed only in a congregation of 10 men, because this is the number, according to rabbinical
teaching, attracts the presence of God." If there are 9 men and a million women, then
the meeting cannot take place because the woman is nothing. Only a 13-year-old boy will show up and
one day, the conditions change - and the meeting becomes completely holy.”

1 Gilchat Melachim 8, 3.

2 Ibid.

3 Gilkhat Yesurabiya 14, 19.

4 Drakh Garmomiye t. P ch. 3 and 4 Tatia taiye MaesrShe l. 23, 2.

5 Drach Harmonie t. P, Paris 1844.

According to Talmudic law, in ancient times, for a Jewish boy to reach the age of 12
age was a critical time. Twelve years, according to Jewish tradition,
Moses left the house of Pharaoh's daughter; Samuel heard a voice calling him to
prophetic activity; Solomon gave a judgment that first revealed his wisdom. And
Josiah, the king of Israel, first conceived his great reformation. To this
year a boy, whatever his rank, according to the teachings of the rabbis and according to popular belief
According to custom, he had to learn some craft for an independent existence.
From this year onwards he was completely freed from the power of his parents, which could no longer
sell him into slavery. From that year on, he became "Ben-gat-Torag," or son of the Law. Until
At that time he was called "katon" - a minor, and from then on he became
"gadol", or adult, he was treated as a full-fledged person, he began to wear already
"tefillin" and had to be presented by his father to the synagogue on one of the Saturdays,
which on this occasion was called "Shabbat Tefillin." According to rabbinic teaching,

"Sefer Gilgulim" (a boy under 12 years old) carried out only "Nefes" - an animal
life, and from that time on he began to receive “ruach,” or spirit, which, if his life is
virtuous, must develop into a "nisema" - a rational soul. A woman, however,
according to the teachings of the Talmud, is doomed to remain in the state of "nefes" for the rest of her life, i.e.
to lead only an animal life forever, since they are condemned by the Talmud to stagnate
forever in humiliation, slavery and oppression, without the right to even bring a complaint to court.

Reaching the age of twelve was a decisive era
education of a Jewish boy.

Judah Ben-Tema says of himself that at the age of five he studied the scriptures (Mikra), in
ten - "Mishna", and at 13 the Talmud, at eighteen he got married, at 20 he acquired
wealth, at 30 - firmness, and at 40 - wisdom and so on. In this story we do not
we must forget that the Jewish people and the Eastern inhabitants in general are developing with
at a speed unknown to us, and that boys in those years had to send
military service and even, to the great detriment of the generation itself, between the Palestinian and
The Jews of Asia Minor are considered capable of marriage.

According to the law, which required the annual appearance of male Jews in Jerusalem

During the holidays of Passover, Pentecost and Tabernacles, Jewish women were allowed to be there
forbidden, just like now Jewish women, all in general, have no right
to be together with men in the synagogue and are deprived of any participation in joint
both in rituals and in prayers.

A Talmudic woman cannot acquire information about the religion she professes
religion and is excluded from all rites of worship. "And he who teaches his daughter
holy law (says the Talmud), is as guilty as the one who would teach it
obscenity."

Chapter 5

Jewish women cannot be witnesses

The Talmud says: “Women cannot be witnesses according to the Law, for
it says: according to two witnesses... and the word "witnesses" is masculine, not
"feminine."

The Talmud positively reduces a woman to the level of a slave in relation to
to the spouse: the husband is such a master of the one he marries that even if he
desecrates the most sacred laws of marriage, the woman's right to complain is not recognized
to be caught; the husband alone dominates family life, he alone owns the family
the right to enjoy freedom and his wife; the latter is left with only everything
to endure without complaint. Contrary to the commandment of Moses: “Do not covet your neighbor’s wife
yours"... and further - "the debauchee is guilty of the death penalty", the Talmud teaches that Moses
prohibits Jews from committing adultery with the wife of their neighbor, i.e., a Jew, or with the wife of strangers, i.e., non-Jews,
are excluded from this commandment,” proving that non-Jews do not have
marriage. This opinion is based on the fact that all non-Jews, according to the teaching
Talmud, are deprived of human dignity. Marriage exists only between
people, but cattle cannot be recognized as having the right to this institution.

1 Gilkhat Edot, 9. 1. Deut. 9, 6.

2 Tractate Sanhedrin, p. 37, p. [.

3 Tosefot of the Talmud and the famous Rashi to the pentacle Lev. 20:10.

Rabbis Behai Levi, Gerson and others argue in the same direction that
A Jew will not commit a sin if he dishonors a Christian woman. Even the "eagle of the synagogue" himself,
Maimonides, with all the philosophical direction of his thought, admits that “one can
"to dishonor an unbelieving girl, i.e. a non-Jewess, through intercourse." ' On this

on the basis of this, did not our Church and the kings have sufficient reason to prohibit
Christian girls should be in service to the Jews? After this,
Can one doubt the inexplicable frequent dishonor of Christian virgins? How much
There were criminal cases, and major ones, even in our memory.

The Talmud says: “Whoever sins with his mother in a dream, reg-soyat, then his mother must
call wisdom, hoping for wisdom, who with the named - for friendliness, who with
sister - on the mind and reason, and whoever dishonors another man's wife must hope for eternal life."

And although it is generally not advisable to arouse desire for a woman in the evening before going to bed
(but this opinion can also be attributed to hygienic advice), however, it is still clear that
This treatise allows lust.

In the Talmud there is - ï 411 $, ; $1
ashet ipiga ites appo$ $ regshae si, $1 41$ at sh4ege t osshit 1. i.e. pop sï gay$
Is iiiḱs, dsha sisavsit jiiŕỹs 1i{ s { ï Totepŕit
Let's talk about it."

In other places in the Talmud we find confirmation of this conclusion. Thus,
The Talmud tells about some of its main authors (Rabbis Rav and Naiman),
that they, having come to some foreign city, asked to announce publicly whether he would like
any of the women to be their wife for a few days."

1 Yad Hazaka 2:2, about the kings of Com. 2:3, in some editions, however, this
thrown out.

2 Treatise Broheis l. 57.1.

3 Treatise (Nivo) vol. 47, 2.

4 Tract. Yoma p. 18.

Rabbi Elijah, according to the Talmud, was always not averse to dishonoring anyone please the girls, as long as the sin is committed only from the outside, without touching "the insides of the soul."

The Talmud says about Rabbi Eliezer that there was not a single public a woman with whom Eliezer was not closely acquainted, when he found out that one requires a whole chest of gold, then, taking this chest, he wandered with it, looking for her, and arrived had to cross seven rivers... (the rest of the story is very indecent and tempting)? The Talmud, however, tells that at the moment of Eliezer's death, God from heaven he called him to himself, and Eliezer went into eternal bliss.

The Talmud tells of Akiva, whom the synagogue calls the second Moses, that one day Akiva saw a woman on a palm tree, grabbed the tree and climbed up it; but only it was the devil in the form of a woman and he said to Akiva: “If it had not been from heaven commands to deal carefully with Akiba and his law, then I will not take your life I would value it even at two coins.” The Talmud says the same about the rabbis Meizhe and Tarpone. It should be borne in mind that, according to the Talmud, all such actions of the rabbis constitute an example and are included in the law for the purpose of praising them, not condemning them”, and In general, the Talmud contains many things that in the eyes of Christians will seem not only extremely tempting, but also extremely disgusting and repulsive, which is sufficiently proven by the above extracts?

1 Ibid., p. 19, p. 2.

2 Tract. Avoyde-Zura l. 17, p. 1.

3 Trak. Kiddushin l. 81, 1.

4 Broheis Tract l. 62.1, Hagigah l. 5. 2.

5 Tract. Sanhedrin l. 22; tract. Shabbes l. 149; tract. Nazir l. 23, tract. Soito l. 10; tract. Moeid k. l. 18, etc.

If a husband has an affair with another even under one roof, in front of his wife, the latter, according to the teachings of the Talmud, has no right to do anything even to her husband any reprimands on this matter. And when Rabbi Yochanan spoke about some disgusting actions - which are indecent to mention - said that they immoral, the other rabbis rebelled against him. “No,” they said, “the law is so does not say; whatever a husband wishes to do with his wife, he can do, as if with a piece of beef from the butcher, or as with a fish that you bought from a fisherman." An example is given as proof of this: for example, one married Jewish woman brought a complaint to the rabbi that her husband was performing his marital duty in a Sodomite manner, and received a response from Rabbi: “My daughter, I cannot help you, the law (Talmud) has given you over to the flock.” However, this disgusting teaching is found only in the old Talmuds, enjoying in the eyes of the Jews the greatest privilege of divine inspiration and valued they are more precious than gold and diamonds, and this teaching is found in the new Talmuds only in a few editions. ' They briefly added something based on false In the interpretation of the Bible, the rule is that a Jew in the given case can act as he pleases as you please; a Noahide, i.e. a non-Jew, can have intercourse in the Sodom manner only with the wife of another Noahide. The Talmud approves of many things that Christians are considered disgusting, horrible, obscene, but difficult to portray words the consequences of this teaching. This dishonest teaching and narrative is not only in the ancient edition of the Talmud, but also in new editions. In the new edition these things are repeated somewhat shorter with a shameful interpretation, falsely based on the Old Testament, which supposedly allows a Jewish husband in the above-mentioned case to do what he pleases.

1 Amsterdam 1644; Silsbach 1769; Warsaw 1864 in the treatise Nadarim l. 29, l. 1, p. Sanhedrin l. 58.1.

Chapter 6

Slave obedience of a woman to her husband

A Jewish woman must surrender to sodomy if her husband demands it, and if she does not have it the right to complain if he has a relationship with a goy, especially since the dishonor of a goy, or a non-Jewess, a Jew is not charged with debauchery as with a woman, but he is accused of such in a case of bestiality. "Rabbi Shile punished with a whip the man who had intercourse with a woman... (in the new Talmuds, periods are put instead of the words "goyim"

- I. L); the punished man went with a denunciation to the king and said: “There is one man among
Jews, who judge without the permission of the government." Then the sovereign sent for appealed. When Rabbi Shile appeared before the king and was asked why he had punished cruelly this man, he answered: “Because he had intercourse with a donkey.”
The king asked, "Do you have witnesses?" He answered, "Yes." Now Elijah appeared in in the form of a man and testified."

1 Talm. Tr. Broheis ch. 9.

A Jewish widow entered into an affair with a Christian and became, according to her own consciousness, pregnant from him. Rabbi Asher ordered his authority to cut off her nose, which was immediately carried out! This happened in 1305. However, our honest and most learned professor Khvalson, who was in Russia (as himself admitted in his essay) among many other thugs and nose-cutters-
The rabbis present Asher as an example of religious tolerance. Khvolson probably also himself

he counted among the ranks of these humane and progressive rabbis, for which he received praise from Jews throughout
Russia received the general, very honorable title of "a guter id" (a pious man). If if it weren't for his purely national-patriotic exploits and the role he took on himself, then no Jew would dare to pronounce the name of Khvolson, and with disgust spitting in all directions, he would call him "meshumed", which means a traitor, a convert or apostate.

Rabbinists as proof of the impeccable moral purity of the Jewish people tribes indicate a small number of illegitimate births among the Jews; but
This can be explained by the following: Firstly, the Talmud allows Jews to dishonor goyim; secondly, it strictly prohibits family relations; and thirdly, sodomy permitted by the Talmud.

On the Christian side, there is a known innate aversion to Jewish women, and religion strictly forbids intercourse with Jewish women, and therefore Christians cannot have
frequent communication with them; the main reason for this is that the Jews hide their metric records, and therefore statistics are positively unknown about the number illegitimate births among Jews. But statistics and moralists are asking very an interesting question: why is there so much violence between women in all the big cities of Europe?
relatively more Jewish women than men are observed to exhibit free behavior other confessions? And indeed, statistics tell us that in Paris,

London, Berlin, Hamburg, Vienna, Poland and Russia, in the so-called half-world, even openly in brothels, the Jewish element predominates, especially in Recently this trade has become the exclusive property of the Jewish people. nations; factors and procurers have occupied even in St. Petersburg and Moscow all the brothels and disturb passers-by day and night with a beckoning cry. In the western provinces In Russia, the entire poor class of Jews is exclusively engaged in this craft, although the rich class is not averse to this deal; the richest Jewish woman never will refuse, if the opportunity arises, to play matchmaker and will willingly take on the work of overcoming all kinds of obstacles due to business; this is an innate talent among Jews.

As practice shows, in Russia prostitution is considered almost a the artisan class; by law, the Jews in the internal provinces of Russia, and especially in in both capitals, only merchants, artisans and those with academic title; meanwhile, thousands of procuresses and prostitutes live in both capitals, not having neither one nor the other title, therefore, they enjoy the rights of a craftsman workshops, like tens of thousands of chief executives-Machers-Jews, who also enjoy the rights of guild artisans.

In America it is no better." The Jewish one is even more worthy of sympathy and regret. a woman, although fallen, but who nevertheless bravely broke the path of routine Talmudic morality; for prostitution for a Jewish woman under unbearable pressure of the Talmud, depersonalized by it to the utmost, reduced to the level of a slave, the purpose of which does not go beyond providing a man with the opportunity to perform the commandment to continue one's race - prostitution, we repeat, represents the only possible way out of the dark crypt in which he buries her alive a fanatical Talmudic casusticism.

1 Israeli Archives, vol. XU, p. 711, 1867.

Live goods

From the Constantinople Notes

- Your Excellency! As always, I have found contraband! - he addresses, a suspicious young Jew bending over to the obviously freshly baked

guardian of the law, replacing the secretary of the Constantinople Russian general consulates.

- What contraband?

- It's already known what kind - living goods... And three Jews on the ship just now
They brought six Russian girls for delivery!

An hour later, three arrested Jews with live goods are taken to the shore in Russian consulate, where they are interrogated first individually, then together.

In the passport of an already elderly Jew, dressed in the style of Berdichev chic,
It says: given to Itske Borochman with his wife Sarah and daughter Gevron.

"Are you Sarah, Borokhman's wife?" the official asks the young woman, about seventeen years old,
a pretty blonde, German or Polish, clearly not Jewish.

The girl looks around timidly and immediately doesn't dare say anything.

Borokhman, whose knees are shaking, can't stand it and loudly
yells:

- Yes, yes, my wife!

- Shut up! - the young official shouts at him, indignant at him.
impudence.

From further questioning of all the diassi-wives and ia$1-daughters it turns out that each of the girls brought in, there is a victim of the most daring deception, based on complete the inexperience of the girls, most of whom are blondes, since in Turkey beauty
Blondes are highly valued.

All these girls were persuaded by Jewish specialists in the trade of women to go to Odessa, allegedly to serve in some theater. In Odessa, they were told that the troupe left for Feodosia, and that is why it is necessary to go there by boat. When will they already were on a steamship, it was only at sea that they learned that they were being taken to Constantinople, and
persuaded them to call themselves their wives and daughters, promising great things in Constantinople
salary for participation in the theater.

Lost, without any opportunity to consult with anyone, vigilantly
warned by the Jews against any contact with strangers, the poor girls
forced to give in, unaware that they will be sold into slavery.

In Constantinople they are soon transported to the Asian quarter and... all ends are covered in water:
unless someone informs on them, or the victim manages to escape. But such cases are isolated. Usually, having found themselves in the house of a Turkish woman trafficker, they quickly
transported to private harems in the care of ever-vigilant black eunuchs.

After a month or two, the girls are converted into Muslims, some of them are taken to Baghdad, Damascus, Cairo, etc. p.

There are two Turkish prostitution agencies in Constantinople. They sell not only European women, but also Circassian women. They skillfully protect themselves from any there was no suspicious visit; no one was immediately seeing women for sale
they show that it is absolutely necessary to come with some well-known
face trader; even a Young Turk, known as such, will not be allowed into this house.

Our agency has noticed many cases of Russian girls being brought in for sale.
consulate, but a huge number of times the smuggling goes unnoticed. Many
rich Turks have several blonde wives, and young victims of outrageous
The business dealings are forever hidden under the veils of jealous Ottomans.

Chapter 7

On the behavior of Jews and the fertility of women

In ancient times, the Jews were corrupted no less than other orientals, so carefully isolated from foreigners and for a long time without having despots on their necks.

Public prostitution existed among them even in the times of the patriarchs. Onanism, bestiality, sodomy, incest even of children with parents, not to mention
about ordinary debauchery, - stain many pages of Jewish history.
When confronted with the Syrian tribes, the Jews developed lustful
the cults of Moloch and Bilhah, which consisted of child sacrifice and various shameful ceremonies that usually ended in promiscuity. Priests of Baal-Wilphegor
there were all young men, beardless, handsome, anointed with incense, in the temples of their
They sold themselves to anyone who wanted to sodomize their god. The same temples also included
many women were engaged in debauchery. On the mountain tops, in the shade of the forests,
surrounding the temples of Baal, at the crossroads, on the streets of cities, even in the very
in the temple of Jehovah, public women were scattered everywhere - Syrians, Egyptians,

Babylonians, Arabians.

1 Ref. XXI, Leviticus XYSH.

Palestine, according to the prophets, was the greatest harlot and
"She committed adultery on every hill, under every tree of the field."

The reason for such a decline in morality among a significant portion of Jewish women
easy to find: it consists of nothing other than immorality and seductiveness
the influence of the Talmud on them through its interpretation by their mentors, i.e. their teachers
young brothers. If in the father's house the young daughter is not separated from
male half and from the mentor, then how will she avoid early desires
debauchery, about which one hears outrageous Talmudic interpretations every hour. Who
will guard her hearing from morning to evening to save her innocence, to keep her safe
dima and protect it from inevitable destruction? To preserve its purity intact,
Will the deep contempt shown before our eyes be enough for her?
followers of the Talmudic law to a woman, and - a state of ignorance and
moral impersonality, in which the Talmud condemns her to stagnate?

According to the teachings of some Talmudists, the role of a woman in her appointment is set
very high; for example, with all his learning, Maimonides was carried away to
strange and funny regarding the need to multiply children in Israel.
“The commandment ‘perye verivie’ (be fruitful and multiply),” says Maimonides, “is
why it is so necessary for Israel. It is known from the Holy Scripture that during the time of Moses,
Whenever the ark came to rest in a certain place, Moses would say, "Rest here,
“Lord, in the multitude of thousands,” - therefore, - continues Maymond, - if at least
one person was missing from the designated number, then the Shekhinah - the Holy Spirit - cannot
to dwell among Israel. After this, every Israeli can understand for himself, -
Maimonides concludes, - what a great sin does he commit who does not produce a man on
light; for it deprives society of the presence of God's Shekhinah." Hence the interpretations
The rabbis gave birth to the Jewish chant on the Sabbath day: “Multiply, O Lord, our children,
"like the sand of the sea."

1 See Maimonides' work on daily reading, day 3.

On the fertility of Jews in the Voskhod magazine last year

They say that there are currently 11,399 Jewish residents in Libau. 269 were born and 88 died.
persons. Over the year, the population increased by 610 persons. With what joy does a Jew calculate
such a large increase in its aristocratic and intelligent tribe in
hope of the imminent enslavement of Christians. Birth rate in Yekaterinoslav for March
Jewish month: male - 106, female - 78; twin births: male - 3, female - 13; died
20 persons. There were 36 Jewish marriages. Unfortunately, missionary activity
Christians have completely ceased to exist. Jews wishing to be baptized, especially the Orthodox

The clergy does not want to baptize at all, they dissuade it is better to remain in Judaism in
avoiding the hassle and hassle of dealing with them. Meanwhile, the government loses money every year
millions to missionary societies. Sends to Japan, America, China and
Kamchatka for the conversion of remote and harmless savages. And here, in the very heart
Russia, the most pernicious ulcer is left to multiply and develop in peace,
to be educated in all higher educational institutions, so that later, having received academic degrees
degrees, to sit there themselves, publishing newspapers, magazines, aimed at polemics against
their own government and undermining public morality and the Orthodox faith.

In practice, in reality, Jewish women achieve according to the requirements of the Talmud
reproduction of the children of Israel; we very often encounter amazing things in different places
phenomenon: besides, as is very often the case, Jewish women give birth twice a year, but
It often happens that they bring twins and triplets - for which, according to the Talmud, it turns out
the greatest grace of Jehovah; and for all this the Jewish woman is humiliated, destroyed,
enslaved and despised in the Jewish family!

Correspondence from Novominsk. - A Jewish woman, Sura Rifka, died here recently.
Furmanskaya, who lived for over 100 years and had many great-grandchildren. Descendants
It consisted of 168 people. Furmanskaya spent her entire life in the same
the house in which she was born.

A 24-year-old Jewish woman living in Yekaterinoslav recently successfully
gave birth to triplets. This woman is distinguished, according to "Pridnepr. Krai",
extraordinary fertility: a year after her marriage she gave birth to quadruplets (no
one of them did not survive), the following year she gave birth to twins and the other day
gave birth to triplets. Varsh. diary, 1900, no. 80.

Jews look at women exclusively as birth-givers, they do not recognize them as human dignity and consider any education unnecessary for her. Wives Hasidim are not only not allowed to eat at the same table with a stranger, but even talk to him, look at him without a special witness, who is Jewish is called a sheimer. One rabbi proves that boys are better than girls and says, that children can ask God for it after their father's death, while they have full right to drive his mother out of the house, for she, having given birth to them, had already finished her role. If a wife does not have children for 10 years, then the husband can leave her without any form of divorce.

A husband can leave his wife at any time and marry another, while An abandoned wife does not have this right without a formal divorce.

Chapter 8

The opinion of Rabbi Shammai

Rabbi Shammai said: “No one should divorce his wife until he will see in her marital infidelity."

The opinions of other rabbis are not at all like this, for example: Rabbi Hillel commands so: “For a divorce it is enough if the wife spoils the food, through which she will not find favor in the eyes of her husband." Rabbi Akiva also says: "With his wife, he can each will leave if he only finds a woman more beautiful than the first, as per the law Moses says, "If a wife does not find favor in the eyes of her husband," this refers to beauty or prodigal deed; but the opinion of Rabbi Hillel must necessarily be accepted forever."

1 Soria sit apit. Tour Eben Gaezer-Gilhot Gitin.

2nd Tour Eben Gaezer Gilhot Gitin.

Here is another Talmudic law:

“The Bible’s words, ‘If a wife does not find favor in the eyes of her husband,’ teach us that Divorce can only be done by the will of the husband; if the wife is divorced against her will husband, then she is not considered divorced; in relation to the wife, the husband can always "divorce your wife against her consent." Further, it is said even more effectively in

Talmud: “It is not permitted to marry someone with whom one intends to have sex later.” get a divorce, but only if she is notified by her husband that he took her only for a while, then the husband can leave his wife or get a divorce.”

If someone's wife becomes deaf or dumb, then the husband can give a divorce paper - and she is divorced; if the wife has lost her mind, then the husband cannot throw her out of house until she recovers; our sages have arranged it so that she does not became a victim of evil people, since in such a state she cannot defend herself; the husband, however, can marry another, but is obliged to provide for her her own funds; in the same way, he is not obliged to fulfill his marital duty, since a reasonable person cannot have communication with a madwoman; nor is he obliged to her treat; if a husband divorces his wife, then she must leave his house, and he is not obliged “connect with her.”

The Talmud constantly places women in many ways as slaves and thralls in relation to husband; so, turning a blind eye to his infidelity, he is far from being so lenient towards a woman; a husband, for example, is prohibited, among other things, from having marital relations with an unfaithful wife, because such a woman is a beast, and whoever loves her does not care, who loves cattle. In the Jewish book Pachod Itzkah, "The Fear of Isaac,"

1 Yad-Hazakah Gilhot Gerushin 1, 2.

2 Ebek Gaezer Gilhot Gitin.

3 Yad-Hazaka, Gilchot Gerushin 10, 23.

4 Sephor, sheet 14, page 2.

where it speaks of the treacherous wife, we read the following: “And he (the husband (treacherous wife) secretly whisper in his ear that according to the rabbis' verdict he must divorce your wife, and let him hear

he will find out in his heart and will turn around, and will be healed, and will marry another. If he if the secret order of great people is not obeyed, then in that case it is necessary to force him to divorce his wife by all sorts of coercive measures, to flog him with rods, beat him with a flail or thorns. You can even force him to do this through the Goyim. The wife should under no circumstances live with him. If, however, the husband remains stubborn, then he is beaten with a blacksmith's hammer until he pain and torment will not submit. It is even permitted to use it to punish a stubborn person.

a weapon that does not spurt blood when struck, and it is harmless to hit him with this weapon.
mercifully to the point of destruction. For he who shames the holy seed must be given over destruction and disgrace. Here the author adds: “It is known that the great King Rashbo (?), Rabbi Shalom of Montpellier, gave a similar decision in 1231 in a case of lesser importance."

1 That is, local authorities, through intrigue.

Chapter 9

About her husband's infidelity

On the contrary, a husband's infidelity to his wife does not frighten morality at all wise men, and if the concubine dared to bring adultery with her under the marriage roof, then this act has nothing terrible for them, only so that the rival the spouses were not married, so that she would not be unfaithful, and, therefore, emerged from the category of speechless animals: then everything will be fine; that's all

demands strict rabbinical teaching from a Jew. Among the teachers named in our book, according to the decisions of the Sanhedrin of 1807, they find this convenient teaching in Rambam,
whose authority is so great in the synagogue. This rabbi is surprised that they can subject doubt his teaching. “I cannot understand,” he says, “how one can doubt it;
It is undoubtedly true that the trade in women is permitted by law." "Rabbi David Adubraham (Kaby Rau14 Adibgasvat) quotes the same words of Rambam and
He supports them with the parables of Maimonides, the words of the book of Genesis: "Increase and multiply."
The rabbis give this meaning: it is useless to submit to the yoke of marriage in order to achieve the goal
God's providence and the multiplication of the human race, and a freethinker and a vile the seducer performs this with no less dignity than the virtuous man
Divine commandment.

Each person can take several wives, even a hundred, at once, or one at a time.
another, and the wife (the first) cannot prevent him from doing this, with one condition, however,
“to feed her, clothe her, and fulfill her marital duty.”

In the book “Arba Turim” the author also advises like Maimonides, but only to take no more than four wives: “Everyone can marry several wives, as the rabbi says that this is allowed, only so long as he is able to feed them.

However, our sages advise not to take more than four wives."

Further advice and instructions on this matter continue as follows:

“Where the custom of taking only one wife prevails, it is not allowed to marry
on another. Rabbi Gershon anathematized anyone who takes more than one wife;
but this anathema does not extend to one who takes the wife of a brother who died childless,
as well as on the betrothed. This anathema does not apply to all countries and has
“force only until the end of the fifth millennium.”

1 , 1, . 208.

2 YadChazaka, 14, 3.

3 Eben Gaezer 1.

4 Ibid.

From this law we clearly see that before Rabbi Gershon there was a
The custom of polygamy. It was prohibited only until the end of the fifth millennium.
This period has long since passed, i.e. before 1240 according to the Christian calendar.
European - now it is considered that the year 5639 has passed since the creation of the world, and therefore the Jews are now
free from Gershon's anathema and, against their will, restrain their passions
under the influence of Christian state laws to which they are subject.
In the Turkish state, Jews indulge in polygamy, since the state
The law allows this.

The Synod of 1030 prohibited polygamy, but the Hasidim insist that this is
the ban is imposed only for 1000 years; as a result of this we find, for example,
the fact is that several Jews, having married in our region, went to
Constantinople, sold their wives there and, returning, married again. So many
continued until they were discovered by the government and brought to trial.
In the eastern regions, however, Jews still practice polygamy.

Knowing the insignificance of a woman under a Jewish roof, there is nothing surprising if the one
who is called her husband, is in reality only her master; if his
the marital title gives him the right to flog her with whips and in every possible way correct the one who
gave him the marriage; if according to Jewish interpretation a nephew cannot marry
his aunt, while the uncle is given the freedom to marry his niece,

for the reason that in the first case equality deprives the nephew of the right of personal correction, so necessary for marital harmony (. ,

35). But if this same woman, without offending the Talmudic rules, lives under
the marriage roof of a married man, will strengthen the bonds of marriage, then let him beware
to be unchaste or to allow a daring glance to see only a few
strands of her hair. Such oblivion would be a crime against religion, the husband will
have the right to expel her immediately from the marital home and hand her a bill of divorce
for spreading temptation in the depths of the chosen people! So,
The Talmudic woman is nothing: nothing before the God she worships; nothing
before the son she gave birth to; nothing for the husband with whom she lives under the same
roof and who prefers a concubine to her, constantly threatening his wife with divorce.

Talmudic law prohibited the betrothal of a girl before the age of 12 and
to marry before 17; but the social disasters of the Jews forced them to avoid
of this rule. “Those driven from one place to another,” say the rabbis, “are nowhere
finding refuge, living in the painful uncertainty of what tomorrow will bring
day, we must provide for our daughters at the earliest opportunity and
look for protection for them in advance." The price of girls varies according to
circumstances that regulate and fluctuate the price of any commodity in general; but
legislation is trying to determine its normal size
are in complete harmony with the unfavorable view of women by the orientals. According to the law
Moses, the price paid for a bride was the same as for a slave Frankel
refutes Unger's opinion, since in the last quoted passage (Deut. XXI, 29)
"It is not about the price of the wife, but about the retribution that the seducer must pay
unbetrothed girl to her father for her dishonor." So, but the seducer must
to marry her, and in the mentioned place of Deuteronomy the amount of the kalym is determined,
necessary for marriage. The Jewish-minded Frankel doesn't want to understand
this. According to Talmudic law, the norm of the mentioned ritual kalym
serves as a paltry dinar, Mɏ Italian voice; hisses the same sums,
obliged to provide for the wife in the event of her widowhood or divorce, is determined in 20
guilders for a girl and 100 for a widow; from the 5th century BC this gift was provided
all the husband's property.

Chapter 10

The custom of giving the bride a morning gift

The disappearance of the kalym and the development of the custom of giving the bride a morning gift or
the obligation to provide for her in case of widowhood or divorce, of course, improves
the position of women, and they improve not only by this provision, but also by the fact that here
the husband is instilled with a sense of a certain duty, a certain obligation in relation to his
wives. And this duty necessarily contributes to the strength of the marital union,
making it difficult to divorce due to the whim of one husband. The custom of dowry, which finally entered
due to the development of law and the state, it also contributes greatly to the strength of marriage and
not only improves the wife's relationship with her husband, but in certain cases puts her first
head of the house. In the Muslim East, wealthy fathers often marry their daughters
poor people, and such husbands necessarily become completely dependent on their
rich wives. "Such a wife," says an observer of Turkish customs, "has little
reasons to complain about her lot. She is not a prisoner at all; she travels freely in
in her gilded carriage; she strolls in an elegant caique along the charming
the shores of the Bosphorus; she rules over the harem and over the heart of her husband."
It is not without reason that in the East there is a reaction against a significant dowry: oriental
He wants to be the master of a poor wife rather than the slave of a rich one.

All over the East, girls are often getting engaged, even married
minors; parents, of course, do not ask for their consent and in case

resistance can be forced into marriage by force. Widows, however, are completely free
have their own hand. But the power of parents to marry their son and give away their daughter is also quite
recognized by the legal customs and laws of the primary states,
subsequently significantly limited by legislation in the interests of women.
Without the consent of the bride, marriage becomes impossible, and among Muslims, an adult daughter herself
chooses a husband for herself; but in reality, parents can always force their daughter
the said agreement and thereby take away from the law all its force; and we have marriage
is concluded by free consent of the bride and groom, but the weddings of our merchants and
peasants testify to how illusory the bride's consent is in a crude society. Among the Jews
Reev's adult son is legally quite independent, but ordinary morals
demands that he not marry without his parents' consent. If he refuses
from this rule, then in the old days his parents would take a barrel with
fruits and broke it, saying: "Our relative married an unworthy woman
woman; we do not want his children to mix with ours, and let this be a sign in

“in the future” (i.e., just as the fruits were separated, so we will be separated from it).

Along with the duty to love and respect one's wife, religious systems and codes
The East requires the husband to dress and feed her decently, and also to have sex with her sexual intercourse at certain times; Jews are also obliged to treat
wife (but not from a long-term illness, because for constant illness he
can give her a divorce), ransom her from captivity (on this basis he enjoys the income from property of the wife), it is proper to bury the deceased, for which he inherits her dowry. To
The wife can force her husband to fulfill these duties through the court.
Of course, such restrictions on male tyranny improve family life.
women, if possible, guaranteeing her from the capricious whims of her husband; but all the mentioned concerns of the legislation do not apply to women, or even to wives in general,
but only as a mother of the family and a zealous assistant to her husband.

Convincing the rulers to be more humane with their slaves, legislation
have in mind the interests of the family and the husbands themselves, since experience always shows that
a person can be turned into a slave much more successfully through gentle management them than through cruelty and arbitrary tyranny. "Happy is the man
he who has a virtuous wife, because the length of his days will be doubled because of her,” says the son of Sirach, expressing the general desire of all orientals to have
a virtuous wife. Her ideal is that she should act innocently towards her husband,
She was faithful to him and bore children, ran the household well, was submissive and always ready
servant of her husband.

All the concerns of the Eastern legislators and moralists are directed towards the development
this ideal and the means to realize life. The husband's authority receives religious sanction; the wife is obliged to submit to him due to the curse that lies on her for
the fall; the rights of the husband, based on a purely civil contract between him and his bride
and her parents, are sanctified by the wedding ceremony and are approved by the state power. Everything strives to make a woman a virtuous woman.

Chapter 11

The opinion of Drach, a former rabbi

The learned pen of Drach, a former rabbi, has revealed many secrets to us since
under the influence of new ideas, religious beliefs began to be destroyed one after another, and

finally the faith of the Jew, until then unshakable, began, in turn, to waver and hesitate. The Talmudic woman benefits more from the benefits brought education and freedom than her husband; she was only a slave everywhere and always, was an instrument of her husband's pleasure, a sufferer appointed to assuage his sorrows

poverty and persecution. Burdened with household chores, continuing the family, The Jewess seemed to have been born only for this; her monotonous life passed in the midst of these activities... and she was still happy if her selflessness and devotion did not bring upon her complaints and ill-treatment. The woman was considered nothing in the social state of the Israelites; her birth was not like the birth men, recorded in the book of communities; her death was also not the subject of such evidence; her active, patient life passed from day to day boringly and monotonous. Jewish girls were not taught literature, science, or art, no crafts and nothing of morality or religion. They were taught only to endure and remain silent. They are forbidden from entering the temple until they are married, and it is difficult to understand them.
piety and even fanaticism, when it is known that Judaism has no place for women nothing, that it does not give them any place in the social hierarchy; that it is on them looks at it as necessary furniture, hardly worthy of the slightest attention.

As soon as a Jewish woman gets married, she enters a state of untidiness, inherent to her caste. A fiery temperament characterizes her beauty in general, and this circumstance is for the most part the cause of her downfall, - without being, moreover, held back by religious fear, which is being destroyed in Judaism day by day as persecution and danger disappear.

The Jewish woman is arrogant and talkative, weak and treacherous, a slanderer gossip; she has homebody habits, deeply despises Christian women and slanders their co-religionists. If a Jewish woman belongs to a noble family and has received caring upbringing, she rightly amazes with truly rare qualities, grace and intelligence."

The morals of the German Jews are changing; the Jew ceases to resemble himself, he goes forward irresistibly; this change and transformation is accomplished with with a speed that makes one dizzy wherever a Jew has common sense and the inclination to escape from authority, to free oneself from the shackles of the Talmud. But also
the Jewish woman, who had been a captive for so long, is emancipated and relatively freed from the despotism of her husband. This means that the restraint that replaced her morality weakens; that taste and passion for pleasure and luxury carry her away; that her fiery temperament throws her into a whirlwind of light, where pride is no less than coquetry
commands her to shine; and the Israelites, without any hesitation, show us

the fact that is now being witnessed is that in the houses of open Jewish women during the season
balls and evenings as princesses of the tribe of David, distinguished before all by their wealth and
"with the splendor of their outfits" A

1 Judea and their history - rag. Setete, raz. 49 and 52 is.

2 The Israeli Universe. Vol. 1, p. 295, 1865.

Like any other woman, a Jewish woman does not need a tyrant
treatment that leads her to the need to adhere to good morals for
the impossibility of indulging in evil, - no: she needs a wise law that would
with meekness and justice he penetrated her reasonable soul and loving heart.

A renowned philologist, historian and expert on Egypt, Dr.
Reinisch, in his speech in Vienna, at a meeting of architects, says: "In the ancient country
pharaohs in the early 19th century BC, the rich Egyptian culture began to be replaced
depravity, moral corruption and extreme debauchery. The reason for this was
numerous Phoenician, Arab and, most importantly, Jewish merchants who
settled in Egypt and their abuses in trade, passion for quick profit
perverted the correct order of the Egyptian people. The period of moral
decline, which is described in detail by the author of the Leiden Papyrus. Demoralization

It began with servants and slaves, then the rule of concubines emerged. The nobles bought
Syrian and Ethiopian slaves for themselves and endowed them with wealth, while their
their own wives were left in neglect and suffered poverty.
the desire to acquire wealth, the boundless passion for pleasure led to
a complete decline of social relations. Ancient respected families became impoverished and
fell; they were replaced by shameless scoundrels. People who previously had nothing,
began to possess wealth, palaces, gardens, slaves, treasures and more
infiltrated high society, but also gained access to the palace.

Treatise on the Transmigration of Jewish Souls

Chapter 1

The Wandering of Jewish Souls

The Talmudists teach that just as a man has a great difference from a woman, so

It is precisely the difference between women's and men's souls. A woman's soul is in large degrees below the male soul, etc.

There is a saying in the Talmudic Haggadah which points out quite
definitely on the teaching and wandering of souls. “The souls of the righteous,” it says in the Haggadah,
rest under the throne of Jehovah, as it is said (I Samuel 25): "Let the soul of the Lord be
my is tied in the knot of life" (and the "knot of life" is the source of souls, located under
the throne of Jehovah "guf", or "gif", a warehouse or store); the souls of sinners wander
and rush around the world, as it is said there. "And let the souls of your enemies rush about like
"an arrow shot from a sling" (tract. Shabbat, p. 152)." Among the people, the belief in
The wandering of souls is known as "kaf-gagal" (an arrow from a sling). This is quoted in
book "Emunot Vedeon", chapter UT, - the famous rabbi Saadia-Gaen. The famous rabbi, auto-
The 12th century scholar Jacob Tash explains the principle in his book Sefer-Gayashaar
wanderings of souls. “If the soul, after separation from the body, is pure and flawless, then it, like
a bird that has escaped from its cage easily flies through all the heavenly circles and returns to
his nest is in the sky; but the soul of a sinner is like a bird whose wings are cut off
and which cannot fly high, but only scurries in the lowlands until it grows back
her wings; so the sinful soul cannot ascend to heaven, being burdened with sins,
pulling her down, and only after atoning for her sins through suffering in this world, such a soul
can return to his heavenly abode (Sefer-Gayashaar, ch. XII).”

Chapter 2

Transmigration of souls

Since the 13th century, Kabbalistic teaching has begun to preach a new principle:
transmigration of souls (gilgul neshamot). Application to the afterlife punishment is known
the number of souls incarnate each not only in one person, but in different
objects. Kabbalah teaches that every soul sent down to earth by Jehovah has
a predetermined purpose to realize the whole sum of religious ideas,
to improve in the fulfillment of all the commandments; if this goal is not achieved in
the time of the soul's stay in a certain person, then upon the death of the latter the same soul
migrates into another person who is born again; and if here too
if the predetermined goal is not achieved, then it migrates into other people until
will fulfill its purpose. Practical Kabbalah from the 16th century onwards followed the same

the paths are much further. The Hasidim, based on the teachings of Kabbalah, believe in the transmigration of souls.
brought to the point of hideous deformity, which offends the entire human race, although Mishnah Gideons, there is the same kind of faith among the people. This faith does not come out of thin air, not
is a willful invention of the people, but blindly follows the teachings of moral and religious books published by various philosophizing rabbis who tried in the Middle Ages

centuries of one outdoing the other, and in the end the mind went beyond reason, which disgraced
the dignity of the human race.

The entire Jewish mass firmly believes that when a person passes away after death before the heavenly court, the latter can sentence him to Gehenna, or to Gilgul (transmigration of the soul). In the latter case, the sinful soul, preserving its un-separateness and full consciousness, moves into another person, more
partly into a newborn, who is destined to suffer and be tormented a lot
in his lifetime. If a sinful soul moves into an adult, then this is called
"the intrusion of an evil spirit" (ruach), the expulsion of which from a person can be accomplished
by means of a Kabbalistic spell cast by a baal shem, i.e. a Kabbalist healer.
In the act of transmigration of the soul into another sinner and sufferer as assigned to him by fate the soul that has migrated again suffers and experiences all the torment and goes through
all sorts of terrible ordeals for them. But this is still a relatively light form of punishment. Souls
more serious sinners are transferred into animals and even into inanimate objects
objects. It is clear that the human soul, transferred into an animal,
suffers unimaginably. If the animal is clean, i.e. if its meat is permitted
to use as food, then the soul that has moved into it still has hope of being saved;
namely, when the animal is slaughtered by Jews according to all the rules of bedika (law) and over
the shabby blessing (broches) is performed with its meat, then the soul is liberated
from punishment and receives peace. But if the animal is unclean, then the one relocated to
his soul perishes forever. "To end up in a pig after death" is the most terrible thing
a performance for a Jew, this punishment is awarded for the most serious sins.
According to the general belief of the Jews, gilgul is the most severe punishment, worse than Gehenna.
There are many stories circulating among the people based on the teachings of rabbinical religious
literature about all kinds of gilguls and the phenomena they cause. It is said,

as the roasted bird suddenly jumped on the plate under the knife of the man who was about to
eat it, and as after the solemn blessing was performed over it, the one who lived in the bird
the soul of the sinner separated and soared to heaven, about which this soul itself later
testified, appearing in a dream to her savior. That fact is conveyed, as
the soul of this or that deceased sinner appeared in a dream to such and such a rabbi,
revealed to him the name of the man in whom she now, after resettlement, resides, and begged
to convert this person to the true path or to give him the famous "tikun"
(soul-saving amulet), so that the soul could be freed from imprisonment, even if
death of this man. All these folk tales are based on the teachings of the rabbis, where in
Similar cases and facts are published in various religious books. One rabbi writes
about the occasion when he was served chicken soup for dinner - the plate squeaked, as often happens,
When air gets under the enamel, the rabbi did not eat this soup and ordered the meat to be poured out
throwing out the chicken, believing that the chicken contained a sinful soul. Thousands of similar fables
is found in rabbinical literature, so devout Jews have a fantasy of something like this
beliefs develop endlessly.

Chapter 3

Practical Kabbalah

The founder of practical Kabbalah, Ari (Isaac Ashkenazi), says: “Let the people
does not think that the transmigration of souls is a light punishment. For, even when transmigrating into
righteous man, a person suffers from staggering and anxiety at a time when he
should have rested in heaven. Needless to say, he suffers even worse when
enters into an animal or a bird. Sometimes the soul enters into an inanimate object,
how a man who has sinned by slander turns into stone, i.e. the soul enters into
a stone rolled in the field and abides in darkness; but whoever was not careful to use

even if it is a questionably forbidden food, it turns into tree leaves, and
During the swaying of the latter by the wind, he experiences terrible torment. Also the chapter
Jewish community, oppressing the people, turns into a bee, and in this form
experiences much greater torment than he would experience in Gehenna, for he is crumpled in
in such a tiny place; this is a direct punishment for his arrogance... Even more so

those who are transformed into unclean animals suffer. And even after all these ordeals, the sinner
not yet free from Gehenna. (As quoted in the popular book "Kav-Gayasher" by Rabbi Kaydanovera, Vilen. ed. 1864 p. 150).

Chapter 4

The Teachings of Rabbi Menasseh

Rabbi Menasseh ben Israel teaches that a person whose amount of merit
more than the number of sins, is transformed, i.e. instilled into a pure animal for atonement for their sins, but a person whose number of sins exceeds
amount of merit, turns into an unclean animal (given in the Shevet Mussar,
part, [, p. 79). In general, for each kind of sinful crime a penalty is established
a special kind of transmigration of the soul. A person who has led a dissolute life is transformed into
reptiles or poisonous reptiles, neglecting to pronounce the blessing
over food it turns into water, i.e. it enters into water (ibid.). In some
The following legend is given in the books, showing the significance of gilgul. In Castile
One day they were preparing for a bullfight, the favorite game of the Spaniards. One was prepared
The hero is a magnificent bull. At night, on the eve of the day intended for the fight, he appears
A Castilian Jew saw this bull in a dream. The Jew immediately recognized his father in its image.
“My son!” says the ghost. “Know that for my sins I have been turned into a bull and into
the very one who tomorrow must take part in the battle on stage in front of the people and be
tormented. Therefore, my son, do something so that I can free myself and
run along such and such a road before I am subjected to terrible torments and tortures; not spare no expense for this. Then slaughter this bull in which I am,
religious laws, and divide the meat among the God-fearing poor. This is what they advised from heaven and allowed me to notify you about this. If you do so, then
will be transferred from the body of a bull to the body of a man, and then completely freed." For the first time
cited in the Sefer Haredim of Rabbi Eliezer Askari of the 15th century, and then
reprinted in "Shevet-mussar" and other books. Stories about gilgul are filled
whole volumes of so-called religious and moral books.

Chapter 5

About the summoning of souls after death

The souls of sinful people can be summoned long after their death.
Thus, in Gittin, 56, 2 and 77, p. 1, it is told how Onelos, the son of Kalonicus, summoned the souls of Emperor Titus and the prophet Balaam, whom he asked about the fate of the deceased
and the reason for their own condemnation. But the soul of the righteous can be called forth no later
years after his death. In connection with the latest concept of time, there is also a challenge
the soul of the prophet Samuel by the sorceress of Endor. One Sadducee said to Rabbi Abugu:
“You say that the souls of the pious are preserved under the throne of glory, how is that
The Witch of the Dead (from Endor) could summon through necromancy
Samuel? He said to him: “This happened within the twelve (first) months
(after his death), since there is a teaching: the first twelve months the body remains, and
the soul rises and falls; after the first twelve months the body decomposes,
“and the soul rises and no longer descends.” (Shabbes, sheet 152, p. 2).

The teaching of this kind of Talmudists is very much in line with the ideas
modern spiritualists.

The moral concept in the teachings of the Talmudists is set out mainly in
treatise "Pirke Abot" (sayings of the fathers), which is therefore usually printed in
appendices to Jewish prayer books siders.

From the formal side, the basis of the moral worldview of the Talmudists
constitutes the freedom of human will, in the broad expanse of intellectual philosophy, in various divinatory reasoning.

The Talmudic teachings on the soul are very diverse, complex, extensive and quite
It's strange and funny. The Lord God created all souls in six days,
creation of the world, then the Lord God hid everything in the storage "guf" or "gif", and from here
God spends and sends one soul to each Jewish woman before childbirth. (Rashi tr.
Hagigah l. 5, p. 1; Nishm l. 42, p. 1.)

The Lord God created only 600,000 Jewish souls, as every verse of the Bible
has 600,000 meanings to interpret, and each meaning refers to one soul.
Jewish souls have an advantage over other souls because they
represent a part of God himself, i.e. they come from Him, as the son represents
a part of his father. Therefore, the Jewish soul is more pleasing and dear to God than the souls

other peoples of the world, for their souls originate from the devil - and these are the souls of animals and animals. (Ialkut-hadash l. 154, p. 2 and others).

Every Jew has two souls: during sleep one soul flies away to gather dreams, and the other remains to guard the body so that an evil spirit does not take possession. During the Sabbath, As soon as the candles are lit in the evening, the souls are immediately freed from hell and ready for the holiday Shabbat is appointed for rest for the pious Jew, the festive soul "shume- "Isair", and this soul should receive peace and festive pleasure "tainigim", i.e., lustful pleasure. Therefore, every Jew must observe the Sabbath. solemnly, cheerfully, eat well and indulge in all sorts of things a pleasure to treat the festive soul. Every Jew on Saturday after A delicious lunch should be followed by a rest, and then the spatsir is set off, always slowly humming under his breath: bam, bam, bim, bim, ... to amuse the guest's soul, so that she I didn't feel sad. In the evening, Jews don't light the fire for a long time, in order to prolong the the Sabbath holiday and to detain the souls of hell longer. That's why Jews on Saturday evening for a long time they do not light a fire and wander in the darkness, whispering like crayfish groping, as soon as one lights a candle, then everyone lights it at the same time. Everyone avoids lighting it first, because he will then be the reason that the devils will drive Jewish souls to hell for torment hellish.

DEPARTMENT 2. ECONOMIC AND HISTORICAL

TREATISE I: POLITICAL AND ECONOMIC TEACHINGS OF THE TALMUD

Chapter 1

Money in the Talmud

It is said in the Talmud: “If the people of Israel did not have silver in abundance and gold, then he would not have made himself a golden calf. (Tractate Berakhot, p. 32). Unfortunately, Gold and silver were taken by the Jews from the Egyptian people.

The Talmud goes on to say: “Only the poor in spirit are poor.” (Tractate Nedorim, sheet 41).

Therefore, he who has a lot of courage and impudence is rich.

By the way, it would be worth mentioning the trade in church tithes, as described in the Talmud.

“The second church tithe cannot be sold or demanded as security
debt, neither exchange nor use as weight. You cannot speak to your neighbor in
Jerusalem: “Here’s wine for you, and you give me oil, but we can give gifts to each other
"items of the second tithe."

It is forbidden to give collateral for a loan. It is forbidden to use maaser-sheni (sacred money)
tithes) to be used as a weight to determine the value of gold denarii,
even if these diparii are meant to profanate another maaser-sheni; it is impossible
“They should not be given to a money changer, nor should they be lent out, unless they are in danger of rusting.”

"What does it mean: you can't sell the 'second tithe'? You can't do that to your neighbor.
such a condition: here are 200 zuz (maaser-sheni), give me one mina (khuling) for them “from
free."

“The messenger from the court has no right to enter the house of a defaulting debtor and take maaser-sheni as collateral for a debt. One may not say to one's neighbor, "I give you this
maaser-sheni as collateral, you give me chulin for it” (i.e. free money or
objects).

“You can’t make such a condition with your neighbor: “Here’s wine for you, and you give me oil,
Here is some oil for you, and you give me some wine,” but it is allowed to make the following condition: “Here is some
wine: I have no oil”, to which the other replies: “Here is oil for you, I have no wine”. Here
and it turns out that the exchange is both perfect and imperfect, and the service is rendered to both
to another. Maaser-sheni money cannot be placed on abscesses and wounds; it cannot be turned into
cameo" (decoration).

“The tithes of livestock may not be sold alive unless they are blemished,
below, alive or slaughtered, if it has a defect; it cannot be betrothed to oneself
wife. While the firstborn cattle can be sold alive if it is without
vice; and alive or slaughtered, if it has a vice; one can betroth a wife with it"
(use for consumption).

“If the following are bought with money: water, salt, or fruits, sacred with
soil" (not picked), or fruits that cannot reach Jerusalem (quickly
(perishable), then what was purchased is not holy (maaser). If the fruit was purchased by mistake
for money maaser-sheni, then the money remains sacred; if bought consciously, then
fruits should be brought to Jerusalem and eaten; when there is no temple, they should be left
ROT".

“If the animal was bought by mistake (with maaser sheni money outside Jerusalem), then
the amount of maaser-sheni must be replenished, but if it was purchased deliberately, then it should be
bring to the "place" (for sacrifice); when there is no temple, then after death
buried together with the skin."

“If the value of the maaser-sheni of the second tithe has been paid, but the homesh has not been paid,
then, according to Rabbi Eliezer, maaser-sheni is permitted as food, according to the sages -
"not allowed."

“If before the redemption of the tithe maaser-sheni from the product of demai is not completed
naming (the ransom formula does not indicate what part of the product is assigned to the maaser-
sheni), then, in the opinion of Rabbi Eliezer, the profanation is valid, and in the opinion of the mu-
Dretsov, is not valid."

“The law on homesh when redeeming maaser-sheni tithes is bypassed, i.e. directly
"they are deceiving."

They say to a son or daughter, an adult, as well as a male or female slave, from the Jews,
- the following: “Here is the money for you: redeem for yourself this tithe of maaser-sheni.”
However, such words cannot be used to address young children or male and female slaves
pagans, since their actions are considered the actions of the owner himself. The law on

They go around the tithe so as not to pay homesh. But one cannot say: “Redeem for me
This is maaser-sheni with this money."

“If the owner of the maaser-sheni is on the threshing floor and does not have money with him (so that

give to a stranger for ransom), then he says to him: “I am giving you these products,” and then he adds: “...let them be profaned by the money that I have on me
"home."

“If meshiha (i.e. attraction, a ritual that legitimizes a purchase and sale transaction) fruits of maaser-sheni were made for one sela (coin), but the price rose to the point of receiving
there is still money in the village, then the seller is entitled to only one village, the second remains in favor
buyer as a village of maaser-sheni. If the meshiha of the fruits of the maaser-sheni tithes was carried out for two villages, and before receiving the money, their price dropped by a village, then in the account
payment he gives one village from the money of Chulin, and the other from the money of Maaser-Sheni. If
the seller is an amgaaretz (laborer), then he gives the second village from the money of maaser-sheni from
"demai."

“If, when redeeming the maaser-sheni tithe, the naming (i.e.
the owner did not say out loud), then, according to Rabbi Yossi, the mere fact of redemption is sufficient,
and in the opinion of Rabbi Judah, it is necessary to speak out clearly” (Tractate Maaser Sheni.)

“If someone put aside an assarion (coin) as a ransom for the product of maaser-sheni, and, Having used half of it, I went to another place where this product is valued
pondion (i.e. twice as expensive), then as a ransom for the maaser-sheni tithe he must spend another assarion. If anyone, having spent from the pondion set aside for the ransom Maaser-sheni, half, will go to another place where its product is valued at assarii
(twice as cheap), then he must spend another half an assarion on food."

“If one assarion is set aside as a ransom for maaser-sheni from the product, then it is permissible from
There is about 1000 of this product. The School of Shammai says: you can eat only 10 Assariyya, and the school of Hillel says: if the product is vaddai, then it can be eaten on the 11th
assars, and from the product demai for 10 assars.

Any money found is considered khulin, even if it is found together
a gold denarius, silver and copper. If a potsherd with an inscription is found with the money "maaser", then money is counted.

If the vessel found bears the inscription “korban” (sacrifice), then Rabbi Judah distinguishes

There are two cases: if the vessel is made of clay, then it itself is chulin, and its contents are “korban”; if
the vessel is metal, then it is a "korban", and the contents are "chulin". They objected to him: no
It is customary to keep chullin in a korban vessel.

“If a vessel is found with the inscription K., it means “korban”, with M., it means "maaser", with D., it means "demai", with T., it means "tevel", with T. (tav) it means "teruma" (exaltation), for in case of danger they wrote instead of "terumah" one T. Rabbi Yose says: All these inscriptions denote the names of people (i.e., owners). Rabbi Yoseh says: even if a vessel with fruits is found that has the inscription “teruma” (offering), then the fruits are provided to the hulin, since it is possible that in the past year in the vessel
There was an offering, but then the offering was taken out."

“If someone says to his son: ‘Maasar-sheni is in such and such a corner,’ and the son finds some products in another corner, then the products are chulin. If in the specified place
he found instead of one mina (indicated as maaser-sheni) 200 zuz (coins), then the difference is -
Chulin. If instead of 200 zuz he found only one mina (coin), then it is all maaser."

“If someone says: “I have in my pocket a maaser-sheni consisting of 8 gold coins coins", and he finds gold denarii, then they are considered maaser-sheni. If anyone says: "I have 8 gold denarii in my pocket," and he finds 8 gold coins, then they are considered chulin. If someone says: "I have 8 gold coins in my pocket," and he finds 50 sels, or 200 zuz, then they are considered maaser-sheni. If someone says: "I have in

"If he finds 8 gold denarii in his pocket," and he finds 50 sel or 200 zuz, they are considered chulin.
If someone's maaser-sheni consisted of 1 mina, and he found 200 zuz, then, according to Rabbi,
Here chulin and maaser-sheni are mixed; and the sages say: everything is chulin. If anyone
He says that he has 200 zuz, and he finds a mina, then, according to Rabbi, there is one mina here.
"One was left, and the other was taken, and the sages say - all is khulin" (borrowed from the Talmud,
Mishna and Tosefta, 1st volume, translation by Pereferkovich. Treatise "Maaser Sheni" 2nd tithe).

Chapter 2

Greed in the Talmudic Ideology

If it is true that gold rules the world and owns humanity, then the Jews must be recognized as the masters of the world and the rulers of humanity as the first the rich of the modern world, who know how to concentrate vast masses in their hands material treasures.

If gold is the lifeblood of war and peace, the goal of the family man's desires, the adornment of every glory, the motive of friendship and hatred, the source of fiery eloquence, condescending silence, or, on the contrary, shameless slander, then This mighty nerve of human life is in the complete power of the Jews.

It is said of Jugurtha that, upon entering Rome, he exclaimed: “Corrupt city! Why can't you find a merchant rich enough to buy you? In the modern corrupt world this merchant exists; he is everywhere... This merchant, worshipping the golden calf and, in turn, being rewarded by it, buys absolutely everything that can be bought and sold. If only it were possible buy up air and then resell it, then, probably, a candidate for entrepreneurs The head of this enterprise would be a Jew - a world merchant and banker.

The ancient Jews, even during their flourishing reign, carried on trade of this kind, which we learn from various pagan writers and even from the Talmud itself. During the Easter holiday, near the temple, on both sides of the eastern gate, even before Solomon's portico, there were shops for merchants and tables for money changers, or publicans. The demand on the latter was conditioned by the fact that twenty days before At Easter the priests began to collect the ancient sacred tax of half a shekel, or, ours, 45 kopecks per person, which was paid annually by every Jew, rich and poor, as an atonement for the soul and was intended for the expenses of service in the tabernacle. But pay this tax with coins brought from different countries, or minted from copper, or bearing pagan symbols and inscriptions, was considered illegal. It was possible to send such a coin from distant places, but every Jew, who came to the temple, preferred to pay the tax in person and in this case was obliged to be a small silver coin instead of the ordinary circulating one. Jewish money changers exchanged for him with a deduction of 5 percent, in the form of an ordinary "kolban", i.e. growth.

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Whether this trade is concentrated on those immediately adjacent to the sacred buildings on the streets, - it would be excusable, although not entirely decent. But evil at The Temple of Jerusalem did not stop there. From the Talmud we learn that someone

Baba ben Buta was the first to drive 3,000 sheep into this yard, and from there into the sanctuary. small traders and money changers' tents were adjacent directly to the sacred fence. the insides of the pagan courtyard, suffering from the heat on a scorching April day, infecting the temple itself was stinking with filth and filth, whole herds of sheep and bulls languished until The drovers were bargaining and exchanging with the pilgrims. There were people with huge wicker baskets filled with pigeons. And under the shade of the arcades formed quadrangular rows of Corinthian columns, sat at tables covered

stacks of various small coins, money changers, despite the general contempt and abuse towards them for dishonest trade. This was the entrance courtyard to the Temple of the Most High! The courtyard that was a witness that this house, intended to be a house of prayer for all peoples, was turned into a place which, due to its uncleanliness, resembled a slaughterhouse, and the bustle of trade - to a huge bazaar. The lowing of bulls, the bleating of sheep, the talk of different languages, trade and swearing, the ringing of coins and the knocking of scales could be heard on neighboring courtyards and interfere with the debates of the Levites and the prayers of the priests. Filled righteous anger and indignation at such gross disrespect of Jesus Christ at the entrance to the temple he made a whip from the rods lying on the floor and, wanting to cleanse the sacred the courtyard from the filth that defiled it, first he drove out indiscriminately the sheep, bulls and vile the crowd that surrounded them. Then, approaching the money changers, He overturned their tables, scattering carefully stacked piles of change and leaving the owners to collect money scattered on the floor. Then, commandingly declaring: "Take it from here!" He ordered the pigeon sellers to leave, but with less severity, because the pigeons were victims of the poor.

Finally, turning to the terrified, shameless crowd, He explained His right, saying: "Do not make my Father's house a house of commerce." Here are 5 percent of the Jews where they originate from, with the only difference being that they subsequently moved to 10%, and then by 20% and especially in Russia they brought it up to 40% per month without a twinge of conscience.

Let us return to the trade of forbidden tithes. The School of Shammai says: desiring to separate the offering in the latter case, all the jugs must be uncorked and the wine pour into the winepress, but the school of Hillel says: it is not necessary to pour wine into the winepress, it is enough to uncork. (Tractate Maaser-sheni).

The product of maaser-sheni, i.e. tithe, transported from the place where it is valued expensive, to a place where it is valued cheaper, or, on the contrary, is bought out at the price of the latter places. If the product of the maaser-sheni offering is brought in jars from the winepress to the city, then the difference in price belongs to the maaser-sheni, while the transportation costs are attributed to owner's account.

They buy maaser-sheni at a lower price - at the purchase price, not the selling price shopkeeper; they change money at the exchange rate of the money changer, and not at the rate of to whom he accepts small coins in exchange for large ones. It is impossible to redeem maaser-targets by eye; if the price of this product is set, then upon redemption it is sufficient the presence of one witness; if the price is not established, for example, the price of sour-wine, spoiled fruit or rusty money, then it should be established in the presence of three witnesses. Rabbi Simon son of Eliezer says: the price at which the shopkeeper buys the corresponding grade of this product. (Tract. Maaser-sheni.)

If the owner gives a sela (coin) for his product, and a stranger gives the same amount, then the advantage is on the owner's side, because he must add homesh (fifth share). If the owner gives it to him, and a stranger gives it for assarion more, then preference is given to an outsider who added to the main price. When buying out your own maaser-sheni, as well as one received as a gift, an additional amount is added by four shares of the cost of the fifth.

When redeeming a maaser-sheni, the owner must add to the redemption amount Homesh, did he collect the product from his own estates, did he buy the products - i.e. took from a Samaritan or from a pagan, whether he received them as an inheritance or as a gift: in all In these cases, adding homesh is mandatory. How is homesh calculated?

If the cost of maaser-sheni is determined for one village, then 5 is paid upon redemption denarii. Rabbi Eliezer says: to the village one must add '/ villages.

When redeeming a maaser-sheni, it is permissible to exchange inferior coins for better ones. (Treatise
Maaser-sheni).

The Holy Scripture teaches us this:

“Do not offend a hired worker, the poor and needy, whether he is one of your brothers or of your strangers who are in your land, within your gates. On that same day, until sunset, pay his wages, so that he will not cry out against you to the Lord, and there will be no
sin for you” (Deut. XXTU, 14:15).

One must lend to every poor person with readiness, and take interest from
fellow tribesman was strictly forbidden:

“You shall not lend your brother on interest, either silver or grain or anything else that
“It is permissible to lend at interest” (Exodus XXI, 25., Deut. XXIII, 19).

True, it was allowed to take a deposit as a guarantee of payment, but even in this case
It was necessary to be guided by love and humanity.

“If you take your neighbor’s garment as a pledge, you must return it before the sun goes down.
her. For she is his only covering, she is the garment of his body: in what will he be
sleep? And if he cries to Me, I will hear, for I am merciful." (Exodus 22:26, 27.)

“You shall not misjudge the stranger, the fatherless (and the widow), and you shall not take the widow’s garment
pledge". (Deut. XXTU, 17.)

It was forbidden to take a hand mill or only its upper millstone as collateral,
"for this is to take the soul as a pledge"; without the upper millstone it was impossible to grind flour,
needed for daily bread, and the mill itself was no good and had no
no price.

In general, the law establishes the following rule:

“If you lend something to your neighbor, do not go to his house,
to take collateral from him; stand in the street, and the one to whom you lent money will bring it out to you
your pledge on the street. If he is a poor man, then you shall not go to bed, having (at
himself) his pledge; return his pledge to him at sunset, so that he may sleep in

his garment and blessed you; and this will be counted a merit for you before the Lord,
“your God” (Deut. XXIV, 10-14).

And what a person does, he must give without annoyance, but kindly and willingly.

“And if there be among you a poor man, any of your brethren in any of your dwellings,
in the land which the Lord thy God giveth thee: thou shalt not harden thy heart, neither
close your hands to your poor brother. But open your hand to him and give him
on loan, depending on the need, what he needs. Beware, lest it enter into your heart
wicked thought: the seventh year, the year of release, is at hand; and therefore thine eye
you have not been unkind to your brother, and you have not refused him; for he will cry out against you
Lord, and there will be a great sin (on you). Give him (and lend him as much as he asks
and as much as he needs), and when you give to him, your heart should not be sad, for
Therefore the Lord your God will bless you in all your works and in all that will come to pass.
be made by your hands." (Deut. 11:7-10.)

Every seventh year, the accumulated ones are destroyed due to the statute of limitations and abolished
this period of debts: this is a year of remission, when all obligations are forgiven.
I wonder if such a provision is practical? In any case, it makes a great
honor to the heart and humanity of the legislator. This category also includes
called the law on the jubilee year, but since it rather follows from social
relations, rather than from general motives of a humane nature, then I will not
stop there.

On the contrary, it was only humanity that inspired numerous legal provisions
war. The newlywed was free from military service for a whole year.
duties, and this privilege also extended to the betrothed, because, according to

According to ancient Israeli beliefs, betrothal was an act that legitimized
a man's relationship with the woman he has chosen and was equivalent to marriage, even if it
was not yet legally registered. Next, who built a new house and planted a new one
vineyard, he could not go on a campaign so as not to die in battle and so that the other
did not consecrate his property. The hostile country should have been, if possible,
spare during the war: even during the siege of cities it was not allowed to cut down fruit trees
trees that did not bear fruit were cut down, and then only to provide the necessary
when besieging a tree. The law quite rightly asks: "Are trees people,
to fight with them."

Chapter 3

Testimony of ancient writers

Many ancient writers prove that the passion and love of the Jewish the tribe's reliance on money as their only hope and protection arose under the influence of difficult circumstances, constant persecution, universal contempt and merciless persecution, and that before their dispersion the Jews were mainly engaged in agriculture and livestock breeding. In refutation of this opinion, one can point to the above facts that the commercial and exploitative tendencies manifested itself among the Jews even much earlier than their dispersion. During the Roman dominion, for example, they were engaged in the slave trade, as evidenced by all historians, ecclesiastical and civil. Martial also paints for us a greedy Jew, who constantly demands huge interest for a paltry sum.

The Jews' disgust for foreigners and their hatred for the Edomite kingdom the inaction of laws, in the midst of general corruption - all these were conditions that were very favorable to the secret Jewish penchant for usury. Only when the Roman the laws were imbued with the Christian spirit, freedom of extortion was somewhat limited.

In a speech delivered in defense of Flaccus, Cicero marveled at the Jews: “Everyone year,” he says, “significant sums collected by them are sent from Italy to Jerusalem for the needs of the temple." The Roman orator praises the firmness of Flaccus, who forbade Jews living in Asia to contribute to the increase of wealth through monetary collections Jerusalem Temple".

From the codes of Theodosius and Justinian one can see that the business of trading in slaves everything was completely concentrated in the hands of the Jews alone, constituting a huge, a special branch of industry, the most flourishing and profitable, central the points of which were Rome and Constantinople.”

In addition, Jews were involved in all other industries in the empire. industry: they took over the duties from roads and crossings and all state income; sold talismans, predicted the future for superstitious people, etc.

Even in ancient times, the Jews clearly demonstrated their passion and ability for profit. After their resettlement in Egypt, they managed their affairs there so well that they did not

They not only enriched themselves at the expense of the natives, but even managed to seize power into their own hands.
Joseph's elevation to the rank of Viceroy of Egypt was a signal of migration
the entire Jewish people to Egypt. The natives saw the Jews as a danger to themselves. Then
Pharaoh's government decided to resort to repressive measures; but the Jews
They seized everything they could lay their hands on and fled from Egypt; they carried away with them
a lot of gold and silver, as can be seen from the Talmudic rabbinical stories.
But that the Jews came to Egypt in extreme poverty is evident from the legends
biblical."

1 Ssego rgo Nasso, $28.

2 Isii Jsi, Ave. 1, GHXX; Tasy Appa/. LY. XYI, $43; R|p isi, paig. MB.
XXX, $47.

3 During their Passover, the Jews display all their silverware in memory
that they carried away a lot of silver and gold from Egypt.

During Nero's reign, the number of Jews in Rome reached 30,000. They had a residence permit
The 14th district of the city, on the other side of the Tiber, was assigned. Among the Jewish population, one can
was to find the greatest poverty and the greatest wealth. Among the Jews they met
and an obsessive beggar, who had learned begging from his mother,
early in the morning shouting out his crappy goods on the street and offering them in exchange for broken glass.

Juvenal, approaching the window in the morning, sees a ragged Jewish woman sneaking into a rich
a house with different offers for purchase and sale or prediction and interpretation
dreams for the smallest price."

Such representatives of Jewry were only amusing, but more hateful was
Jewish money lender, broker. Almost all noble Romans were debtors to Jews,
who were able to seize control of a significant part of the capital's trade.
This was due to their extensive connections and acquaintances, scattered throughout all parts of the empire,
and the speed with which they received the information they needed from everywhere.
Among the rich Roman Jews there were also those who did not shy away from pagan amusements and

pleasures from commercial types. This is proven by numerous sarcasms various writers, from Horace and Ovid to Martial and Juvenal, who constantly chose Jews as the subject of their satire.

Chapter 4

Interest is strictly prohibited - taking from a Jew

“The crown of mercy,” says Maimonides (Yad Hahazaka Matn. Aniim, X, 7), our law has established a duty, the most sacred of all others: before command us to support the poor, the law has ordered us to come to the aid of the one who poverty threatens, for it is said: "If your brother becomes poor and his hand weakens with you, support him (your brother, but not a goy), so that your brother will remain to live near you

1 is ji si . Satire 6-ya, art. 546, .

"2

547.

2 Books Leviticus. , 35.

This is the kind of support that should be given to a person with a shaken position, must take the form of a loan. Lending, says the Talmud, is better than give'. In this way you do not insult the person you oblige yourself to, but you encourage it his activity, and not weaken it. However, under what conditions, according to the law, is the loan is it permissible on the condition of interest-free? Is the loan in cash or in kind, issued with the condition of growth is strictly prohibited,” the transaction is recognized invalid”, the lender and the debtor are both equally subject to deprivation civil equality. The following are considered accomplices to the crime: the scribe, the person who drew up the mutual letter, the witnesses who signed it, and the guarantor for debtor. Neither one nor the other, if they fail to justify themselves, can no longer send no public office and are even deprived of the right to act as witnesses in court."

If the lender wishes to have collateral, he is still prohibited from entering for this purpose. pledged to the house of his debtor. The debtor's house is inviolable, as is his personality. The received collateral must be returned to the debtor every time the last

needs it. If he gave away his blanket and is freezing, then by law he must give it back
to him. When the seventh year comes, the sabbatical year, then all collection is prohibited. It is determined that in the Sabbatical year all debts are forgiven. Despite all the sympathy the Jews have for
the main thing for one's fellow men, they say, is to give to the poor and help them, but first all that is necessary is to return his freedom to him if it was taken away from him.

Slavery is the worst of evils, says the Talmud."
"Shabbes", p. 63.
Exodus, XXI, 24.
Bova-kama, l. 30; Bova-metzia, 73; Bova-batra, l. 94.
Mishnah Sanhedrin, IP, 3.
Bova-batra, l. 8, 2.

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To serve foreigners, to obey without complaint all their wishes and all their
whims - this is for the Jews a much greater misfortune than the most cruel
torment, says Flavius Josephus." In view of this, it is necessary to give everything, to sacrifice
to everyone and, if necessary, to sell the very house of God, the scrolls of the law contained in
synagogue", so that he has the opportunity to return a person to the bosom of the family, thanks to
cruelty of enemies who found themselves deprived of freedom. One must pay too much
large ransoms, in order to prevent new thefts by their brothers. Here
the reason why the Jews try to buy their criminals out of prison and
defendants. Also, they should be sheltered from military service: they, considering themselves slaves, do not
are required to comply with local law.

The tendency towards extortion and exploitation has become even more developed among Jews, that the Talmud in this case provided irrefutable proof of its
disagreement with biblical laws. Interest is strictly prohibited.
Moses: The Talmud prescribed a means of circumventing the prohibition by means of written
conditions'.

But at the same time, the relations of Jews in monetary transactions and usurious subtleties were colored and tinted with religious fanaticism and religious hatred towards Christians, as the following excerpts from the Talmud prove:

“If at the same time a ‘nuh-ri’ (Christian) comes to borrow money for interest and a Jew, even a rich one, without interest, then preference should be given to the Jew, for it is written: "to my people," i.e., one's own people have precedence over "Nukhri"".

1 Apidius. Yideou, HY, 1.

2 Bova-batra, 8, Tosafot.

3 Gitin, IX, 9, Talm. Vavil., 46.

4 Heter iske.

5 “Shulchan Aruch” Tir choshen hamishpot, dept. I, p. 264.

“It is forbidden for a Jew to have financial dealings with the “avoydes elylym” three days before their holiday." Here the question arises: why is it accepted in our time to have affairs money with akims on their holidays? Let's assume that most holidays the latter are established in honor of the saints, but in every week they have one day "Nozri" himself (i.e. Jesus Christ), and this day, according to Rabbi Ishmuel, is it is the holiday to which the above rule applies. But, probably, the same author says that it is allowed to deal with the "akim" despite this rule to avoid persecution from them.

“Know that whatever the peoples and whatever their religious rites, all of them are "avoydes elylym" (i.e. idolaters), and on their holidays it is forbidden to have sex with

them, but one should treat them in all matters specified in the rule as are considered idolaters. It is generally forbidden to have any dealings with those who believe in Sunday. Sunday should be considered on par with holidays of idolaters°.

1 Comment Rashi on Talmud "Avoide-Zura", page 2.

2 Comments Rambam on the Talmud "Avoide-Zura", sec. I, page 96.

The Talmudic sages had already established a form for their people in ancient times.
bills of exchange or deeds of debt obligations. The "prozbol" established by Hillel, i.e.
the written statement which the creditor submitted to the court represented only
a symbol of the fictitious transfer of debt to a judicial place, which, as a state
institution, is not subject to the law of "shemit" (in the Sabbatical year). In the "mishna" the formula
This statement read as follows: “I convey to you, members of the court of the city of M, that every debt,
which I have on MM, I will collect when I want."

Hillel introduced a fictitious "prozbol" to circumvent the Mosaic law of atonement.
all private debts at the end of each seven-year period. The law on "shemita" (debt forgiveness)
became harmful in that it paralyzed the credit necessary for the development of trade.
they cancel it, but only advise the creditor to file a written statement with the court that the debt
is subject to collection; and according to the Mosaic Law, all debts are forgiven on the 7th Sabbath year.
The Talmudists invented "prozbol", which is a creditor before the beginning of the Sabbatical year
files a claim with the court, and the debt must be satisfied. In this case, the
debt, if the creditor forgets to submit a probation to the court.

“A Jew is forbidden to lend money to a Christian on his holiday; he is not
must also pay him the debt or receive payment from him” (if occupied without
bills, then you can collect the debt). Rabbi Judah says: “To receive payment from him
it is possible in order to annoy him." Other rabbis say: "True, by paying
You will annoy him with money, but after payment he will feel pleasure.” Rebi
Shmuel says: “Since the Jews here are in a state of dependence, then in order to avoid
persecution, it is possible to conduct trade with Christians and on their holidays." In a short decision
The commentary "Toisfes" of the Talmud Avoyde-Zur says that "the above-mentioned pra-
Vilo only applies to an interest-free loan, but you can give Nukhrim a loan with interest.
money even "boy keisakh - voyitl", i.e. at Christmas and Easter.

1 Ibid., Rashi.

2 "Avoyde-Zura". Page 2.

3 Ibid.

“If one Jew instructs another Jew to buy some goods from a Nuhri,
having a known price, and the seller mistakenly gave more goods than he should have, then

one half of the surplus goes to the commissioner, and the other to the one whose money was at the time
purchase of goods. If the Jewish owner instructed his clerk to sell the goods, then
sold it to Nukhrim, and Nukhrim made a mistake and paid more money than he should have, - in
In this case, the clerk should not give any of this surplus to his master.
And here we could say that half of the surplus goes to the owner
the above-mentioned rule, but here the matter is different, because the clerk could
“return the money to Nukhrim as proof of his honesty.”

All of the above is prescribed in the case when the surplus received
to the clerk, it is obtained from money or goods belonging to the nukhri; if, on the contrary,
If there is any surplus left from the owner's money or goods, then the clerk is obliged to return this
surplus to his master. For example, Abram (the master) gave the clerk Leiba 600 rubles,
to buy him, Abram, 100 quarters of wheat at a known price, for example, at 6

rubles per quarter. And Leiba actually bought 100 quarters, but Nukhri made a mistake in the calculation.
and received payment from Leiba only for 75 quarters, i.e. 450 rubles, which means it was the owner's
the money, 150 rubles, remained in Leiba's hands, and he is obliged to return these 150 rubles to his
to the owner, Abram, because in the law the messenger is considered the same as himself
sending. In this case, the circumstance cannot be taken into account,
that Leiba could return this money to Nukhri as proof of his honesty,
because this kind of honesty can only be shown with one's own property;
attacks as these 150 rubles did not become the property of Leiba, then he has no right to them
rights."

Chapter 5

The Teaching to Deceive the Goy

In ancient editions of the Talmud, Samuel's teaching is given that it is wrong to deceive
goy is not a sin, and therefore the teacher himself tells how he once was in a piece of iron,
which the goy was selling, he bought a piece of gold and, having agreed with the goy, gave him for it
the supposed iron 4 zuzi (about 60 kopecks), gave him only one zuzi; Samuel admitted
It is completely inappropriate to be embarrassed in front of a person who can't count
money and distinguish gold from iron.” Rabbi Kagan bought 120 barrels of wine from a goy

instead of 100; the third rabbi sold the goy a palm tree and gave such an order
to his servant: “Go and steal some logs, since the goy does not know exactly,
"How many logs belong to him?"

1 “Shulchan Aruch”, Tir Choshen Hamishpot, p. 142, art. 11,12 and 13.

2 Tract. Bova Kama 113, 2.

3 Tr. Bwa kamal. 113.1.

Rabbi Moses said: “If a goy makes a mistake while counting, then a Jew,
Having noticed this, he must say that he knows nothing about it."

Rabbi Brents in his work “JђI” says: “If the Jews ran around in
during the week in different places, deceiving Christians, then on Shabbat they come together and,
boasting to each other about their deceptions, they say: “The goyim need to have their hearts taken out
from the breasts and kill even the best among them" - of course, if it works out
achieve." Our Russian Jews are diligently guided by these examples. Not-
a long time ago in Kyiv, according to newspaper reports, a treasure was found during excavations near the Church of the Tithes,
representing a remarkable treasure - a pile of gold items weighing several
pounds. The Jews bought up most of the gold and have already, no doubt, melted it down,
as they usually do in this region in such cases.

1 shaepba [, 5, 21; tr. Sangnedr. l. 76, 2.

Numismatists of all times complain about the Jews, that thanks to them they were exterminated
periodically in many countries ancient gold and silver coins, why
Many coins are currently very rare and incredibly valuable. About this
It is said in Butkovsky’s work: “History of Coins”, p. 134. “At the present time
ancient Polish coins, and especially medals, constitute a remarkable collection
rarity. The Jews living in Poland were the main culprits of the extermination
gold and large silver coins. Recently formed societies of lovers
antiquities barely stopped the extermination." One Jew, a goldsmith in Podol,
as the newspapers say, he bought a pound of gold items, and what's more, the so-called Jewish one
a pound, i.e. almost twice the legal price, for 2 rubles. Fourteen old hryvnias
were bought by a Jew for 15 kopecks. A stunning exploitation of the working people,

the finder of the treasure, the easier it is to explain in this case that the workers did not know the price

found things and even gave each other gold rings. Today's Jews, observing the Talmudic rule, if they do it when buying or selling with a Christian has some kind of account, then they offer him to count the money himself, in the hope that that he will be wrong.

In other places in the Talmud there is a prescription: “Tues goy miter”, i.e. a mistake Goy can be used, but nukhri and goy are the same.

The Talmud forbids lending money to a goy without interest; it is permitted to do so loan only for interest. Maimonides says: "You can borrow money from someone any khutei or foreigner, and then give the same money to others from "his own." Therefore, Rabbi Schwabe, a convert to Christianity, had reason to say: “If a Christian needs money, a Jew skillfully knows how to approach him, and the Jew adds interest to interest until the sum reaches such a height that a Christian cannot pay it without selling his property, and when the amount of the debt finally exceeds the value of the property, then the Jew turns to the judicial authority, so that the property of a Christian would be given to him for possession."

The Talmud requires every father to practically teach his children and family a method of paying out money at interest so that it can be acquired in advance sufficient skill for this.” In one of the prayers read on the feast of Pentecost, there is the following place: “God’s commandment is to take interest from a stranger, but this is not is done among the Israelites themselves."

The Law of Moses allowed taking a fair interest from a non-Jew.” But the huge the mass of our “infallible” rabbis teach that Moses forbade the Jews not to charge interest from non-Jews. Moses, they say, said this: "You are obliged to charge interest from a foreigner." Rabbi Maimonides writes: "Our God commanded to take interest from a goy, and only in this case do him a favor - this is so that we do not do goy help, - so we are obliged to cause him harm even in such a matter in which he may be useful; but we must not do this to a Jew."

1 Treatise of Avoyde-Zure, p. 71, p. 1.

2 Bova meciel. 75.1.

3 Deut. XXI, 20.

4 Sef. Miz. Sheet. 73, 4.

The Talmud confirms the same: “It is forbidden to give money to goyim without interest, and “with interest it is possible.” Levi and other rabbis repeat the same thing.”

The famous Rabbi Behai states that the rabbis know that Moses prohibited usury, but, however, this rabbi writes: “The rabbis of the blessed memory commanded that from a goy it is permissible to take only such interest as required for the maintenance of the life of a Jew.” The same rabbi, being confident in his infallibility, speaks to a Jew about an apostate (one who has apostatized from Judaism), and therefore in general about the infidels, whom the apostate Jew joined: “His life is in your hands, and even more so his money.” From this it is clear that it is being legalized unlimited interest, even theft and robbery, because property and blood are sacrificed to tyranny.

Chapter 6

The doctrine of property rights

The Talmud teaches: “Whoever returns a lost thing to a goy, God will not forgive him; “Therefore, it is forbidden to return a stolen item to a goy.”

Rabbi Moses teaches: “Jews sin when they return lost things.
“to apostates, as well as to all who do not honor the Sabbath.”

Rabbi Rashi says: “Whoever returns lost things to a goy is considered a goy.”
equal to a Jew."
Tract. Avoyde-Zura l. 77.1.
Tolkov. Pentateuch 234.1. Toze.
Commentary on the Pentateuch, p. 213, 4 Toze.
Ibid., p. 214.
Truth of Job, p. 88, 4, p. Tos. 62.
There is iron. 132.8.
Tr. "Sanhedrin." Chapter 1

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Maimonides teaches: “He who returns lost things to a non-Jew sins, because that in this case it increases the power of the ungodly."

Rabbi Cheruchet adds: “If a goy holds a Jew’s pledge, the pledge,
which Jew will lend him money, and the goy will lose this pledge, and the Jew will find it, then
A Jew should not return a found pledge to a goy, because it is his duty
The return of the lost item ceased from the moment the Jews found this pledge.
If the finder thought that the found thing should be returned to the goy for the glory of the name
God's, then he needs to be told: if you want to glorify the name of God, deal with that,
"what belongs to you."

“The property of all non-Jews is of the same value as if it were found was in the desert: it belongs to the first who seizes it."°. In the Talmud there is a decree that prohibits open robbery and theft. But decides to acquire anything by deception or cunning.

It is forbidden to deceive a goy, but it is permissible to appropriate what he has lost.”

The property of Christians, according to the Talmud, is called "gefker", which means free, a thing that does not belong to anyone.

The property of non-Jews is like a free desert.” “If a Jew exploits a non-Jew, then in some places it is forbidden to have relations with this face to avoid undermining the first; but in other places this prohibition does not have forces: any Jew can lend him money and rob him, because the property a non-Jew's "gefker" (free), and whoever takes possession of it first, it belongs to him.

1 Yad-H. 11.3, p. 31.1.

2 Sef. mesh 51.4.

3 Treatise of Bova-Batra l. 54, p. 2.

4 Tractate Bova kama l. 133, p. 2.

5 Talmud, tractate Bova-Batra, p. 55.

b Talmud Choshen Hamishpot 156, p. 17, and Bardahai tract. Bova Batra, chapter 8.

In the treatise of Avoyde-Zur, p. 13. It is not proper to sell a white chicken to a Christian. Rabbi Rashi gives the reason that if he buys a white chicken, it is probably for sacrifices to their idols (ibid., sheet 14).

One should not sell an ox or a calf to a goy. Rabbi Rashi states the reason: so that they would not be worked with on Saturday, i.e., on the Sabbath (ibid., sheet 25). Every Jew should be like the sun and the moon in the sky, so that it would stand against the goyim, our enemies.

Rabbi Rashi teaches that a Jew should always strive to put himself above, than a Christian, that this is established by the law of God.

“It is forbidden to build dovecotes in a city or town, because pigeons they can harm vegetable gardens, etc., but outside the city, a dovecote must be built on its own fields, or on the hefker, at a distance of 50 cubits from the city, because the pigeons,

having eaten their fill, they cannot fly further than 50 cubits; if the majority of the gardens belongs to Nukhrim, it is possible to build a dovecote in the city."

In ancient times, the Jews had a custom that in acts of redemption and exchange, the buyer took off his shoe and handed it to the seller.”

1 “Shulchan Aruch”, Tire. Khoshen hamishpot page 160.

2 Ruth, chapter IG p. 7.

The Talmud, similar to this ancient custom of buying and selling, introduced the “Kabolat” Kinion”, of course, with the attribution to it of that important meaning and power which All Talmudic regulations are usually covered. The buyer himself submits the or a handkerchief to the seller and says to him: “Take this thing in exchange for land or a house, etc., which you sell to me, give as a gift, etc." When the seller reached out with his hand a hem or a scarf, then the act of purchase and sale is considered to have already taken place. And although the buyer has not yet taken possession of the item he has purchased and has not paid for it to the seller, however, the sold item or property, wherever it may be, already constitutes the legal property of the buyer. And neither of the two parties can violate the completed act of sale and purchase.

Nowadays the Talmud has introduced, instead of the old one, another form of notarial property, where the buyer hands his hem or scarf to the seller and says to him: “Take this thing in exchange for land or money”, etc.; if the seller pulled the hem or the scarf with his hand,

then the act is completed and the thing, by law, already belongs to the buyer, even though it has not been paid
money, and none of them can violate the perfect act without mutual consent
purchase and sale".

According to the Rambam, it is forbidden to buy anything from Christians three days before their
holiday, and also sell them any products that can be stored for a long time.
Products that spoil quickly, such as vegetables, etc., should be sold.
It is possible. The purpose of this regulation is to prevent Christians from being able to celebrate their holiday.
to give yourself complete pleasure; you shouldn't buy from them either, because they
they will collect money for the holiday; having neither food nor money, they will not leave out of frustration
“They will go and serve the idols.”

Chapter 7

On the prohibition of trading in images

Jews are forbidden to have the slightest profit from the trade of Christian
images."

In the commentary of Toisfes on the same Talmud it is said on this subject:
following:

“Our coins (money), although they have on them the image of the idols of Shesa
“voyerev”, i.e. cross, but still allowed.”

1 Talm. Choshen Hamishpot, l. 195, p. 1.

2 Comments Bais-khudush - on whom. Rashi, talm. Avoyde-Zura 1st department. page 78.

3 Comments. Yours on Talm. Avoyde-Zura 3rd Sec., p. 40.

4 On this basis, the Talmud prohibits wearing Christian symbols on the chest.
orders, and therefore the Jews who received the order wore it on a stick in their hand, and when this
It was necessary to raise the baton with the order and recommend themselves as knights.

“It is forbidden, according to the teachings of some rabbis, to lend money to goyim

the construction of the "elyl" house, its decorations, as well as its servants. It is especially forbidden
sell them the items needed for this, and whoever observes this will be given an inheritance prosperity. Books by akims should not be accepted for binding, except for books

legal content. In case of complaints from the akims, it is possible to give in,
but should be avoided whenever possible."

“In places where akims gather for some church ceremony, and
The main thing is that where they confess, it is strictly forbidden for a Jew to have any money with them
affairs?".

“It is forbidden to sell Christian church books, even the Tanakh, i.e.
The Bible, so that they do not become entrenched in their faith."

“It is forbidden to sell to Christians items that are part of their ‘avoides’,
"divine services".

“If a Jew and an akim own a bakery in the company, the Jew cannot say:
"You take your share on Shabbat, and I on weekdays"; but it is necessary for the Jew to sell his
part to this akim, and after the Sabbath he bought this part from him again, and what's more,
“He agreed that the nukhri (Christian) would work on Shabbat, and he himself would work on weekdays.”

Magarshue's commentary says on this matter that a Jew should try to do so
“to distribute the days of work wisely, so that the goy always gets the Sabbath.”

“A righteous man (a Jew) is allowed to deceive: “with the innocent, be innocent, but
“With the wicked (Christian) be wicked.”

1 Kitzer Shulchan-Aruch, l. 167.

2 Ibid.

3 Ibid.

4 Tract. Avoyde-Zura with commentary. Teusfes, pp. 21 and 27; Magarshue, p. 251.

5 Talmud Bova-batra, l. 123, page 1.

“It is permissible to deceive any non-Jew” (Rabbi Samuel).

Chapter 8

On the Permission to Deceive

“A Jew is allowed not only to deceive a non-Jew, but also to keep any thing, lost by a non-Jew and fell into the hands of the first, for the Talmud says: "How can one know that Is a thing lost by a goy allowed?'' And the one who returns such a thing should not expect anything from God. pardon, for, Rashi explains, he thereby makes the non-Jew an accomplice advantages of the law, which was given only to the Jews.” “Who returns to a goy what was lost things, he considers him equal to a Jew” (i.e., he rebels against God).” Maimonides also states: “He who returns lost things to a non-Jew is sinning, because in “In such a case, he increases the power of the ungodly.”

Rabbi Gerukhet adds: “If a goy holds a Jew’s pledge and the goy loses him, and the Jew finds it, then the latter should not return the found pledge to the goy, because that the obligation to return the lost thing ceased from the moment the Jew found this pledge. If the finder thought that the found thing should be returned goy for the glory of God, then he needs to say to himself: if you want to glorify the name "God, deal with what is yours."

The Talmud teaches that since the Jews and the Divine Majesty are one and the same, it goes without saying It goes without saying that the whole world belongs to the Jews. On this basis, the Talmud clearly says: “If an ox belonging to a Jew gores an ox belonging to a goy, then a Jew is freed from guilt or compensation for loss,” because the Holy Scripture says: “The Lord God appeared and measured the earth and gave the goyim into the power of the Israelites. Since Noah's children did not fulfill the 7 commandments, the Lord God gave away all their property "The children of Noah, according to the teachings of the Talmud and the rabbis, are called all nations world in contrast to the children of Abraham.

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1 Talmud Bova-kama, f. 113, p. 2. Venice edition.

Tract. Ioma, l. 88, p. [.

Tract. "Sanhedrin", ch. I.

Yad-Hazaka4, 11, 3; l. 31, 1.

Tract. Sef. mesh, l. 51, ch. 4.

Tract. Bova-kama, p. 2.1.

Tract. Megillah, l. 13, 2; Cad. so., l. 56, 4; Behai in the explanations of Genesis. 46, 27, l.

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56.1.

Rabbi Albo teaches, along with other rabbis, that God gave the Jews authority over the property and blood of all nations'.

The Talmud says in another place: “A child, if he stole something, even if “worth less than the smallest coin in the world shall be punished by death.” On the contrary, the Talmud says to a Jew: “It is permitted to offend a goy, as it is written: ‘Not do harm to your neighbor, but do not do harm to a goy."

"It is permissible to rob a goy."

Rabbi Ashi says: “Seeing the vineyard filled, he said to the servant: “If this vineyard belongs to a goy, then pick me some grapes, but if it belongs to "If you are a Jew, then do not touch it."

The commandment “Thou shalt not steal” Maimonides teaches that one should not rob any person, that is, no Jews. In another place he adds that it is wrong to rob a non-Jew. 'It's possible. Everything is based on the position that the whole world belongs to the Jews; therefore stealing from a goy is not stealing, for a Jew cannot steal, he only takes.

The Talmud says: “It is permissible for you to deceive a goy and take interest from him, but if whatever you sell to your neighbor (i.e. a Jew) or whatever you buy from him, do not “Do not deceive your brother.”

Sef. Yalk., 3, ch. 25; Yalk. shim. gabak., l. 83, 3-583.
Tract. Yebamot, p. 47, 2.

Treatise "Sanhedrin", l. 57.1.

Bovamets., p. 111.2.

Tract. Bova-kama, p. 113, 2.

Seng. miz., p. 105, 2.

Yad-Chazaka 4, 9,1 and Tashi interpretation. Lev. 19,11.
Tract. Bova mets., p. 61.1.

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If a Jew is in litigation (before the court) with a non-Jew, says the Talmud, then “let the brother yours will win the case, and tell the goy: "Our legislation requires this" (here goes we are talking about a country in which Jews reign); if the legislation of a foreign people favors a Jew, then let your brother triumph again, but say to the goy: "Your legislation requires this." If none of these conditions exist (i.e. if the Jews do not have dominion in the region and the people's legislation is not directed at them benefit), then it is necessary to entangle the goy with various tricks so that the celebration remains behind "A Jew." Then follow the words of Rabbi Ismail, who gives testimony Akiba: “We must try to ensure that there is no open deception and fraud during legal proceedings.” so that through this Judaism and the Israeli faith would not be subjected to dishonor."

1 Tract. Bova Kama, p. 113.1.

Bearing in mind that all Jewry was brought up in such concepts about foreignness property and was saturated to the marrow of the bones, sucked in with mother's milk into its blood and flesh such wild political and economic views, - nothing to be surprised about, that after the fall of the Kingdom of Israel, throughout the Christian era until in our times the distinctive and most hated national feature of the Jews was their greed and extortion, with the help of which they always and everywhere quickly They drove the Christian population into extreme poverty. These immoral qualities caused frequent complaints about them to kings, rulers and clergy. Meaning all these complaints that Jews, wherever they settle, not only feed themselves at the expense of the poor people, but they also acquire wealth thanks to excessive compensation, which they are not ashamed to demand and extort from the economically defenseless population for their usurious commission and other services.

Thus, the popes often appealed to the kings with complaints that the Jews in their relations with the Christian people have a detrimental effect on their morality, and this their harmful influence is so successful that church items and sacred vessels in in many places they are constantly transferred into Jewish hands for the debts of local residents.

Chapter 9

Pius V's accusations against the Jews

Pius V directly accused the Jews of robbery, of hiding church vessels, of magic, of blasphemy, etc., and renewed the strict decrees of Benedict XII, tried hard to the oppression and limitation of the rights of Jews. Persecuted and despised everywhere since the day of the dispersion All over the globe, disenfranchised, Jews seem to have to were either completely destroyed or exist in the most deplorable conditions environment. But fate and their innate talents overcome all obstacles: rise and rule over all the powers of the earth, for they possess gold, and Gold rules the world. The only way for Jews to acquire it is wealth is the study of the science of finance, and on this road they achieved the possible success; they acquired the ability to find gold and concentrate it in their hands; they used all their instincts, talents, all their genius exclusively on the object of strengthening his credit, managing to always put it so high, to give him such a solid and high position that no one could even think of such a daring an attempt to shake and destabilize it, for to shake it would mean to shake the whole social and economic system.

From the Talmudic quotations given at the beginning of this chapter it is clear that property Christians are considered free and are called gefker. One of the competent Talmudic scholar Rabbi Joseph Kulun calls the property of Christians a “free lake,” in which only that Jew can cast his net who has bought it from the Kahal right.

The Talmudic section Choshen Hamishpot states the following:

“At the present time, when we live under the rule of foreign nations and when
the Jewish population is growing, a Jew who wants to settle in the city again becomes
a persecutor of local Jews. Based on this consideration, the local kahal
the right to close the doors to new arrivals is granted; and to achieve this
the kahal is allowed to use its power and means, even the power of the goyim, for the purpose
(government Christian power through intrigue)."

“Local residents cannot prohibit merchants traveling through cities
temporary trade in their city; but to choose a place for their permanent trade
no one can do this without the consent of the local kahal, with the exception of the Talmud-huchem, the sage,
who is granted the right to settle and engage in trade where he
"as you please."

Let us cite another curious teaching from the Talmud.

Examples of futile prayers: “Someone collected 100 cores of bread and prayed: “Let there be
"Let there be will... so that there will be 200 of them." He collected 100 jugs of oil and prayed: "Let there be will..."
so that there are 200 of them"?

“When visiting the capital (for example, Moscow), two prayers are read: one at the entrance, and the other
upon exit. According to Ben-Azai, there are 4 prayers: 2 upon entering and two upon exiting. In this case,
“They give thanks for the past and pray for the future.”

When entering, they read: “May it please You, O Lord my God, to bring me in
safely to this capital (Moscow)." Upon entering the capital, they read: "Thank you
O Jehovah my God, You have brought me safely; may it please You so also
"to bring me safely to my goal." The well-known goal is profit.

1 Choshen Hamishtot $ 156, p. 7. “Questions and Answers” by Rabbi Joseph Kulun, $191.

2 Tractate Berakhot.

3 Tractate Berakhot chapter 9.

Only a Jew who comes without permission to enter and follows prays in all sorts of roundabout ways, but if sometimes failure occurs and you get into the public-military route by transport, then no longer reads any prayer.

TREATISE P SECRET CANAL ACTS

Chapter 1

Dispute between the kahal and a private individual over the parade ground

The Talmudists, based on their teachings, look at Christians and property Christian as its own property, and therefore the Jewish government, the kahal, sells parts of this property to Jews on very strange terms.

Indeed, anyone who is unfamiliar with the strange Jewish legislation It will seem very strange and incomprehensible - how the Jewish kahal sells some Leibe or Leiser a Christian monastery with all the priproperties: mills, lakes, ponds, farmsteads, etc. How to understand a kahal act, carried out according to all the rules of the Talmud, on the sale of a house of some kind to a Jew any pan, i.e. master, Christian, with all the attributes for the eternal and hereditary possession from the center of the earth to the height of heaven, when this house is property of a Christian according to legal documents, and the Christian about this sale knows nothing? What benefit does a Jewish buyer gain from such a purchase of a Christian a monastery or a house? What, one wonders, does a Jew gain by paying such an act? kahal money? The answer to this is very simple. The Jewish buyer acquires the right (according to Talmudic expression - "hazaka"), i.e. power over Christian property in boundaries corresponding to the amount of money paid; this rule is hereditary and can be transferred to another. By virtue of this right, the buyer can, without the slightest competition and obstacle from other Jews to take possession of this house, as stated in the sales deed, "by any means necessary." Until the buyer will finally take over the house, he is even allowed to ask for help and under the protection of the kahal. The buyer must first try to rent this house from the owner, engage in trade in it, lend money to the owner at interest and exploit it with all with their art. There are even cases where the kahal sells for exploitation Jews and Christians who do not have real estate. We have provided information about this in

At the beginning of this chapter there are quotations from the Talmud “Khoshen Hamishpot” and “Mordachai”, tr. Bova-
batra, etc.

Below we present several passages from the book "Kahal" from which one can clearly see to see the audacity and impudence of the Jewish underground methods recommended by the Talmud
and by which the Jews are guided in all their affairs.

The case of the right of ownership of the parade ground of an uncircumcised (i.e. Christian) hat maker
Zvansky. Following a protest filed by representatives of the kahal against the rebbe
Eleazar, the son of Edoraim, concerning the right by which he owns the square
the aforementioned Zvansky, the representatives of the kahal decided to appoint from
two toanim (lawyers) who would defend this case before the court of the righteous
the besdina of our city. The following were appointed as lawyers: Rabbi David, son of Eliazar, and
Rabbi Isaac, son of Zevi Hirsch. All this was decided by common consent on Wednesday.
Department of the Pentateuch Qarach.

Note: This resolution was not implemented. After that, on Friday of the same
weeks, by decision of the representatives of the kahal, two other lawyers were elected
the said controversial matter, namely: 1) the head of Rabbi Isaac Ber, the son of Moses, and 2)
Rabbi Pesach, son of Israel. These lawyers appeared before the court of Besdin with the opposite
side, Eliazar, and the righteous Besdin, having listened to both sides, drew up a decision on this
the following decree applies.

Chapter 2

On the sale of the rights to Yohiel-Michel, the son of Aaron

to own the stone shops of Baikovo

"Saturday, Emar department, 5559 (1799). According to the decree of the leaders
city, the right to own two stone shops of Baikov, built
on the high square, to the eminent rich man Jochiel-Michel, son of Aaron. Besides two
this right of the benches extends to the gates adjacent to them, to those located below them
cellars, as well as on the upper floor, located above the said shops, in a word - on

all the space they occupy, from the center of the earth to the height of the heavens.

For such right of ownership, Yohiel-Michel must be issued a document with with all kinds of provisions and approved by the holy Besdin. All this must be made without prior publication. For this right, Rabbi Yochiel-Michel must deposit two hundred rubles in banknotes into the kahal treasury."

Chapter 3

On the sale of Mr. Kister's shop by the kahal

To Abraham-Abel, son of Rabbi Meer

“Today, on the eve of Monday, the 6th of Nisan 6560 (1800), from the general by the consent of all the gentlemen members, leaders and representatives of our city it was decided and decreed: to sell to the master of the head and the rich man, Rabbi Abraham-Abel, son of Rabbi Meera, the right to own the stone shop of Mr. Kister, occupied by him, Abel, in present time; also the right to a balcony and stairs, which is contrary to the above shops; also the right of passage through the house of the said Kister to that shop; all this is within the limits from the center of the earth to the heights of heaven sold into eternal inalienable Abe's possession

to the heirs and authorized representatives, for which he must pay to the kahal cash register 75 rubles in silver, in which immediately upon depositing this money, issue him a deed of sale a fortress signed and confirmed by the heads of the kahal and sealed by the besdin of this city."

Chapter 4
On the sale of the shop of the same Kister by the kahal

Rabbi Yochiel-Michel, son of Aaron

“At the same meeting, the gentlemen representatives of the kahal decided to sell to the head and rich man R. Yohiel-Michel, son of Aaron, the right to own a stone shop Pan Kister, occupied by him, Jochiel-Michel, to this day; also the right to the balcony and the stairs opposite this stone bench; also, the right of passage through the courtyard of the same Mr. Kister.

We sold all this within the limits from the center of the earth to the heights of heaven for eternity
inalienable possession both to him and to his heirs and assigns. For such
for the sale of the river. Yokhiel-Michel must pay 75 rubles to the kahal treasury. ser., and
upon payment of this amount, immediately issue him a deed of sale, signed and
confirmed by the heads of the kahal and sealed by the local besdin."

Chapter 5

The form of the deeds of sale issued

the aforementioned rich man Abel and Michel

“In the general meeting of representatives and leaders of our city with a common
the agreement was made and sold to the rich head Rabbi Abraham-Abel, son of Meer,
the right to own the stone shop now occupied by him, belonging to the master
Kister, namely: one of the new shops that he has now built in the high market.
This shop borders on one side with the stone shop of the same Mr. Kister,
now occupied by the rich man Zevi-Girsh, the son of Rabbi Zev-Wolf, and on the other side
- the shop of the same master, now occupied by Rabbi Michael, the son of Rabbi Aaron. Facade
The shops face the aforementioned market, and the back part faces Mr. Kister's yard. Right
to own a shop above certain boundaries, as well as a cellar located under
a shop within the same boundaries; rooms built above the shop, a balcony and
stairs located in the same space - the right to own all of this in
from the center of the earth to the heights of heaven we sold the final sale and
pure to the above-named R. Abel, his representatives and heirs forever and
eternity. We also sold to the aforementioned Rabbi Abel, his authorized representatives and
the heirs have the right of free passage through Mr. Kister's yard to this shop, cellar and
into the upper rooms, within the above-defined boundaries, without leaving any for themselves
absolutely not the slightest right to this property. The aforementioned R. Abel already
he has long ago paid into the public treasury all the money due from him for this property,
and therefore from this moment all the above listed rights belong completely and
inalienable to him, his representatives and heirs, and they have full power
dispose of this property as they please: sell, give away
inheritance or rent it out and exchange it, as in general every person who manages
with their own property, and no one dares to interfere with them in anything ever. And even if Mr.
Kister will destroy the current aforementioned buildings and replace them with others, then

then the right to own a part of the new building within the limits described above without any
the changes remain with the aforementioned R. Abel, his authorized representatives and heirs. If the said R. Abel, or his authorized representative, or the heir-
If the niks acquire these buildings by purchase from Mr. Kister, then they have the right to destroy and
rebuild them at will, like any owner, without the slightest interference from
anyone's side. And if anyone protests against Abel's right to everything or
part of this property, then the entire kahal and bes-din are obliged to intercede for the rabbi
Abel, his delegates and heirs, in order to restore this right in their hands in
with all its might. The kahal is also obliged to satisfy these protesters.
by all possible means in order to peacefully restore our real sale in
in the hands of R. Abel, his authorized representatives and heirs in full, unlimited

possession. And all expenses and losses that the said R. Abel will incur, his
authorized representatives and heirs from this kind of protest must be recovered
by them from all possible sources of the kahal according to the law and decree given to them, and
This R. Abel and others have the full right to collect these from the leaders of the kahal, from all
the most reliable income of our city, based on this paper as a valid
written in accordance with all Talmudic regulations, and as on a bill of exchange,
drawn up on the basis of state laws, and no kahal dares to interfere
them, but, on the contrary, is obliged to stand up for their rights, so that not one iota of them is retreated
from the actual deed of sale issued to them. All this was decided and decreed with
general consent, without any contradiction, with the existing number of members in the kahal
room, according to all the prescriptions and regulations of the Talmud, with all the force of that
the principle that the affairs of the kahal do not require the performance of a formal kinion.
And in testimony of this, we, the heads, representatives and leaders of our city,
We subscribe. Monday eve, 26 Nisan, 5560 (1800); Minsk. Authentic
The document was signed by 6 city representatives. The place of the rich man R. Isaac. s.r. Akiba, and R. Bera, s.r. M. Defenders, sk. heads: rich man R. Tsevi Balezer and rich man R. Chaim, s. r. Segal, and R. Zevi Hirsch."

Chapter 6

On the granting of the right of ownership to R. Michel, son of Aaron

Exactly the same document that was issued to R. Avraham Abel was also issued to the head of the rich man, R. Michel, son of Aaron, for the right to own another shop of the same master Kistera, now occupied by the said Michel and adjacent to the shop of R. Abel. The document was signed, as stated on the reverse side, by 6 leaders and notary attorneys; he was also confirmed by the Rabbigaan and the righteous besdinom, absolutely as the document copied above by R. Abel, without any changes increases and decreases.

Chapter 7

About the sale to R. Eliazar, village of Joseph, Segal

rights to own a monastery

“Saturday, Bamidbar section, on the eve of 1 Sivon 5560 (1800). Representatives The kahal decided to sell the right to own the monastery on Yuryevskaya Street, formerly belonged to the Carmelite order, not the Franciscan one. Its boundaries the following: on one side Yuryevskaya street, starting from the wooden house r. Moses, s.r. Israel, to Tatarskaya street, and on the other side - in the same street, from the corner Krevskiy Lane to the house of the uncircumcised (Christian) Matvey Khrenovich inclusive. This is the right to the above-mentioned monastery and to the houses and buildings, belonging to him and contained on the parade ground within the above-mentioned boundaries, as stone and wooden, also on the cellars and rooms of this monastery, those who are on this parade ground, with all the buildings and rooms belonging to it, as well as to the monastery's distillery, located in its own garden, the courtyard and the free parade ground, contained within the above-mentioned boundaries, and on the monStyrsky vegetable gardens and hayfields, extending to vegetable gardens and hayfields, belonging to the houses on Yatkovskaya Street. The right to all of the above from the center of the earth up to the heights of heaven, the representatives of the kahal sold to the head of Eliazar, S.R. Joseph, Segal, to his authorized representatives and heirs in perpetual, inalienable possession. Followed by The aforementioned R. Eliazar Segal has long since paid the full amount for this sale, in which the representatives of the kahal issued him a deed of sale, word for word in the form deed of sale issued to the aforementioned R. Abel, village of Meer. This fortress was signed on 6 leaders, with the exception of the rich man R. Isaac, and notary attorneys, in Wednesday, 4 Sivon 5560 (1800) year."

Chapter 8

On the issuance of a deed of sale to the river Michel

On the same date it was decided to sell to Rabbi Michel, s.r. Isaac, the right to ownership of the parade ground and buildings of the Christian, German carpenter John, which he built on a new street, opposite the houses of the architect Kramer.

In vain does the philosophical-Jewish cunning try to shift the blame pogroms on the ritual accusation of using Christian blood, to this The Christian people have always been indifferent to this issue; they are not as child-loving as Jews. If it happens that a child goes missing, then usually only the parents grieve, and others will sigh out of decency, and that's the end of it - whether they found the child or not - a lot always remains indifferent. The main reason for anger and pogroms is robbing merciless, deception and fraud of the Jews, impudent humiliation and ridicule of Christians. As proof, we will cite an ancient excerpt here.

“So Vladimir accepted the throne with the pleasure of all the people; but the rebellion arose, however, they publicly asked him to bring justice to the Jews, who had taken away all their trades Christians, and under Svyatopolk they had great freedom and power, through which many merchants and the artisans were ruined, but they seduced many into their law and settled in houses among Christians, which had never happened before, for which they wanted to beat everyone and their houses to plunder. Vladimir answered them: Because they have entered everywhere in different principalities and many have settled, then it is not proper for me to do so without the advice of the princes, and even more so, against the law, that they were allowed by the previous princes, now they are allowed to kill and plunder them, where many innocent people may perish; therefore I will immediately call the princes to council, and soon he sent to call to Kyiv; when the princes gathered for a council, and Vydobych

After long deliberation, the law was established as follows: now all Jews from all Russian lands
send them away with all their property and do not let them in again, and if they enter secretly, they are free
to rob and kill. And they sent letters to all the cities about this, according to which they were everywhere
they were immediately sent out, but many were willfully beaten in the cities and on the roads and
plundered. From this time on there are no Jews in Rus', and when one comes, the people plunder and
kills." (Russian history from the most ancient times with tireless labors
After 30 years, collected and described by the late T.S. and Astrakh, Governor Vasily Nikit.
Tatishchev. 1773, book. P. Page 213 v. 12).

Chapter 9

A dispute between a kahal and a private individual

the right to own the bishop's shops

“Wednesday, 24 Shvot, 5562 (1800) Regarding the dispute between representatives of the kahal
and the sons of the late Arius regarding the right to own stone shops
bishop, representatives of the kahal decided: to distract the month of elders of R. Moses,
s. Jacob and Eliazar, s. Joseph Halevi, in relation to this litigation, by the authority of the seven
leaders of the city, giving them the right to finish it off with the sons of R. Arius
at your discretion - amicably or through legal proceedings."

Chapter 10

On the appointment of two lawyers to conduct the proceedings

between the kahal and Abel, village of Isaac Aizik

"Saturday, Shem's department, 5562 (1802). Regarding the dispute between representatives
kahal and Rabbi Abel, s. Isaac Isaac, son-in-law of Zevi-Girsh, about the right to a new house,

which was built by the uncircumcised (Christian) blacksmith Zelezi and representatives of the kahal
Two lawyers were elected: Eliazar, s.r. Joseph, Segal and Chaim, s.r. Isaac Isaac,
to conduct the trial with the aforementioned Abel. This was decided by mutual consent.
based on laws and customs."

Chapter 11 On the Confirmation of R. Zevi's Right to the House of Christian Zelezi

"Wednesday, Sima department, 5562 (1802). By general decision of representatives
the kahal was made public so that anyone who had a claim to the right of ownership
the house of the Christian blacksmith Zelezi, announced this in advance. As a result, the head
R. Zevi, s.r. of Reuben, declared that his son-in-law Abel, son of A., who is now absent,
has documents of ownership of this house: a formal certificate and several
"Besdin's decisions. Apart from this claim, no others were made."

Chapter 12

On the sale of the right to benches by the kahal

priests of the Bonifratian order

"Monday, Pekudei department, 5562 (1802). By general decision
representatives of the kahal were sold to Isaac, s.r. Zev-Wolf, the right of ownership
stone shops located in the small market and belonging to priests
Bonifratsky Order. Namely: the right to those six shops that are on the corner
the said market, and one shop located on Zibitskaya Street. The right to all this
The representatives of the kahal sold to the above-mentioned Isaac and Joseph, the village of Samuel. Also
they sold them the right to the empty parade ground located between the courtyard
named priests and the court of Avigdar. The width of this parade ground extends from
Zibitskaya Street to the church of these priests. The money for this sale has long been paid
buyers to the kahal treasury up to a penny. All this is decided on the basis of laws and customs."

Chapter 13

On the sale of the house of Christian blacksmith Zelezi

R. Eliazar, son of Joseph Katz

“Monday, the 3rd of Nisan, 5562 (1802). Decided and decreed by consent all representatives of the kahal the following: the former representatives of the kahal sold to the head R. Eliazar, son of Joseph, Katz the right to own the house of the uncircumcised (Christian) blacksmith Zelezi on Yuryevskaya Street, in which it was issued to him by representatives kahal with the proper signature input, which states that the representatives of the kahal must satisfy all claims that anyone has made to this right. Such a protest against the above-mentioned right, based on the testimony witnesses, R. Abel, son-in-law of Zevi Hirsch, has long since stated why R. Eliazar, on the basis of the aforementioned right, demanded from the representatives of the kahal satisfaction on their part from R. Abel. As a result, representatives of the kahal decided: to give R. Eliazar from the kahal treasury the sum of 4 chervonets, for which he must release the kahal from any responsibility for the above-mentioned matter, even in the case when the litigation which he, R. Eliazar, himself must conduct with R. Abel besdina, will be decided in favor of the latter, and he will finally lose his rights the said property. If R. Eliazar does not agree to such a proposal, then he should be paid 10 chervonets and the above-mentioned right to return representatives of the kahal. To secure the said sum, the kahal subjects R. Eliazar all those real estate properties of our city, which he, the kahal, can own extend his rights, and R. Eliazar can choose from all the properties that he wants I'll like it better. If R. Abel wants to acquire the right of ownership from the kahal the above-mentioned house with all the space belonging to it, as explained in input, issued to R. Eliazar, then he must deposit 8 chervonets into the kahal’s treasury, after which This right will finally pass into the hands of R. Abel. In addition to the 8 chervonets taken from R. Abel The kahal will add 2 more and thus reward R. Eliazar. Everything described above has been decided and decided by common consent of all members, on the basis of laws and customs."

Chapter 14

On the right to own a stone balcony

Mr. Trankevich's house

"Sunday, Akhrey department, 5562 (1802). Right of ownership of the balcony of the house Pan Trankevich, which had long ago been given away by representatives of the kahal of R. Saul,

son of Wolf, was sold last to R. Yehuda-Leiba, son of Jacob. Now, according to
In the event of R. Saul's bankruptcy, his creditors filed a protest against it.
sales. But as we, city representatives, know, this right is not initially
was sold by the kahal to R. Saul, but only given as a benefit, on the occasion of his extreme
poverty, then the representatives of the kahal, ignoring any protest against
said sale, under whatever pretext and on whatever grounds it was
revealed, they claim the right to own the balcony beyond the Yehuda-Leiba River, granting him
with regard to this purchase, all rights and powers that exist in the world according to the laws of the universe
may be assigned to him to secure him against the seller's creditors.
these rights, in accordance with the fundamental laws and regulations of our sages,
the said right cannot be taken away from either the said R. Yehuda-Leiba or from his
authorized representatives, etc. Such a decision was made by general consent on the basis of
laws and customs."

Chapter 15

On the granting of rights to R. Isaac, son of Gershen

to own half of Mr. Baikov's house for

50 rubles due to him from the kahal.

“Monday, 11 Nissan, 5560 (1802). Since the rich man Johel-Mihel, son
Aaron still hasn't paid in full for what the Kahal representatives sold him.
the right to own two stone shops of Mr. Baikov, and to representatives of the kahal
It is urgently necessary to pay R. Isaac, son of Gershen, the 50 rubles due to him from the kahal.
then the leaders of the city decide: to give to the aforementioned R. Isaac for what was said
debt input and the right to own half of the stone house of Mr. Baikov with all its
accessories of the upper and lower floors, benches and cellars.
To the aforementioned rich man R. Yohiel Michel for the money he had contributed to the treasury long ago
The kahala is to issue money for the input to the other half of the named house. R. Isaac must
be issued on the following condition: if within a quarter of a year from the date
signatures of the sales document, R. Michel bears the remaining money due from it,
then R. Isaac, having received his debt, will be obliged to cede his right to R. Michel
according to the said document and the latter to be handed over to the kahal for
destruction. But if in

within three months R. Michel does not contribute the remaining money, then the above-mentioned
The document will remain in full force and effect forever. All this is decided
representatives of the kahal by common consent on the basis of laws and customs."

Chapter 16
On the sale of the right to own the parade ground
R. Isaac, son of Gershen

“In the general meeting of all the heads, leaders and representatives of our city, with
by common consent, without any hesitation or reservations, in the kahal room, at
the current number of members. It was decided to sell the right to Rabbi Isaac, son of Gershen,
ownership of the parade ground and hospital of the clergy of rickets at the end of Kaidanovskaya Street,
bordering on the east with the house of R. Shalom, son of Meer Katz, and on the north with the house of R.
Alexander, son of Zevi Segal; also the right to the empty parade ground of the local townspeople,
adjacent to the above-mentioned parade ground and hospital, starting from the excavated rampart, now
leveled with the ground, right up to the street in front of the tavern of Abraham, son of R.
Isaac Isaac. This right extends to the entire space of the said parade ground, considering
the length from the house of the said R. Shalom to the street located before the mentioned
tavern, and in width - from Kaidanovskaya Street to the house of the aforementioned r.
Alexandra, equally to the hospital and the booth, now standing on the same parade ground. All these
the rights were sold to the said R. Isaac, his heirs and authorized representatives, by sale
pure and final, from the center of the earth to the heights of heaven, without any
restrictions. The money for this sale the aforementioned Reb Isaac has already contributed to
the public treasury in full, down to the last penny. From now on, all these rights are assigned to him,
his heirs and authorized representatives, into his eternal, inalienable property, and they, i.e.
i.e. buyers can dispose of them at their own discretion; sell them, bequeath them,
to rent out or mortgage and give away to whomever they please. If they are in
able to ask permission from the authorities to build something on this parade ground, then
they have every right to build whatever buildings they want on it, stone and
wooden, and also to destroy, repair and dig everywhere, as sovereign
owners. In case even the government itself builds up this parade ground with any
buildings, then by our strictest order we forbid everyone to encroach on
the right of the said Reb Isaac or his heirs and authorized persons, neither by means of

no purchases, no hiring, no dealings of any kind with the government; also No one is allowed to engage in factoring there. Only one the said R. Isaac or his heirs and authorized representatives are granted full the right to take possession of the said buildings by any means whatsoever, equally to be engaged in factoring in them. It is the duty of every kahal to defend the aforementioned R. Isaac, his heirs and authorized representatives, so that all these rights were behind them are kept in peace and tranquility. If anyone ever appears, who will challenge this sale, all or part of it, then the kahal must to satisfy the contestant by all means in order to maintain this our sale in the hands of R. Isaac, his heirs and representatives. Every kahal and besdin (Jewish court) must protect all named R. Isaac, his heirs and authorized against any person who invades their territory and causes harm damage to their rights; they must pursue this person by all means and means. Bend him into an arc and collect from him all the expenses and losses that he will incur because of for him said R. Isaac, his heirs and authorized representatives. If the kahal does not will turn his attention to this person and will not persecute and oppress him, then all expenses and losses that such a person will cause to the owners of the said rights, must be collected from the kahal, from its best income. In the last In this case, the aforementioned owners of the rights can show the amount without any oath losses incurred by them, and this must be collected in full from the income of the kahal. It is repeated once again that every kahal and besdin are obliged to protect the said r. Isaac or his heirs and delegates, and to hold all the things stated in this the act of law, to the iota, in their hands, without the slightest damage or limitation. All this is established by the general consent of all the heads, representatives and leaders of the city without any hesitation and reservations, in the rolling room, with the number of members present, on

based on laws and customs. In witness whereof we subscribe. Thursday On the eve of the new moon of Av 5562 (1802), Minsk. This document was issued by r. Isaac, son of Gershen. We, notaries, have also confirmed with our signatures that it was drawn up at a kahal meeting, in a kahal room, by general consent, on on the basis of laws and customs, as well as on the basis of the principle by which The actions of the kahal do not require the execution of a formal kinion. This sale took place with a public auction, which was announced in all its pages at the time synagogues, and there was not a single one who would raise the price or dispute sale. Sunday, 3rd Av 5562 (1802).

Chapter 17

On the sale of the right to own a shop by the kahal

“Thursday, according to the department of Vaetchanan, the 14th of Menachem Av 5562 (1805). Since Pan
Sheibe intends to build a new stone bench near his gate, which will be
to go out to the courtyard of R. Yehuda-Leiba, the son of R. Yakov, then the representatives of the kahal
It was decided to sell the right to own this shop to the said R. Yehuda-Leibe
sale, complete and final, from the center of the earth to the heights of heaven. For this right
the said R. Yehuda-Leiba must contribute 9 rubles to the public treasury.
by making these contributions, this right is assigned forever to him, his heirs and authorized."

The documents we present make it clear as well as possible in what way and by what means
By means of which the Jews, with the most limited rights, managed to displace the foreign element
from the cities and towns of their settlement, to take possession of capital and real estate
property of these localities and free them from any non-Jewish competition in
in matters of trade and crafts, as had already happened in the western provinces
Russia, Poland, etc. Napoleon I in his letter to the Emperor of Poland dated November 29, 1806
years says: “By what miracles did entire departments end up in pledge with the Jews at that time
a time when they constituted the smallest minority of the entire population
empire - up to 60,000 Jews" (7 4 Jis. 1841-333). In our
time in the protest against Jews by non-Jewish residents everywhere we hear that
the same voice.

How does a Jew relate to this from his national-religious point of view?
property of a non-Jew, movable or immovable? On this issue the Talmud (Khoshen gamishpot, sec. 132-171,) so mixed black with white, or, more accurately,
unclean with dirty, that any Jew seems to be able to lead astray himself
an insightful non-Jewish scholarly researcher. But in practice, we can easily
make sure, especially by reading Jewish judicial decisions, for example, the kahal ones
acts and other things that the Jewish judicial authority actually sells to private Jews
the right called "khazaka" and "meropie" to own real estate
non-Jewish residents and the exploitation of every non-Jew. There are even such
cases where the Jewish judiciary sells Jews into exploitation, even persons without
real estate. Here are the words of the law relating to the right of "meropie": "If
a person, i.e. a Jew, has a non-Jew in his exploitation, then in some places

other Jews are prohibited from having contact with this person and from carrying out explosions first; but in other places every Jew is free to deal with this person; it is possible lend him money, bribe him and rob him, since the property of a non-Jew is "gefker", a free desert, and whoever takes possession of it first will have it "property".

1 Hoshen Hamishpot, section 156, page 17. “Mordakhai” tractate Bova Batra, chapter 8.

TREATISE SH HAZAKA AND MEROPIUS

Chapter 1

About the secret exploitation of the kahal

Kahal is the governmental body of the Jewish community that governs it dictatorial grounds, according to their national laws, artificially arousing in the Jews the spirit of religious intolerance towards other peoples, strongly tying a knot of unprecedented economic solidarity between Jews, the deadly result of which is the friendly exploitation of the local non-religious na-villages - makes the life of the latter an unbearable yoke under the invisible power of the kahal.

The essence of the system of exploitation of non-believers is as follows: based on the Talmudic rules of "Hezkat-Ushub", i.e. on the authority of the kahal in its area, the land on which the Jews settled, with all the property and persons included in it of the Gentiles is placed as the property of the Jews; in accordance with this the word of the law: “Property "the infidel is free (gefker), and whoever takes possession of it first, it belongs to him." (Khoshen-Gamishpot art. 156) is already a real implementation of the rules of “Hezkat-Ushub". Kahal, recognizing everything in this area as its own, so to speak, state-owned property, sells two rights to individual Jews: 1) the right of “meropia” and 2) the right "Khazaks".

Meropia, or ma'arufia, is the law by virtue of which a Jew is put into exploitation, the person who bought it, receives the identity of the non-Jew with whom he enters into relations, transactions, etc. By this right, the personality of this non-believer becomes inalienable and moreover, the exclusive property of the Jew who bought the meropia for it, and no longer has a single Jew in the world the right to lend money to this Christian, nor carry out his orders. Nor, in general, enter into any relations with him.

Khazaka is a right by virtue of which the Jew who bought it is entitled to use it, the real estate of a Christian is transferred. By virtue of this right, this property of a non-believer becomes an inalienable and, moreover, exclusive property of that Jew, who bought the Khazak for him, and now no Jew in the world has the right to rent this property, nor give loans on it, nor enter into any relationship with the owner him in any transactions regarding this property. This is a right purchased from the kahal continuous and exclusive influence on the property of an infidel ends for a given Jew, either by taking him away for misdeeds, or by the expiration of the Chazaka's term. Death The actual owner of the property is not interrupted by the Khazaks.

By granting in the “gakhlat” (deed of sale) to the purchaser of the khazak or meropiya the right uncontrolled choice of means for exploitation of persons and property Christian, the kahal nevertheless undertakes to: 1) provide all feasible general protection in case the acquirer of the right, being careless in the choice of means for the "final seizure" of the person or property of a Christian, fell into the hands of a non-believing administration or court (i.e. bribery and false witnesses), and 2) in the language of deeds of sale, “to protect X (the purchaser of the right), his heirs and authorized against any son of Israel who, whenever and wherever, shall invade its boundaries and will harm its rights. The Kahal and the Beth Din must pursue and drive out such a person wherever it is possible for the Jewish authorities to bend him into an arc and collect from him all the expenses and losses that he will incur because of him the said X, his heirs and authorized representatives."

Due to this order of things, the economic dominance of the Jews in their places settled way of life has reached the point that a Christian producer can neither buy nor sell something without the mediation of a Jew who has purchased his identity from the kahal or property; moreover, in the event that a Christian allowed himself to incur something any disfavor of the kahal, then the latter will declare such an obstinate person under

"herem", and no Jew in the world will dare to enter into the slightest the relationship that with the unlimited influence of Jews on the economic life of the country, it can to create a direct path to ruin. For a Jew who violated the decree of the kahal about herem, the same fate that befell the aforementioned Khatskel Porokhovnik in 1873, i.e. death. It goes without saying that with the fall of the kahal, the Khazaka and event, this terrible tenacity and economic situation for Christian producers will fall solidarity of Jews with each other and the Kahal will now be unacceptable under fear punishment competition between Jews, which will give the opportunity to the Christian the population to make a profitable choice for themselves between a mass of helpful intermediaries, and not be completely dependent on them.

In Uman, a Kyivlyanin correspondent reports, a society has long been established Jewish water carriers, who, through the Khazaki, eliminated all competition in in this trade and forced the entire local population to recognize this right only for them. Since the water carriers' society consists exclusively of Jews, it is clear that water delivery is done haphazardly, and the benefits to the local population cannot be considered out of the question. Protecting their interests, the Jewish water carriers are doing everything they can to prevent the appearance of non-Jewish water carriers, and therefore every water carrier that appears a Christian is beaten, doused with water, his barrel and cart are broken and thus force them to give up competition with them in this industry. As a result existing between Jewish water carriers on this account Khazaki water delivery is constantly being produced for householders by the same people and has even become inheritance law. Moreover, the decrees of the Khazaka are so valid and strict, that no struggle is conceivable on the part of the ordinary people. Jews-water carriers arbitrarily set quite high prices for water delivery, and they often perform their duties carelessly, leaving consumers often for several days without water. Any protests against such a malfunction or against high fees they decisively do not lead to any consequences, because any ordinary person who decides to fire a Jewish water carrier risks being left without anything at all water. None of the other water carriers will deliver water for any amount of money, and that is why every ordinary person is forced to put up with all the malfunctions and the whims of his water carrier. For the Jews of Chazak, the immutable law, for violation whose perpetrators are strictly prosecuted. Khazaker, whose rights were violated by a competitor, considers himself entitled to beat up this offender every time and take away his earnings money. During Jewish holidays and Saturdays, the urban population is forced stock up on water for several days, otherwise you may be left without water.

Chapter 2

About Khazak law

The newspaper “New Time” from the Rechitsa district of the Minsk province wrote about the existing Jewish Khazakh law there. The correspondent reports that he recently, passing through one of the villages of the Rechitsa district and stopping at a local

priest, accidentally heard the following words: “There was a Jew here yesterday, a buyer bread, but our Jew, the Khazakh, didn’t allow him to buy it here, so he left and took the bread
remained unsold, and he gave more than our Movshi." This phrase, incomprehensible to the face of an ignorant person, seemed to conceal a whole series of Jewish activities, aimed at exploiting the local population. The point is this: with the exception
cities and towns, almost every village in the Rechitsa district is home to
in a hut rented either from a peasant for 90 years (this is a fact), or in one’s own house built on peasant land, also rented for a long period, a family Jew, who
like the ancient barons and lords, he has a surname by the name of the village

(Kaperovsky from the village of Kaperovka) and considers that village and its surroundings to be his own
property that is subject to exploitation; and since there are settlements near every village, then all
They, together with the village where the owner himself lives, constitute his hunting district. The owner
Such a district is called a Khazak."

1 The pronunciation of Lithuanian Jews is "khazaka", the pronunciation of Polish Jews is - "hazuka".

He has the right to sell salt, flour, and various small items to all his peasants.
supplies and buy from them everything that they can sell; in addition, he
belongs to the so-called right of autumn, i.e. the right to collect in the fall,
while driving a cart around his district, in exchange for various trinkets, such as copper rings,
laces, belts, and most importantly vodka, and collect them as if they were a gift from the peasants,
part of the collected grain, which in other places is called kolyada. Khazak at the same time
says: “After all, I don’t sow, where can I get bread for the winter?” Khazakov’s law is in force
unknown Jewish laws of the Talmud are protected from any violations. Without permiss-
In the Khazak region, no Jew in the area dares to buy or sell anything. This is a right
or is passed down by inheritance, from father to son, or during the life of the father, the Khazak of several
villages, is divided between the sons by village, or may even be
Acquired by purchase. The price for the right to exploit one village can reach up to 2,000 rubles.
ser. forever. Although people put up with this state of affairs, it is obvious to everyone what evil
is inflicted by the Khazakh law on free rural trade. Without a doubt, it is possible
to believe that these great heroes of the past Turkish war, like Greger, Horwitz,

Kogan, Varshavsky, Polyakov and others were also obliged to contribute for the right of "Khazak"
a considerable fee for the benefit of their kahals.

A penniless Jew becomes a small-time commission agent. As soon as he
Having managed to save a few rubles, he takes up trading. Among the Jews in
the ulcer of greed and profiteering is developed to the highest degree. Often the product,
fell from the manufacturer into the hands of a Jewish buyer before it reached
consumer, is held by 10 other buyers. It is clear that each of the dealers
wants to receive a certain percentage for holding in his hands the said
product. All these percentages must be paid by the consumer, and thus arises
astonishing high prices, which are a terrible burden for consumers. For the same reason,
so that there could be the possibility of multiple repurchases of the product,
the dealers, when confronted, set the lowest possible price they pay for
product. In the end, it turns out that both producers and consumers lose, and in
Only Jewish buyers remain in the profits.

Chapter 3

The farmstead of Jewish landowners in Suwalki Governorate

We have the help of Khazakh law in the Vistula region, in one Suwalki
provinces, the Jews managed to take possession of 250 landowners' estates under legal deeds of sale
estates, covering up to 80,820 dessiatines of land. Most of the estates belonged to Jews.
got for next to nothing, - after purchasing at auction with the assistance of Khazakh law and
with the help of the kahal. The Jews sold the felled forests abroad, earning much more,
than was paid for the estate. The buildings, lakes, meadows and lands were given away. A Jew who was in
memory of all the miserable poor man, factor, and having obtained from the kahal a deed of sale for such and such an estate
act, i.e. Khazak law, having taken bardy (pact) on lease from the landowner in his estate,
soon becomes the owner of this estate: "Pan Dziedzic", as he is called in our
locality, - a Jewish landowner. Such a landowner orders himself to be called his servant
"Your Excellency Mr. Dziedzic." Some of these landowners come to the city.

Suwalki, playing the role of old Polish landowners. Beautiful horses
harnessed to a carriage, driven by a coachman in livery with large silver
buttons, he is wearing a tall hat with braid, in white gloves, and holding a long
scourge. Horses with bobbed tails, in Krakow harness, a carriage with noblemen
coats of arms. In this luxurious carriage sits an old, hunched-over Jew, the same
pitiful as before, only now "clear Mr. Dziedzic", drives into the very

The best "Hotel" occupies a luxurious space designed to produce its
a beneficial deal with visiting landowners. It happened once in Suwalki,
in Mitrinovskiy's confectionery, that the Jew, "Pan Dziedzitz" B., was sitting at breakfast, - here
it happened that his former master and landowner, who had a Jew "dzedzitz"
a farmstead factor until he took possession of his estate. But the former landowner
aroused regret in the Jew "dziedzice" because he noticed the boots on him in an extremely
in poor condition, very worn out, almost without heels. Then in the presence
the public Jew "dzedzitz" B. gave his former master and landowner M. five rubles,
the latter, once very proud, accepted this alms with a smile. There are no such facts
You can bring as many as you want.

Although the state law destroyed the kahals, they remained in underground practice
Jews and the Asyu Kahals still exist. Otherwise, how can we explain that in
In the Vistula region, such a mass of landowners' estates passed into the hands of Jews. In one
In Suwalki Governorate, 250 estates are already in Jewish hands. The rest are owned by landowners
can consider themselves only fictitious owners of their estates, in essence,
the real owner is considered to be the Jew, who is waiting for the final crisis;
until the public sale of the estate is scheduled, which everyone is waiting for
mathematically calculated, measured and hung out like a pharmacy. As usual, on
the auction is one Khazak - in the company of many fictitious Jewish buyers, the estate
goes to him for almost a penny, i.e., on the third occasion of the auction. If the user
Even if the Russian landowners were allowed to buy, they had no money. The Russians
in the Polish region they have no desire to buy. In this case, a profitable harvest
given to the Jews alone. Meanwhile, young peasants from the Vistula region
Due to landlessness, about 300,000 people left for America, and they are still continuing to do so.
peasants of both sexes are leaving. Of all the estates in the Suwalki province, numbering 250,
There is hardly one Jew who runs a decent household. The rest of the Jews are engaged in various
underground business, i.e. smuggling, especially those living near the Prussian
borders. Land is distributed to peasants at a very high price; other Jews have arranged
hard corvee for the peasants, for the land allotted to them they must work with
with their livestock on Jewish estates. All Jewish estates do not keep
workers from the Jews, and all the workers from the Christians of both sexes, boys and girls; lackeys,
coachmen and maids are all hired from among Christians and order themselves to be called Jews.
landowners call their servants "clear noble Mr. Dziedzic", otherwise they get angry and
They call them rude and they are dismissed.

Some Jewish landowners have neglected arable fields and buildings
are falling apart, and the owners themselves are busily engaged in trade and smuggling. It's time
It would already be necessary to pay special attention to the dominance of the Dziedzitz Jews. Now it is possible
it would be necessary to demand from the Jews that, having received their estates, they should not destroy them to the ground,
which has a very detrimental effect on the economic situation of the country, and then on treasury finances. If the Jews acquired land under the guise of colonization, then they should
to have their own workers from among Jews and Jewesses, but not to spoil the morality of Christianity
workers. They must learn to manage the household and work themselves. Hundreds, thousands of healthy and poor Jews, starving, are exhausted from idleness, trying
avoid hard work. One means beneficial for Jewish landowners

"dzedzitsov": the administration, the government should set a deadline, within
which Jewish landowners should acquire their own workers from among the Jews:
one year, two, or at most three years. After this period, in which
The "dzedzitz" Jew did not hire workers from his own people, and the estate was transferred to the treasury for redemption.
During this period, the farm could have been organized more profitably. The land is very much needed for
colonization, to give them to the Russians for ransom, retired soldiers, retired
officials who would gladly take it for ransom with an annual payment. From Prussia
fellow schismatics appealed to the Warsaw Governor-General with
with a request to give them land for settlement in this region. They were refused, since there is no
free lands. Three thousand schismatic priestless people live in Suwalki
provinces, there are many co-religionists. The stubborn ones are Uniates. With the provision
at least for the redemption of land, the matter could have moved forward more successfully than to conduct
useless verbal arguments and religious disputes. This kind of colonization in this
the region would be very useful in comparison with the corrupt population that brings
causing millions in losses to the treasury through his smuggling activities, living right next to the border
in spacious single-village landowner estates, most convenient for warehouses
smuggling.

Chapter 4

The growth of Jewish land ownership

In the Polish newspaper "Niva Polska", a widely distributed publication in landowner spheres of Western Russia, placed compiled according to official This report shows the astonishing growth of Jewish land ownership in the Pale of Settlement.
Having given a table illustrating the land seizures of Jews in the former Kingdom of Poland, The newspaper summarizes its findings:

"The numbers speak for themselves. In the Lomza province, Jews are depopulating year after year.
they buy twice as much, and in Suwalki more than eighty (80!) times more, how much land is acquired by the local peasantry, who are in such need of land; in all In the Kingdom, Jews on average buy only half as much as they acquire peasants. If we add to this that the Jews rent 48,363 morgues, and the peasants only 37,019 morgues, i.e. almost a quarter less than the Jews, then we get the proper the concept of the extent to which the oppression of Jewish competition in the sphere is heavy
agricultural. This oppression becomes especially sensitive exactly in

"lately."

Moving on to the statistics of Jewish land ownership in the empire, the newspaper cites the following data, taken from the same official source (Collected. statistician, sv., vol. IX).

In six provinces of the northwestern region, Jews:

own 62,343 dessiatines.
695,985 are rented
Total 758,328 decimeters.

In three provinces of the southwestern region:
own 58,405 dessiatines.

124,806 are rented

Total 183,211 decimeters.

In Bessarabia and Novorossiya:

own 21802.97 des.
rent 302,459.80
Total 324,262.77 deci.

"According to official data alone, there are in total in the hands of the Jews within the Pale of Settlement of the Empire 1,265,065 dessiatines

Everywhere within the empire the same phenomenon is observed: remarkably the rapid growth of Jewish landownership compared to the increase in peasant landownership.
During the period from 1861 to 1896, Jews captured an average of 23,435 people annually. tithes.

In a short period of time from 1896 to 1900, the Jews take over already at 84,988 des. on average annually. Thus, in recent years the sizes Jewish land seizures are progressing approximately four times faster than before.

This phenomenon is even more striking outside the Pale of Settlement, i.e. within 35 Great Russian provinces. In the period from 1861 to 1896, we saw in Jewish hands dim 386,025 dessiatines, i.e., on average, the annual capture was 11,029 dessiatines; during the period 1896-
1900, 359,620 dessiatines were added here, i.e. 71,924 dessiatines per year on average; "in other words, the seizures during this time were carried out faster than before."

The newspaper notes that this phenomenon can in no way be explained by deprivation Jews' earnings as a result of the introduction of the wine monopoly; the fact is that all 745,645
tithes seized by the Jews during this short period of time were distributed in total between 790 persons. Therefore, the buyers are by no means poor innkeepers. tavern keepers, but large capitalists.

It would seem that the law on Jews in Russia issued on May 3, 1882 should have a moderating effect on the growth of Jewish land seizures.

However, "in reality, things turn out differently": Jews took over the Pale of Settlement in 15 provinces:

from 1861-1882 336,820 des.
on average 16,039 annually

in 1882-1901 869,610

on average 45,611 annually

“Without wanting to look ahead to how long this will continue
an outrage against the law, however, we hope that in the end the law will prevail and correctly understood public interests and a limit will be put on counter-
the equestrian invasion of Jews into the sphere of land relations, where their participation is least
"desirable."

Chapter 5
Christian servants of Jewish landowners!
1 Niva Polska, 1901, April 18-19

Placing the indictment in the case of torture by Jewish colonists
several peasants and the disappearance of a peasant woman serving Iosif Zadovsky
Ekaterina Pobotova, we consider it necessary to share the thoughts that
arise involuntarily under the impression of this terrible deed.

But first of all, let us note the following significant fact.

The report on the case was published in the Jewish newspaper published in Odessa, in the “Yuzhny”
Review”, the publisher of which is the Jew Beilenson, and the editor is a certain

Tsakin, also, judging by his last name, is a Jew; and if he is not a Jew by origin, then,
Of course, he's a Jew at heart, otherwise he wouldn't have worked for a Jewish publisher. Like this report
appeared in a Jewish newspaper - we don't know, usually the Jewish press keeps everything silent
similar cases.

Apparently, the editors of Southern Review published it due to a misunderstanding,
or he simply came to the conclusion that “you can’t hide an awl in a sack,” and therefore tries
soften the impression with some reservations.

Be that as it may, the very fact of the appearance of this message in a Jewish newspaper, We hope this will free us from the accusation of trying to exaggerate and negative phenomena from the life of Jews.

The brutal torture of several peasants by Jews. Torture no less brutal than
his cruelty to the most brutal tortures of the Inquisition, again raises the question of hiring Jews used Christians as servants and reminds us of something that has been forgotten in our time for some reason
a law that absolutely prohibited Jews from hiring Christian servants.

What caused the complete disregard and oblivion of this law - was it accidental?
We won't talk about the administration's negligence or bribery now. Yes, finally,
This won't help the problem. What's important is the fact itself and its unconditionally negative meaning.
for the Russian people. It must be assumed that our fathers and grandfathers were both smarter than us and less
carefree than us and, of course, there were fewer traitors and renegades among them, selling their homeland to the Jews than in our days; one must assume that they are more than us
understood the significance of this evil, since they tried to protect the people from it even by publishing
special law. And this is indeed so, and they were quite right, and evil
really great.

We ask those who are not familiar with this issue to contact us
to the residents of the Jewish Pale of Settlement and, in general, to representatives of the provincial
intelligentsia, consciously and sensitively concerned with the life around them.

And they will all answer with one voice:

- Yes, it is a huge evil, so huge that it must be fought.
without delay, fight by all means and means, both in the interests of the people and in the name of
Christian love for one's neighbor, and in the name of the law.

If we assume that out of seven million Jews there are only a few hundred thousand
They can hire Russians into service, but the Jews only have a few in their service
hundreds of thousands of Christians, then one cannot help but think about the demoralizing
the significance of this fact for the Russian people.

To what extent do the Jews really demoralize those in their service?
servants, one can judge at least by the fact that the Russian intelligentsia, taking on service servant, first of all asks her a question.

- Did you serve the Jews?

And if the answer is affirmative, such servants are either not hired at all
they hire, or take with caution.

It's understandable. It's usually the worst part of the servants who go to the Jews, who don't could settle in a Christian family. She goes reluctantly and serves reluctantly, feeding in the soul towards its “masters” if not hatred, then at least contempt or disdain.
The world around her is a world completely alien to her, the Jewish attitude to life and Jewish ethics is gradually being undermined by its moral, religious and
national foundations. She necessarily celebrates Saturday and works in all her
Christian holidays. Jewish skepticism and cynical attitude towards
the Christian religion is gradually doing its job, demoralizing more and more deeply and completely
Russian servants. If these servants are stupid, they turn into slaves, into beasts of burden.
an animal driven to exhaustion by backbreaking work; if she is smart, she

inevitably one has to be hypocritical and lie, falling lower and lower in moral
in relation to those good, healthy feelings that decent Russian servants have
to the Russian family, of which she becomes a member, by whose interests she lives,
experiencing her grief and joys, she does not know and cannot know in the service of the Jews. So
She gets used to hostile feelings towards her owners, so she
becomes both malevolent and sloppy, and most importantly, corrupted. After all, the Jews are not
they miss no opportunity to bring at least a drop of joy into the servant's soul
poison of decay, not to shake her religious and national feelings, otherwise
simply persuade them to secretly convert to Judaism. How many thousands of "Judaizers" are there?
there are still today among the Christians serving the Jews, and how many thousands of Russian souls,
corrupted by Jews, with shattered religious and moral feelings
who have become indifferent to their homeland and have already become mangy in the full sense of the word!

And hundreds of thousands of Russians live in such an environment, and are educated in such a school.
proletariat, from which a gangrenous
a growth in the people's body.

Hundreds of thousands, having served with the Jews, go over to the Christians, new hundreds of thousands take their place from the Jews... And so from year to year - healthy Russian people's blood flows into this gangrenous abscess, gets poisoned and spreads the infection throughout to the body...

And how many thousands of meek, naive and simple-minded Russian people ended up on all my life to the Jews in this slavery, in serfdom...

Do you know Russian people who consider themselves honest citizens and loyal
sons of their homeland, how many thousands of your brothers have fallen into bondage to the Jews,
For years, or even their whole lives, they only dream of how to break free from this bondage?..

Did you know that many of them often only need a few dozen
rubles in order to escape from the Jewish yoke, that only these
The Jew, taking advantage of the honesty and naivety of the common man, drags out tens of rubles
noose year after year, intimidating him with both the court and the police.

And while all this is happening, we are either complacent or do nothing.
we undertake it even when our duty to our native people demands it of us, and
Christian duty and law!

Our society knows so little about the many urgent needs of its homeland and its
burning anger, that, taking to heart the fate of the Balkan Slavs, worrying about
regarding the fact that they can be Germanized or Catholicized, it does not see that
is happening under his nose, he doesn't see how every year several hundred thousand Russians
They are becoming lousy in their national character and Judaizing in their religious and moral aspects...

It seems that God has not deprived Russian society of stupidity.

So declares the Southern Review. And then continues:

“Without giving any explanations (the nature of these accusations, we hope, is quite clear)
(This will be revealed in court), we move on to the content of the indictment."

From the apartment of the tradesman Iosi Zadovsky (a Jew), living in the Dobra colony,
various gold and silver items were stolen on the night of December 15, 1900
amount less than 300 rubles.

Zadovsky suspected his servant Ekaterina of committing this theft.
Pobotova, who soon after the theft disappeared from the colony to an unknown location.

Knowing that Pobotova was acquainted with the peasant M. Kondratyev, who lived in the neighborhood of Zadovsky, the latter suspected Kondratyev and his acquaintances of complicity him: peasants I. Bondarenko, N. Reshetil, A. Voloshchuk, M. Morozov and A. Zuev, who lived in the same colony.

According to the statement of Iosi Zadovsky and his relatives, the above-mentioned peasants were arrested (around midday on December 15) by the colony's clerk, Kupchin, and the sotsky city of Ternyany.

The next morning (it was Saturday) Sotsky Redinger, who was watching I wanted to send him to the order where the people suspected of theft were placed the prisoners were brought to the district police officer, but the absence of a protocol on their detention prevented him to carry out his intention. When the sot Redinger demanded from the sot Ternyana protocol, the latter responded that the Jews themselves want to deal with the thieves.

Around midday, brothers Ios, Yankel and Duvid gathered near the order Zadovsky, Ya. Prosyanikov, L. Kosoy, L. Giber, H. Pulson and Ya. Kryuk - aka Zadovsky — and demanded that those arrested be handed over individually in order to deal with them personally.

But the guards (Germans) did not fulfill this demand and drove the Jews away, who after that approached 2-3 more times with the same requirements.

At 3 o'clock in the afternoon the German guards were replaced by Jewish guards.

Soon after this shift, the arrested persons were taken away from the order to an apartment Zadovsky.

Here Zadovsky, Prosyanikov and Kosoy began to extort confession in the theft from suspects and hit them with ropes soaked in water. In addition In addition, Kondratyev and Voloshchenko had their legs and buttocks pricked with a needle, and the first of them, in addition to in total, a hot needle was inserted into the opening of the penis, and in the second They pulled out his hair. Reshetilo was tortured for two hours, Voloshchenko - 6 hours, and Kondratyev was tortured from 8 o'clock in the evening until the morning of the next day, giving him only small breaks.

The latter could not withstand the torture and slandered Moroz and Bondarenko in the theft, the names
which his tormentors suggested to him.

At midnight on the 16th, the M.I. Zadovsky and Kosoy brigades took Moroz and Zueva, Kondratyev's cohabitant, and brought them to Zadovsky's apartment, where soon the sot Bondarenko, taken from his apartment, was also brought in by Ternyan and Pulson.

Here, in Zadovsky's apartment, about 15 Jewish colonists took on Zueva.
They beat her with wet ropes, and D. Zadovsky inserted a hot wire into her
anus opening. M. Zadovsky and Prosyanikov received from Zueva
the 2-month-old baby she had brought with her, grabbed him by the legs and, holding his head
down, they threatened to tear it apart if she, Zueva, did not confess to the theft.

When they left Zueva, they turned to Moroz and Bondarenko. They tied their hands and legs, they threw a bag over each of their heads and beat them with short, double-twisted with ropes, also soaked in water. They beat them until their blood spattered the walls. rooms. They couldn't bear the torment and falsely accused each other of theft.

Zueva was released at 6 o'clock in the morning, and Moroz and Bondarenko with only a few
They tortured me intermittently until the evening of the 17th. By this time, the local police officer arrived,
in order to conduct an investigation into the theft, so the Jews themselves decided to stop the torture.

These are the facts set out in the indictment.

The investigative examination of the complainants, which took place on May 8 and July 17, 1901, did not yield any results.
no signs on the bodies of the victims" (It is understandable; the first examination for some reason
produced only 5 months later, and the second one - seven months later
torture!) But medical experts and the medical department of the Kherson provincial government,
those who considered the question of the nature of the beatings inflicted on the victim expressed their opinion
in the spirit that violent actions, as testified by the victims themselves,
must be recognized as torture and torment.

The Jewish colonists interrogated during the investigation as defendants testified: 1)
I. Zadovsky and Giber, that they were in Nikolaev on the 16th, 2) Ya. Zadovsky - that on the 16th

December he did not leave his apartment, and the next day (5 p.m.) he went to
a minute only to I. Zadovsky, where he found Moroz. D. Zadovsky and Kosoy testified that
On the 16th they did not visit I. Zadovsky; Prosyanikov - that on the 16th he was in the village of Poltavka,
from where he returned on the morning of the 17th; Pulson - that from the evening of the 16th until the morning of the following
I was at home during the day, and around 8-9 o'clock in the morning on the 17th I went with I. Zadovsky to
Novo-Danzig colony to search for Pobotova. M. Zadovsky - from the evening of the 16th and
I spent the whole day of the 17th in the village of Yavkin.

In view of the above, the persons now named are accused of the crime,
provided for in Article 1489 of the Penal Code.

21 witnesses, a medical expert and an assistant of the Kherson medical
inspector.

Has Ekaterina Pobotova been found or has she disappeared forever? Yuzhnoe
The Obozrenie does not consider it necessary to say a word, although it would seem that since December
1900 and to this day it should have been found somewhere, if, of course,
She was alive. Who knows, maybe she died from torture even before the Jews became subject other peasants to inquisition.

Anyone familiar with Jewish colonies knows how isolated they are from
authorities and any kind of administrative supervision in general, who knows what
the darkness of fanaticism reigns in these colonies, he will not doubt for a moment that
Ekaterina Pobotova is not hiding, she has disappeared forever.

Let us add one more thing by the way: “Southern Review”, placing on the day of the case hearing
in Nikolaev, in No. 2111 of March 24, the indictment did not stand up to
tempted to put some pressure on the court and admitted the charges,
aroused against the Jewish colonists, "outrageous."

Chapter 6

Along the northwestern edge

As is known from government reports, Jewish land ownership in

The Smolensk region currently extends over 350,000 dessiatines. Of these, direct ownership a total of 252,019 dessiatines. Of these, 221,770 are shown as forest. The holdings, it would be fair to say, "Sub-titled" (in someone else's name) are considered to be over one hundred thousand dessiatines. Forest, forest and forest. Many millions, which grow as they are cut. Christians, however, have passed on these living millions of Jews, experienced in all kinds of circumcision, and they themselves were content with the paltry sums that they deposited in banks (unless (They put it down!) and they cut four-percent coupons from them. But besides the forest, the land itself doubles in price every five years, and timber prices are skyrocketing. By county The number of properties "in one's own name" is distributed as follows: the largest number is in Velsky - 128,346 dessiatines, in the Porech district - 63,803 dessiatines, in the Roslavl district - 27,622 dessiatines, in Yelnya - 13,622 dessiatines, Dorogobuzh - 9,476 dessiatines, Smolensk - 3,407 dessiatines, in Gzhatsky - 2,720 dessiatines, in Dukhovshchinsky - 1,390 dessiatines, in Vyazemsky - 1,055 des, according to Yukhnovsky - 427 des, and according to Krasninsky - 111 des. How and between whom Have the "nominal" estates been distributed? I have no information. Thus, the main the mass of Jewish land ownership - over two hundred thousand dessiatines - falls on the three most forested districts: Velsky, Poretsky, and Roslavlsky.

Jewish land ownership is concentrated in the hands of a few families and characterized by the fact that there is almost no small property - all are huge estates. Below a thousand dessiatines are not even enough. The main families that own colossal estates in our country real estate, - these are the Berlins, Azarkh, Zeliksons, Zafren, Risker, Zelikins, Khavkins, Libenson. The holdings of these families are vast. These are the largest land magnates: some, like the Berlins, all-Russian. Then very, very

Jews have large land holdings: Shalyt, Bezsmertny, Galperin, the doctor Pevzner, Epstein, Levshits, Ginsburg, Grad, David Kadinsky, Lagoriev, Roshal, Chernyak, Magidson, Lury, Gurevich, Fradkin, Levin, Schwartz, Ratner, Rivosh, Herzberg, Actual State Councilor Lazar Solomonovich Polyakov. Candidate of Laws Moscow University Evsey Leibov Members have 403 dessiatines. I named only thirty-two Jewish surnames and they almost exhausted the number of Talmudic landowners. Only the possessions not worth mentioning remain. Thirty-two Jewish magnates on

the entire province. What power they have! What capital they have! I'll look at it in detail now.
possession of the all-Russian, multi-landed Berlin dynasty. Eight representatives
This venerable family owns no less than 57,092 dessiatines. An entire principality.

Torpetsky 1st guild merchant Shaya Berkov Berlin has seventeen estates.
There are eight of them, extending to 5,250 dessiatines, in one district. In total, Zalman Berlin
has 19,234 dessiatines.

Toropets 1st guild merchant Beinus Salmanov Berlin owns 9 estates. In total
Beinus Berlin's land is 11,932 dessiatines.

Toropets 2nd guild merchant Leyba Zalmanov Berlin owns only six
estates. Leiba Berlin's lands amount to 10,309 dessiatines.

Finally, the merchant's son, Berka Zalmanov Berlin, has an estate of 1891 dessiatines.

Thus, in the hands of Shai and Zalman Berkov and Beinus, Leiba and Berka
The Zalmanovs Berlin - two brothers and three cousins - are concentrated
land and forests of about 50,000 dessiatines. Then Grunya Berlin has 2,070 dessiatines, Rachel
Berlin - 3210 and merchant Hanka Berlin - 751 dessiatines. Three Jewish women from the great
The dynasties have a total of over 6,000 dessiatines.

The Berlins own lands in only two districts of the Smolensk province:
Velsky and Poretsky.

You see how correctly and evenly Berlin is buying up forests and lands.
Velsky and Poretsky districts. In the first decade there were 16 estates, in the second - 14, and in
third - 14. In the first decade, 17 thousand dessiatines. It is obvious that the purchase is so
could have continued correctly in the twentieth century, and what would have remained for Christians
half of it? What would escape the hands of the all-powerful and omnipresent Shai, Zalman, Leiba, Beirus and Berka? And what escaped would not have escaped the hands of other Jewish
magnates of our province.

The questions that remain to be answered are: from whom did the mighty buy the forests and lands?
Berlins? And what do they do with their estates? They bought Berlins from the Russians too.
merchants, but mostly noble families flash before our eyes: Butkovskys,

Voevodskys, Chelishchevs, Baumgarten, Skrydlovs, Engelhardts, Rachinskys, Kushelevs, Nashchokins, Ugrinovichs, Ozerovs, Stanislavskys, Sipyagins, Leslie, Nelidovs, Kol-Chitsky, Ganetsky, Goryainov, Gedeonov, Meshchersky.

Before us is a picture of the liquidation of the old landed service nobility,
native Smolensk families. Or rather, only a corner of the picture, for now here
The activities of not all 32 families of Jewish land magnates are depicted, but only
just one last name, and just Shai, Zalman, Leiba, Beyrus, yes Berka, yes
Grunya, yes Rachel, yes Hayki, only a corner of the liquidation activities of the Jews
demolition and uprooting of the old Smolensk service and landed classes.
When you review this work in the province as a whole, you will understand what kind of new government it is
and a new yoke came to Rus'... What do the Berlins do with the estates they bought? They
They don't live there. They don't run any farms at all. They don't sell them, and they don't even rent them out.
They don't give away a single scrap. Their clerks sit there, grow the forest, cut it, float it down, and convert it.
in chervonets.

The Nov. Vremya correspondent continues: “I move on to other key issues
land magnates of the Smolensk province.

After the Berlins, who own 57,000 dessiatines in the Velsky and Porechsky districts, come the following surnames: Azarkh, Risker, Zafren, Zelikosny, Khavkin.

Their possessions are enormous.

The Azarkhs have 23 estates in the Velsky and Porechsky districts, in which the lands amount to 27,367
tithes.

Risker in the same districts - 18 estates, and in them the land is only 21,147 dessiatines.

Zafren in Velsky district has only two estates, but they contain 19,050 hectares of land.
tithes.

The Zeliksons in the same two counties own 18 estates, and in them there are 15,293 lands.

Finally, the Khavkins in the same districts have 13 estates; in them the lands amount to 11,409.

Thus, five Jewish families own 74 estates, in total complexity making up an area of 94,266 dessiatines. Add to this the holdings Berlinov. This will result in over 150,000 dessiatines concentrated in the hands of six Jewish surnames. In other words, these surnames belong to U; only direct (on its own face) of Jewish land ownership, and all this mass of land is concentrated in only two counties, Velsk and Porech.

We have seen that the main mass of land belonging to the Berlin family, owned by two brothers, Zalman and Shaya Berkov, and two sons of Zalman - Leiba and Beinus. Total four representatives of the family, who are closely related, have a concentration 50,000 dessiatines.

We notice the same thing in the other main Jewish families of the landed dynasties. magnates of the Smolensk region.

Let's take the surname Azarkh. Smolensk 1st guild merchant Berka Shmaev Azarkh owns 9,436 dessiatines of land. Incidentally, in 1896 he bought 4,000 dessiatines from Princess M. V. Obolenskaya. This Berka bought from the peasants in 1882, 1896, and 1898. -1162 tithes.

Smolensk merchant's son Shmerk Berkov Azarkh has only 377 dessiatines. But Berka Shmaev's heirs have already acquired 8,646 dessiatines.

Yankel Movshev Azarkh has 6805 dessiatines, and Berka Movshev only 42 dessiatines. Finally, the Smolensk merchant Gitlya Zulka Azarkh owns 2061 dessiatines.

Thus, five representatives of the family and their direct heirs A very extensive holding of 27,000 dessiatines is concentrated.

The Risker family has only one representative. Velizhsky, 1st Guild Merchant Chaim Mikhelev Risker is the sole owner of 21,147 dessiatines in 18 estates.

Tula 1st guild merchant sons Hillel and Isak Meyerov Zafren bought the village of Pokrov from Princess Vasilchikova in 1895, which had no less than a lot of 18,300 dessiatines, and in 1896 they bought another 750 dessiatines from some tradesman.

The Porechesky 1st guild merchants Zeliksons bought from the nobles Zagryazhsky, Voeikovs, Stanislavskys, Gerngros, Rachinskys, Gedeonovs, etc., as well as merchants 15,000 dessiatines. Moreover, Abel Khaimov Zelikson has 2,110 dessiatines; Yankel Abelev - 8960 dess; Zalman Abelev - 3114 dess; Leiba Abelev - 1073 dess, Feiga Abelev - 36 tithes. It's clear that this is father and child, one family.

The Khavkin family is represented by the Porech 1st guild merchant Israel Movshev Khavkin. Israel Movshev bought it from the nobles Chelishchev and Voeikov in 1896 and 1899.
3406 dessiatines in the Velsky district, and over 6000 dessiatines were bought by him from the Porech nobles.

So, besides the four Berlins, Berk, Yankel and Gitl Azarkh, Chaim Risker,
Hillel and Isaac Zafren, Abel Yankel, Zalman and Leiba Zelikson, and finally Israel

Khavkin - that's all the magnates who own the vast area of 150,000 dessiatines
forests and lands. Just fifteen Jews with their heirs from six families!

Of course, the question may arise: is this true? Perhaps these very magnates
in fact, only persons who, before the law of May 10, had the right to buy forests and lands as merchants
first guild. Many more are involved in actual ownership and operations.
Jewish surnames, even those who do not have the right of residence within the Smolensk region.

Anything is possible. Jewish affairs are a dark and mysterious thing. Who owns what and
It's impossible to tell who is what in Judaism. Often riding on trotters,
covered in diamonds, speaking three languages perfectly - German,
in Polish and Esperanto, - a civilized magnate hides his master, in front of
which bends in three arcs, dirty, large-haired, without residence rights
Chaim or Leybu in the wine cellar of his own palazzo. And his own palazzo
It turns out to be the property of this very same person hiding from the police registration
a large-faced Jew. I say this because I heard that they appeared from under the fallen
noblemen with luxurious habits seeking rich Jewish brides. After reading
calculations of the countless wealth of the Smolensk Jewish magnates, they, perhaps,
They are heading to their estates. So as not to make a mistake.

Chapter 7

On Jewish possessions outside the Pale of Settlement

According to a special correspondent and expert on Judaism, the Jewish
land ownership is a wedge driven into the depths of Russia's core. The more this
the wedge will cut in, the more destructive will be its effect on the Christian
population of the country. Branching out, penetrating into Russia from Smolensk to St. Petersburg,
Jewish land ownership is already dangerous because, alongside the obvious, it is not

subject to accounting, secret, in someone else's name, but firmly secured by various documents
cops. In cities, Jews are buying up entire neighborhoods.

The whole danger of the seizure of urban and local real estate by Jews may not
Only he in whom not only all national and class differences have been eclipsed can understand
understanding of things, any state sense, but who has abandoned ideals
old, honest populist worldview. To see the land not in the hands of the Russian
a peasant, a landowner, a merchant, a Russian person in general, who watered for hundreds of years
with sweat and blood this holy mother of yours! To see the land in the hands of the worst of all
bourgeoisie, in the hands of bankers' offspring, building "villas" and decorating them
paintings and furniture that remained in their custody! Did they really react to such a sight?
Would our best people be indifferent? This is a completely new dogma of ours.
"progressive" direction - to bow before the power of the banker's fireproof
closet. This is the dogma of our "Marxism."

I note that the Jewish proletariat is happy about the new law.

- It's good that rich people aren't allowed to buy land. It's better for us. Now
The rich will start trading, where there will be a place for us too. And what was there for us in the estates?
What should we do? Now the rich will give us bread.

This is how the impoverished masses of Jewry interpret it. Indeed, to their new estates,
Decorated with "villas", the bankers did not invite the proletarians.

What would they be needed for there?

The law generally affected only a hundred or so rich bankers and merchants.
first guild and certified Jews. In the conquest of Russia, as well as in the fruits
of this conquest, the poor Jewish masses do not participate. We are very generous
shared their forests with the Jews. The lion's share went to the latter. We
We ourselves created Jewish capital in the region. Thanks to this simple-minded division, we

significantly reduced the working capital of their farm. The forests were a piggy bank, from
which we allowed the rapacious and raking paw of the Jew to scoop up. In the name of which we
Did they do this? Couldn't we have done it without Jewish mediation?

In any case, thanks to this division we were able to use the meager remains of the forests to develop only a very modest culture in the region. And the Jews, having accumulated capital,
They took over the trade in grain, flax, and hemp, and strangled the Russian bourgeoisie.
and the middle merchant class took possession of credit in the region.

So, will the division of forests be followed by the division of lands? When the Jews are in the cities
the houses will whine when the suburban lands, now near Smolensk, have reached a price of 300
rubles, will pass into the hands of the Jews when they will be displayed on all the floating rivers
Jewish "villas" and from the windows of a train car, someone traveling on a business trip abroad
a St. Petersburg official will admire the "palaces" of Jewish estates, then
a fight against the chosen tribe will be unthinkable. What's surprising if the zemstvos still
Ten years ago they raised a cry and asked to forbid the Jews from plundering the region! And,
Obviously, the state is only now responding to this demand, which has been brewing for a long time.
The impression from the publication of the law was sobering for the Jews, encouraging for Christian.

- They said that the Jews are already complete masters, that nothing can be done with them.
It's impossible and fighting them is unthinkable! But they've been besieged!

This is how Christians interpret it.

The Jews, feeling a firm hand over themselves, were filled with respect. In fact,
in fact, there is no measure to the contempt with which Jews treat Russian idealism and holy "simplicity." They themselves understand perfectly well the true purpose and meaning of their
"operations." And that sheepish submission with which Christians offer their
throat, makes them laugh a lot.

We can't apply our usual standards to Jews. They are a truly unique people.
To illustrate this, I'll tell you a rather funny story.

A Jewish capitalist died in one of the major Western cities. In his will, he
expressed a wish that two rainbow hundred-ruble bills be placed in his coffin.
The fact is that this rich man was once, in his early youth, an unhappy, poor man;
lived in a dirty place, ate a slice of black bread a day, watered
herring brine, and was engaged in penny deals. But then she came to the town

a rich Jewish "aunt", an elderly widow. She turned a favorable eye on the young man attention, kept him with her for a whole week, and he pleased her so much that, when she left, she gave him two rainbow ones to make a profit. And from these "rainbow" liquors, indeed, He became rich and a millionaire. In memory of this event, when he died, he bequeathed put two tickets on his chest.

A family council was assembled to discuss how to carry out the deceased's wishes. It must be said that one of the rich man's daughters married a Christian, a Pole. Seeing that everyone The Jews were chattering about something, waving their arms, and the naive Pole, for his part, suggested So, to fulfill the will of the deceased, put two hundred old Polish coins in the coffin rubles.

"What are you saying? That's not it at all!" his Jewish relatives waved at him.

It turned out that they couldn’t come to terms with the idea that two hundred rubles without all the benefits will be lost in the grave. Finally they came up with an idea: they wrote a promissory note for two hundred rubles, everyone signed it and placed it on the chest of the deceased.

Chapter 8

The Jewish conquest of banks

Private special Jewish banks are becoming more and more widespread every year. spread their nets in Russia and together with Jewish banking firms collect those colossal capitals that give them the opportunity to dominate Russian stock exchange, to conquer Russian trade and industry, to seize into their own hands of all the largest enterprises not only in the Pale of Settlement, not only in outskirts, but also in such powerful centers of Russian industry as Moscow, where they step by step they began to push out Russian capitalists. Looking at this sad picture, You can't help but wonder how they still haven't come to their senses and understood everything of terrifying significance for the country and people of this bloodless but inexorable conquests; and you are even more amazed when you think about the fact that the Jews, complaining about all kinds of oppression, harassment and persecution still manage to get such a privilege that none of the nationalities that make up empires, manage to obtain permission to establish such an enterprise, which is designed to serve their interests specifically, and by creating advantages for the Jews, is detrimental to the entire population of the country. I, at least, don't know of any specific Armenian, not specifically Georgian, not specifically Great Russian, not specifically Polish bank, which would be created primarily to give the opportunity for Armenians, Georgians, Great Russians or Poles to conduct economic fight against this or that nationality, seize industry and trade for their own hands. But the Jews managed not only to gradually take over the credit institutions permitted on a general basis for the entire population, but have achieved the right va to establish openly and specially Jewish banks, that is, such banks that are entirely owned by Jews, run by a Jewish administration and serve only interests of the Jews. I will not list all such banks here, especially since in there is no need for this: in Russia there are only three or four private banks that do not belong to Jews or in which they are not yet in charge, although perhaps under someone else's sign. Among the special and typically Jewish banks, in addition to Petersburg-Azov, which suffered a collapse, and another one, which burst at the same time approximately the time after the fireworks process, in recent years has come to the fore, Having significantly expanded its activities, the South Russian Industrial Bank, a branch of which was opened in Chisinau in 1897 or 1898.

This bank represents such an interesting and characteristic phenomenon, it serves such a powerful weapon for the conquest of Russia by the Jews that it would be unwise to try even slightly to understand his role means at the same time to at least slightly recognize our own stupidity.

The bank was founded in Moscow by the famous Jewish millionaire Polyakov, who is the owner of it and, it seems, two other Moscow banks and the main shareholder. Of course, Mr. Polyakov would not invest all of his capital that was needed in the bank. for other extensive transactions, concessions and enterprises. And therefore, in recent decades when the Jews began to take over the prothought and trade in St. Petersburg and Moscow, when the need arose to strengthen the influx of capital and expand the credit of Jewish merchants, at the time of their a tense battle with Russian businessmen, the South Russian Industrial Bank appeared at their service as if by magic. But to open a bank and nail up a sign - does not yet mean to generate an influx of capital necessary for the bank. For this it is necessary it was necessary to create special departments or so-called “Polyakov’s” in the provinces pumps" that would establish a continuous flow of capital from the depths of the province - to the central bank, to the main battlefield in the arena of conquest of Russian industry and trade and the seizure of profitable enterprises right under their noses. And departments, or pumps, were created one after another, created exactly where their appearance, apparently, could not be motivated, especially for the uninitiated, no economic grounds, where it sometimes could not but cause bewilderment. Indeed. In some dead commercial point, in which trade and industry are poorly developed, although there are branches state bank, large private, city and land banks, three credit societies, a branch of the South Russian Industrial bank. After all, to open such a branch, you have to paralyze part of it. working capital of the central bank; after all, in order to develop banking operations, it is necessary not only to accept deposits, but also to issue loans, take into account bills and, while filling the bill portfolio, empty your cash register. Is the game worth the candle? especially in a dead city, especially in view of the inevitable competition with existing public and private credit institutions there, producing identical turnovers and operations? This question is the emergence of a branch The South Russian Industrial Bank caused not only in our country, but probably in all other cities.

I now have before me an issue of the Finance Bulletin, in which it is printed balance sheet of this bank on July 1, 1902. As can be seen from this balance sheet, the South Russian In just a few years, the bank managed to open its branches in seven cities - Kyiv, Odessa, Baku, Batumi, Chisinau, Zhitomir, Kamianets-Podilskyi. If from this list exclude Baku and Batumi, where the bank's operations are dependent on the oil industry, it turns out that the remaining five points are located in areas where the main role is played by the bread industry, where the inflow of deposits depends on harvest. Noting this curious feature of the South Russian strategy industrial bank, I will briefly characterize the activities of its Chisinau departments, especially since the activities were probably developed according to the same program other departments.

It was opened, as we have already said, about four years ago, that is, just in a time of crop failure and crisis. It can't be said that the moment was particularly opportune, although It cannot be considered a failure either. The "crisis" and "money crunch" were exactly those catchphrases that gave the bank the right to avoid discounting bills without interfering with it at the same time accept deposits. The bank's policy, as locals said at the time financiers who monitored his activities were "wait and see", "the bank I was feeling my way around and looking around." Bank books, unfortunately, are not in my disposal; but, as I was told, the turnover for the first two years was very modest, they avoided taking bills into account, and if they did take them into account, it was mainly Jewish. The public also waited and was not particularly willing to contribute, despite the fact that the interest rate on deposits in the South Russian Bank was higher than in other banks, As is the case now. The bank adhered to this policy for two years, remaining in the shadows. and modestly waiting. But then - last year, thanks to the harvest, to local banks capital poured in. This year, also due to the harvest, it is expected that a smaller influx of capital. The extent to which this influx could reach is given by some idea of the accumulation of deposits in our banks. Suffice it to say that in In one Odessa bank, these deposits already amount to 20,000,000 (twenty million) rubles. As you can see, for banks that are hungry for such deposits, the moment is more than favorable.

It is very possible that the transfer of the Chisinau branch of the South Russian Bank to a new, more central room, coincided with this moment by chance; that pump, with which the housewarming party in the current apartment was celebrated in the presence of eminent townspeople, and the Jews even made such a compromise that they even invited an Orthodox priest to serve a prayer service is also an accident, so to speak,

some "homage" to Russia. But one thing is certain, that the South Russian Bank - a specially Jewish bank and that the Russian capital coming into it is capital, the influx of which should especially increase at the present time, will serve for the benefit Jews, will serve for the war of the Jews with Russian capitalists and the conquest of Russian industry by Jews - in the very center of Russia - Moscow. If anyone doubts that the South Russian Bank is a specifically Jewish bank, he can be convinced the names of the people on the bank's board in Moscow. Here they are: Polyakov, Rubinstein, Dyvin, Tselker and Khigerovich. They also serve in small bank branches. Jews are the exception.

I will not claim that the “Polyakov pumps” lived up to the expectations placed on them. their hopes were raised, and tens of millions of people from the provinces began to flow into the central bank in Moscow. Russian money that would allow the Jews to expand the arena of struggle in the very the center of Russia and conquer Russian industry and trade. But, running the bank balance sheet lying before me, the total turnover of which still reaches 24 millions, but, paying attention to the fact that they are re-accounted and taken into account in the state bank has bills of exchange for almost seven million rubles, that these seven millions will also go towards the conquest of Russia, I cannot help but say with both sadness and horror:

- What is this, really? Could it be that the Moscow capitalists, who call themselves as “all-Russian merchants”, they cannot comprehend the significance of this fact, really all of them are so insignificant and morally weak that they can no longer fight back the invasion of the Jews, whose triumph and courage in the economic struggle speaks volumes about one thing: about the short-sightedness or impenetrable stupidity of everything Moscow merchants.

I say all this not without pain in my soul, fulfilling my duty; I say it, prompted not for any personal reasons or in a hostile attitude towards this bank; on the contrary, from the board of the Chisinau branch of the South Russian I met with the most complete courtesy from the industrial bank; it also honored me with my invitation to the housewarming party, although I did not take advantage of it; moreover, in total a few hours ago, the South Russian Bank opened a loan for me and took my bill of exchange... Ah, I realize all my black ingratitude, I imagine that the noble indignation into which my article will plunge the bank's board... But when, on the other hand, I imagine the colossal work of a billion people, countless victims and an ocean of blood shed by the people who had built a great and vast Russia, and at the same time I see how the well-being of this people those to whom he has given such wide support are undermining, threatening to destroy the whole country hospitality, that is, right, next to this ocean of blood and the interests of one hundred and forty millions of Russians - the blood that I might spoil for the representatives of the South Russian (?) bank, doesn't bother me at all.

Especially when I think about the benefit that the truth expressed here will bring benefits to the Russian people in general and to the Moscow capitalists in particular, serving for THEM a PUSH.

Here's another little illustration: about three years ago I raised the question of the need to establish a Bessarabian agricultural and industrial union in Chisinau bank. And yet, as you can see, while Jewish credit institutions are developing and thriving, we still haven’t gotten around to creating this necessary there's work for them.

Or here's another fact. About two years ago, with the assistance of
"Bessarabtsa" was the first mutual credit society to be established in Chisinau,
now passed entirely into the hands of the Jews.

I remember then, having learned that the Jews were campaigning before the elections, trying
to take over the company, I warned its founders about this.

I remember how they tried to dissuade me, assuring me that society would remain in the hands of
Christian population, that my fear is that it, by opening a small loan to the Jews-industrialists and artisans, will only give them an extra chance in competition with Christian artisans - is not justified.

The elections took place, and Christians remained in power. But only a year passed - and the society was completely taken over by Jews, and the organizer who created this institution,
who invested his capital in it and carried out the duties free of charge for a year
chairman, not only was not re-elected, but was not even awarded gratitude from
members of society, even in the most ordinary form.

Such are they, the “oppressed,” and such are we, the “oppressors.”

This is why almost all private banks and credit institutions in Russia
passed into the hands of the Jews and were filled with Jewish servants who were displacing the Christians,
That's why the Jews have reached such a level of courage that they are even conquering in the center of Russia.
Russian industry with the help of Russian money, which is being pumped out
"pumps" from naive Russian people...

Chapter 9

Is there a Jewish kahal?

Having read with great interest the article “Jewish
"Inquisition", written in connection with the recent trial of 8 Jews from the colony
Good Kherson province, accused of inhuman torture of several
peasants, - torture reminiscent of the times of the Spanish Inquisition, I remembered
another Jewish trial, which our press at the time hushed up.

At this trial the criminals displayed the same unheard-of cruelty, savage brutality and hellish ingenuity in developing the plan of the crime and its execution implementation.

About this case, rare in criminal annals - an attempted murder out of revenge -
where the author of the crime was the entire Jewish community, and the target was a rich landowner, not a single newspaper said a word, except, it seems,
"Odesa News", which published a short note about what was being sorted out there
a case of attempted murder of landowner so-and-so, with a jury verdict
The accused persons, such and such, were sentenced to so many years of hard labor. No
the motive of the crime, no interesting details of this outstanding situation and
The Jewish "Odessa News" did not publish the crime for its own purposes. They did not publish it,
of course, only because then I would have to write about my oppressed
brothers and discover their monstrously brutal plan for a kahal murder. Russians
The newspapers did not print a detailed account of this trial, probably because in the city
In Olgopol, Podolsk province, during the trial of this case, there was no public
there was not a single Russian who clearly understood the enormous significance that
there should have been detailed correspondence for Russian society, for Russians
readers.

Meanwhile, this process so vividly and clearly depicted the essence of the Jewish
ideologies, the usual methods of struggle of the Talmudists, - that one has to regret
deliberate silence about the details of this kahal crime. Jews about their
They don't like to write about vices, and their press always keeps silent about any outrageous matter, in
in which the perpetrator is a person of Jewish nationality.

The Russian public, ss, still doesn't know about this exceptional po
the situation and the actors in the process, since a detailed report on it,

placed by the author of these lines in the magazine "Observer" for 1901 under the title
"The Jewish Camorra" could only be read by a limited circle of readers
monthly thick magazine. It is worth noting that the article "Jewish Camorra"
was previously rejected by one very common St. Petersburg
Russian newspaper, and only the independent magazine "Observer", headed by a knight
without fear and reproach, deeply respected A. P. Pyatkovsky, placed the named
article.

Outstanding in its motives, setting, characters and many other things
details of the kahal Jewish crime, the main character of which, a young man
a Jew, appeared in the role of a hired bravo, an instrument of revenge of the Jewish society, happened on 8
February 1900 in the town of Kalinovka, Vinnytsia district, Podolsk province. This is what I

heard in court in the city of Olgopol on May 15 and 16, 1901, during the hearing of this case.

In 1891, merchant L. Valkov purchased the town from landowner Sobeshchansky
Kalinovka and from the moment of approval of the purchase deed and entry into possession, he led civil
trials against the Jews, residents of this town. These trials lasted almost 30 years.
The Jews were trying to be recognized not as tenants living on Valkov's land, but as
chinshevniks, i.e. the eternal owners of the landlord's land they occupied,
obliged only to pay a paltry quitrent to the owner of the town. Valkov
argued that the Jews living in the estate he bought were tenants, whom he
could be evicted from the town at any moment. This was the endless
Valkov's litigation with the Jews lasted for more than a quarter of a century. He waged war in such a way
Thus, the entire Jewish community of Kalinovka with the owner of this town, since
All Jews were equally interested in having the court recognize them as chinsheviks.

This stubborn war of one against all lasted for a long time, and finally in the 27th year
Valkov won. At the end of 1897, the Senate recognized the Kalinov Jews as tenants.
Valkov, not the chinsheviks. Valkov dealt a cruel blow to the Jews of the village.
Kalinovka. Valkov exercised his rights against his tenants.
and began to file lawsuits in the district court for eviction from the property that belonged entirely to him
shtetl of some Jews, who had especially managed to annoy him, including two
influential in Jewish society, Kalikhman and Eidler.

The entire Kalinovka community was in a state of agitation. The Senate's decision is law. The demand
Valkova is legal. What should we do? Circumvent this Senate decision, as usual.
Jews could not practice it in any way, and yet the situation of many became
critical. Every Kalinov resident could find themselves in Eidler's situation and
Kalikhman, and the Jews could not start any new lawsuits with Valkov.

All the Jews of Kalinovka found themselves dependent on Valkov, and this is it
dependence and gave rise to even greater bitterness among the Jews towards the hated
to the winner.

The Kalinov Jews pondered for a long time how to get rid of Valkov and finally
settled on the decision to kill Valkov. This terrible decision had a sound
reason: Valkov was childless, single and had no relatives, so in the event
After his death, his estate was to go to the treasury.

What did the Kalinovites do against their enemy?

It has been positively established by witness testimony that as early as 1898

(shortly after the Senate's decision) the Jew Kalikhman, who was evicted from the town by Valkov
persuaded the peasant Zhobokrik to kill Valkov, for which he promised him 1000 rubles, but Zhobokrik was not tempted by the large sum for him and did not go for the vile
crime.

The murder of Valkov, therefore, did not take place in 1898 due to circumstances beyond his control.
Jews due to circumstances... Then the Kalinovsky Jews chose from among themselves

influential Jew Eidler to organize the plan to assassinate Valkov. Five-
ten-year-old Eidler, who had reasons to consider Valkov his enemy, willingly
took on the noble mission and, having received 600 rubles from somewhere,
He went to Odessa to find a reliable assassin. Why did Eidler go to Odessa?
Why didn't the Kalinovsky Jew take on the murder? Because it's impossible to take on murder.
It was risky for Kalinovka resident Valkova. For 27 years of life, side by side
Kalinov Jews Valkov knew all the local Jews by sight and in case of failure
attempt (which is what actually happened) could recognize and expose the person who attempted
his life. It was because of these subtle considerations that the Kalinovites decided to invite a traveling killer from a remote area. A large part of this was discovered
caution, subtle calculation and foresight. Eidler, judging by all his
further actions, was a man of subtle and inventive mind.

Looking ahead and wanting to leave yourself a safe escape route in case of failure
of the planned crime, Eidler stopped in Chisinau on his way to Odessa under the pretext
wine purchases. On February 3, 1900, a Chisinau commissioner, sending wine to the station.
Z. railway station Kalinovka, bought a ticket for Eidler to Kalinovka station. Eidler is not a nobleman, but
meanwhile, a commission agent buys him a ticket, as if he were a spoiled person, accustomed to
to such services. Eidler did this thing so that at the right time he
there was a witness that he, Eidler, went home to Kalinin from Chisinau on February 3rd.
vu, ane to Odessa.

From this it is clear how carefully and strictly thoughtfully Eidler carried out the assignment.
kahala. He had to protect himself mainly because in case
in the case of Valkov's murder, suspicion would first of all fall on him and Kalikhman, as the persons
evicted by Valkov and therefore harboring hostility towards him. And here he has a witness

in reserve, which will confirm that he went from Chisinau to Kalinovka.

The investigation established that Eidler was already in Odessa on February 4. There is no
there is no doubt that, having boarded the train on February 3 in Chisinau, Eidler bought him
The ticket agent got to the Razdelnaya station and there, having bought himself a ticket to Odessa, he boarded
on the Odessa train and arrived in Odessa on February 4. There is no other explanation
His appearance on February 4th in Odessa cannot happen.

In Odessa, teeming with the dregs of human society, all sorts of "si i]
sagtapo" and subjects of a dangerous criminal type, it was not difficult for him to find
a suitable master of his craft. He visited a thieves' den,
existed under the eyes of the vigilant police under the legal guise of "domestic
dinners", where the knights of the dark industry usually gathered for mysterious
meetings and development of approaches to the common man's wallet and life. This was
a formal bureau of criminal offenders, where anyone who had a criminal record could apply
they need it. It was here that Eidler found the killer, a young Jew named Blank, 29 years old,
reserve private. Why was a Jew chosen? Yes, probably because he
It would be more reliable to protect the interests of the kahal than a Russian; besides, a Jew could be bought
much cheaper, for 600 rubles, while the Russian (Zhabo-krik) wouldn't even take it for 1000 rubles
shed human blood.

On February 5, Eidler and Blank left Odessa for Kalinovka. Here, Eidler
had to "show" the victim to the killer Blanc. Here it was easy. The landowner
Out of boredom with the village, Valkov went to Kalinovka station (distant from the metro station) almost every day.
Kalinovka in the 3rd century). The Kalinovka Jews knew this habit of their enemy well,
That's why Eidler chose the station as the most convenient place to show Valkov
to the arriving Odessa bravo, without arousing anyone's suspicion. February 8, Valkov
He arrived at the station. A little while after his arrival, an unknown person approached him.
a Jew (the investigation did not find him) tells him that he is a visitor and wants to buy from

him bread. Valkov gives his consent, and offers it to an unknown buyer
to visit his estate and inspect the bread. They talked like that for a few minutes, after
why the unknown person bowed and mingled with the crowd at the station.

During this conversation, Jew Blank was in the crowd and observed
Valkov, "studied" him, followed him. The reader, of course, has already guessed that

the unknown person who spoke with Valkov about bread was not a bread buyer at all, but a person sent by the kahal so that Blank could get a good look at the planned the victim without attracting anyone's attention, especially Valkov's.

Returning home from the station at dusk, Valkov was stunned by a shot in back of the head. Coachman Valkov, turning around at the shot, saw a rapidly running from the sleigh of a young Jew. As a result of the shout raised by the coachman, the one who was running away was was detained by people who happened to be on the highway. A man was found near the sleigh. revolver. //Blank was the one who stubbornly denied his attempt, but could not give any satisfactory explanation as to the reason for his escape, and location in Kalinovka.

Valkov, an old man of 57-58 years old, was wounded in the back of the head, but survived.

Thus, the culprit of the assassination attempt was detained and his identity was established precisely. The investigation revealed one interesting detail: on February 5 (in the day of Eidler and Blank's departure from Odessa) to the head of the Odessa detective department A Jew, Schiff, an agent of this department, appeared to Chebanov. Schiff told Chebanov that 5 In February, notorious thieves in Odessa visited his cohabitant, the Jewish woman Itskovich Blank and Varshavsky and some middle-aged, dark-haired Jew he didn't know, who had a gray beard. The aforementioned persons drank vodka at Itskovich's. Blank and The unknown man was dressed for traveling. Varshavsky stayed behind, while Blank and the unknown man They left for the station on the same day, February 5th. After their departure, Itskovich told Shifu that Blank and an unknown person left Odessa with the aim of killing some landowner, living 3 miles from the station and commuting there every day. Itskovich went on to say Shifu, that an unknown Jew came to Odessa with the special purpose of hiring the killer, for whom 600 rubles were collected (?). Blank received part of this amount, one hundred rubles from an unknown person “as a deposit”, and the rest of the money is with some rabbi, and Blank will receive them only when he kills the landowner (i.e., executes the death penalty) sentence). The investigation into this case was conducted vigorously, and to assist the investigative authorities The most experienced agents and detectives from the south of Russia were sent to solve this a dark case, which at the beginning of the investigation bore all the hallmarks of a capital crime, two detective celebrities took an active part - Yevtushevsky (from Kyiv) and

Chebanov (from Odessa) with his best employees. In a word, everything was
This was done so that this time the Jewish crime would not go down the drain.

Despite the fact that here the judicial and administrative authorities had to
to face a Jewish crime in which everything Jewish was involved
society of the Kalinovka metro station, which sometimes created insurmountable obstacles and hindered the success of the
despite the criminal investigation and police search, the truth still prevailed, and
An unknown person who arrived at the station on February 4th was discovered. It was Eidler. For
Chebanov acted very cleverly in capturing the "unknown." Having learned that on February 8
near the Kalinovka metro station there was an attempt on the life of a landowner who lived 3 versts away
station, and comparing this attempt with Shif's statement, Chebanov sent someone to the station.
Kalinovka Shifa, who was recognized among the twenty Jews presented to him
middle-aged, brunettes with gray beards, one who drank 5
February in Odessa, Itskovich drank vodka and then went with Blank to the station, he was a Jew
Eidler. Thus, on the basis of direct and circumstantial evidence, he was brought into the case.
and Eidler is a prominent member of the Kalinovka kahal. In the town of Kalinovka, Eidler's arrest caused

panic. The excitement and fears of the members of the criminal cabal increased even more when
Another prominent member of the kahal, Kalikhman, who proposed in 1898, was arrested
to the peasant Zhabokrik 1000 rubles for the murder of Valkov.

When the leaders of the society, Eidler and Kalikhman, were brought to trial for
Blanc's inducement to commit murder by bribery, when the whole society
Kalinovsky Jews were seriously compromised in this matter, - the kahal let
all means are used to save their captured members. Kahal solidarity -
All for one - was shown here in all its glory...

This is what they came up with to save Eidler (Kalikhman fled abroad),
who was in custody, the Jewish accomplices who were at liberty,
undoubtedly directed by the rabbi, the custodian of the killer's reward money.

In March 1900, the murderer Blank, who was being held in the Vinnytsia prison, fell ill, but did not
dangerous. The Kalinovsky kahal takes advantage of this circumstance. One day, a prisoner

a mysterious stranger, a Jew, appears to Dr. Galitsky and, after asking about his condition, health says:

- We would be very grateful to you if Blank died...

Doctor Galitsky, having guessed that he was being offered “gratitude” for Blanc's departure to Abraham's bosom, he jumped off his chair in anger with the intention throw out the scoundrel, but he instantly disappeared.

It is clear that a parliamentarian from the Kalinovsky kahal came to see the doctor.

This is how the Jewish kahal conducts its affairs to save its members. Hired The bravo from Odessa had to pay with his life for his shot. Otherwise, the alien in the kahal interests of the Kalinovsky society, saving his head, he could confess to in court and hand everyone over with their heads, expose the organization of the Kalinovsky Kahal headed by rabbi-treasurer. Such consciousnesses are commonplace. Subsequently, however, it turned out that Blank decided to save himself by completely denying everything in which he accused, and did not give up anyone. Maybe he did not give up his accomplices and another motive - out of fear of the kahal revenge that would inevitably await him in prison, in Siberia, in hard labor. But he knew that he couldn't avoid hard labor anyway.

As usual, both defendants were defended by Jewish lawyers.

Eidler, who was not the main defendant, was defended by a well-known Kyiv lawyer Kupernik, the main accused, Blank, was defended by some unknown person Rosenberg.

Eidler couldn't hire such an expensive celebrity as Kupernik. Undoubtedly Kupernik received his fee for whitewashing the “innocent victim of Christian persecution," - Eidler, from the Kalinov Jews. It is very likely that those 500 rubles that were kept by a mysterious rabbi and were intended for Blank for a clean murder Valkova, send it towards the amount of the fee for saving Eidler.

No matter how hard the investigative authorities tried to reveal the name of the venerable rabbi, the kahal treasurer, and still hasn't achieved anything. And that's understandable: a rare kahal the crime is being solved. Go against the kahal, expose its members, expose it secret, means to subject oneself to eternal "herem" (curse) and even death according to the sentence of the "besdin" (secret spiritual court). As for the sacred person rabbi, then no Jew will ever, under any circumstances, betray him. Even

Schiff, having reported Blank and Eidler, still did not give up the rabbi. And what did he, Schiff, know the name
the rabbi's treasurer is beyond doubt. The spiritual rabbi is a sacred person, to issue
him - to stop being a Jew. And without that, Schiff, Eidler's main accuser, was so
so frightened by the kahal's revenge that after reading the court verdict he asked the police chief
not to put him in a common cell in prison (he was held there for some crime), but
take me to solitary confinement. “Do me a favor, your honor! Order-

They shouldn't put me in a general cell, but in solitary confinement. Otherwise, they'll kill me for my actions.
"testifying against Eidler. Their society (i.e. the kahal) will not forgive me for this."

Here's more proof of the kahal's invisible involvement in this matter. When for the first time
The Blank and Eidler trial was held in Vinnitsa, then to the agent of the Kyiv detective agency
police, Yevtushevsky, who came to Vinnytsia to hear the case as a very
a dangerous witness for the accused Eidler, once entered the hotel room
"tinsel" of this hotel and offered Yevtushevsky good money for
he was not so strict in the case of Eidler and Blank, in other words, if he will not
incriminate the accused.

But the kahal failed to influence the court. The accused were sentenced to
hard labor, Blank for 7 years, Eidler for 6.

TREATISE IV ON USURY AND COMMERCE

Chapter 1

Usury among Jews according to the Talmud

From the "Zaraim" section, tract "Sheviit." Talmudic jurisprudence:
“Debts secured by loan letters are repaid on the Sabbath year and
unsecured. Only debts to the store for goods taken away are not repaid, and even then
if they were not taken as a debt. R. Jude says: "It extinguishes the sabbatical year
"only the penultimate debt."

“According to the teaching of R. Judah, the debt in the shop is repaid on the Sabbath year, and the sages
They protest that it is not forgiven. It protects against the cancellation of "prozbol." This is from the statutes,
introduced by Hillel the Elder. The essence of the proselyte: “I convey to you MM, judges

such and such a place that for any debt owed to me I have the right to demand payment at any time."

“This document may contain the signatures of not only witnesses, but also the signatures of the judges. The prosbol drawn up before taking out a loan is valid, but after the loan, - invalid. On the contrary, letters of credit or bills of exchange written before receipt loans are not valid, but those written after the loan is issued are valid. From five lenders, if one person received a loan, then five prozbols are required (i.e. 5 (act documents), if one lender gave a loan to five debtors, then "One prozbol is required."

“The prozbol should be written on the eve of the 1st of Tishri, at the end of the sabbatical year; if it was written within this legalized period, then even if it was later torn, the owner will not loses the right to collect the debt even after many years. Rabbon Simon, son of Gamali-al, said: if the loan was issued before the writing of the proselyte, then it is not a sabbatical year forgiven. Only a probate can be written under real estate. If If the debtor does not have real estate, then the prozbol cannot be written. R. Chutzpah says: “It is permissible to write a prozbol on real estate owned by the debtor's wife or his guardians." R. Jude says: "In prozbol - judges They sign on the inside, front side, and the witnesses on the outside, i.e. "back side".

The Talmud also teaches Jews about usury. The Talmud offers entire tractates on lending money on security, interest, etc. Jewish moneylenders are known to the whole world; there is no need to talk about the quick and enormous profits of the Jews this way!
It is also known about the Jewish percentages, which have long been included in Rus' proverb. Such is the success of Talmudic pedagogy, which, from the age of four, begins to teach the boy literacy and develop his senses with examples of different forms wallet: if you open the wallet, it looks like the Hebrew letter "bet"; closed a wallet with money gives the idea of the Hebrew letter "gimel" and so on. In Russia

It was easy to make money from selling vodka. They used it to the fullest
To this day, Jews in the southwestern region, where taverns and pubs were kept, use this means mainly by them. Many complaints even penetrated into the literature against the ruinous and murderous influence of this Jewish vodka monopoly.
The students of the Talmud, using all sorts of tricks and deceptions, took advantage of this monopolies: they diluted vodka with water; and to keep the vodka from losing its strength, they added

various substances, often of a toxic nature, which resulted in frequent cases poisoning. This attracted the attention of the ministry, and orders were issued for strict monitoring the quality of the vodka being sold, but the evil did not cease exist. Jewish tavern keepers had a particularly destructive and destructive effect on peasants; they got them drunk and took into their hands not only the property of these the unfortunate, but also themselves, subordinating them exclusively to their own tyranny and making incapable of fruitful independent work. Jews are not shy no kind of mediation in the form of making a penny.

There is no need to talk about the lack of a broad understanding of the national life, as well as the consciousness of public interests; this understanding, and with it desire to break away from the Talmudic, antisocial in its internal makeup kahal-communal life; not even among educated members of Jewish communities, for example, in the learned members of the "Society for the Dissemination of Education among Jews in Russia." There is not even a simple awareness of the need to respect the property of a non-Jew, which, according to the teachings of the Talmud, we repeat, belongs to the one who is the first among the Jews will capture it and which can therefore be stolen and plundered by direct and indirect means among non-Jews, they do not even recognize the human personality in a non-Jew.

Chapter 2

Commissionership of Gorvits and Kogan

During the Russo-Turkish War, Gorvits and Kogan were in the commission twenty-two thousand Jews served under the guise of members and agents of the association, sutlers, money changers, merchants; among them there are many Magyar Jews. Some agents played the role of bosses in Bulgarian villages, taking away people for a pittance the price of provisions, which became known to the Tarnovo and Sistovo governors.

These are scenes that sometimes played out in Bulgarian villages. A village comes the clerk of the partnership, accompanied by two Cossacks. They are driving the people away. A Jew presents them with the following document: “Partnership for food active army. Agent Adolf Levi in the village of such-and-such owes so much barley, wheat and so much hay, at such and such prices." (The prices are set almost half the price of government-issued ones).

A Jew, like some Adolf Levi, plays a trump card against the Bulgarians, playing the role of the authorities. Some even ordered gray drape military coats for this purpose. cut with smooth light buttons. The shoulders are covered with a hood, on the head is a white cap. Who is it, an officer or just a slacker? Accepting In a commanding tone, the Jew shows the Bulgarians a partnership form and a large “must-but," he explains that this is an order from the highest authorities. On behalf of the army and for the army, he orders the immediate delivery of the specified quantity of bread, barley and hay. The Bulgarians, who which, even the day before, the troops received all this, paying double and even triple - of course, find the prices extremely unprofitable for themselves. In the end, the required The amount of food is being delivered, but that is not the end of it yet.

- You must deliver all this amount of bread and hay to the city on your oxen.

- For free?! - the Bulgarians are amazed.

- Of course!... And again a reference to a decree, supposedly issued by the highest authorities.

There is nothing to be done, the Bulgarians take the cattle from work and drag them into the city, sometimes a hundred miles, grain reserves. The partnership supplies the same grain to the treasury, but at prices much higher than the existing ones, and there are supposedly extremely expensive ones delivery, and on top of that another 10% according to the contract.

Correspondent Gradovsky reported from the theater of war about the Jewish exploitation is as follows: “Some Jew Leiba in Zimnitsa, who arrived here with two with onions in my pocket, I managed to turn around quite a bit, so that recently I have already owns a fairly significant stock of hay. The Jew would never sell it for any amount of money. hay in anticipation of frosts and in general the time when there will be no supply, when it is possible will take whatever comes to mind. Such a time has finally come: the bridges are raised, the mass the carts have accumulated in vain waiting for the crossing, the ice is preventing the delivery of hay, horses die without food: but the general grief is joy for the Jew, he rubs his hands in delight hands, for a pood of hay they pay him eight francs. Suddenly, in the midst of this Mephistophelian

During the celebrations, news of a truce arrives, and rumors circulate about the imminent conclusion of peace.
The alarmed Jew runs to the officer. "Your Honor, is it true what I heard?"
- "What?" - "I heard there will be a pacification." Officer: "Thank God!" Jew: "How glory!
Oh God! How is this possible? What will happen to my hay? Is such a system even possible? No.
Having warned the commercial people, make peace! It cannot be that such a thing
a strong power like Russia made peace without warning commercial interests
people!.." The Jew is seriously convinced that the war is being waged to fatten his pockets;
thousands of other Jews share the same conviction; the same thought flashes through into actions,
expressions and non-Jews, those who like to arrange various deals with them..."

Russian Orthodox people, hearing and reading about various quartermaster sorrows in
during our last war on the Balkan Peninsula, I couldn't be more amazed at what
Our natural Russian merchant class is sleeping. This shortcoming was annoying.
enterprise, this inertia of commercial methods, which gave the most
sensitive part for the army, supplies for the quartermaster's office, into Jewish hands. But
Is it inertia? A lack of enterprise? There are more than one known attempt to take
in a row without Jewish hands; but somehow everything turned out that, despite all the diligence
fulfillment, with all the praise that Russian suppliers were awarded and which
they fully deserved it, in the end he turned out to be a contractor, and moreover,
in the biggest cases, he is still a Jew. It's a matter of a special kind of dexterity, which
The sons of Israel are distinguished. They are special masters in the practical execution of contracts;
they are executive in their own way, - executive in the sense that their failure to meet deadlines
does not ring the bell, as is done with Russian deliveries; the Jewish contractor, without being timid or
getting excited, he promptly petitions for a delay, firmly believing that there is no such thing on earth
nothing is impossible. Finally, the Jews are omniscient: where and when and to whom one must appear
to receive the delivery, they know everything, and they use their information to that end
greater infallibility and success, that in addition to everything they represent tightly
united force: Itzka will not give up Leizar, Leizar Moshka, and all of them therefore
become a solid, insurmountable wall between the treasury and the producers,
which the Russians, acting alone and, moreover, lacking omniscience and
jack-of-all-trades practicality, never to be broken. For example, huge ones are required
procurement of leather and various leather goods such as footwear, ammunition, etc.
state-owned, a contractor who has ever supplied anything to our army,
should receive a summons from the quartermaster's office and an invitation to the auction as soon as they

assigned to such a supply as he has ever performed. Does he receive this a summons, that's another matter. A Jewish contractor knows how to remind people of himself, he knows how find out in advance what is required; he will certainly be given a summons, and The Russian supplier does not possess this higher intuition.

There were similar facts:

A certain quartermaster's office calls suppliers of leather goods; sends out summonses, inviting some to supply leather, others to supply finished ammunition leather things. The thing seems simple, but not without intent. There is, let's say, in view of the chief supplier of leather goods, a Jew climbing out of his skin crush all Russian competition. Let's call him at least some kind of Leizar. G. Leyzar is a force. He doesn't give bribes: they don't take them now, they say, G. Leyzar only attentive to the household needs of people he needs, and for the most insignificant he offers to borrow money from him at interest (or even without interest) to the right person A tidy sum. Borrowing against a promissory note is not a bribe, it's a simple private matter. commercial business. Meanwhile, the same Mr. Leizar only needs: "chance" I already have it in mind.

Let's look at the results of such foresight:

The auction. Respectable Russian tannery owners came to the auction, but People are not very sharp. G. Leizar is terribly unhappy that there are strong Russians at the auctions, breeders who can bring down the prices that Mr. Leyzar thought he could maintain... What can be done about this?

Mr. Leizar is not keen to enter into an agreement with Russian counterparties, he feels powerful. He or someone from his party (the Leizares always have a party, although on the outside they all seem to be on their own) and whispers in the official's ear (who had the imprudence to borrow money from a benefactor on a bill of exchange) that such and such did not has the right to participate in the auction of leather, he was invited by summons to supply ready-made ammunition.

The official is in a vice. It's impossible to displease the bill holder.

“There was no summons for you,” he says to his Russian competitor. “Your unit—” ready-made ammunition items.

But this time, chance brought me to a breeder who knew how to stand up for himself.

- Well, so what if it wasn't there? Why didn't you send it yourself? After all, I'm in fourth grade.
I put leather on last year, therefore, you should have given me a summons, but you didn't...

“They didn’t give it to me, so there’s no point in trying,” Mr. Quartermaster concludes sternly.

- And you read my statement, and you will see that I want and can supply both leather and leather,
and maybe I'll get it cheaper than others.

- This is no place for arguing, and I have no time...

“No, you read my statement,” the Russian counterparty insists energetically.
If you don’t read it, I will now telegraph to the chief quartermaster in St. Petersburg. So
It's not allowed. I know my rights...

Mr. Quartermaster is embarrassed; the explanation has taken on a sharp character. He tries
last shot:

- You allow yourself too much: this is a presence, not a tavern, the general himself
Here...

“What does a general matter to me if my cause is right?” the one bravely led out of patience, Russian counterparty. - I'll tell the general himself the same. I'm not leaving here, until they read my statement.

- This is how they will take you out...

- Well, let them take us out by force, and I will now send a dispatch to the chief quartermaster.
No, read my statement.

No matter how hard the quartermaster fought, he defended the idea of removing the “dangerous” from the auctions.
a competitor for the Leizari party, yet not feeling any legitimate ground under his feet, he had to yield the battlefield. The tanner's statement was read, and his right
free competition came into force.

The correspondent concludes: “God grant that there will be more such people
"stable Russian people." We completely agree with this desire. But
Can't the treasury itself accept some Russian people into its enclosure?

any energetic measures?

The people certainly attribute all modern disasters to the Jews and not is deceived in this, as a personal witness of all the tricks and tricks of the Talmudists. Anyone who has experienced their deception and deception has no doubt about it. All small and large branches of trade and industry are captured by them and are shamelessly exploited, and all these sectors are experiencing a crisis: agriculture the farm suffered from Jewish tenants; sugar speculation, which reached of enormous size in the hands of the Jews, ended with the collapse of the Kyiv banks and greatly affected the farmers who started sowing sugar beets; the Riga bank in Jewish hands; the "Odessa riots" broke out with robbery and the beating of the Jews who mercilessly exploited the country and the population in which the people instinctively felt their true enemies and the undoubted cause of all economic evils.

In Russia, Jews play the role of mediators for both internal and external trade. As intermediaries in export, Jews set prices at their own discretion for raw materials and accordingly pay the peasant producers as much as as much as they want. Their agents organize raids on peasants and take them away. works, paying with glasses of vodka and promising in the distant future good price and cash.

Chapter 3

Roman merchant Paulo Seki and a Jewish merchant

According to the writer Gregory Setti, in 1587 the Roman merchant Paulo Mario Sechi, having learned once that the English admiral Sir Francis Drake had conquered San Domingo,
He hurried with this news to a Jew, also a merchant, who did not believe this victory. He said, "I'll bet a pound of flesh that it's true." And a deal was made between the merchants. a formal stipulation regarding a bet on a pound of flesh to be cut from a body loser.

A few days later, when the rumor of the British victory was confirmed, Seki seriously demanded that the condition be fulfilled. Then the Jew's courage sank into his heels, and he began to dodge in all directions, vainly begging Seki to be satisfied with the money,
He stubbornly demanded that the agreement be fulfilled. Then the Jew turned to the governor.
The latter reported this curious matter to Pope Sixtus, who rejected the demand.
Sek and sentenced both to hang. Then the Jew began to weep even more loudly.

and I would be glad to agree to at least five pounds by Jewish weight, but there is nothing else to be done
it was, they barely managed to escape execution and both of them only after paying for charitable
establishment of 2,000 scudi in favor of the hospital that was being built at that time.

In England, after the repeal of the Bill of 1753, a Jew bequeathed £1,200,
the establishment of a Jewish school, but those who carried out his will encountered difficulties.
The British authorities found that permission to establish a Jewish educational institution
represents an unlawful encouragement of superstition. Moreover, the authorities in their
They went even further in their zeal. By virtue of some ancient parliamentary law, they
They took the bequeathed money and added it to the funds of the orphanage. This
The incident made an extremely difficult impression on the Jews and discouraged them for some time.
time to hunt for donations for the benefit of religious and charitable institutions
niy. But, despite the unsightly position of Jews in general, certain individuals
achieved a prominent position in the financial sphere available to them and their wealth

grew quickly. Trade and business were going on at a feverish pace, and Jews were in the eyes of
grew rich.

Chapter 4

Restrictive legislation in Poland in 1538

The exploitation of Jews in Poland in the old days, as it seems, had already gone over the edge
people's patience, and in order to avoid popular unrest, it was decided
the constitution of the Petrokovsky Sejm of 1538, which aimed to organize the estates
rights in Poland and to adapt the Jews to the circumstances of the new time, it forms
quite a sharp turn in the course of Polish legislation on Jews, drawn up
under the influence of the extreme demands of the noble party. Even at the Sejms of 1532 and 1534
For years, voices were heard demanding restrictions on Jewish trade and even their expulsion
from the state; but then among the dignitaries there were found friends (bought) of the Jews, who-
who firmly held their side. (Asa Topisapa 1. I, according to Chatsky
“Ko7rga\ma” p. 45, ed. 1860)

The Jews apparently lost such influential defenders a few years later.
years, when the General Sejm in Petrokov in January 1538 established a number of extremely restrictive and humiliating legal provisions that became the original points on the Jewish question for subsequent Sejms. The spirit of these measures it will be sufficiently clear to us from these two passages, which make up the 5th and 6th points
special chapter " j1s", which is part of the Petrokov Sejm Constitution.

“Since the Jews, neglecting the ancient institution, cast aside the signs by which they can be distinguished from Christians, and they appropriated clothing that is completely similar
Christian, so that they could not be recognized among Christians, we
We decree this to be observed forever: that the Jews of our kingdom, each and every one of them, no matter where they were, wore special signs, namely a beret or a hat, or other head covering made of yellow material colors. An exception is made for travelers: signs are allowed on traveled roads this kind of remove or hide.

If any of the Jews transgresses this law and does not wear headdress of yellow color, then upon reporting this to the local governor (rayonpo) or the sub-voivode, according to the custom of the given region and upon conviction of the culprit, the latter
shall be sentenced to pay a penalty established for violators of this constitution, i.e. in the amount of one florin, with half of this penalty going to the benefit of governors, sub-governors or judges, and the other half - in favor of the instigator." (Uo[at. Geo. I, 525. Instigator - royal prosecutor).

The Sejm was already very hostile towards the Jews if it decided to introduce secular legislation church regulations on Jewish clothing with a distinctive yellow mark of shame on the head. This mark of shame was brought to Poland by the Councils of Budyonny in 1279 and Kalisz in 1420; but the sanction
He received secular power for the first time only at the Sejm of 1538. Due to the necessity of power
tried to curb the defiant behavior of Jews by humane means, without violence, which they wanted to distinguish, so that everyone, seeing from afar, would be on guard when dealing with
Jews. However, even these humane means did not deter the Jews. Thanks to cunning
Jews achieved patronage from the royal power, the position of Polish Jews in
At the beginning of the 15th century, it was significantly strengthened. With the rise of economic (business)
prosperity and the emergence of kahals in Krakow, Lublin, Poznan and other cities
Yes, the prestige of the Jewish business began to rise.

In the resolutions of the Petrokovsky Sejm one can see the spirit of simply preserving the economic well-being of the country's indigenous population, to limit

brazen Jewish volatile trade, so that the country's wealth does not slip away unnoticed way to foreign markets. The article "Oe 1Chae1z" is headed by the following point: “We decree for strict observance that Jews should not to be in charge of collecting any duties (as tax farmers). We believe also, that it is not worthy and contrary to the Divine right for this kind of people to be admitted to any honors or public office among Christians." (Ibid., pp. 524-525.)

Next comes a series of extremely restrictive laws that establish control over the loan operations of Jews ($ 2-3), freedom of trade for them was destroyed cities; the right to trade, and even then with restrictions, is given to them only with the consent of the cities and Trade in villages is completely prohibited ($8).

In the first chapter of the constitution of the Sejm of 1538 there is a categorical decision: “We establish Moreover, we also decree that from now on and in the future, all those in charge of us duties were certainly from noble people (s), possessing estates, secular (not spiritual) and Christians." This point is the fate of the Jews-tax farmers had already been decided, and the special paragraph we cited above about the prohibition of Jews from holding taxes on farms thus constitutes only particular conclusion from a general position.

Chapter 5

Repetition of this law by the Sejm

Twenty-four years later, the Sejm reiterated this resolution. In Petrokovsky's constitution The Diet of 1562 confirmed the previous trade restrictions on Jews and it is added that “a Jew has no right to hold any customs duties in farming duties, taxes or other mercenary articles, as taught by the above-mentioned statute." This statute is understood to be a constitution of trade restrictions for the Jews.

The law on tax farming is confirmed even more solemnly at the Sejm of 1565. Here a strict order is already given to “all the Crown’s voivodes, so that each one in his voivodship did not allow the Jews to pay any customs duties or other taxes and hired articles, according to the definitions of the previous statute and Petrovskaya constitution." For allowing Jews to rent taxes, the new Sejm law threatens a fine of one hundred hryvnias, and the “instigator,” the royal prosecutor, is charged with the responsibility to monitor this and collect from those responsible.

This is a threefold repetition of the law on tax farming at the Sejms of 1538-1565. accompanied at the end by the threat of a large fine for the authorities who allow it violation, proves that for almost thirty years the Jews could not reconcile with the onerous restriction imposed on them and some tried to circumvent it. And Indeed, it was not easy for a Jew, for whom even ordinary small trade was surrounded by a lot of formal difficulties, and in some places was completely prohibited, - It was not easy for him to part with the tax-farming industry that had given him significant material benefits, and even wealth. The Jewish tax farmer enjoyed often using his influence and connections at court not only for personal gain, but, most importantly, to protect their fellow believers.

The tax-farming industry of the Jews in the Polish Crown was reduced, but not destroyed. The dealers continued to circumvent the Sejm ban under various guises. participated in the farming of duties and taxes. This, of course, brought down upon them the oppression of the gentry and often gave rise to complaints. The authorities responsible for enforcing the law on tax farms, also could not be satisfied with the behavior of illegal tax farmers. There were also clashes and criminal prosecutions - Jews were threatened with new reprisals.

Chapter 6

The settlement of Kyiv by Jews

The “mother of Russian cities” had the difficult fate of becoming a major city. Jewish center of the Southwestern Territory. According to official statistics, the number of Jewish population of Kyiv reaches about 25 thousand souls out of the total number the city's population is 250 thousand souls. But this figure is far from the actual one; thus, the suburban village of Demievka, directly adjacent to the city limits, overcrowded with Jews; a similar Jewish settlement - Nikolskaya Slobodka - spread out on the left bank of the Dnieper, within the Chernigov province. All the Jewish population of both these settlements sets out on steamships from early morning and on the city railway, where various kinds of deals are made. Many Jews who work as clerks in stores or are engaged in various types of work head and non-head offices, factors, various types of agents, not excluding sukhters and swindlers - all of this finds a hospitable home in Demievka or in Nikolskaya Slobodka. The total number can be determined with sufficient certainty

Jews working in Kyiv are no less than 50 thousand. In this regard, the “mother of the city-"Russian clans" has surpassed Berdichev, where in recent years the number of Jews significantly decreased. The influx of Jews into Kyiv became especially noticeable since the law of May 3, 1882, prohibiting the settlement of Jews outside the boundaries of cities and towns.
At present the best houses and more valuable estates have been bought up by the Jews.
owns hundreds of huge stone houses in the best parts of the city.
The aristocratic part of the city of Lipki, where lives, did not escape “Jewification”
most of the representatives of the regional and provincial administration. Lipki is located
estates of the Jewish Croesus Brodskys and all their numerous relatives. In the near
in the future Lipki will turn into an exclusively Jewish part of the city - however,
aristocratic. Kyiv is a kind of city for most Jews in the Southwestern region.
that is the promised land, where they strive, despite all the restrictions
government measures that are very skillfully circumvented. In Kyiv, Jewish
businessmen find a wide arena for their activities and process
there are many dark deeds of a specifically Jewish nature. Thanks to the influence of Jewish capitalists, the Jewish masses live well in Kyiv. Most banks,
joint-stock companies, larger industrial establishments in Jewish hands.
Such purely urban enterprises as water supply, gas lighting, city
the railway, electric lighting, sewerage - in the hands of the Jews. In the government
These societies are led by Jewish bigwigs who have taken control
directors and managers, paid with large sums of money. The same Jews
enjoy fat dividends from the shares of these companies. There are also a number of inflated enterprises, the founders of which earn large sums of money when organizing them
brokerages and then safely leave the enterprises to their fate. The absence
The presence of Jews in the City Duma as members of the Duma does not interfere with the nosy sons of Israel
to do things that are clearly against the law.

Joint-Stock Company of Serginsko-Ufalei Plants, founded by bankers
Ginzburg, Meyer and other persons own a group of metallurgical companies in the Urals
factories with an annual capacity of 2 million poods of cast iron and 1,600 million poods iron. And how it is owned is evident from the following. The factory population of the Ural factories
It was created, as we know, entirely artificially. People were resettled here in the last century.
serfs in order to provide industry with labor. Upon liberation
the population did not turn into farmers due to serfdom, since they received
too insignificant land plots. Remaining at the factories, the population retained
complete dependence on them in the moral and material sense, and therefore if somewhere

whether he lives well or badly, then the reason must be sought in the attitude towards the population on the part of the plant owner. The Serginsk-Ufaley plants stand out from the crowd Ural factories are indifferent to their workers. This is best proven by the following the figures provided characterize the activities of Jewish owners in the case improving the living conditions of factory residents. We provide a comparison of expenditures on this item at two neighboring factory enterprises: the Serginsko-Ufalei Jews of Ginzburg, Meyer and others, and Sysertsky Messrs. Sodomirsky and Turchaninov:

Serg.-Ufa Syserts
Spend per year:

“RUR 11,000 for medicine. 16,000 rub.
Fire brigade 600 3000

Schools and scholarships 0 4000

« libraries 179 1900

" Shelters and almshouses 0 4700

" pensions and benefits 1780 22 000

To this eloquent sign we must also add that the productivity The Sysert plants are inferior in terms of productivity to the Serginsk-Ufaley plants.

In Kyiv, Jewry penetrated not only into all industrial enterprises, but even into the highest strata of local society, occupying honorable positions as guardians, zealots, etc. Joint-stock companies, which have been emerging frequently in recent times, Jewish enterprises, where a few Russians are present only for decorative purposes. Of the Kyiv merchants of the 1st guild, 90% are Jews, who, paying into the warehouse Jewish-guild capital certificates are acquired in this way after paid five years of the right to acquire real estate in Kyiv and at the same time give the right of residence to his countless pseudo-clerks and merchant sons and daughters. Kyiv City - Lipki - is in the hands of Jews who acquired there more than 16 estates. A synagogue was erected on Rognedinskaya Street, the opening of which was accompanied by a special symbolic celebration. Kiev Jewry was infected house-building fever; Jews build a lot of houses, and, of course, where the construction would provide great benefits. Jews especially like Khreshchatyk, because there are houses there give a huge percentage.

Chapter 7

Jewish trade in Poltava province

In recent years, many farmers have been processing makhorka for sale. in large quantities, and the buyers are no longer neighbors, but manufacturers and warehousemen. The purchase of peasant tobacco is carried out as follows. In early September they come to large villages where the peasants plant a significant amount of makhorka, The clerks of the manufacturers and warehouse workers rent huts and sheds and the buying begins. The peasants of all the surrounding farms and villages harness their oxen and carry their tobacco, their expression, "to the end." The merchant, or rather the clerk, is in most cases red-haired the winner of girls' hearts or the lean, hawk-nosed Jew standing at the gate the courtyard he hired and studies, like a subtle psychologist, the faces of those approaching peasants. So, let's say, Gritsko comes along and shouts: "So, are you bathing your little one?" "We're buying." - "Well, come on!" The cart stops, Gritsko gets off the cart, red-haired the clerk, with his hands in his pockets, walks around the cart, looks at the tobacco, takes it out He takes a cigarette case from his pocket, lights a cigarette and declares categorically: “This tobacco is rubbish.” Gritsko is not at all embarrassed by this conclusion, since he was expecting it, and humbly asks: “What will you give me?” The red-haired heartthrob looks at the tobacco again and,

having sorted approximately 5 pounds out of 25, he declares that this one (20 pounds) is still it's good enough, but he doesn't need the rest, and what a pood he can give 60 kopecks, sometimes 80, and in 1898 - 40 kopecks. Gritsko, not without reason, scratches the back of his head and after After a short dispute, he agrees to the proposed price, clearly realizing his the inability to achieve even a somewhat reasonable price. The weighing begins tobacco.

Whether the scales are true or not, it doesn't make Grits's life any easier. The clerks have been they established a new pood, which is not 40 pounds, but 43, and the goods are also subject to

a hike in scales, often equal to 2 pounds per pood. Gritsko, being present at all this, has only the right to scratch his head, pick his nose and nothing more, risking in case objections to being chased out of the yard with their tobacco. Having received the minimum price
for the 20 poods of tobacco taken away, Gritsko realizes that he won’t have enough for collector, to buy salt and tar, etc.; then the humiliating requests begin
buy the remaining 5 poods at any price. Red Mercury descends and
accepts these 5 poods at half or 4 times less. When it gets to the village
If there are several buyers at once, then due to competition the following maneuver is applied:
the most enterprising shop assistants find out which of the local women are especially
is distinguished by talkativeness, and they or their husbands buy tobacco from them - for advertising -
at a good price, significantly above average. Happy women are screaming all over
the village, that such and such a merchant pays a lot, he bought from me for this price!.. And to this
The merchant is being supplied with tobacco from all sides, for which he is already offering double or triple the price
the price is lower, and the peasants, in order not to carry it back, give it away for next to nothing, with interest
thus returning to the merchant the money overpaid to the gossips. The landowner-
the planter feels far from calm in front of the bank's publications, despite
the fact that he has unsold tobacco in his sheds, sometimes for two or three years, processing
which cost him 20-25 thousand. The manufacturers' trusted people come to buy
only when the sale of the estate at auction hangs over him like the sword of Damocles.
It is less profitable for a merchant to buy tobacco from a landowner than from a peasant, because
that for the landowner a pood was introduced not at 43 pounds, but only at 41 pounds, because of the campaigns on
You can't take the goods, because, finally, you can't reject some of the tobacco either, and in general
You need to behave more restrained.

I won’t presume to point out the means of helping tobacco growing, but some help
is needed - both for the landowner and for the peasants.

Chapter 8

The conquest of St. Petersburg by the Jews

The Observer describes interesting details about the conquest of St. Petersburg.
Jews. Gresser's "Jewish question" was the discovery of a whole mass of Jews,

illegally settled in St. Petersburg and lived here for years not only without established permission, but often even without the knowledge of the police. It turned out that in In St. Petersburg there are entire “boarding houses” where dozens of Jews lived secretly, and where every Jew arriving in the capital found a comfortable and peaceful shelter. They say that P. A. Gresser himself was amazed by the mass of Jews that found themselves in Petersburg, and that organized system, thanks to which they managed to months and even years to remain "unnoticed"...

All such Jews were, of course, expelled from St. Petersburg. So as not to provoke "Gvalta", P. A. Gresser expels the Jews not all at once, but gradually, but at the same time systematically and relentlessly. Of course, only those Jews were expelled who They settled in the capital illegally and had no right to live there. All other Jews remained; the official figure of the Jewish population not only did not suffer in in the sense of decreasing, but - alas! - continued to grow systematically. In reality the number of Jews in the capital has decreased somewhat, although this reduction is not could be outwardly noticeable, because those Jews who were already hiding were removed, trying to be invisible and unnoticed.

This, however, did not rid the capital of obvious - "big" and "small" - Jews; not stopped the "peaceful conquest" of St. Petersburg by the kahal, the economic enslavement and moral corruption of the capital. Almost twenty thousand Jews remained in the capital and, without hiding from anyone, without being embarrassed by anyone, they clearly cheated their businesses, openly engaging in their inherent "crafts." The capital's trade noticeably passed into Jewish hands and, as an inevitable consequence of this, sharply changed its character in the sense that from correct trade based on competition, turned into trade, entirely based on deception. The Jews they also rubbed into the industrial area, while the commercial activity of the capital was already was half in Jewish hands; dozens of new banks emerged and hundreds banking offices - all were Jewish. Hundreds of "loan houses" opened throughout the capital. cash registers”, whose owners - all Jews - were engaged in the exploitation of poverty and the needs of the Christian capital population and from this exploitation, by purely exorbitant interest rates (there was no law on usury at that time, and the Jews They freely robbed the “goyim,” charging 6 and 8% per month on loans, i.e. 72 and 96% per year!) quickly, in front of everyone’s eyes, they grew fat and rich, becoming “masters”, acquiring

with their own palaces and looking down on the despised workers-"goyim" - this, according to
the teachings of the Talmud, material for the enrichment of the "chosen" tribe, as a natural aristocracy of the human race...

Alongside economic enslavement, moral corruption was openly taking place.
the capital, which the Jews literally drowned in debauchery for the sake of profit. Not only it the outskirts, but even such central parts as Basseynaya Street, Znamenskaya, Preobrazhenskaya, Ofitserskaya, Meshchanskaya, etc. have turned into complete brothels debauchery. Dozens and hundreds of brothels sprang up everywhere, all with rare exceptions.
exceptions, contained by Jews.

Having entangled the capital in its web, having organized it according to all the rules of the Talmudic
ethics of their anti-social activity, the Jews were no longer limited to it: they
and demonstrated activities directly anti-state. The participation of Jews is also known in that sedition which ended with the regicide on March 1, 1881. Among the persons touched by this most shameful crime in Russian history, it turned out
Jewish woman Gesya Gelfman.

No matter how zealous the administration was, no matter what supervision it established over the Jews,
No matter how many “small” Jews it expelled, but - strange thing! - the number of Jews in the capital not only did not decrease, but, on the contrary, systematically increased... All efforts to stop the Jewish obsession remained futile. Not to mention the secret
Jews who continued to live in the capital and practice their “crafts” there,
but obvious Jews continued to fill the capital, literally becoming an eyesore for the capital's to the average person and becoming a nuisance to everyone. Jewish books in the precincts were filled
lists of newly arrived "guests" - they kept arriving and arriving.

Jews who did not have the right to reside in the capital and were therefore expelled from here,
came to St. Petersburg already as those who supposedly had the right to reside here, and were already clearly and openly present. A Jewish artisan who was not engaged in his craft, but
engaged in business dealings and therefore expelled from the capital, appears again - and The administration is already having trouble sending him out again. Why is that? He's the same one.
A Jew? "Fedot, but not that one!" He used to be a "glassmaker" who couldn't take
glass in his hands and made a living as a money lender; now he is not a glazier, but an apprentice

Vazhinsky's dental school, another is an auditor at the university, the third is a conservatory student, the fourth is a "foreign Jew", the fifth is an attorney Berdichevsky first guild merchant, sixth - student in pedagogical courses Froebel Society, the seventh is a home teacher, etc., etc., etc.

Such “dental” students, who do not study the art of dentistry, but only those who paid Mr. Vazhinsky for his studies and are therefore considered his "students"; such auditors, who only pretend to study at the university, students of the conservatory, only listed as such, "foreign" Jews, yesterday former Shklov townspeople, representatives of the Berdichev merchants who arrived from Balty or Rivne, students of the Froebel pedagogical courses who did not attend then their office, home teachers, illiterate people, etc., etc. - hundreds and thousands ended up in St. Petersburg - the administration was stumped: what What does this dream mean? Where did such a huge amount of information come from, and how should we deal with it? On the one hand, the law allows Jewish students and lecturers at higher education institutions to reside in the capital educational institutions, as well as permitting the temporary arrival of merchants' representatives first guild and foreign Jews. On the other hand, the same law, listing in detail all higher education institutions whose students are allowed residence in the capital, does not mention either dental courses or vol-students of the university, nor about the Froebel courses, nor about the fact that the attorneys merchants and foreign Jews can live and trade in the capital. Apparently, Jews are clever they bypassed the administration, found a loophole in the law, and settled en masse in the capital, plying their trades.

However, this situation did not last long: regarding these Jewish The St. Petersburg mayor entered into submissions to the highest government authorities with the tricks institutions, which provided the necessary explanations.

Regarding “home teachers,” there was an explanation that the law does not instructions were made so that Jewish home teachers could live outside the localities permanent "Jewish settlement", and they cannot exercise this right, moreover, that persons of non-Christian confession who have acquired the title of domestic mentors or teachers, cannot, by virtue of the provisions of 1834, use any benefits associated with this title. Likewise, clarification from the Ministry of Internal Affairs, the law allowing Jewish students

to live in the capital (Article 967 [of the X t. of the law on the state]) applies only to Jews who are accepted into
the number of students in higher education institutions, and does not apply to those of their
fellow tribesmen who only have permission from the authorities of these institutions to
listening to lectures in them, since, according to the general charter of the imperial Russian
universities ($90 1863), admitted only to listening to lectures are considered
persons outside these educational institutions, and therefore in relation to the law
residences must comply with the general rules in force on this subject, i.e.
e., they cannot live in the capital. The same was done regarding the students of the conservatory.
clarification that since the charter of the Imperial Russian Conservatory
there are no exceptions for admission to this music society
If a Jewish music school is not established, then the latter must obey
the general rules apply, i.e. the right of residence in the capital is not used unless
have it by law. In exactly the same way, according to the subsequent explanation, “since in
The charter of the Froebel Society makes no exceptions for applicants
If the pedagogical courses of the Jewish society are not done, then the latter must obey
"under the general rules", i.e. they do not have the right of residence in the capital. The same
An explanation also followed regarding the dental school in the city of Vazhinsky.
The latter, however, remained dissatisfied and, wanting the school to continue his

to be engaged in the management of a refuge for Jews for a decent salary,
those who want to make money in the capital, but do not have the right to live there,
applied to the Ministry of Internal Affairs for permission for Jews,
studying with him, to live in the capital. The petition was rejected; but
The enterprising Mr. Vazhinsky was not satisfied with this either and filed a complaint with the Senate,
which recognized the ministry's actions as legal.

Regarding foreign Jews, it was clarified that only those of them
can live and trade in the capital, who have merchant
evidence of the first guild. As for the Jewish attorneys of the merchants of the first
guilds that do not live in the capital, then only those of them have the right of temporary
staying in St. Petersburg, who have a certificate that they are members
clerks of these merchants and have powers of attorney from them; in the absence of such
police must "make notes on their passports about immediate
leaving the capital and supervise the implementation of this.”

Furthermore, since a large number of Jews lived in St. Petersburg under the name of “Courlanders,”
which, as the Jews proved, could live throughout the empire, because

The Courland province is located outside the Pale of Settlement, - followed by an explanation that
“The Courland province is included, by law, among the localities designated for permanent residence of Jews”, and therefore the police should not allow residence "Courland" Jews in the capital.

All these explanations, having paralyzed Jewish tricks, untied the hands administration, giving it the opportunity to prevent the aggravation of the evil that it is designed to reduce and exterminate. Entire numerous categories of Jews, in-
those who were kept in the capital by means of the above-mentioned deceptions and detours, were provided
were to be removed from the capital. But if the explanations of the laws paralyzed the Jewish
tricks, giving the administration the opportunity to remove many parasites, then, in turn, queue, and the Jews this time came up with a way to paralyze the effect of these explanations
and all the beneficial efforts of the honest administration. They themselves left St. Petersburg.
ha... but where? In the surrounding area: in Tsarskoye Selo, in Lesnoy, in Shuvalovo, etc.; their families remained in the capital, where they themselves still lived. Moving away thus, just for show, they actually continued to make deals in
capital.

Having learned of this, the mayor Gresser ordered the bailiffs to “ensure that families of Jews who do not have the right to reside in the capital and are encouraged to departure, did not stay here." But is it an easy task to keep track of? Those families who managed to track down, were removed from the capital. Where did they move to? Yes, there, to
with their "tate" - in Tsarskoe Selo, in Lesnoy, in Shuvalovo, etc., i.e. they changed places-residence - they fulfilled the demands of the authorities, but the capital did not abandon its interests
They didn't break the law. In short, "the wolves are fed and the sheep are safe!"

The following comic is broadcast about this new Jewish prank:
dialogue between the then St. Petersburg mayor and the Tsarskoye Selo police chief:

- Tell me, are you very upset with me? - For what?

- But your town has never known what the “Jewish question” was, and now Thanks to me, it became overflowing with Jews...

- What are you saying, what are you saying! We never even set eyes on your Jews: they only come to us sometimes.

They come for the night, but they still live with you, in St. Petersburg.

Indeed, Jews continued to live in the capital, although they were no longer its residents. were considered, because their place of residence was the outskirts of St. Petersburg, and not the very Petersburg! How brazenly the sons of Israel acted in this regard can be judged

because not only those of them who do not have a certain type of occupation (i.e. "craftsmen" of all trades), continued their dealings in the capital, without being listed as its residents, but a lot of Jews, completely deprived of the right to live and 4 j capital, they maintained trading establishments in it, i.e. they were openly located in St. Petersburg and carried out their deals.

These tricks are not only annoying, but also have the character of a direct mockery of the authorities and their legal demands, naturally, cause on the part of the latter increased activity and the desire to insist on one's own way - to comply with the law, paralyzing all tricks and ruses.

First of all, it was indicated how to deal with those Jews who were removed from capital, but then reappear in it. Pointing out to the police that "the Jews “artisans, excluded from the guild and removed from the capital, are coming here again.” The mayor orders the bailiffs: “1) in the event of the arrival of Jews in the capital, those previously excluded from the workshop and removed from here, immediately initiate proceedings against them criminal prosecution (under Article 63 of the Code of Punishment, Tax, Peace) and 2) apply this measure and in other cases of the appearance of Jews in the capital after their removal from here.” Then, in types of providing the opportunity for stricter supervision to ensure that Jews, those removed from St. Petersburg and reappearing here did not escape persecution by court order, it was ordered: 1) to deliver monthly to all areas from the mayor's office lists of Jews excluded from workshops and removed from capital and 2) in all areas to start alphabetical books in which to enter all Jews removed from the capital, and then, when registering the passports of new arrivals in the capital of the Jews, it is necessary to inquire about them in these alphabetical books, and in case if they are found there, immediately initiate criminal proceedings against them.

Chapter 9

Jewish Commerce in St. Petersburg

In St. Petersburg, its own “ghetto” has already formed, i.e. a Jewish quarter,
containing Sadovaya Street, Voznesensky and Yekateringofsky Avenues,
Podyacheskaya Street, and recently - let's face it - Nevsky Prospect. Here
the main mass of St. Petersburg Jews huddles and the center of their trade is located - Novo-Aleksandrovsky Market. Being here, in this Jewish quarter, you feel
yourself not in St. Petersburg at all, but somewhere in Vilnius or Minsk - so numerous
there is a Jewish element here and everything here is concentrated in his hands. New-
The Aleksandrovsky Market (corner of Sadovaya and Voznesensky) is teeming with Jews, and
what other Jews - the most hardened, the most typical, what before
could only be seen in Shklov and Berdichev. Just like in
In the Berdichev markets, you will see Jewish women sitting on pots with hot
coals; you will hear the characteristic Jewish din and feel the real Jewish
a spirit that immediately hits an unaccustomed person on the nose and drives him out. This
a specific spirit is also quite noticeably felt in Gostiny Dvor, where not long ago
all the trade was Russian, but now more than a third of all stores, especially in
Nevsky Line, Jewish. When P. A. Gresser ordered that the Jews,
those who own shops and other commercial establishments must indicate this on their signs
their names and surnames, - it turned out that almost half of the local stores
Jewish, that all these “Russian”, “Parisian”, etc. stores are in reality
Berdichev. Not only Sadovaya, Voznesenskaya and other streets, but even Nevsky
the avenue was dotted with Itskas, Shmuls, Sruls, etc. These Itskas, Shmuls, and
It wasn’t just the Datels, Sagalovs, etc. who turned out to be in charge, but also the Rybakovs, etc. It’s just
It was painful to watch this colossal invasion of Jews into St. Petersburg
trade, to this Judaization of the Russian capital! But the Jews are a good people, they don't want
to cause us this pain and in recent times, taking advantage of the Senate's abolition
Gresser's orders, carefully paint over their euphonious signs
names… The Kahal has triumphed this time. For how long?

There are especially many Jewish tailors. Walk along Nevsky Prospect; here on both
small and large ready-to-wear shops are constantly stretching along the sides - all
Jewish. And these Jews are amazing benefactors! They directly benefit the capital
They sell dresses to the population for almost nothing: for 15 rubles you will get a whole
a suit, and for 16 rubles a coat, for 25 rubles they give you a winter fur coat with
collar, for 40-50 rubles a beaver coat. In the past, for such a price
Only stolen goods were sold. Jewish tailors managed to penetrate everything
state and private institutions and educational institutions where they are suppliers

dresses for students and for employees, for the latter with payment in installments, through treasurers, by monthly deductions from salaries. But these operations do not they limit themselves: where there are Jews, there is no business without gesheft, and one of the local newspaper recently exposed the following scam by Jewish tailors: “They supply employees those institutions in which they are suppliers, at any time with ready-made clothes for pawnshops, take their signatures on accounts and then buy from them themselves Collateral receipts for mere trifles. This operation gives them ruble after ruble and more. This is how things are with tailors! Jewish tailors have a special interest in the student youth. As soon as autumn approaches and thousands flock to St. Petersburg newly minted students, who all need to get their uniforms here, and here they are besieged by nimble Jews who even come to their homes with annoying offering their services in terms of uniforms "at an economic price" "in four episodes of material" etc. Young people, especially newcomers, who don't know Petersburg, they are cleverly caught in these "economic layouts" and pay dearly for them: cheap ends up being expensive and... of course, it turns out rotten. On such no competition is possible on this soil, and the Jews very easily and quickly became fat masters of the situation: now 99% of St. Petersburg tailors, both with and without stores shops are run by Jews. Of course, they don't work there themselves: Christians work for them, and Jews trade and profit. This is what Jewish well-being consists of; to this-then exploitation and Christian labor, to raking in the heat with Christian hands and The goal of all Jewish aspirations is reduced to this. However, the heat is raked in in other ways as well: so, recently, with the excessive location of ready-made dress shops and with the emergence of competition, systematic fires of these stores suddenly began, pre-insured against fire... Fires always occur somehow in a strange way: in the evening, inside the shops, shortly after they closed... Thus Thus, in a short period of time, the shops of Datel and Kogan burned down - on Nevsky, Kraut and Benjaminson - on Zagorodny Prospect, etc. And nothing, - everything It turns out well - the trade of the burned-out stores not only does not suffer from this, but is further expanded by the received insurance premium.

The main evil is that the Jews demoralize the Orthodox Russian working people, they quickly corrupt to such a degree that after two years of service a Jew becomes completely A lost cause. They have a particularly bad influence on young workers.

Jewish tailors are followed by Jewish goldsmiths; on all the streets shops opened with huge displays of watches, gold and silver items amazingly low prices; watches from one and a half rubles, bracelets from one ruble, etc. Cooks and janitors acquire these toy things, the very next day turning into scrap; the Jews, of course, are getting rich, and the Christians are goldsmiths from the owners are turning into Jewish farm laborers: they are closing their shops and going to Jews - to work for them.

Of the 160 private printing houses in the capital, about half are already in
Jewish hands. The law, as is well known, strictly forbids Jews from opening
non-Jewish printing houses; the statute on censorship and printing (Article 165, note 1) states: “Jewish
Reyam are allowed to open printing houses freely for printing in them
exclusively Jewish books." Meanwhile, almost all Jewish printing houses
Petersburg prints exclusively non-Jewish books: from 40 Jewish printing houses
Only in two or three are Jewish books printed, in all the rest there are not even
Jewish fonts!..»

In the article “Are there any signs of a change in Jewish morals?” Zarya
speaks:

“If the past 53 centuries from the birth of Abraham, the forefather of modern Jews,
the nature of which we are now well acquainted with thanks to information obtained
Assyriology, did not change their character for the better one iota, then where and in what not only
any guarantee, but even a faint hope for the possibility of any change in
in their environment now, when peoples with much better inclinations than they are - strongly
"are they morally wavering?.."

Not finding the slightest sign to prove that the Jews, too, were on the way
progress, changed as much as it requires, the author continues:

“I am no longer saying anything about the Jews, that is, about the time when the kingdom fell
Israeli, in 722 BC, when Samaria was destroyed, their
capital, by the Assyrian king Sargon, and all of them were taken into captivity, resettled throughout
throughout the vast Assyrian empire, where their trace was completely lost, except
several of the best families who migrated to the south of Spain and settled there.
Then, after 133 years, the Kingdom of Judea also fell with the destruction of its capital Jerusalem.
by the Babylonian king Nebuchadnezzar II, and all the inhabitants were also taken into captivity, so
“The same as the Israelites, they were scattered throughout Babylonia.”

Chapter 10

Second influx of Jews into Moscow

A sharp difference in opinion between crown lawyers and practitioners on commercial courts and commercial litigation prompted me to talk about this issue with the managing director of one of the large Moscow partnerships, Mr. E.B., a man with a well-rounded education and independent glances.

While waiting for Mr. E.B., whom I did not find in the office, I took the first one from the table I picked up a book and started leafing through it automatically. The book turned out to be a list.
Moscow merchants. It would seem that there is little of interest. However, after looking through
several pages, I became so interested... what do you think? - abundance
Jewish surnames and marks against them - "Jew", which out of curiosity became counting the number of Jews and Christians page by page... Imagine my surprise, when on entire rows of pages out of ten merchants there were seven or eight people Jews.

I involuntarily turned the book over several times and looked at the cover heading, to make sure that I have in my hands a list of merchants of the city of Moscow,
Is this a list of specifically Jewish firms or some specific industry?
trade, like a commission shop, where, indeed, Jews predominate everywhere. But
Every time I carefully read the cover and the title page, I had to
to be convinced that in front of me is the book of all Moscow merchants for 1900. Really

I thought that at the turn of the 20th century, Moscow merchants became Jewish.
society!.. What will happen next?..

“What are you so engrossed in?” Mr. E. asked me as he entered the reception room.
B. - Let's go to the office.

- I'm completely baffled: Moscow turns out to be Berdichev. You have Jews here more than all Christians combined.

- So what? Is that bad? We, too, are following the path of civilization...
What is modern civilization if not the worship of the golden calf?
Moscow is promoting the cultivation of Jews as gold-bearers. Oh, you! St. Petersburg resident, and you are still surprised!.. A civilized person should love everything Jewish, should enjoy even the smell of garlic, and you were stunned that we have so much
Jews among the first guild merchants... Do you know how many there are? No more, no less

72%... You all think that Kity Kitychi still lives in Moscow. Not so.
It was: we now have Shmuli Shmuleviches. We have even overtaken Petersburg. You have Jews
They penetrated only into some departments, into literature and into theaters, but with us everything
The first guild merchants were transformed into Jewish traders... No more
merchants!

- In Moscow, seventy-two percent of merchants are Jews? You're kidding me... Is that really so?
Is it possible? Tell me, seriously, what's the matter here? Moscow doesn't have a view
Jewish city.

- What's the matter? - E.B. repeated half-jokingly, half-seriously. - The thing is that the rules
They have been reconsidering the Jews, it seems, ever since I have been alive, and they just can’t
reconsider, and the Jews have already become experienced and have skillfully adapted to existing rules. See what tangible results... It's worth it for anyone
a Jew must register for ten years as a merchant of the first guild, at least in his Berdichev, and
then sign up with any merchant you like. That's what they do. As soon as
will receive the right to be registered outside the Jewish Pale of Settlement, and so they are now being registered
Moscow merchants... Many of those merchants whose names you found here,
They trade in Riga, Kyiv, Odessa and generally in all parts of Russia, but most of all in
Warsaw district, but are listed as Moscow merchants. Some do not
They trade and only engage in business deals. But for a certain amount they receive the right
ubiquitous residence. When there are any elections coming up, they all come together
to Moscow or send powers of attorney to their own Jewish women... They are suppressing power - passion!
In the last elections for stock exchange notaries, the largest number of votes was received by
Jew!..

- Well, what about it? In Moscow...

- Calm down: this time a Russian candidate has been approved. But what will happen?
God knows what will happen in the next elections. People with all sorts of ideas are getting used to it. They can even take down a Jew.
approve... Now our merchants only dream of becoming merchant elders
to conduct a Jew...

- Excuse me, it seems you are afraid of ghosts. After all, the law of 1899 does not allow

Moscow Jews cannot participate in election meetings. Jews cannot be are elected and do not pay class dues. As far as I remember, even the inclusion of Jews in merchants of the first guild are limited by the consent of the Minister of Finance and the General-governor.

- That's true. But the restriction on participation in elections does not apply to those Jews who had already been registered in Moscow. A further increase in merchants Jews are somewhat limited. If it weren't for this law, then in ten years in Moscow there would be if there were 100 percent Jewish merchants, we would all have to get out of Moscow... For now-then we are guaranteed that the Jewish invasion will not go so fast; but to choose and be

Jews who registered before 1899 can be elected without hindrance. The only question is in the statement. And if attention wanes even a little, they will achieve their goal... But we have huge merchant capital. They collected it from the Russian people, but they had to manage it The Jews want them. They know where the gold is... But they don't even want it so much to get to gold, - they have no shortage of capital, - how much they achieve, for a Jew to be a representative of the Moscow merchant class... Think about the noses they will raise. Some celebration in Moscow, and suddenly at an official reception in among the class representatives, the merchant elder Itska Itskovich... That's what they need I want to. They see it both in reality and in their dreams. And what good will come to them? civilization, and we will wait for this...

- Perhaps you're right. There's really nothing surprising about it. The Jews took it into their own hands. stage, art, and most importantly, the press, and persistently instill in us their cosmopolitan views. The worship of Jewish idols is elevated to a cult... For us, Judaism has become a symbol of freedom and equality. We listen with pricked ears, and They do their job... Of course, they will get into the merchant elders and the stock exchange notaries, and mayors, and then... and leaders of the nobility. Well, yes. God bless them. I came to see you about something else. I wanted to know your opinion. regarding the abolition of commercial courts, and to talk about trade insolvency.

Letters from Vienna Jew

Schiller has a wonderful poem, "Division of the Land," in which, in a highly
The myth of how God determined each person's destiny is presented in poetic form.
He ordered one to be a plowman, another a craftsman, a third a merchant, and so on.
The last person to appear before God was the man who was destined to be a poet.
the poem ends. Besides this text, there is another version, which,
It seems that no one knows why this poem ends
completely differently, but Schiller, due to reasons beyond his control, was forced
discard this end.

This is how the poem actually ended. Another poet appeared after the poet.
a man with a humiliatingly impudent appearance and also demanded his share. He looked at him
God was amazed by his appearance, and when he looked into his soul, he was even more amazed: nothing
He had never seen anything like it before and was stumped. And there was reason to think, because this
Man was in complete contrast to the previous ones. God thought for a long time and,
Finally, he spat and said: "Be a Jew."

Everyone will, of course, guess that I came up with this ending myself, but, really, “Section
"The Land" would have gained a lot if it had actually ended the way Schiller said
if only the most burning truth. Even if you skim through history
Jews, especially in recent centuries, you can’t help but be amazed at how much dirt and
manure in this people. Even such a defender of the Jews as Leroy-Beaulieu could not hold back
to huddle in one place of his article “Jews and Anti-Semitism” so as not to drop
a few unflattering words addressed to the Jews.

Only occasionally did bright spots flicker in their history, but the Jews themselves
disavowed these points. One only has to remember Spinoza. If it were possible,
The Jews, it seems, would have roasted him alive. But these bright spots flickered in the old days, and
now, apparently, they have completely died down. Goloukhovsky himself, the local minister
foreign affairs, despaired of their appearance when he allowed himself to officially
express the shortcomings of the Austrian export trade, which is based on the very
on the broad basis of deceiving the gullible buyer, which was the case for Austria-Hungary
is the Balkan Peninsula.

It seems that there have never been examples in history where a person occupying such a position
a high-ranking official like Goloukhovsky decided to officially state what he said
Goloukhovsky at the meeting of the Austro-Hungarian delegations; of course, he did not name

the names of the perpetrators of these atrocities, but this is not really necessary, since everyone
knows that trade with the Balkan Peninsula is now only in one
Jewish hands. Austro-Hungarian Christian merchants are no longer there.
It smells. And to keep it quiet, the Jews placed their consuls there,
Jews in most cases.

One can only regret that Goloukhovsky could not tell the whole truth, so
how Austria-Hungary was bound hand and foot by Jewish capital, but also for that
Thanks to him for lifting the curtain at least halfway. After all, he still gave a push,
who prompted others to look deeper into the root of evil, and then there will be those who
they will try to pull it out by the roots.

This matter had hardly died down when a new one emerged to take its place.
a completely different opera. The other day, the local Jewish newspapers were reporting
the story with the cornflowers, and of course, with a certain purpose, they kept silent about who, actually,
the instigators of this story. Not content with the enslavement of Austria-Hungary in economically, the Jews wanted to enslave her this time and
political arena, i.e. simply to cause unrest among Hungarian subjects,
to finally take them into their own hands. It was on this basis that, in fact, arose,
the story with cornflowers.

Things in Hungary seemed to be improving lately, but that would be
It's not at all to the Jews' advantage. So they came up with a way to stir things up again.
Hungarians. This role was taken on by one Pest Jewish newspaper and it was accused
the People's Party in that it allegedly wants to organize an anti-Dnastic
demonstration and hired for this purpose the famous Cardbordo, a master of similar
affairs. Cardbordo was promised two thousand crowns for his work; he and the demonstrators
had to pass by the royal palace in Pest shouting: “Long live
Hohenzollern!" and then smash the windows in a building located near the palace.
ministries and finally distribute five hundred cornflowers among the demonstrators;
How much truth there is in all this is a dark matter. Perhaps there isn't a penny of it here... And it,
in fact, it would hardly have led to any complications if
The Jewish newspaper did not add to the report that Cardbordo received this order
from one important political figure who is a pillar of the conservative
party. This increase was enough to get the whole thing going. Now, not only in
Hungary, but even partly in Austria, they are busy trying to untangle all the threads of this stories.

But this, it seems to me, is completely wasted effort. It is most likely a trap, in which the Jews want to lure the gullible in order to set them at odds, as I have already said before he said. On the one hand, but on the other, this thing was apparently invented, to divert public attention from those deals in which the heroes were Jews in recent times, and which, i.e., business deals, forced "Magoipi Moutu" to come out with a whole series of articles under the title "Unhappy Hungary" - against Jewish machinations.

These articles examine in detail the evil that is being caused to Hungary Jewish domination, supported by the Magyars, in all areas of spiritual and economic life. The newspaper then accuses Jews of sowing discord between the Magyars and other peoples of Hungary in order to isolate the Magyars and subjugate their final power, which they undoubtedly succeed in doing, since the Magyar The vengeance is gradually passing into the hands of the Jews. Now many Hungarian nobles, who were once large landowners, are nothing more or less than landless proletarians and strive for a piece of bread from their centuries-old places to move to the civil service. From here it will become clear what Resentment against Jews prevails among Hungarian officials. This resentment is for now it feeds in silence, but it seems that the time is not far off when it will emerge and outward.

Chapter 11

Personal Supreme Decree to the Governing Senate

“Recognizing it as fair to introduce, pending a general review of the legislation, about Jews, some changes to the current regulations on their rights of residence in in various parts of the Empire, We have ordered the following rules to be established:

1. The effect of note 1 to Article 779 of the Law (Holy Law, Vol. IX, 1889 edition) on the prohibition Jews in the provinces of their permanent settlement will henceforth again settle outside the cities and the town does not apply:

a) Jews who have completed a course in higher educational institutions of the Empire, their wives and

children, sons until they reach adulthood or until they complete their studies at higher education institutions
institutions (but not more than 25 years of age), and daughters until marriage;

b) on Jews, merchants of the 1st guild and members of their families included in their class merchant certificate, as well as for Jewish former merchants of the 1st guild, in
for 15 years, members of this guild, both within the Jewish Pale of Settlement and outside one, and members of their families;

c) on the Jews mentioned in Article 17 of the Appendix to Article 68 of the Passport Regulations, 1903 edition, until they
will engage in their crafts and skills, with their subordination, according to
accessories to the rules set out in this article,

and d) on retired Jewish enlisted men who entered the service through recruitment charter.

Note: The Jews mentioned in paragraphs a and b of this article - 1) graduated
course in higher educational institutions and 2) merchants of the first guild are provided with
with you while staying in rural areas of the Jewish Pale of Settlement
domestic servants and clerks (or office workers) from among their fellow believers, at least not
enjoying independent rights of residence in these areas, subject to
in relation to them, the rules established by Articles 12 and 13 of the appendix to Article 68 of the Passport Regulations, ed.
1903, by affiliation.

2) The Jews mentioned in Article 1 of these rules are granted temporary
their stay outside the cities and towns located within the Jewish Pale of Settlement,
to enter into transactions for the rental of property for their housing and for the production of trade and
trades.

3) Jews who have completed a course in higher educational institutions of the Empire and are not members
under investigation, trial and police supervision and not tainted by a court verdict,
enjoy the right to engage in trade and industry on common grounds everywhere
grounds and can, without a preliminary 5-year stay in the 1st guild within the boundaries
Jewish settlement to be considered as merchants outside the specified line.

4) Jews who became merchants of the 1st guild beyond the Pale of Settlement and stopped before the expiration of 10 years, a selection of merchant documents of the same guild have the right

to be re-enlisted as a merchant of the 1st guild in the internal provinces without leaving for a second 5-year period of residence in the same guild within the Pale of Settlement.

Note: The rights assigned to Jewish merchants of the 1st guild, by virtue of this (4) Articles, as well as paragraph b of Article 1 of these rules, they are used only under the condition

their non-existence under investigation, trial and police supervision and their non-discrediting by a debauchery sentence.

5) Jews who have been in the merchant class of the first guild, even if only intermittently, for 10 years outside the Pale of Settlement, they then acquire the right to:

a) for registration with the urban societies of the internal provinces and 6) for universal in the empire, living with members of their families, included in the merchant class certificate of the head of the family during the specified 10-year period, as well as with their wives and children, even if for some reason they are not included in the said certificate.

6) Jews who have been awarded the title of commerce or manufacturing advisers, enjoy the right of residence throughout the Empire with members of their families, not excluding rural areas of the Jewish Pale of Settlement.

7) Universal residence in the Empire in accordance with the rights, belonging to retired lower ranks from among the Jews who entered the service recruitment regulations (note to Art. 5 of the appendix to Art. 680 of Vol. [10th Law on Compilation, 1899 edition and Art. 1 of these rules) is granted to military ranks from among the Jews who, participating in military operations in the Far East, were awarded insignia or generally served flawlessly in the active troops.

8) Jewish merchants of the 1st and 2nd guilds have the right to come to all cities internal provinces for the production of trade and industry, without limiting the number such visits, so that their temporary stay there in total did not exceed: the first - 6 and the second - 3 months annually. In case of impossibility to personally go into the Empire due to illness and other reasons mentioned merchants are allowed to send in their place on trade and industrial matters account of the period specified in this article of his clerks with the appropriate powers of attorney.

9) Wives of Jews who have completed their studies at higher educational institutions of the Empire, and
also awarded the title of Commerce or Manufactures Advisors, enjoy
the lifelong right of residence throughout the Empire, both during the life of the husband and
after his death, would they have entered into a new marriage; the children of the said Jews - sons until they reach adulthood, or until they complete their studies at higher education institutions
institutions (but not more than 25 years of age), and daughters - until marriage, can
to live everywhere, as during the life of the father, with his, in relation to minors,
permission, separately from him, as well as in the event of the father's death.

10) All decrees of the treasury chambers on the inclusion of Jews in the merchant class and bourgeois societies of the cities of the interior provinces, which took place at least with deviation from the law, until the publication of these rules remain in force and cancellation are not subject to.

and 11) These rules do not apply to such areas
Empires in which special restrictive rights were established with respect to Jews.

The Governing Senate will not fail to make due arrangements for the execution of this order.

On the original, in His Imperial Majesty's own hand, it is signed:

NIKOLAY.

August 11, 1904. In Peterhof."

TREATISE ON THE JEWISH CAPITALITS

Chapter 1

Croesus Baron Rothschild

Among the most important capitalists of Jerusalem origin is
Baron Rothschild, Knight of the Grand Cross of the Legion of Honor and other orders,

who was the Austrian consul for a long time. But he was once an ordinary Jew.
in Frankfurt.

Circumstances raised him to the level of obvious leader of the Jewish plutocracy. All Jews bowed before him, and from then on his authority was recognized in all countries of the world. He died, leaving his four sons about eight hundred millions of capital. Calculated at only five percent per hundred, these millions bring 40 million rubles in interest per year. What power in the hands of one ruler such immeasurable wealth! Five percent is considered a bourgeois percentage. What profitability figure can this capital achieve if we define the type Jewish percentage in the hands of the king of bankers - only 25%, which in its own way The barometer raises and lowers stock exchange prices? The power of the House of Rothschild is measured not by the hundreds of millions that belong to him, but by those enormous sums that are put into circulation on his orders. Every Jewish millionaire in In London, Vienna, Paris, Berlin and Russia he serves as an agent of the House of Rothschild and obeys the dictates of this monetary barometer. In Paris, as is well known, in some In some financial strata, an average return on capital of 25% per hundred is recognized. Such Thus, the owner of 800 million receives 200 million in interest per year. According to some attribute one of the serious French economists, Mr. Coquille Rothschild's capital is 300 million, and others increase it to a fabulous amount. figures of 500 million annual income.

Numerous magazines are vying with each other regarding the death of the monstrous capitalist tried to extol his selflessness and services rendered to France. However, the opinion some French patriots are of the opinion that "it would be much better if France managed without the help and services of Rothschild. Who doesn't know that wealth Rothschild is a consequence of French financial losses? "And one of Parisian journalists, not without reason, ask: “Isn’t our society ashamed?” Should a temporary society always need money? Nothing proves feeblemindedness more than our rulers!"

As one of the main reasons for the rapid decline in the Russian interest rate In 1877 and 1878, many newspapers pointed out the following fact: the state capital of the secret supreme kahal was placed in private hands and mainly in the houses of the Rothschilds, Gauchers and other Jewish bankers origin and religion, who engage in stock market trading at their own risk. The Jewish nation, although scattered throughout all the countries of the world, nevertheless constitutes organic whole through kahals (communities) of different levels. In the eastern In this matter, this secret world state supports the Porte. It also supplied it with capital. At the moment when it was necessary to undermine Russia's credit and puzzle, so say, her government, - the House of Rothschild, in agreement with Disraeli, his

a colleague and other political figures put a huge amount on sale in Berlin
the number of Russian state funds - and the latter have fallen dramatically.
change in Germany's policy towards Russia, banker Mendelssohn and others
immediately appeared in St. Petersburg with a proposal for the 6th loan, and the funds, thanks to him,
mediation began to rise rapidly.

Chapter 2

Capital of the Jewish world

This is an old statistic, currently the capital of the Jewish Croesus
multiplied tenfold, there is no crop failure for them.

Let us consider the material resources of the leading merchants from the Jewish world, naming them by name and place, 50 years ago - whose capital has tripled today.

In Paris: A. G. Stern and Co. - 35 million francs.

Fould and Co. - 20 million francs.

G. A. Galpen and Co. - 25 million francs.

Anton Schnapper - 15 million francs.

Samuel von Haber - 7 million francs.

H. I. Reinach - 7 million francs.

I. E. Kann and Co. - 5 million francs.

Wischowsgeich, Goldschmidt and Co. - 15 million francs.

M. Kogan and Denver - 5 million francs.

Total 129 million francs.

Let us add to this small capitalists who own approximately 80
millions, the capital will amount to more than 205 million francs. In addition,
We also need to add Pereira and Mires, who own 30 million.

In London: Moses Montefiore - £2 million. Moses

Bischowsheim, Goldschmidt and the Stern brothers - each a million pounds sterling.

R. Raphael and son - 800 thousand pounds sterling.

Louis Cogan and son Samuel Montagu - each £500,000 sterling.

Small City houses over 4 million - only 11 million pounds sterling,
that is, more than 260 million francs in London alone.

Vienna: Moritz Königswarter - 14 million guilders.

Hermann Tedeschi - 15 million guilders.

M. L. Biderman and K'i Edward Waner - each one and a half million guilders.
Louis Ladenburg - 2 million guilders.

Fr. Schein - 2'/› million guilders.

Leopold Epstein - 3 million guilders. That's 46.5 million guilders, yes.
in small trading houses there are over 14 million; therefore, in total there are over 61 million guilders, or about 153 million francs.

Berlin: S. Bleichroeder, Mendelssohn & Co., S. Hertz and H. C. Blaut - a million each thalers each.

Lieberman and Co. and N. Reichenheim with his son - 2 million each.

Hermann Girzon and M. E. Levi - 2'/› million thalers each.

Joel Meyer - 1 '/› million thalers.

Moritz Güterbock - 750,000 thalers.

Louis Rhys & Co. - '/› million.

A total of 13'/› million thalers, and together with small capitalists about 27
million thalers, which amounts to over 90 million francs.

Hamburg: G. B. Oppenheimer - 4 million marks.

I. E. Oppenheimer, Pintus Nathan the son and the Jaffe brothers - 2 million each.

Berens sons - ['/› million.

Samuel Levi and Sons L. P. White and Co., F. Jacobson, Koenigswarter, Alexander, M. M. Warburg, Julios Leser, Martin Frenkel, H. Jonas and Co. - one million marks each.

In Altona - Jacob Rey, Amsel - 1 million.

Hesen Neumann, I. V. S. Aarburg - 2 million; a total of 27 million marks; and Taking into account small houses, the sum will be 40 million marks, or 75 million francs, not counting the capital of the house of Hoppe and Co.

Frankfurt am Main: F. H. Goldschmidt - 7 million guilders.

M. Koenigsgarter, J. Stern and the Siltschuach brothers - 2 million guilders each every.

Lazar Speyer - |'/› million guilders.

M. Kon i K® - 1 million guilders.

Lottery collectors and small trading houses - about 8 million guilders and etc.

In Rome and Naples: over 20 million lire. In addition, Hollander and Leven, Lipman Rosenthal & Co., Becher & Fuld, Werne Heym & Gompertz in Amsterdam - have 40 million guilders. Calculating all these figures, we get a sum of over 2000 million rubles in silver in the hands of Jewish trading houses only ten European capitals.

In Russia in general: O. Ginzburg's Trading House in St. Petersburg; the Polyakovs and etc.

In Moscow, Malkeli, etc. In Odessa, in Kyiv, in Vilnius, in Berdichev, in Warsaw, in the cities bordering Prussia: Libau, Mitau, Riga, etc., one in a word - at least in Russia, in proportion to the turnover of Jews, one can consider Their capital amounts to 500 million silver rubles.

Back in 1849, at the direction of Zhuravsky (Statist. Description of the Kyiv province, 3570), the banking turnover of Berdichev alone amounted to 11,900,000 rubles and consisted, mainly, in various kinds of loans to landowners of the southwestern region.

The world population is distributed as follows: 52% are pagans, 30% are Christians; 15% are Muslims, and 3% are Jews. Despite the insignificant percentage

Jews in the world population, they constitute the overwhelming majority of the world's
capital.

Chapter 3

The number of Jewish merchants in St. Petersburg

In 1870, with a total number of St. Petersburg merchants of 773 people,
There were 47 Jews, i.e. 6.1%; in 1896, with the total number of the capital's merchants in
421 people, 78 of whom are Jews, i.e. already 18%, three times more than in 1870.
At a time when the total number of stock exchange merchants had decreased almost by
half -
46% - the number of Jewish merchants more than doubled - by 66%.

The banking industry is in an even worse position. “Among the directors and
members of the board of eight St. Petersburg banks, says Mr. Bolshakov, only in
There are no Jews in one place, namely in the Volga-Kama Commercial District. As for the
seven
other banks, then in each of them among the board members and directors
there is a very large Jewish contingent. We should soon expect that all
banks will be transferred to Jewish control. Jews are also infiltrating charitable spiritual
departments - to the Red Cross and so on. Many of the large banks have full rights
can be called purely Jewish. Here, for illustration, is the composition of one of the pe-
Petersburg banks - "St. Petersburg International": Rothstein, Koch, Filipyev,
Ritgauz, Shetkevich, Spitzer. The bank is obviously purely Jewish and is called
"international" probably only because its main director, Rothstein,
Austrian Jew...

It is also true, as is well known, that all banking houses and banking offices, even
those, as the recent collapse of Kutuzov's office showed, who operate under Russian
firms, are owned by Jews. This is already a complete Judaization of the capital's trade and
exchange, the sad results of which we already have before us: “From strictly trading,
commercial institution, says Mr. Bolshakov, the stock exchange has turned into a gambling
a house where trading volumes are lost among the stock market games with different
papers, and where
“Instead of the spirit of trade that once reigned, the spirit of excitement now rages.”
The following figures undoubtedly establish the fact that the development of speculation
and
The excitement on our stock exchange is due to the growth and strengthening of the Jews
there.

Among merchants engaged only in trade, Jews make up 15.9%;

Among the merchants who are engaged only in stock exchange speculation, Jews constitute 84.1%.

The Jews are the reason that the entire trade of the capital is completely has changed over the last two decades, i.e. since the invasion of the kahal, its character: correct trade, based on commercial calculations, turned now it's a complete scam based solely on deception.

The same must be said about the capital's press. In the seventies, when Jewish press organs emerged in St. Petersburg and when, through “support,” khala Russian press organs were transformed into pro-Jewish ones, F. M. Dostoevsky wrote in his "Diary of a Writer": "I think that this is only the beginning, but that the Jews will capture an even wider circle of action in literature; the Jew is spreading with horror-with a deafening speed, But the Jew and his kahal are the same as a conspiracy against "Russians" (51c!). These words now, only twenty years later, are not a prophecy, but - alas! - reality: already the entire capital's press - both magazines and newspapers, with the exception of "Observer", "New Time" and "Light", serve the kahal and defend the interests of Judaism, and most of the newspapers are even formally located in Jewish hands. This is obviously not the beginning, but the end... of an honest, independent Russian word. Some, of a softer nature, like Mr. Yasinsky, for many years who served the Jew of the Birzhevye Vedomosti faithfully, but finally could not bear it, the Orthodox heart was sickened, stopped bowing to the Jew and went back home again to the world.

It is not surprising that our press has fallen so much in the last two decades in terms of public morality, has become so vulgar and under the banner of "cosmopolitanism" zealously defends Jewish interests, contrary to everything good and noble, hated by the entire Christian world, harmful and dangerous to the entire Russian people. in the old days, the printed word was treated with respect and listened to; now... you're ashamed to even pick up many newspapers, so as not to bring it upon yourself suspicions of solidarity with them. This is what the Jews did with the seal, what they turned it into they are the printed word, the independence and honor of which have been so long and justly the Russian land was proud!

Let's borrow the following self-explanatory figures from "The Observer" determination of wealth between Christians and Jews in the main countries of Western Europe.

In Paris in 1891, with 2,400,000 inhabitants, including 50,000 Jews

in the Jewish quarter itself, they owned property in houses and factories
500 million francs out of 11 billion francs of such property in all of Paris.
In Germany in 1888, one seventh of the capital belonged to Jews, although 45
million inhabitants in it, Jews were considered 570,000. In Vienna in 1890 belonged
Jews owned 30% of all houses, and of the remaining 80%, they mortgaged them. More than half
military stores and nine-tenths of drinking and entertainment establishments
were in Jewish hands.

These figures are, of course, far from the truth, because they refer to something that has already expired.
time; in 7-10 years they should have changed, and, without a doubt, only in favor
Jewry.

The Observer's article, among other things, contains a summary of various measures,
undertaken in different years of our century by European states with
with the aim of limiting, as far as possible, the noticeable harmful influence of Judaism. In general
there were few of these measures. The lines that point to
the exclusive patronage accorded by our legislation to Judaism in

his religious affairs, which, however, have a direct relation to us. Article 1063
The eleventh volume of the Code of Laws states:

“If somewhere a division into sects arises, and one sect does not want to be in
prayer community with others, in which case permission to establish a special
a synagogue or a school is given only with the permission of the Minister of the Interior,
research into how the meaning differs from the ordinary teaching of the Jewish faith and
a certificate of its harmlessness to morality and public peace."
This law is the teaching of the Talmudists under the name of "ordinary Jewish faith"
is recognized as being orthodox and harmless; the emergence of “conversations” or sects
among Jews, - an undesirable, harmful phenomenon.

Meanwhile, the teachings of the followers of the Talmud are now finally recognized.
harmful, and if a Christian state is forced to tolerate them, then it must, in
harm to oneself, to patronize them with one's powerful authority. On the contrary, with the aim of
liberation of the Jews themselves from the despotism of the kahals and it is necessary to abolish
prohibition of pilgrimage in private homes and restrictive conditions for the institution
individual synagogues of Jewish sects.

A small book by a member of the "Glbgo Rago]e" team, "The Bo1zapane", was published in Paris.
which documents the history of relations and legislation of Napoleon I
regarding the Jews. On the very first day of its publication, this brochure was completely sold out.
is indeed of great interest, especially in France, where Jewish
the issue has become so acute recently. This is also facilitated by
the prestige of the name of Napoleon, which has acquired a new and unexpected importance in recent years
popularity. Napoleon's genius, his eagle eye, which never let anything go unnoticed
one social issue, touched upon this painful aspect of our
modernity, the beginnings of which took root during his reign.
The collection of documents on this issue reveals a clear and broad view
Napoleon on this matter. The question of the Jews interested Napoleon during his return.
his return from the campaign in Austria, after the victory at Austerlitz, when the inhabitants of Alsace
turned to him with a tearful request to free them from the oppression of the Jews, completely
confused and ruined them with debt and other obligations, as a result of which everyone
lands and estates passed into their hands. Alsace was at that time in a very similar
situation with our current northwestern region. Napoleon's first act
there was an order to postpone the payment of debt obligations for a whole year. At the same time, he
decided to regulate the situation of Jews in France and gathered in Paris
representatives of the Jews who had to clarify before the state
advice, both their own Talmudic rules, and to accept the obligation
act in the spirit of general French legislation.

It is interesting that Napoleon did not separate the Talmud from what he called Mosaic legislation, and this is partly the reason for the failure of its plans, although according to its
From the correspondence one can conclude that he did not have a high opinion of Jewish ethics. Here,
for example, his own words in the State Council: “I will again note that
No one complains about Protestants and Catholics the way they complain about Jews; it depends on
that the evil caused by Jews does not come from individuals, but from an organization
of this people. These are caterpillars, locusts, eating away at France..." Another time he
exclaims, recalling the battlefield: “Those days (the Jews) appeared as clouds, like crows. In
During the Battle of Ulm they came running from Strasbourg to buy money from thieves,
what they plundered on the battlefields..." In general, Napoleon sought to raise and elevate
Jewish morality. Nevertheless, the Jewish question was still in the Napoleonic era.
in its infancy and only developed with his appearance on the fields of Waterloo. Indeed, as

It is known that this battle served as a catalyst for one of the founders of the Rothschilds - Nathan -

realize from 25 to 30 million on the London Stock Exchange due to false the news he spread about Napoleon's victory and the fall of stock market shares, which he hastened to buy.

Mr. Boisandre's book has the merit of bringing together everything concerning Jews during the time of Napoleon I. She cites various documents proving as far as Napoleon I was able to look at everything from the heights of state. For the same documents show how Napoleon I cruelly persecuted even those closest to him bribery and embezzlement.

Chapter 4

The Jewish plan to make money

The Jews, having moved to rich countries, made a plan for themselves in accordance with their goals and the importance of the undertaking they intended to carry out. Plan their goal was to use cunning to seize all the riches of the country they were entering will move. “Let us take everything into our hands,” said the Jews, “the gold of our enemies, we will try to exploit their labor and leave them the fields that they will to process for our own benefit. If we succeed in taking possession of their wealth, we will become masters, and they are slaves."

Even in the Middle Ages, the Jews managed to accumulate enormous wealth, but in Recently, their monetary power has become immeasurable, and all public wealth found themselves in their hands. The rapprochement between different peoples, which was established at the end last century, gave impetus to the monetary power of the Jews. As experts in in financial matters, the latter more than anyone benefited from the developing industry and trade. With the expansion of money circulation, their influence has increased proportionately. At present it is so great that the Jews are in charge with all capital, no matter who holds it, as if it were their own.

In Russia there is not even a single significant enterprise, in which the Jews would not take part - if not directly, then at least indirectly, and Still, the Jew stands guard and allows himself to be sensed by everyone.

An interesting example of a Jewish spiritual testament in the form of the initial acts.

In December of this year 1898, the spiritual foundation was approved in the Lubny District Court the will of a certain Jew, Fratkin. The will begins like this: “I, Nakhim Fratkin, reached 120 years of age in perfect health. But since the limit of life is unknown to me, I decided to make a spiritual testament, while still in his strength, clear mind and health and having, thank God, a full 120 years of my life. I bequeath my courtyard a place with all the houses and land belonging to it, with the deepest soil up to the highest layers of the air to my son Leivan; let him take possession of it with double a condition similar to the conditions of the sons of Gad and Reuben."

The testator then distributes his capital of several hundred thousand rubles. between sons and daughters, and adds that this division should be done without trial, and if anyone decides to take the matter to court, then he is deprived of the right to his share of the inheritance, which should be included in the general division.

According to Jewish newspapers, two capitalists, one from Warsaw and one from Odessa, contributed 10 each 000 rubles, and 70 Jewish workers for 100 rubles each, and with the money collected they opened a Warsaw and Odessa have two factories for the production of Zion cigarettes. 5% of the income percent is allocated to the propaganda of Zionism, and the remaining amount is distributed between companies according to contributions. Workers who contribute receive additional compensation for labor for 10 rubles per week.

Chapter 5

Reform of Napoleon 1

Napoleon I, as a great man with an unlimited desire for reform, paid serious attention to the Jewish question. This is depicted in the following in the words of Napoleon (in 12 of his project on the transformation of the Jews).

“If this point is completed,” says Napoleon I, “then it will be necessary to to find effective measures to address the constraint that has become a habit of alienation and "to suppress this organized fraud and usury."

1 APseteipe Geyipz 4ez Jis 1841 - 300.

In the explanatory article to the said project, Emperor Napoleon says:
"Our goal is to help farmers against Jews in general
and save some departments from shameful dependence; for the transition of the greater parts of the departmental estates to the Jews as a pledge to the people, who, by their customs and
by laws constitutes a separate nation among the French people, there is a real addiction".

“In recent times this useless society almost took over
these lands, and the extremity forced the government to hinder his successes."

“As the dominion of the Jews increases hour by hour through
usury and collateral, then it would be necessary to put obstacles to it. Second
the plan aims to, if not completely destroy, then at least reduce the tendency
the Jewish people to many activities with which they cause harm in all countries of the world
"civilization, order and public life"! (Ibid.).

The Jewish question is visible in Napoleon's project: this is how, in his view, relations
Jews to the French, constituting a sad and exceptional relationship between the French
the phenomenon of citizens of different faiths and different tribes, arises from the fact that
Jews are connected to the indigenous population only by external, artificial, weak ties:
language, costume and civil rights, but in blood, property and family life they, as
the chosen people always form a completely separate, in their opinion,
an aristocratic world to which non-chosen blood has no access.
the way the Jews' relationship with the native population stems directly from the very
Judaism: from the aristocratic view of the Jew on the rest of plebeian humanity.
To destroy the source of this evil, Napoleon firmly assumed to assimilate
Jews with the French. To achieve this goal, Napoleon drew up a plan to transform
the development of the internal life of the Jews and hoped to bring it to fruition through rabbis.

Napoleon's project was so necessary and useful for the Jews and the French, and
because the very need of that time called for it; moreover, Napoleon’s demands did not
did not go one step beyond the boundaries of moderation, humanity and justice. Napoleon
demanded only that the Jews recognize the French as exactly the same, as equals
in every respect, worthy fellow citizens, as the French recognize the Jews;
precisely so that the French would be brothers to the Jews, with whom one could enter into a family relationship
kinship through mixed marriages. Or, more accurately and briefly: Napoleon is only seeking
so that the Jews would recognize the human rights of the French, so that they would
gave equality to their environment.

Here, unfortunately, the keen-sighted legislator found himself in a completely dark place.
him the area through which he wandered gropingly, and except for mistakes he could not accomplish anything
could. Napoleon acted on the basis of a mistaken notion of
the significance of the rabbis, but he, without suspecting it, in the means taken against
Jewish banner, conveyed yet another irresistible force. Napoleon, first of all,
considered it necessary to take care of the organization and increase of rabbinical authority, for which

For this purpose, in 1806 he established in Paris a Sanhedrin of 71 rabbis in the image of the ancient
Jerusalem. Napoleon thought that the Jews would meet that high standard in this Tribunal.
spiritual unlimited power, to which they must obey unquestioningly
the requirements of the Talmudic law they professed. Throughout the empire,
provincial consistories with full rabbinical powers were established
hierarchy.

So, the ruler of France, to whom at that time everything was unquestioningly submissive,
he already hoped to increase his fame with the immortal crown of a reformer of Jewry. But
This hope did not live long: soon the time came when it faded and flew away.
one must think that the Sanhedrin or the rabbis resisted the demands of the strong
ruler. On the contrary: the rabbis confirmed and supported without serious resistance.
everyone wrote, but only because of the natural vicissitudes of Jewish nature; as soon as
the time had come to carry out Napoleon's will, they all protested against it,
which they had agreed to, and incited all Jews to resistance."

1 Sezsteshe 4eh Li4detyithu. Egtan i"at Mat 1857, 5. 148.

Napoleon, convinced that he could break the internal bonds within himself,
there is no possibility of Jewry, in 1808 he issued a decree in which he begins to solve
the Jewish question from a completely different point of view. In this decree, he subjects
restriction of bills of exchange in the hands of Jews against Christians, prohibits Jews
releasing money on bail to the serving class hinders the movement of Jews from one place to another
to another, etc.; in a word, in the decree of 1808 Napoleon began to seek salvation
the local population from the oppression of the Jews in the same general measures that history has always and
I met the latter everywhere in all the countries where they lived.

Chapter 6

For your virtues

Jews are being bullied! Jews are being persecuted! Jews are being robbed of their bread! Poor thing!
people!

Weep, "Russian Jew"! Weep and be indignant, all of you, great citizens of the great people: the Jews are being deprived of their bread!! More: they are being deprived of their recruitment
receipts...

And now a huge blow has followed in Russia for all of Israel, the monopoly
took away the vodka, which is equal to the bleeding of all Jewish veins, it will come emaciation for all Jewry, and then, lo and behold, consumption. One salvation: Jewish doctors
They will prescribe treatment, the southern climate - everyone should go to America.

Jews were banned from entering Tula... They were expelled from St. Petersburg and Moscow
Jews. Is it really a crime to do good to people?.. And what are conscriptions?
receipts, how not good! However, no: it is dead paper, but in skillful Jewish
in her hands she acquired the properties of a real adiae uiue. How many bitter separations, how many
mother's tears, how many youthful worries were eliminated by this dead paper,
fallen into living hands! Once upon a time, the state honored the merits of its valiant warriors.
that issued a recruitment receipt for each soldier who had been in battle with
enemy. These receipts were issued to the descendants and relatives of honored soldiers. But
fate is inscrutable, and the receipts got stuck in the government offices. They managed to die out
honored warriors - those who were spared by the enemy bullet, managed to grow old
descendants and relatives. But old memory is short - where to remember the receipts? And they,
forgotten, they lay and languished in the government chambers until the ill-fated year of 1874,
when universal military service was announced. Then the receipts unexpectedly-
unexpectedly came into play. It's understandable: they were forced into military service

new people, not accustomed to the harsh military life, people of delicate upbringing,
fed not on simple black bread, but on real coarse kalach... These are the ones-
then people remembered about peasant receipts. But how to get such a receipt? Although
the receipts lay idle in the treasury chambers, although their owners did not always

knew about their existence, but according to the law, they could not be obtained from the treasury chambers without
There was no way that the male owners could help. The law requires that
the owner of the receipt filed a statement with the treasury chamber that he is such and such,
the owner of the receipt No. such-and-such wishes to sell this receipt to such-and-such. Judge-
the same: a man should even know the number of his receipt, when he doesn't know about the
its existence. And then: where to look for this guy who has the receipt? Where from
find out that such and such a guy has a receipt? And here's the situation: you desperately need it
buy a receipt to save your beloved son from conscription, to console him
a crying mother to make this very unfortunate son happy... And you know that
I have a lot of receipts, but where? Who has them? How can I get them? - Desperate situation.

But the world is not without good people, because there is a virtuous person in the world
The Jewish people came to rescue from conscription captivity.
unfortunate Russian youths who were threatened with separation from their parents. And the
throughout all parts of Russia there is a broad, ardent, fruitful activity of the Jewish nation.
The Jews appeared in such miserable villages where the Jewish spirit and hearing had not yet been heard
“It was unheard of and unseen.” A golden shower simply poured down on the Russian peasants.
rain from Jewish generosity. Even recently, the poor, single people, who didn't have a penny for
soul, suddenly found ourselves with tens of rubles in our pockets. Unexpectedly... for
some kind of recruitment receipt that the lucky guy didn't even know about. "And how much
“Did they find out, these Jews, that I have a receipt?” the Russian man was surprised. “No.”
Is it a scam? No. They give money, real money."

The fact is that the Jews found out in detail, of course, not without assistance
treasury chambers, for which men and what receipts are listed. And having learned this, they
They went through the villages to look for the lucky ones and, finding them, offered them with a generous hand
They had their wallets at their disposal. For one receipt, the Jews would give the peasant a whole
a quarter and even a fifty without any hassle on his part... Consent is needed
"peace", for the resale of the receipt - the Jews themselves call for peace, treat, without sparing,

vodka, they pay the headman and the clerk... all themselves, all from their own wallets.

The deals were quickly concluded. The verdict of the meeting was that “the world has no obstacles" in transferring the receipt to such and such. Some clerk would scribble down the condition,
that the peasant of the village of such and such, etc., trusts such and such to receive from the state
the chambers will issue him the receipt for sale, at his discretion, to whomever he pleases.
The peasant so-and-so received the money in full in advance, and due to his illiteracy, etc.
Everything is as it should be. With these documents, the Jew could enter government offices without hindrance.
chambers, received - not without new expenses, of course - the necessary receipt and only then
freely beneficed some ill-fated merchant
young man. Of course, work should be paid for, especially such troublesome work. And
a receipt bought for 25-50 rubles was sold for 5-6 thousand rubles, and at one time
up to 10-12 thousand. It was a golden time! But things went smoothly, as they say,
"burned" in Jewish hands. And the Lord sought the Jews with His mercies: the poor
The junk dealers built white stone chambers, the townspeople became the first guild merchants and honorary citizens. Those were good times!

But then black clouds began to appear in the sky. First, the men themselves
They got wind of what was going on and started charging exorbitant prices for the receipts. I had to pay accordingly.
100, 200 rubles per piece, not counting various expenses, when the state price of the receipt
only 480 rubles. And some men even began to climb into the state chambers for their own

receipts: they say, they're not fools enough to take thousands. But here, thank God, they remained
with a nose. They tried and tried, but nothing came of it: it’s not their business - and they turned back; but still it was not the same; besides, competitors from
other nations: everyone trudges along the beaten path. I had to enter into different agreements... new expenses... But that's not all. There's tension in the chambers.
At first it was like this: you could come to any ward and buy any receipt: in each
The chamber has the necessary documents for all receipts, no matter what province they come from.
But by mistake, of course, there were several such cases that the same receipt
was bought in different chambers and sold to different buyers. This was revealed. And so established a requirement that in order to receive a receipt from this chamber, one must certificates from all the other chambers have been presented that this receipt has not yet been credited and is not
issued. This is a big expense. It was necessary to establish

agency, because otherwise, until the end of the world, not a single receipt would be obtained:
please wait until these requests reach all chambers, and the incoming and
outgoing and the necessary answers will be received. Having your own agents speeds up the process; everything
communications will be conducted by telegraph. But what are the costs? There have been cases where
Siberia, for example, sent telegrams of 200 words!! But the previous expenses were not
only decreased, but still grew and grew... The trouble kept coming closer and closer.
Further into the forest - more firewood. The first hesitation was followed by another, that the receipts
It is allowed to resell only once. And then ominous rumors began to spread
rumors... that in St. Petersburg they want to completely put an end to the receipt trade; that
They want to give all the receipt holders their official price - 480 rubles per receipt
a piece - and thus put an end to their very existence... According to rumors, this matter even reached
to the State Council... Evil people slandered the Jewish buyers
receipts, all sorts of fables. There could have been serious concerns. Luckily, the wind blew
in the other direction. They started talking about war, and then the war itself began. No time for that.
It became necessary to pay the men 480 rubles per receipt when there were no more of these receipts
darkness, darkness. The storm passed, the sky cleared, the Jews continued their work with vigor
operations, feeling that things were not going for the better, and indeed, no more than through
year again there were alarming rumors that it was supposed to take away the healing power of those
receipts that have not been reported as of the date of the announcement of such an order
petitions in the chambers. My God! - how much trouble this sinister thing has caused for the Jews
Hear! It was necessary to hurry with the petition so that the good would not be lost. And
What a terrible job this is! How much risk! How much running around the villages! You quickly
They took the hands of the receipt owners and quickly filed a petition, - and now
The receipt will sit on your hands, the receipt on which hundreds have already been lost?! And the travel
expenses, and the treat of the "world"!.. This rumor brought a lot of evil to the Jews, a lot of money
It was worth it for them to put it out... And although the rumor remains just a rumor, it still hasn’t died out completely.
On the contrary, everything is even growing, becoming more and more alarming... Moreover, the Jews have become downright
so drive... for receipts!

Chapter 7

Jews donate money for Columbus's expedition against the Queen's diamonds

The Jewish magazine Voskhod writes about Columbus that all his enterprises and successes his discovery of America was crowned with success solely due to the assistance of Jews. He allegedly maintained close relations with Jews in Lisbon. The astronomical works of the author of the famous chronicle "Sefer Juhasin" served for Columbus's main guides and accompanied him on all his voyages. Columbus allegedly highly valued the scientific works of the Jewish astronomer, especially his astronomical tables, which rendered him enormous services and which he once owed his life to the salvation of his life. When, during his last voyage, in 1500 year, the natives of one area threatened him with death, then Columbus, having learned from astronomical tables of Abraham Zacuto about the upcoming lunar eclipse, took advantage of this opportunity to instill fear in those who rebelled against him, and announced them that the God of the Spaniards will punish them for their villainous plans and, as a sign of his wrath, will deprive them moonlight. Indeed, the predicted lunar eclipse soon occurred and brought such terror to his enemies that they threw themselves before him with sobs and tears knees, begging for intercession before the angry God, and declared their complete submission. It seems strange that in Europe in the 15th century, there was talk of a lunar eclipse. was known only to one Jewish scholar.

After seven years of war with the Moors, Granada, the Arab stronghold, was taken Spaniards, and on January 2, 1492, thanks to new protection, Columbus again succeeded remind King Ferdinand of himself and seek an audience with him. However, the demands presented by Columbus seemed excessive to the king and unfeasible. The negotiations did not lead to an agreement, and the offended and A disappointed Columbus left Granada with the determination to leave Spain and appeal to the French court. And so, at this critical moment, when the the last thread of hope, new protectors appeared, four Jews - these were Juan Cabrero, Luis de Santangel, Gabriel Sanchez and Alonso de Lacabarielia. Queen very much wanted to equip Columbus's expedition, but exhausted by the long

The war finally hampered this feat. Jews are always saviors in misfortune; if in despair someone wants to kill himself and cannot find knife, - then a Jew is always capable and will quickly offer it to anyone who wants it a saving instrument. In the same way, the Jews, the ascetics of science and discovery, proposed The Spanish Queen Isabella borrowed a significant amount from her personal funds the sum of five million maravedis (17,000 ducats) for the expedition. Many Columbus's biographers claim that the Jews did not act selflessly, but agreed give the sum needed for the expedition only on the security of the royal diamonds and having negotiated a certain reward for his service, i.e. usurious percent.

“Having expelled the Jews from all their kingdoms and territories, their Spanish majesties "They instructed me to undertake a voyage to India." With these words, which convey in a dry tone about the tragic event that plunged hundreds of thousands into unimaginable misfortune Jews, Columbus opens his diary.

This all proves that Columbus is very grateful for all the Jewish services done to him. It was a high price to pay, because the expulsion of the Jews from Spain not only did not his heart was outraged and saddened, but, on the contrary, he was glad that the fatherland got rid of a severe ulcer or painful growth. It wasn't so much that he was embarrassed the Queen's pledged diamonds and these usurious interest rates, how many multiple interest payments with profiteers he himself had experienced Jews' (Historical research conducted in the second half of the twentieth century shows that and Columbus himself was a Jew. See: i . hisi iђs's 15. , No. y? Js, , 1991. - Ed.) It is obvious that Jews in Spain were involved in business. from the words of the Jews themselves: (“Sunrise”) “The exiled Jews were forbidden to take with them gold, silver coins and expensive precious items that were confiscated in favor of the treasury. With the haste with which they should have been to leave, the Jews were unable to collect their debts, which reached a significant figures, and besides, most of the property they owned was "plundered by many Spaniards" (and the Spaniards did not plunder, but only took their

property stolen or fraudulently appropriated by Jews).
“Ferdinand was well aware that many Jews had left behind in Spain valuables, movable and immovable property and uncollected debts." Not content with the treasures already appropriated, he issued a decree on November 23, 1492. ordered that all Jewish property remaining in the country be confiscated in favor of the treasury." The Spanish king Ferdinand acted smarter than the Egyptian pharaoh who allowed the Jews to leave and take with them all the gold and

silver.

Chapter 8

Jews in Poland under King Stanisław Augustus

From the very beginning of the appearance of Jews in Poland, as is known from legends, they
had unlimited freedom, enjoyed great patronage from the authorities and
panov. But the behavior of the Jews, as always and everywhere, arouses the entire masses against themselves.
lower class people, which they exploit without mercy. The emergence
Some historians date the Jews in Poland back to pre-Christian times, from the 9th century
century, but positive documentary evidence shows that in the 11th century Jews
were in Poland and already had various kinds of privilege certificates.

During the reign of King Stanisław Augustus, Jews lived in Poland in numbers of 900,000
people and constituted a sharply different mass of people, exceeding
the number of privileged gentry. The Jews already had masterful organized numerous kahals, which had their own representatives of the country and
were sometimes called "the main representation of the Jewish people." The Jews did not
served military service, did not take part in public life, paid
There are very few taxes or duties compared to the native inhabitants.
The Jews kept their isolation from the natives very inviolable; religion, speech,
costume and customs constituted an insurmountable barrier to the rapprochement of Jews with the rest
the country's population. The Jews have always behaved proudly towards the natives, as
true aristocrats, treated religion as always with disdain and mockery, as
the chosen people. The Tatars, no less sharply distinguished by religion and customs -
the descendants of the horsemen who caused so much evil to Poland over the course of five centuries,
nevertheless, they got along well with the local population, but the Jews brought it upon themselves
hatred and malice of the entire mass of the indigenous population, first of the lower class, and then
the upper class and authorities. The Jews endured neglect and various hardships;
The authorities and literature leveled grave accusations against them. Kashtelyan Yezersky
attributed to them the instigation of Cossack wars and rebellion; in the published brochures they accuse
they are involved in smuggling, in the export of coins abroad, in the fabrication of bills of exchange, and in counterfeiting
stamped paper, in reducing the weight of a gold coin by clipping or chemical
in a way that also exploits Christians through taverns and drinking,

parasitism, etc. The most serious accusations were in a brochure entitled
"Kasves1it o khudasN." The author claims that the Jews, dressed in uniforms,
having painted their faces black, they made attacks on the rich estates of the lords.
The shure was written in 1791. Dozens of similar brochures appeared,
which sharply denounced all the atrocities of the Jews, which is why the Jews brought local
the population is in dire straits. It has already reached the point where it must be seriously
to draw the attention of the government - the Greater Poland Voivodeship in the era
The four-year Sejm banned the leasing of taverns to Jews. Repeatedly
The State Property Commission prohibited its officials from using
services of Jews in the performance of official duties and provide them with credit,
and those who disobeyed were even subjected to punishment. The townspeople
everywhere complained that

Jews deprive artisans of their income and destroy with their illegal actions
entire workshops. Marshal Belinsky positively forbade Jews from living in Warsaw, his
Lubomirski's successor established special tickets with a five-day validity period, which
should have served as a certificate of temporary residence; without such
No Jew was allowed to appear in the city without a ticket. The ticket fee was set
renewed, - every time a "silver penny." This kind of constraint does not at all
The Jews were confused, and they came in such large numbers that the marshal's treasury
received a collection of more than 200,000 Polish gold annually. If they were that much
paid for tickets, how much Polish could they take out of the city of Warsaw?
gold? However, the Jews achieved this through their cunning and bribery, that in Warsaw
They began to settle Jews, they were taken under their protection - August Sulkowski, Potocki
and Poninsky was allowed to settle behind the rampart, and when a whole settlement arose, called
"New Jerusalem", the townspeople of Warsaw demanded their expulsion on the basis of
law. Lubomirski actually expelled the Jews from the city, destroyed their houses in
New Jerusalem, all goods were sent to the cadet barracks, where they were sold wholesale
sold to the exiled owners. The Department intervened to protect the Jews.
police, a representative of the Jewish community, the rich man Shmul (his memory) joined his protest
- Shmulevizna in Prague), who issued a memorandum, referring to the resolution
the Treaty of the King and the Permanent Council of 1775

According to Lyubomirsky's explanation and the resistance of the townspeople, the Department was forced
was to make public that "the Jews can return to their places of residence, from where they
arrived." However, the Jews did not lose heart from the blow they had suffered; Warsaw was a place for them
had an attractive force. They gathered during the Sejms, when the law imposed them
they were allowed to stay, and they tried to stay after the Sejms under the guise of visitors,

paying off the police with bribes, as is the case everywhere now. In 1784, as a result
Due to the magistrate's insistent demands, they were evicted again by Marshal Mnishek. But during
During the four-year Diet, several thousand of them gathered and populated Mareville, today's Potseyev, - so that finally the townspeople and artisans lost patience.
Despite the presence of the king and the meeting of the Sejm on May 16 and 17, 1790, the people rushed
on the Jews trading in Potseyev and Golubskoye, destroyed houses, looted goods, partly throwing into wells, he smashed things, tore up feather beds, releasing fluff into the air, which
All the Jewish streets were covered. The marshal's guards were unable to stop
riot, and Mniszech, the king's marshal, had to call up the troops. Later
several weeks later the Marshal's Court sentenced the perpetrators to severe punishment, but
hatred of Jews did not disappear. After this, they were allowed to stay and trade in
the capital only during the Sejm; but until the end of the four-year Sejm, during
At the penultimate session, the Warsaw Committee issued very strict orders
the expulsion of the Jews, threatening that those of them who remain in the city without proper
permits, will be subject to confiscation of property and 30 lashes, after which
The dug were solemnly led out beyond the city rampart (This order was dated February 8 1792 Sahega Mago4do\ma).

In the city of Kremenets, Jews were also driven out of the city squares, little by little appropriated. Despite the patronage of the headman Sangushka, the townspeople won case in 1781 and, having received a court decision, destroyed and robbed Jewish homes, and among the armed men there were about 400 Russian rangers and a people's lieutenant cavalry with six comrades.

The Poznań Merchants' Assembly, in a petition submitted to the four-year Sejm, complained about the Jews that they do not pay their debts abroad and thereby undermine credit to Christian merchants; that they carry ready-made clothes and all sorts of other goods purchased at foreign fairs, which cause considerable losses to the treasury and

local artisans; that they are also engaged in the retail sale of cloth, that
prevents the emergence of cloth factories and workshops; that they buy bread before
city gates; as a result of all this, the merchant assembly demanded that
"Jewry was tamed and limited." In practice, the significance of such threats
was reduced to zero, since in Warsaw the Jews always found their way through their cunning
patronage of the marshal's jurisdiction, and in other cities they were protected against
The powerful elders, of course, took bribes to exasperate the townspeople. In Warsaw, the Jews organized

even "public meetings" on Leshnya. The Jews are against all public uprisings always found noble patrons and constantly multiplied in Warsaw, until finally achieved the goal of completely conquering Warsaw.

In 1766, the total amount of Jewish debts in Poland amounted to 359,109 gold coins. Polish; by decision of the State Treasury Commission it was ordered to pay off these shares by establishing a special new reduced tax per head in the amount of three gold. But the Jews did not make this arrangement and did not pay off their debts until 1785, in addition all requirements of the government.

This is the benefit the Polish government received from the Jews. Meanwhile, the Jews in Poland was greatly harmed - the people's strength was exhausted, they were exploited and corrupted the people, ultimately contributed to the destruction and brought Poland to extreme decline, and on the ruins of the former Polish power, as if with irony call themselves "Poles of the Mosaic Law." But meanwhile, all the aspirations of the Jews with with soul and heart leans towards Palestine, which they dream about during the day and see in their dreams at night their messiah coming to them, at whose head they will take revenge on all the goyim - and, having robbed all their wealth, after the enslavement of everyone, will leave in triumph for Jerusalem, which will become the only capital city of the entire world.

Chapter 9

Jewish trade

Jewish merchants are often bold in their undertakings; but excessive desire to make a fortune for themselves takes them beyond the bounds of prudence and honor, as a result why there are incomprehensible cases of both rapid enrichment and equally a quick fall. No matter how difficult it is to suddenly become an insignificant merchant a millionaire without credit or education, but a Jew overcomes all obstacles on this path and, using his innate ability, does not hesitate in choosing the means and complete freedom of commercial conscience and finally achieves the desired wealth Or, conversely, extreme bankruptcy. For a Jew, life is money, and without it, death.

Jews do not pay attention to public opinion, and in the event of their brothers success only amazes his wisdom and falls prostrate before his money power.

Freedom of conscience and unscrupulousness in the means of achieving wealth indicated Jews have a very easy way to get money without much effort. This method consists of counterfeiting and selling counterfeit credit notes. Over the past 15 years, entire societies of banknote counterfeiters were discovered, scattered throughout the Western provinces and having their own agencies abroad.

The Jewish burghers and artisans constitute, so to speak, a direct continuation ignorant merchants. Low moral standards, lack of material resources means, lack of proper activity, strong tendency to idleness or to light work presents a sad and mundane picture of their unsightly life. Not distinguished by taste, art and integrity in the works they produce, they only care about how to sell the goods as quickly as possible and at the best possible profit, however, they are cheaper than Christian artisans; but the cheapness of their goods is explained by their lower strength of work and lesser quality of material. They are engaged in all kinds of crafts; but from the natural Western Jews one can find only skilled ones tailors and butchers; the rest of the crafts are of a very low rank among them.

Despite this, Christian artisans, caring about the dignity of the goods, did not can withstand competition with Jews and are forced to spend on more valuable reward the material with a price premium. And besides, under the word competition, when it comes to competition with the Jews, one should not understand competition in the sense political and economic. Competition with Jews is impossible because they not by the merit and cheapness of the works, but by intrigues that block the way to Christian artisans - for the sale of their goods, and unanimously they shake hands to another to destroy a non-Jewish rival.

Many attribute the predominance of Jews in crafts and trade to the inability local residents; but this still requires proof, because in crafts, as well as and in trade, the Jews, forming a corporation, oppose the establishment industry between the indigenous people. Unfortunately, this industrial monopoly, having killed competition and being in the hands of the Jews for many years, not only did not improved, but stopped the proper development of trade and manufacturing industry.

Chapter 10

All Jews are traders

The Jewish bourgeoisie, without exception, are engaged in trade in the most petty forms.

In cities and towns they 1) run shops; 2) are engaged in resale
raw products; 3) trade in vodka, cattle, meat, etc., and 4) in places
closest to the border, are engaged in smuggling. A Jew with a few rubles
capital, goes into trade, which provides him with daily food; this meager
the source of the means of living forces the merchant to turn his capital to the possible
speed, since the goods have been lying around a little longer than he expected,
deprives a Jew of the means to support himself and his family, and therefore is distinctive
the characteristic features of a small trader are fussiness, obsession and an irresistible desire
tendency to deception in trade.

Testing the buyer, he asks for a huge price and then quickly lowers it to
a certain norm, content with moderate profits, just so long as he doesn't get stuck
product; whispers in the buyer's ear, nudges, winks, spins around like
on springs, and what titles he doesn't give to the buyer, he swears, he swears that he is with
sells at a loss. With unforgivable shamelessness they take advantage of the inclination
people to drunkenness and in this case they are truly brilliant corrupters
folk morality. When drunk, a peasant becomes a pitiful victim
a dishonest merchant who distributes credit in his area in the spring and in the fall
taking away from the farmer almost all of his meager income, in addition to interest
various other obligations are imposed on the debtor. In this way, the peasants, more
prone to drunkenness, never get out of debt with the tavern keepers and are always working for
them. As a result of these abuses, Jews were once forbidden to trade
vodka in the villages and towns; but this measure, having somewhat restricted their activities, did not
stopped the evil. Since strict implementation of this decree would deprive them
the surest means of livelihood, then they would hire a vodka seller from
Christians, and they themselves kept a tavern under him and, under the guise of tavern keepers, continued to
collected tribute from the surrounding residents. And what does this tribute represent in its final form?
the results are very large sums, one cannot but agree with this, if one takes into account,

that in the western region of Russia about 20,500 Jewish families were engaged solely in beverage trade.

The crowding of Jews in the cities, their habit of getting by easy means
daily bread - created a special class of people known as factors.

A factor is a person typically found only in the Jewish population! serves as an intermediary between the buyer and the seller and is ready to provide the services of the former oncoming; but they mostly like to deal with visitors, and therefore all hotels and guest houses have their own permanent factors waiting the arrival of guests. Their experienced gaze, unaware of the existence of Gall and Lavater's theory, penetrates into the depths of the visitor's soul and guesses his character from his face. In accordance with the concept of a new person, he offers his services, declares his honesty and knowledge of the matter, without skimping on titles. Bending over, tiptoeing, with flattery on his lips, he crosses the threshold of the master who has chosen him; but through after some time, having learned the inclinations of the newcomer, he gradually becomes his advisor and indispensable intermediary in all his domestic affairs. Serving, Apparently, for a very reasonable fee, he does not miss the opportunity to make any purchase get his percentage for factoring. All day long he fusses, bustles, runs, gossips and tries to draw the visitor's attention to something every day new items. This fussiness, completely feigned, is calculated for effect, since he has absolutely no need to exhaust himself, because he has been a member for a long time already on the payroll of many merchants, who were at the first request and recommends to his client, diligently helping them to deceive the buyer. It is necessary be present at a purchase made through a factor in order to form an opinion the concept of these rogues who resort to oaths, spells, assurances and whispersniam, and all this because of a few extra kopecks and, in rare cases, rubles.

In addition to these factors, ready to provide any services, there are specialist factors, those engaged in delivering servants, borrowing money, and finding buyers on all sorts of objects, the device of love affairs. Factor specialist is, however, completely dependent on the hotel factor.

In the summer, when there are fewer visitors, the factor rests, but out of habit always sits at the gate of the house or wanders around the market, waiting for prey. At that time of year, when the farmer, by the sweat of his brow, provides for himself for the winter, with general complaints about lack of labor, idleness of a healthy and strong person, laziness walking the streets, arouses involuntary disgust towards himself, quite portraying him as a parasitic plant, capable of using only someone else's heavy to grab profits on the fly from items that are not produced by labor and deception Not only he, but also all his brothers did not make any effort.

Chapter 11

Jewish factoring

The power of the talisman in the hands of skilled Jewish people has performed and continues to perform great miracles. factors: with this force the Jews always removed all the obstacles that local laws and the authorities tried to protect the native population from final exhaustion under the oppression of the social proletariat, besieging him from all sides, and in spite of everything the constraints they encountered everywhere. In a short time they managed to win for oneself the happiest economic position, to take possession of a living capital and the fruits of the productive labor of the native population. This force and activity close supervision of the factor guards over the activities of administrative, Jews owe their victories in the fight against police and other institutions non-Jewish opponents in every public matter. Factoring art

Jews use it in more than just trade. A legion of factors that know how to catch, so to say, every movement of life, to extract from it significant benefit for oneself, while directing it towards a common Jewish goal, it is divided into different classes, and each the class has its own specialists. The latter, each in their own specialty, stand on guardian of public life. With the improvement of the well-being of Jews in Russia and Despite strengthening their citizenship rights, they still remained the same greedy people any illegal acquisition, by the same fanatics and fanatics that he knows their previous history, and in addition they have now formed a strong, impenetrable for us society or, in the words of Schiller, a state within a state, which has everywhere its members, agents in all corners of our homeland, who diligently serve Jewry.

The tendency to petty trading, factoring and laziness are innate a peculiarity of the Jewish nation. Fathers of large families who do not have permanent and reliable sources of existence and entrusted their fate to chance- to those who are prepared to endure poverty rather than turn to agriculture, this a sure means of living, albeit a modest one. Not accustomed to being shy since childhood conscience, armed with hypocrisy, servility, the ability to flatter and connect deep ignorance with an equally deep conviction that cheating and deception are signs of intelligence, a Jew throws himself into the whirlpool of life with a beloved dream of saving money in what no matter what. On this path, avoiding work, guided by a passion for acquisition, he often becomes a victim of his own brothers and becomes a criminal. According to Kirkor's research, there are 338 Jewish people there is one criminal convicted mainly of theft or

fraud, which is 10 times higher than the crime rate,
committed by the rest of the population. But despite all the moral insignificance of the Jew
proud, vain and ambitious: a simple peasant, in his opinion, a creature
unworthy of attention.

Due to the huge influx of Jews in recent years, St. Petersburg has become increasingly
naturally and profiteering, which constitutes the whole essence of the characteristic
of this tribe. The huckstering and thirst for easy money that are characteristic of the Jews found
themselves in St. Petersburg also made a very abundant sacrifice. The Jews immediately pushed aside the St. Petersburg
local profiteers. Thus, at auctions in the loan treasury, buyers
jewelry is now almost exclusively Jewish, acting under
This is often done jointly, by the whole kahal. It is now very difficult for an outsider to buy
at this auction, you can buy something without the risk of overpaying for it.
It wouldn't hurt to tell about a special trick that Jews often resort to in order to
the possibility of a profitable and convenient sale of their valuables at auctions in the loan treasury
and in pawnshops. The swindler, having teamed up with his friends, pawns his thing and,
having certainly missed the deadline for its redemption, it is allowed to be sold at auction. At the auction
he, together with his company, begins to vigorously raise the price for this goal and
thus, it inevitably draws a completely unrelated buyer into the bargaining process,
who gets the thing with profit for the swindler.

As for the new Aleksandrovsky Market in St. Petersburg, there are Jews here
they have definitely won first place for themselves, and the native traders have completely given it up
Jews. Now the rows of this market are called Jewish. Consequently, Petersburg and
Moscow has already been taken over by the Jews; the stock exchanges of these capitals are already being openly adjusted accordingly
Jewish tuning fork, which they had borrowed from England.

Taking into account the moderation of the Jews in food and their abstinent life
In general, it is easy to see that no merchant class in the world is able to compete in
trade with Jewish merchants, especially since the Jews of the western regions of Russia are
constant communication and correspondence with Jews living in other regions, and even before

the invention of electric telegraphs was recognized almost as quickly as
Now they will find out: where and what goods are needed and can be sold at a profit; where what
You can buy similar ones at cheap prices.

With incredible speed and before the local residents, they learn about everything remarkable world events that may have an impact on trade turnover; about new government institutions, regulations and assumptions governments, and, applying this information, arrange their affairs, especially in trade.

The merchant trade of Jews is also greatly facilitated by the right of every Jew, engaged in trade, to maintain agents who will find out all the circumstances of those persons with whom they deal, and especially those on whom the success of trade depends operations. In any country where at least one Jew manages to penetrate, he will be followed immediately hundreds of his like-minded people appear under the pretext of being close to him kinship or trade relations with him."

It would seem that having the opportunity to successfully carry out trade, the Jews would become to do it honestly, avoiding cheating and base means of enrichment.

Chapter 12

Greed of the Jews

But insatiable greed, especially the rules and instructions of the Talmud, instilled in Jews from childhood by charlatans and fanatics, encourage them to use for their own enrichment, the most vile tricks, cunning and undermining to the detriment of Christians.
A Jew who zealously follows the teachings of the Talmud should definitely not lead his to act honestly and observe justice in dealings with people of other faiths
Thus, everyone knows the Jews' ardent passion for trading contraband goods.
For the safe transportation of goods and for protection from border guards at the borders In Austria and Prussia, the Jews maintain large armed gangs which, in the event of If a convoy with contraband goods were attacked by patrolmen, they would repel them weapons, and almost always murders are committed."

1 Little Russians compare Jews in this respect with bedbugs. “Jews, they They say, like bedbugs, where one appears, in a day there will be a thousand of them."

2 One of such incidents is indicated in the “Northern Bee” of 1862, No. 68.

Contraband goods brought in in this or that way are decorated customs stamps and sealed as legally transported, and

After this, they are openly sold in shops. If such goods are brought in,
import from abroad is strictly prohibited and, therefore, selling them openly is prohibited
if it is not possible, then they are stored for some time, partly in dens set up in Lithuanian and
Belarusian forests, and partly in huge ancient cellars, impenetrable for
the most keen eye of the outsider. One of the aforementioned dens, filled
smuggled goods, was discovered by the zemstvo police several years ago
near the town of Lyadov, Mogilev province, Orsha district. On this occasion
The investigation lasted for several months. Who would dare after
this assertion that Jewish trade is not carried out to undermine the state
income and not to the detriment of honest Russian merchants who transport foreign goods
legally, paying the duties required by the tariff for them? Everyone also knows that
the heaviest chervonets, having been in Jewish hands for no more than an hour, loses its weight
and its normal price. Many Jews are engaged in the counterfeit credit card business.
tickets and mint counterfeit coins. So, several years ago, near
Several Jews engaged in printing were seized in the provincial city of Mogilev

counterfeit banknotes, and one was cast in a mold he had created
counterfeit rubles similar to silver ones made from a metallic mixture he composed.
In 1862, five Jews were caught in England at the very time when they were preparing
to smuggle into Russia millions of counterfeit credit notes not only fifty-,
but in ten- and five-ruble denominations. It was reported that in almost all of Kalisz
counterfeit banknotes are distributed in huge quantities in the provinces,
mainly 10 and 25 rubles. The sellers and distributors of these counterfeit
The papers are Jews, as always. The efforts of the police and judicial authorities
powerless to counteract this common evil; nevertheless, the newspaper says, in
In Konin district, police managed to detain a Jew at the scene of the crime when he
sold counterfeit 10-ruble notes. The newspaper goes on to say: recently the sotsky
one of the communes of the Kalisz province arrived in Kalisz; the Jews surrounded him and asked
exchange money for them, promising to pay him 30 kopecks for every 25 rubles.
Sotsky, in his simplicity, agreed and gave the Jews small money in exchange for what he had received from them.
papers that turned out to be counterfeit at the treasury. All these Jewish tricks are so
They scared the local residents so much that no one wants to take any papers anymore.

It is obvious that this undertaking was intended, on the one hand, to undermine
state credit, and on the other hand, to rob the poor peasants by buying their grain and
working cattle for counterfeit credit notes, which, having found themselves everywhere
fake, would have no value.

The head of the zemstvo guard of the Vengrow district of the Siedlce province reported in

the newspaper "Voice" about the purchase of cattle from peasants using counterfeit credit notes. "In
an unknown Jew arrived in the village of Toncha in the Vengrovsky district and bought it from the peasants
four oxen, for which he paid ten 25-ruble banknotes
dignity. I was informed about this immediately, and searches were sent out
hot on the trail, and on the night of the same day all four oxen were found in the city of Warsaw.
But the buyer of the oxen did not show up to receive them and, as it turned out later, fled.
abroad; the oxen were returned to the peasants. Simultaneously with the purchase of the oxen,
There were several counterfeit 25-ruble notes in circulation among the peasants
credit notes. Five Jewish people were found guilty of selling counterfeit credit notes.
tickets, I have arrested and handed over to the appropriate judicial authority; since two of
they (the main distributors of counterfeit tickets) are wealthy people, then on their property,
"quite sufficient to compensate the victims, a ban has been imposed."

It was reported from Zwoleń in the Radom province that the police had confiscated a lot
counterfeit twenty-five ruble banknotes that appeared in
appeal in a row at three fairs, which are held there every Thursday. The culprits
The distribution of these tickets among the masses of people—the Jews—has long been in the hands of justice.
It was believed that all those involved in the distribution of counterfeit credit cards had already been arrested.
tickets, fabricated, as they say, in Galicia. Meanwhile, on September 14th again
ten-ruble notes of the same fabrication ended up at the peasants' fair
dignity, but the culprits did not manage to escape the hands of the police. Apparently, the number
There are quite a lot of distributors.

On the distribution of counterfeit banknotes by Jews in Russia during the former
There has been a lot written about the Turkish war. In Novominsk, Warsaw province, in the town
In Kalushin, Novominsky district, two foreigners (Russian Jews) were trading in horned
cattle, they bought oxen from peasants at a very favorable price, without bargaining at all.
It later turned out that the money paid by the supposed foreigners for the oxen was
fake. The same newspaper reports that the same thing has now happened in Kalushin.
a trick - the Jews, which they or their brothers recently committed in the Vengrovsky district;
The newspaper further reports that the zemstvo guards of Novominsky district managed to catch

clever Jewish financiers who secretly founded their own state in Russia and founded their own mint for Russian credit notes.

The authorities ordered the expulsion of Jews to a distance of 50 miles from
The borders hope to rid the fatherland of: 1) the import of counterfeit banknotes; 2)
smuggling, which makes it impossible for Christians to compete with Jews; 3)
secret transportation of Russian gold and silver coins; 4) escape of those hiding from
conscription of Jews; 5) sale of stolen valuables, horses, oxen and
etc., the theft and transportation of which abroad ruins agriculture and causes
enormous harm to Russia economically.

Abroad, they treat Jews less ceremoniously than we do. According to reports received
from Gross-Surany (in Upper Hungary), during the turmoil caused by the great
fire, the population incited to violence by several persons suspected
in systematic hatred of the Jews, rushed at the latter. Shouts of "in
"the fire of the Jews", and only thanks to the energetic efforts of Count Tnerek some of
Local Jews were saved from the fury of the mob. One of the Jews received fatal injuries.
bruises; the Jewish teacher and the heads of the Jewish community were torn from his
hands with difficulty
crowds. One Jew's hand was cut off.

In undermining state revenues, Jews try their best to hide their
number, in order to pay less taxes. And even then, they don't contribute the entire amount
to the treasury.
the amount of taxes that is due to them. In Jewish communities everywhere
there are significant arrears, which the Jews stubbornly refuse to pay,
exposing their poverty and imaginary failure, although they possess
with huge capital.

Chapter 13

Jews as exploiters

What is most astonishing is the speed with which the Jews organize strikes between
by itself. So, a well-known product, sold the day before at a certain price
price, the next day, in the morning, throughout the entire space where Jews trade,
is sold at twice the price. Money, which in the morning had such and such a value, in the
evening in
one, so to speak, moment either falls in price or rises incredibly.
The Jewish interest that they literally rip off their debtors has entered into
proverb. But as a precaution, it is useful to know how skillfully they can
borrow money from Christians without paying back. Here is an example of such art: having
found out that
someone has significant capital in hand, a Jew, usually with flattery and

with some empty services he will beg the capitalist for a small loan
the sum with the promise to pay good interest, which he pays regularly
the appointed terms. The lender, having made sure that the Jew was paying the interest regularly
and that he is ready to return the borrowed amount at any time, he offers to the Jew
use the money under the same conditions for as long as you like. This is what happens
Jew for several years; finally, noticing that he had acquired the trust of the lender, and
Having found out in detail what the largest capital could be extorted from him, he
chooses a favorable time, comes to the lender with a made-up story, as if
he is presented with an extremely profitable trading operation, for the production of which
such and such capital is needed, namely the entire amount that the lender has in cash;
that he does not need to use the required amount for the whole year, but
will return it in full in a few months, etc., etc. Having thus lured
the Jew calmly divides his entire capital between his creditor and his
sons and sons-in-law, who apparently trade independently, as they live
separately, and he himself solemnly declares himself bankrupt. Thus, the capital

the creditor disappears forever, irrevocably; and the sons and sons-in-law of the Jew will become
claim that they have no idea about their father's operations.

There are also such cases: Christians, not having cash, sometimes
forced to take goods for their daily needs from Jewish shops under receipts, with
obligation to pay them on time.

When paying money to a Jew, it is necessary to keep track of the goods taken
according to the receipts he had, and not according to his debt book, or at least
pay money in front of witnesses, no matter how much the Jew flatters, no matter how much he swears that
lost the receipt; otherwise, the Jew, a few months after the calculation and
to pay his debt he will find receipts and with cynical shamelessness will again become
to demand money from the former debtor. Naturally, the debtor refuses.
pay the second money; then the Jew starts a case in court with the debtor, and it happens that
If the latter makes a mistake, the Jew receives payment for the same goods a second time.

Did the Jew enter into a contract with the owner for the right to cut down trees in his forest,
let's say two hundred timber trees, he will certainly cut down four hundred or more of them and
will be transported by different routes to a designated warehouse location. For this purpose, he
appeases the men engaged in logging, gives them vodka every day; and in order to
to hide his tricks, sometimes requiring the owner to testify on the spot

the number of trees cut down. When witnessing, the owner, in particular
inexperienced, easily succumbs to deception and becomes convinced that the Jew did not knock out the conditional
contract for the number of trees. Then the Jew asks for the right to cut down the forest and during another winter. If the owner, having become convinced of the Jew's cheating, at the end
If, within the term of the contract, he enters into an agreement for the same operation with another person, then the Jew
will bring the most slanderous lawsuit against the owner, claiming that the owner has ruined him,
not allowing the agreed number of trees to be cut down; as if he had undertaken to deliver this amount of forest in such and such a city, unable to fulfill the contract; what from this he loses so much of his sure profit and is also subject to penalties under the laws for failure to fulfill the terms of a contract concluded with such a person or
a public place. To see the full burden of our dependence
landowners from Jewish trade, one only has to pay attention to what
in this way the Jews buy from the peasants the goods they have acquired through hard work, such as bread in
grain and flour, hay, cows, oxen, horses, birds, eggs, flax, hemp, canvas, etc. For
Jews purchase these products at their own prices in an approximately correct manner
statistics of grain harvests and, according to their own considerations, when the grain is still on the ground,
nude, not compressed and not collected, they evaluate it, and at the end of July or the beginning of August
They are already announcing prices for all bread products. For the most convenient bread transaction
Jews share trade and the elimination of all rivalries and disputes among themselves
entire provinces into small districts consisting of villages closest to that city or
a small town where Jews go to buy supplies. If a Jew
such a district would dare to enter villages not located near its city for trading purposes
or a small town, then he is subjected to cruel persecution. Now this, however,
happens very rarely.

But for purchases of this kind, Jews go to the villages with only a few
barrels of the strongest, most intoxicating grain wine and, driving from the hut to
hut, first they greet the owners flatteringly and assure them that they haven't been there for so long
we saw each other so much that we even missed each other and now we came to see each other on purpose; then
They take vodka out of their pockets and begin to treat the hosts. The poor have a premonition
peasants, what is this feasting leading to? But since the Jews, on the one hand, are whole
centuries they tried to accustom them to drunkenness, and on the other hand, in trade transactions with them until

they know how to flatter them, awaken their pride, convince them that they are very

important owners, as if they cannot help but love and respect them, and little by little they achieve
your goal.

The peasants decide to have a great time and show themselves off to others,
accept the offered vodka and drink until they become intoxicated. Then the Jew begins
negotiate with the peasant about the price and quantity of goods purchased from him
products, offering the most paltry price for them. The poor owner is aware of this, but
he is already drunk and, moreover, knows that when he needs money, for example, for something
if you give something, there will be no one to borrow it from, even at the most onerous interest rates,
except for the Jew, and therefore agrees to give up the purchased product for the offered
The Jew asks for the price and demands money. The Jew objects that the purchase has not yet been delivered to him;
that when it is delivered, he will pay the peasant fairly and in full
will pay him what is due. Upon delivery of the traded products, the peasant demands
payment; but the Jew will not settle accounts with the peasant until he gives him drink again
he gets drunk. Then, taking the chalk, he begins to settle accounts with him, bringing to his memory,
how much vodka he drank at different times in his tavern or how much he took home.
Among the Jewish memories there are also those such as, for example: “Then, dear-
"You sent your daughter to me so that I could lend you a bottle of vodka!" - "Yes,
"I sent it," the peasant repeats. "And I didn't give it to you?" "That's right," the peasant confirms, "I didn't
"gave." "So, one decanter?" "Yes, one," the peasant answers. "Look, my dear,
“I’ll write one,” says the Jew and draws a line on the table. Then he adds
lines written in chalk and announces to the peasant how much he owes for the taken or
vodka drunk on credit, deducts this debt and pays it off according to a shameless calculation
bread with salt or dried fish at a price higher than normal, and rarely in cash;
The peasant, intoxicated by wine, agrees to everything. However, the Jews treat
peasants are flattered only when they go to the villages to shop or trade
vodka. The purpose of their flattery in the first case is to more easily achieve their desires, and
in the second - to avoid being attacked by the peasants for being offensive and
a daring treatment. But when a Jew sees that a man can be pressed, offended and
even to nail, then he does it with all the impudence. It happens, for example, that
a peasant forced to sell something from his farm to buy something on
the proceeds of salt or something else extremely necessary are taken out

cherry or egg market, but not on a market day, but on weekdays, when Christians are completely there is no market; in this case, the Jews, as soon as the peasant appears at the market, suddenly They surround him in a crowd, asking what he is selling, and under the pretext of trying it, whether it is fresh products, - everyone grabs something from the cart and disappears. And since the peasant is in such a in the confusion he cannot notice any of the predators, then, having reasoned that if he became complain, he would not have received satisfaction, he goes back to his place with sorrow village. The peasants are not safe from Jewish tricks even on market days. However, the Jews so inventive in their methods of deceiving and oppressing peasants that all kinds Their tricks are impossible to recount. The most unfortunate thing is that those living between The peasants, being dependent on the Jews, are quietly losing morality and even respect for the demands of the Christian faith and the Church.

TRACTAT UI KAHALY V POLSHE

Chapter 1

The meaning of kahals

The Jewish corporation is, so to speak, its own special state within the state. The Kahal is an immeasurable force in the system of Jewish public self-government. primary, district kahals, to which many small ones adjoined communities over a significant area around. There were also medium-sized kahals, which had with its jurisdiction a larger or smaller group of surrounding towns and villages. There were also small kahals, or kahalniks, who, taking advantage of their independence in in charge of their internal affairs, but officially they were considered one from the neighboring large kahals and were obliged to obey him in everything that concerned payment of taxes and similar obligations.

In addition to these local corporations, there were also central bodies Jewish self-government. Of these, we still know the "Synod of Four" regions" and "Seimas (or Synod) of Lithuanian Communities". The first one for two centuries

From the middle of the 16th century until 1764, it played the role of the highest Kahal-rabbinical authority
mainly in the Kingdom of Poland, in Galicia with Podolia and Volyn, in Lithuania
its actions extended only partially; the second was the same for Lithuania from 1623 to 1761. At first, deputies from three districts took part in the Lithuanian Seimas:
Brest, Grodno and Pinsk; in 1652 the Vilnius district joined them, and with
1691 and Slutsk. Belarus, - today's Mogilev and Vitebsk provinces -
stood apart; but it also had its own kahal-rabbinical center.

We have only defined the nature of the lower and higher authorities in the system
Jewish self-government. Before us, on the one hand, are the local kahals, and on the
the other is the supreme general synods in Poland and Lithuania. But between them lies
a vast and still unexplored central zone.

Chapter 2

Regional Kahal Seimas

Between the catechumenate units and the general synods they occupy a place
central institutions of the middle type, namely: regional kahal congresses or
Sejms. Each of the regions that sent its delegates to the General Synod had
at the same time, their own kahal sejms.

Such sejmiks in the Polish style existed in Poland: Greater Poland, or
Poznan region, Lesser Poland, or Krakow region, Podolia and Volyn;
In Lithuania, each of the five districts mentioned above had them; in Belarus, the whole
the totality of the local kahals. These sejms, which met periodically in one
From the points of this region, deputies from various kahals of this region gathered.
Their main activities were: a) the distribution of various payments to all Jewish communities
of this area, and representatives of each community had the opportunity to defend
their interests; 6) the establishment of mutual relations between the kahals and the solution
contentious cases between them, as well as litigation between them and private individuals; c) elections
representatives to the nearest general synod ("four regions" or Lithuanian)
and providing them with proper instructions. In addition to these main points, the management
Apparently, many other public matters were also subject to the regional sejms,
related to the interests of the entire Jewish population of a given region or its various parts.

We have the right to draw these general conclusions on the basis of documents related to two such "regional sejms", one of which operated in the Volyn Voivodeship from the middle of the 17th century until 1764, and the other one - in Belarus, in the first half of the 18th century century. Documents regarding the Volyn Sejm, taken from Polish archives, partly have already been published (archives of South-West Russia, parts 5, volume 1; acts on the cities of South-Western Russia, Kyiv, 1869).

Under the name of the “Synagogue of the Volyn Voivodeship” in Polish documents it is usually This refers to the entire union of Jewish kahals of Volyn.

The same name is also used for the central body of this union - the regional the Kahal Sejm, whose deputies are called "elected members of the Volyn synagogue."

In the published acts this institution was first mentioned in 1666. It is here in the form of a preliminary sejmik, similar to the noble elections "sejmiks", which preceded the state sejms of the Polish-Lithuanian Commonwealth.

Chapter 3

Volyn Synagogue

Volyn, as is known, was one of the four regions that sent their deputies to the General Jewish Synod. And in 1666, the "Volyn synagogue" elects two representatives from among its ranks, Itska Evuzarovich from Kremenets and Aron Zeilika from Ostrog, and sends them as deputies to the upcoming "Jewish Diet" (Synod of the Four Regions), which is to meet in Przeworsk in Galicia. About this the Vladimir kahal, on behalf of the entire "synagogue of the Volyn Voivodeship," makes a decision an official statement before the local elder and for greater certainty asks enter this statement into the city elders' books. This is the act, which, in view of Its importance is given in full (in translation):

“1666, August 27th.

In the city court, in the castle of His Royal Grace Vladimir, betrayed Stefan Vyshpolsky, burgrave of Vladimir Castle, and city books The infidels Bayer Abramovich, Iovel Leizerovich, and Leiba appeared personally as Starostinskys Ioskovich, Maer Ioskovich, Iosko Moshkovich, elders of the Vladimir Kahal, - and from

themselves and the entire synagogue of the Volyn Voivodeship clearly and voluntarily declared: that they,
having a sejm, or assembly, in Prevorsk, or wherever they will decide
elders, to consult on all their public affairs, - they are all at this Sejm
unanimously elected from their cities as patrons and representatives of their
infidels: Itsku Evuzarovich from the city of His Royal Grace Kremenets and Aron
Zailika from the city of the princes of their Grace Zaslavsky, from Ostrog. To these patrons and
they unanimously and peacefully give authority to their defenders at the said Sejm of theirs,
wherever it takes place this year, to protect their interests, together with others
elders to decide everything that can serve their benefit. Everything that will be
decided at that Sejm by the said representatives whom they send there,
They (the voters) undertake to accept with gratitude. Those who made this statement
"They asked to include it in the documents for greater accuracy, to which they received consent."
(Taken from the magazine "Voskhod" by Dubnov).

Based on this act it is clear that the Jews in Poland had their own
a state that is firmly organized is better and more magnificent than it was in its time
independence in Palestine. This is where the strength and persistent energy continues to come from.
Polish Jews resist government laws and public
order of the Christian country.

The Volyn Synagogue was heavily involved in distributing the materials under its jurisdiction.
tax districts between the main kahals. Each of the city kahals had its own
a district (parish) consisting of a greater or lesser number of villages and hamlets.

The entire burden of taxes fell on these villages, while the cities served their time.
duty only to what they managed. Other cities, thanks to those assigned to
them to the villages, collected so much income that after paying taxes they still had some left over
significant sums. Therefore, each kahal zealously took care of expanding its
district, and the entire "Volyn synagogue" is about increasing the number of tax units in its
voivodeship. These efforts, driven by greed and self-interest, often led to
abuses and sharp clashes. In 1750, the following story happened:
by decree of the Radom Tribunal, the vast Ovruchevsky district, which previously
belonged to the Minsk catal district, was assigned to the department of Volyn

synagogue and had to pay half the tax not to Lithuania, but to Poland, i.e.
"the senior Volyn kahal." As the document explains, the Ovruch residents have such a prospect

I didn't like it, but the Volyn synagogue was happy about the increase in its territory.
The new district had to be accepted into its jurisdiction. A congress was called for 1750.
deputies of the Volyn synagogue in Ovruch to distribute taxes throughout Ovruch
district, which consisted of several kahals, near-kahals and many villages.
Among the kahals of this district was the Chernobyl one. The acts preserved the address to
A letter from the elected elders of the voivodeship to the Chernobyl kahal
Volynsky, in which the latter, greeting their Chernobyl colleagues, inform
they are informed about the congress to be held in Ovruch and they are assigned a day for sending them there
their deputies.

Chapter 4

Volyn Kahal Sejm

The Volyn kahal sejm, or synagogue, like all sejms and sejmiks of the Rzecz
The Polish-Lithuanian Commonwealth also had its own "marshal" (leader). In general, he had an official significance.
social institution, which the government had to take into account
institutions, entire societies, and individuals.

Belarus stood aside from the union of kahal districts in Poland and Lithuania.
was not part of the "synod of the four regions" or of the districts that sent
their deputies to the Lithuanian Kahal Sejm. Remote from the center of Poland,
Belarus was a special province; the Belarusian Jewish communities also stood apart
societies. Without joining any external center, they created their own
central organ of self-government. It was the Belarusian Regional Sejm, or Be-Lorussian synagogue.

The following are the smaller sized rolling districts. Thus
Belarusian kahals, as a special tax unit, were placed after those five
district kahals, which had their central organ in the “Lithuanian Congress”.
Further, in contrast to the latter, referred to in the singular, “Brest kahal”, -
They are called in the plural: "Belarusian kahals", from which it is clear that this is
there was a whole aggregate of kahals or even kahal districts united in a tax
relation. Finally, the amount of the per capita tax for Belarusian Jews is 9800 zlotys,
amounts to almost half of the amount due from all five major Lithuanian
districts combined. The area of activity of the Belarusian Kahal Sejm is
the said period was mainly within the boundaries of present-day Mogilev
provinces. The Sejm met periodically, as needed, in various cities.
So, in 1715 we see it in Dubna, in 1720 - in Kopys, then in Shklov and in others
points. You can get an idea of the subjects of his studies from the following
examples.

In 1715, at the meetings of the Sejm in Dubrovno, an agreement was reached on property dispute between a private individual and representatives of Mstislavsky kahal, and the private individual was given back the rights of residence and trade in the city of Mstislav.

Chapter 5

Kagalny Seym in Shklov

In 1817, at the Sejm in Shklov, a dispute was decided between the Mstislavl and Shumyachsky kahals, which disputed jurisdiction over certain villages.
Villages and settlements, as we have already found out above, were a real cash cow for kahals; taxes were collected from the village Jews, mostly wealthy ones,

on a much larger scale than with the city dwellers, who somehow managed to defend themselves their interests. The more villages were listed under a given kahal, the better off they were. there was a taxable state and the position of its rulers was even more advantageous. The dispute between Because of this, Mstislavl and Shumyach were allowed by the Sejm until the congress the case of tax distribution in this way: those villagers who have their own houses in both disputing cities are assigned to the Mstislavl kahal; the same ones, those who do not have them in Shumyach are included in the kahal of the latter only when their villages are located at a distance of one and a half miles; the villages located beyond this line, belong to Mstislav. The tax accounts of the disputants are then settled general, etc. This permission was signed by the rabbi of the Belarusian region, Saul Ginzburg.

Another agreement between the Mstislavl and Shumyach kahals took place three years later, in relation to new settlements, at the regional Sejm in Kopys (in 1720 in (February). This act was signed by Aron Iofe, secretary and judge of the regional Sejm, and approved three years later by the aforementioned Rabbi Saul Ginzburg.

Sometimes the Sejm gives its sanction to the decisions of local kahals. Thus, in 1716, it confirms the resolution of the Mstislavl kahal, prohibiting ordinary people to build houses on the market square, on royal land, because this could harm to the whole society will occur. At the same time, the Sejm instills in the Mstislavl Jews, so that none of them would dare to undertake any business like the above, without the knowledge of the kahal, which should be recorded in the kahal register for eternal memory.

Chapter 6

Belarusian Kahal Sejm

Although the Belarusian Kahal Sejm was convened only on certain infrequent occasions terms, however, he had his own permanent staff in the person of the above-mentioned - rabbi of the Belarusian kahals, "leader of the region" and secretary. We will talk about the rabbi
we have information about an official who received a large salary at that time
salary. Thus, according to the estimate of 1732, a salary of 500 zlotys from the box was assigned
gathering of one community. The regional rabbi between 1715 and 1725 was the aforementioned
Saul Ginzburg, who signed various acts in different localities: in Kopys,
Dubrovna, Gorki, Shklov, where the kahal sejm met.

In 1737, a complaint about the taxes of the Belarusian kahals was preserved and
unfair extortions by the Chief Rabbi to the detriment of the interests
public. In this complaint, received by the highest Lithuanian administration from
an unknown landowner, it is said that the "Belarusian synagogue", i.e. the kahal Sejm,
instead of the per capita tax of 9,800 zlotys appointed by the constitution of 1717, it is collected from
Belarusian Jews 25,000 zlotys, and the rabbi of all synagogues, without convening
representatives of all kahals, he himself decides what he wants and what coincides with his
personal interests. Whenever any kahal protests against excessive
taxation, then the rabbinical authorities with their followers, wanting to insist on
in their own, they do not issue tax sheets for the head tax to the deputies of this kahal
until they send soldiers and force the Protestants to sign the agreement.
with their layout. The complainant asks that attention be paid to this harassment,
made especially to Jews living on landowners' lands and subject to
regional catalan administration.

This complaint and others of a similar kind are about violence on the part of the central
kahal-rabbinical authority, followed in the same year (June 17, 1837) by a universal to
to the Belarusian synagogues from the Vilnius voivode and Lithuanian hetman Mikhail
Vishnevetsky. The hetman states that he received requests from some landowners

complaints about excessive taxation of the landowners located on their estates.

In view of this, and also in view of the increase in arrears in the payment of amounts for maintenance
hetman he orders that all Belarusian synagogues and kahals, in the person of the supreme
the rabbi and elders, presented to the Grodno commission all their tax assessments and
abacus for exposing the illegal actions of those kahal elders who
due to self-interest, they collect taxes from the Jews in amounts significantly
exceeding the amount established by the constitution.

Chapter 7

Regional kahal administrations

The regional kahal administrations greatly abused their power,
which is why there were frequent clashes and discord. In 1746, the Lithuanian Treasury
The tribunal heard a dispute between the "Belarusian synagogue" and the Shklov kahal.
The synagogue accused the Shklov kahal of wanting to get out from under the supreme
The authorities of the Belarusian synagogue accused it of unprecedented crimes.
The Shklov Jews, relying on the patronage of their master, demanded that henceforth
rabbis of the Belarusian synagogue, together with rabbis of other kahals and adjacent kahals,
by their relatives, elevated by them to the rank of rabbi, so that all these
the rabbis remembered that they should only be in charge of religious affairs, not Jewish ones
taxes, and would not try to collect arrears and distribute taxes.
Decisions on these subjects, according to “ancient custom,” must be made on
congresses from each community, wealthy people, not the poor. At these same congresses
Elections of elders and, in general, all officials must be held.
An agreement on this dispute apparently did not take place under the Belarusian authorities.
Kahal Seimas. Thus, by the decision of the Main Lithuanian Treasury Tribunal of 21
March 1747, it was decided to collect in favor of one private individual (captain
Yanovitsky) 600 thalers from all Belarusian Jews, with the proviso, however, that from
Jews from Shklov County were exempted from the obligation to participate in this payment.
and Kopyssky, as having separated from the authority of the Belarusian rabbi and elders.

Chapter 8: The Belarusian Synagogue

It is extremely curious to find out the question of the relationship of the Belarusian synagogue to
the central "Seimas of Lithuanian Communities." The mere fact that Belarus
in terms of taxes it was included in the Grand Duchy of Lithuania, proves,
that there had to be some kind of communication between the central authority

kahals in Belarus and the same in Lithuania. When in 1717 all Lithuanian Jews
a head tax of 60,000 zlotys was imposed, under the "tariffs" of the act
The Warsaw Constitution was signed on behalf of Lithuanians (including Belarusians)
Jews were only deputies of the five district communities that were part of the Lithuanian
kahal Sejm. The latter, therefore, took upon itself the responsibility for correcting
the delivery of all taxes from Lithuanian Jews, including Belarusian ones; and this
has already given rise to the need for a certain amount of control by the Lithuanian Seimas over
the relevant institution in Belarus.

In 1743, the Mstislav kahal filed a lawsuit against the leaders of the entire Belarusian
kahal region in the amount of 12,000 zlotys, which the said leaders took
a loan from the Mstislavl kahal to cover expenses “for general needs”
region" (meaning they used it for bribery?). The plaintiffs appeared with their complaint
to the Brest rabbis and other representatives of the Lithuanian Seimas and presented them
debt obligations signed by the "famous rabbi of all Belarus"
Itskah-Aizik Ginzburg. Due to the indisputable nature of the claim, Lithuanian rabbis

decided to collect the said amount from the leaders under various conditions
Belarusian region. The sentence contains the following expression: “We,
the undersigned have decreed and with our power we bind you, the leaders
areas, pay”, etc. In case of disobedience, a court sentence is threatened
leaders with herems and persecutions through a foreign court. Signed under
by this decision the Brest district rabbi Nachman, two representatives of the Brest
kahal and seven other people, whose signatures are illegible due to their dilapidated condition.

Chapter 9

A. Higher institutions of Jewish self-government
1) In Krakow - the "Synod of the Four Lands".
2) In Lithuania - "The Seimas of the Main Lithuanian Communities".

B. Regional secondary institutions:

1. In Corona: regional kahal congresses.

1) Malopolska, or Krakow,

2) Greater Poland, or Poznan,

3) Podolsk-Galician, or Lviv,

4) Volynsky (union of 4 district kahals).

2. In Lithuania:

1) Belarusian Regional Congress;

2) Congresses of representatives of communities that were part of each kahal district (Brest, Grodno, Pinsk, Vilnius, etc.) on the affairs of this district.

Thus, little by little, a picture unfolds before our eyes. former Jewish self-government, until finally all this appears before us a complex social hierarchy as a whole, from its lowest to its highest levels.

“Each of the regions sent its delegates to the General Synod of the four lands, and at the same time had its own kahal seimas”, where they periodically gathered authorized representatives from different kahals of this region to discuss their communities and important matters.

“Such sejms were in the Crown: Great Poland, or the Poznan region, Little Poland, Poland, or the Krakow region, Podolia and Volyn...” This general position was confirmed only with respect to the last of the four crown regions - regarding Volyn (Belarus is not included in the Crown but in the Lithuanian kagal union).

I. Lesser Poland, or the Krakow region. In this crown region of Poland, where The synod of the four lands usually had its meetings, they had existed for a long time periodic kahal congresses.

The first information about them in rabbinical sources dates back to the middle of the 17th century; but There is no doubt that these congresses arose much earlier.

Lesser Poland included three main voivodeships: Krakow; Lublin and Sandomierz, which had many outstanding Jewish communities. These communities formed a regional Catholic union under the leadership of Krakow kahal and rabbinate.

Union deputies met at certain times to discuss general their affairs in one of the locations in the Malopolska region.

P. Greater Poland, or the Poznan region. This region consisted of four katal districts: Poznan, Kalisz, Lesznowo and Krotoszyn Union These kahals had their central organ in the “Poznan Regional Congress”.

The Poznan rabbi was considered the highest spiritual figure in the entire region and usually presided over the congresses. Centralization was apparently stronger here than in other provinces. The meetings of the kahals and rabbis usually took place in one of the cities closest to Poznan.

Sh. Podolia, or the Galician-Russian land. The metropolis of this region, called in In rabbinical sources, "Rus" was the city of Lvov, which stood on the border of Galicia and Podolia. That is why the entire Podolian-Galician rolling district is called ordinarynovno "Lviv". Even at the beginning of the 17th century we learn about the existence "leaders of the kahal districts of the Russian land." Initially, these leaders gathered in Lviv itself during local fairs. Subsequently, the congress sites served various central points of the Galician-Russian land.

State University of Volyn. We use essential information regarding the union. Volyn kahals. The four main communities left the Volyn kahal union; Vladimir, Ostroh, Lutsk and Kremenets. Elected representatives of the kahals of these cities, together with the rabbis gathered at certain times to discuss the affairs of the entire region, and their decisions were sometimes submitted for confirmation to a higher authority - the Synod four lands." The Volyn Kahal Congress, serving as the central body of the union Volyn communities, is at the same time a lower authority in relation to the congress four lands. Provincial congresses related to the synod in approximately the same way as Cantonal councils in Switzerland - to the Federal Council, sitting in Bern.

Chapter 10

On the unlimited freedom of Jews in Poland

The unlimited freedom given in Poland especially to the Jews subsequently turned to their own detriment. In the West, persecution contributed to the fact that the Jews there have become culturally equal to the local population and can finally enjoy equality. In Poland, they were never persecuted, and for crimes private individuals have never been persecuted by the entire nation. The Jews themselves are to blame for this.

aroused the anger of the people in the Ukrainian regions of Poland. On the one hand,
On the other hand, they were accomplices of the Polish lords in the matter of religious oppression
peasants, and on the other, the economic vampires of the region. In addition to the extensive organization
In addition to the administration and courts, Polish Jews also had a nationwide organization.
The supreme body of Jewish self-government was the synod, which met twice a year
gathered in Lublin and Yaroslavl. The broader Jewish rights became in
In Poland, the more freely their spiritual and material freedom developed, the
they themselves were already becoming and the more exceptional their inclination towards
Talmudic pedantry. This is where blind fanaticism took root. Polish Jews in
the features were famous for their Talmudic casuistry and complete dullness
moral sense. Many local writers portray Jews superbly in their
works, even characterizing them in satirical poems. All these sad
The conclusions are fully justified only in the former Polish provinces. Polish Jews
they reached such infancy that they even considered it a virtue to deceive a fellow believer, and not
only goy. In the 15th century, Jewish urban communities already existed, i.e. kahals in
Vladimir, Lutsk, Kremenets, Ostroh, Kovel. And in Kyiv, the Jews organized
Back in the 15th century, Polish lords were already leasing entire populated estates to Jews.
Numerous contracts of various large landowners have been preserved: the Lysakovskys, the princes
Pronsky, princes Sangushkov and others. The estates were given to the Jews for hereditary
rent with all profits and income, with the boyars and their duties, with
churches and with everything that was given to them for maintenance, with all the hard labor and
not taxable, with buildings, work carts, rents, with monetary penalties, with

taverns and the sale of all kinds of drinks, etc. Jewish tenants and their descendants could
to peacefully own and use such estates and even judge peasants and
to punish the guilty and criminals with death. But what happened a hundred years later was
are already berries in comparison with what it was a hundred years ago, when they began
only flowers. In confirmation of this, a book by a Jewish writer is cited
Nathan Hanover: “The Russians who lived in Little Russia were burdened with all sorts of
hard work and were subjected to terrible torture, and they were very
depressed that the Jews, who stood at a lower level of development, dominated
them." The Kabbalistic book "Zohar" was very popular among the Jews at that time.
respect, and she predicted the coming of the Messiah in 1648. But instead of the Messiah
Bohdan Khmelnytsky arrived. Khmelnytsky's first victories gave the signal for
the extermination of Jews. Several were killed in what is now Poltava province.

thousands. Hundreds of Jews renounced their faith, many were captured by the Tatars. Four Jewish communities prevented the massacre by surrendering to the Tatars. The Tatars did not They killed prisoners because they took ransom for them; the Jews, however, eventually ransomed them. Their own—the calculation was direct. On the right bank of the Dnieper, the massacre began in Nemirov. Nemirov was a fortress, and six thousand Jews took refuge behind its walls. A handful of Cossacks 600 people besieged Nemirov and took it thanks to the sympathy of the local population. The Cossacks stormed the city and began to exterminate the Jews. As everywhere else, they spared the young. girls, baptized them and often married them. The massacre in Nemirov was so severe that Jews still remember this day in their prayers. Another detachment of Cossacks attacked Tulchan, where there were two thousand Jews. The Poles themselves handed over the Jews; but the Cossacks did oversight: they promised the Poles that they would be spared if they handed over the Jews, but in between they broke their word and exterminated not only the Jews, but also the Poles. “If the Cossack's word was more honest, the Poles said later, we would have helped ourselves, “They would have exterminated the Jews everywhere, and there would have been no name left for them in Poland.”

Many Poles shared the Cossacks' hatred of Jews. Thus, the hero of the Cossack troops Charnetsky mercilessly exterminated the Jews himself, considering them the main cause of the Cossack uprisings. Tulchin Jews were locked in a garden and offered a choice die or be baptized. They refused baptism - they were killed, the women too They killed everyone except the beauties. Three hundred Jews were saved, hiding among the corpses. Finally, The Cossacks sent out a call for the living to rise up, no longer fearing anything. Jews They actually let them go and even provided them with assistance - popular passions quickly settled down.

Chapter 11

On the extermination and massacre of Jews in Chernigov and Starodub

At the same time, Jews were exterminated in the cities of Chernigov, Starodub and others.

At the same time, one and a half thousand Jews were massacred in Gomel, they did not even spare
children. A month later, ten thousand Jews were exterminated in the city of Polonne. Jews
They did not resist, and there were Cossacks who killed two or three hundred of them.
Only a few were saved by receiving baptism.

The Jews fled the country wherever their eyes looked, taking with them valuables, but also
They often had to throw things in the middle of the road. They wandered in the open
heaven, although they often found protection among the Orthodox themselves. Rising in the morning
alive, they read the prayer: "O blessed art Thou, O Lord, who raiseth the dead."
However, the massacre of Jews in the cities continued. Many, after painful
wandering through forests and steppes, they returned to the cities, and were killed there. In Zaslav there was
Two hundred souls were killed, six hundred in Ostrog. Vyshnevetsky threw the Jews into
Starokonstantinov, so as not to burden the troops with them, especially since the Jews were

carriers of infection and fatal diseases due to their uncleanliness. Cossacks
attacked the abandoned ones and exterminated about three thousand of them. They exterminated especially ferociously
Jews after the shameful flight of the Polish army from Pilavitsi; near Dubna
More than a thousand Jews were massacred. The Poles did not consider it possible to let them in.
city. The strong fortress of Bar fell, and then two thousand Jews perished, and earlier from
more than a thousand of them died of plague or typhus. The Lviv community, one of the four most important
communities in Poland lost up to ten thousand Jews from hunger and disease during the siege
and all the property given to Khmelnitsky as ransom. In addition to the mass
Jews were killed one by one on farmsteads and in taverns; they were hunted
special units. As soon as the Jews returned to Ostrog, they were massacred there again,
and three hundred people died there. The Zboriv Treaty stipulated that
Jews did not buy or rent land in Cossack territory. To other places
the Little Russian region Jews could return and immediately took advantage of their
by law, and the king allowed those who converted to Orthodoxy to re-accept Judaism.
The Jews enjoyed a year and a half of rest, but as soon as a new war began, they
They began to exterminate them again. They were exterminated by the hundreds,
thousands, and tens of thousands.

However, they had already gained courage, even armed themselves and formed a military
squads. The Second Cossack War was unsuccessful, and the peace expanded the rights of the Jews: they

were allowed to settle anywhere and rent estates as before. But the war
flared up again, and neither in Belarus, nor in Lithuania, nor in Lesser Poland, nor in Greater Poland -
There was no refuge for the Jews anywhere. The Poles themselves began to hate them; the Polish military-
The bosses hanged them without mercy, taking out their anger on them. Particularly relentless was
Charnetsky came to them. Some suggest that during the Cossack wars there was
Up to 600,000 Jewish families were destroyed.

Chapter 12

The Kahal's struggle with the government

“It is deeply regrettable that until the very last
neither our legislation nor administrative practice have adopted this
proper view of Jewry as a harmful community and treated
him or with "liberal" tolerance, as a religious sect that has the right to
freedom of religion and worship, or with some kind of police tendency is questionable-
dignity, concentrating all disciplinary power in the hands of state rabbis
power over their fellow tribesmen... Thus, by patronizing the "freedom" of the Jewish
the doctrine was abandoned by the Jewish heders with their fanatical teachers, the melameds,
the old model (and the faith of Moses was mixed, through ignorance, with
misanthropic dogmas of the Talmud). Instead of completely
to destroy the harmful community, which only covers its own with a religious cloak
purely worldly, and at the same time predatory interests and desires, are ours
the government, with a zeal that deserves admiration, tried in every possible way
to seal Jewry in its outdated medieval shell and to exacerbate those within it
it is precisely the harmful qualities with which it declares its presence in all countries
peace."

“The preservation – for some unknown good purpose – of the kahals in Riga and in the cities
Courland province, despite their formal destruction in all other
areas of Jewish settlement, led only to the fact that in the ill-fated Baltic
in the provinces, the very same “Jewish culture” that had long ago been
The neighboring Northwestern region has been groaning for a long time.

How many times after that, no matter how many times they were accepted in the highest administrative spheres for
reform, every time some magical brake delayed the completion of the matter” (!!).

It is not difficult to guess that there are also positive indications about the force that controlled the “magic brake” and delayed the correct progress of reforms. Derzhavin's note and the formation of the committee immediately raised great alarm in Jewish world. From the published kahal documents of the Minsk Jewish society it turns out that the kahals and “city leaders” gathered in extraordinary meetings every three days and decided to send a delegation to St. Petersburg with the aim of asking the sovereign not to introduce any innovations into Jewish life. And so since this matter “required a lot of expenses” ($1c) then the entire Jewish population was taxed there were in this case very significant fees, the non-payment of which entailed "excommunication from the people" (kherem). From a private note delivered to Derzhavin by one Belarusian landowner, it became known that the Jews also imposed sanctions on the Prosecutor General his herem, combined with a curse on all the kahals in the world, “as on a persecutor.” In addition, they collected a tidy sum of one million for “gifts” for this case. rubles and sent to St. Petersburg, asking “to make efforts to replace him, Derzhavin, with positions, and if that is not possible, then at least make an attempt on his life” (Notes Derzhavina. Moscow, 1860, p. 794). After this grand attempt by the Jewish bribery and intimidation with death are not surprising and other attempts of that same kind, stretching throughout the times of the emergence and activity of various Jewish committees and commissions. Some were paid for a "vote" favorable to the Jews, others for silence at the rate of the servants of the golden calf. Meanwhile, there was an intensified falsification of Jewish dogmatic books, with the aim of distracting the eyes of Christians from the true meaning of the Talmudic code...

A draft was also attached to the note by G. R. Derzhavin, submitted to the committee in 1802. reforms, which, among other things, proposed to destroy the kahals in all in the provinces populated by Jews, abolish all kahal taxes and limit the influx Jews in a known percentage relation to the Christian population, and the rest mass - to allocate lands in the Astrakhan and Novorossiysk provinces, appointing resettlement of the poorest; finally allow the Jews who do not want to to submit to these restrictions, to freely go abroad (which is what they are offered and now with the help of the Zionists). These measures indicated by Derzhavin were not approved by the government, probably thanks to the same “magic brake”, o which is stated in the official report of the commission under the Ministry of Internal Affairs. On the contrary, the regulation on Jews, developed in 1804, continues to develop the separateness of Jewish communities on Russian soil, i.e. to strengthen the kahals with their independence, fiscal, judicial, police and educational. However, the idea of expelling Jews from the western region continued to occupy the government and the outcome of the 1804 situation. The consequence of this was the establishment in the Novorossiysk region (since 1808) Jewish colonies, in which the government hoped - but in vain! - to re-educate the Jews and, having accustomed them to productive agricultural work, change in this way the entire parasitic structure of their community. Nevertheless, even in these communities In the Raztsov colonies, the kahal-rabbinical administration retained its former a harmful meaning, and new settlements again became isolated from Christian societies, without thinking of merging with them either nationally or culturally sense. The government not only did not oppose the isolation of the Jews, but even came up with the idea of establishing one for the so-called “Israeli Christians” (i.e. (Talmudists converting to Orthodoxy) a special committee that existed from 1817 until 1833

Since the 20s of the current century, legislative acts on the Jewish question become more and more shy, and the Jews are gradually brought under administrative control and police supervision, but kahal management

continues to serve as an intermediary in government relations with the Jewish community. This management even expands the scope of its actions, taking control of even more not only the Ilebei-Alshgares, but also the traitorous Moreine (Jewish aristocrats). Thus, for example, in 1827, when the Jews were subjected to general conscription, the choice and the supply of recruits is provided to the societies themselves, which, in order to fulfill their orders on this subject may elect attorneys (Polit. Sobr. Zak, No. 1.330, $27); in practice, however, the kahal bigwigs and they have seized a new terrible right - to give away "under the red cap" as a set-off subsequent recruitments, each member of his society who broke allegiance Jewish conspiracy or apostasy from the ritual of Talmudic orthodoxy. In 1835 a new regulation on Jews appears, in which the kahal-public isolation is already at the highest stage of its development. According to this position, the kahals are directly called a “department”, to which the “class of Jews” is assigned, and their duty is to carry out all the instructions exactly authorities related to this class, as well as the entire financial part for collecting and spending the kahal funds collected from the Jews. The office of rabbi, performed under an agreement with the kahal, it covers a very wide range of activities: it oversees the purity of the rites of worship (what tender care for the Jewish faith!), instructs the Jews in the true sense of their law (a rabbi always has this duty) performed conscientiously in the spirit of the misanthropic Shulchan Aruch), directs them "to the observance of moral duties (i.e. immorality requirements of the Talmud) and to “obedience to general state laws and

established authorities" (to this obedience the rabbis, and even more so the tzaddikim - priests
the most fanatical Jewish sect of the Hasidim - never bowed their
co-religious flock, for this would contradict the fundamental requirements of the Jewish law). Finally, the rabbi, by virtue of this "regulation," keeps special registers of births
Jews, which again led in practice to many different abuses in
in the form of omission of census souls and incorrect designation of years and names. "Regulations",
True, it was stipulated that the rabbi could exercise his authority over his fellow tribesmen
to use only by means of "persuasion and exhortation" that he has no right
to punish the Jews subject to his admonition with "penalties, curses and expulsion from society (herem)", but these good-natured reservations remained empty words.
mi, and "herem" was very recently pronounced against the editor of one Russian-Jewish newspaper for his treacherous departure from the sanctity of Talmudism.

Chapter 13

Destruction of the kahals

In 1841, the kahals were destroyed everywhere except Riga and the Courland province, and the Jews are subject to city and district administrations in their places of residence general basis. The highest approved regulation on this subject states,
that "no special Jewish administration should exist," and boxed
collections have been transferred to city councils and town halls. At the same time, the responsibilities of the kahals
The responsibility for box collection is assigned to Jewish (certainly "Jewish"!) collectors taxes; the correct collection of this tax is placed under the supervision of the police and public authorities (observation is purely fictitious).

It would seem, finally, that our government, having parted with the idea of Jewish self-government, i.e., more precisely, Jewish arbitrariness, having destroyed, at least, only 4 Age, the evil kahals, were freed forever from the heavy shackles. But it was not so on
in fact, even in this favorable outcome, the commission of the 70s itself disappoints us years, to whose works we have the opportunity to refer.

"Despite the destruction of the kahals," the report of this commission asserts, "
Jews still have plenty of resources for national isolation. Even in
In the legislative acts that followed 1844, there is no particular insistence on
'elimination of this isolation... 1845 the existing special
collection from Sabbath candles for the maintenance of Jewish schools; established under The Ministry of Internal Affairs has established a "rabbinical commission" to resolve opinions and

questions related to the rules of the Jewish faith (again, unnecessary concern for purity Talmudic orthodoxy!). In 1852, Jews were allowed to have their own special workshops; They bear state taxes and duties separately from Christians, for which They consist of assemblies, the center of which are synagogues; boxed a collection that partly ensures the receipt of state taxes from Jewish societies, remains in the hands of Jewish elected officials; the arbitration court (beth din) continues to act on Talmudic grounds. The actual name of the kahals was destroyed, but the appointment of the college of elders is hardly (again this modest "hardly"! - I. L) not remains the same."

What is the significance of the kahal when leaving the box collection in the hands of the “Jewish tax collectors”, and the registers of births - in the hands of the rabbis continues not “hardly”, but probably remain the same, - he categorically testified to this in the 70s the then Kiev Governor-General Prince A. M. Dondukov-Korsakov, and therefore proposed: either to completely abolish the box tax, replacing it with another tax, or at least to snatch it from the hands of the all-powerful synagogue.

“Jewishness - Judaism - is not only a religious belief; it is a special legislation (that's absolutely true!), which accompanies the Jew throughout his life, concerns his family, property and social rights and duties; it does not impose any moral obligations on its followers duties; it frees Jews from obedience to general state laws… (again, that's right! - I. L.). Not a single Jew voluntarily, morally conviction of the need to fulfill a civic duty will not pay any taxes or duty imposed by general laws, if he can, under any pretext, not pay… A Jew, convicted of a misdemeanor and crime, does not see the punishment deserved punishment and is subject to this punishment only as inevitable a misfortune that one must try to avert or mitigate by all means, at least and illegal. With such an attitude of the Jews towards the society in which they live, and it is impossible to provide them with the protection of the state the right to manage one's own finances, set fees and enjoy one's abundant resources funds for purposes not consistent with the types of government, and probably even those completely hostile to national and governmental interests.

Between serious statesmen of Russia who love their Fatherland and familiar firsthand with Jewish customs, economic and the moral evil of Talmudism has long been beyond any dispute, and only Jewish "gifts" and "petitions" could interfere with the proper distribution and application of this view. But in the 60s, Jewish gifts were joined by and the no less pernicious influence of “Jewish liberalism”, which is what distinguishes it from Russian liberalism, which chooses as the object of its sympathies an illegitimate (economic, social and moral) freedom of the Russian people, and special kind of "freedom"... - Jewish exploitation, Jewish parasitism and prowling... Under the influence of this “liberalism”, which half sincerely (out of ignorance) ours in the Jewish faith), and half selfishly, for Jewish handouts, took over some areas of our society and a significant part of the press, - for

all kinds of benefits and condescensions in favor of the supposedly persecuted tribe were opened a wide and meaningless expanse. And indeed, at this time, "benefits" and "rights" rained down on the Jews like from a cornucopia, and Derzhavin's wise warnings, his far-sighted advice - to open wide the foreign gates to the Jews (advice repeated later by Count N. P. Ignatiev) were unceremoniously attributed to obscurantism and the stupidity of the "singer Felitsa", who in this case turned out to be insightful statesman.

During the 10-15 years of the reign of Alexander II, new laws were given to the Jews rights: for the production of trade, crafts, for the acquisition of real estate property, by establishing banking offices, by occupying positions in the state donation service, and not only to the native Jews, who still turned out to be not enough to benefit Russia with Jewish culture, but also "foreign nationals, bankers and heads of well-known companies visiting from abroad significant (?) trading houses." Jewish merchants of the 1st guild who stayed in this Guild members for at least 5 years can be registered in our merchant class in all cities empire and in the Transcaucasian region together with members of their families; all Jews receive the right to appear “for a time” (and this time lasted for years!) in the interests of trade to the inner cities of Russia; Jewish farmers “satisfactorily arranged their own farm”, are awarded the right to “enroll in guilds and produce trade and crafts according to established certificates"; Jews with diplomas for academic degrees, "are admitted to service in all departments"; those who have completed the course Gymnasium students with medals are included in the personal honorary citizenship. Merchants 1st Talmudic guilds are seeking the right to keep almost hundreds of them Jewish "clerks" (Mr. Lazar Polyakov used this right in Moscow in the most unlimited limits); "learned Jews" with a diploma in their pocket continue to engage in the most ordinary business dealings, and the police authorities are already looking turn a blind eye to this "scientific" activity. Land ownership in Crimea, - in the best part of Russia in terms of climate - was given over to the Jews for plunder in 1861. Finally a series of these permissive and permissive measures culminated in 1865 with permission — “to Jewish mechanics, distillers, brewers and generally craftsmen and artisans to live throughout the empire." Everyone knows what the result was. broad permission, which de {asyu almost completely abolished the Jewish line settled and flooded, for example, Moscow with such a mass of Jewish “masters” (according to parts of usury), "mechanics" (in the department of cunning mechanics) and pseudo-shoemakers, watchmakers, tailors, etc., that they had to be subsequently collected in droves to evict from the white-stone capital… At the same time, it will not be superfluous to add that if the operation of checking craft occupations should be applied with the same rigor to Petersburg, which has been teeming with Jewish signs lately, is undoubtedly also the local Berdichev and Shklov newcomers would have to do the same in exactly the same energetic way. But even all these benefits seemed insufficient to the zealous advocates. to the promoters of “Jewish culture,” and in the depths of the Jewish commission itself in 1872, there were sounds votes (Mr. Turner and Myagkov) in favor of Jews “engaged in trade {without distinction of guild), trades and crafts" (those same "crafts", which they were engaged in in Moscow!) were allowed to settle in all areas empires.

TREATISE UP ON THE BEHAVIOR OF THE JEWS IN FOREIGN STATES

Chapter 1

Jews in France

Jews play an important role in financial affairs in France. Many of them The previous positions of managers and treasurers were combined with banking, which as a result, they became very profitable official positions. More than once The Ministry of Finance was in the hands of converted Jews (Fulda, Baroha). Jews do not seek other positions, although there has been open space for Jews there for about a century. access to government positions.

The great period of "colour" in the sixties that ended in "crash" was first of all, the work of the Jews Pereira, Mires, Fould, Rothschild, Salmon, Gal-Fen, Sieber, Bischofsheim, Goldschmidt, Konigswarter, Schnapper, Baroch, Stern, Bamberger, Grininger, Cremieux, Günzburg, Offenheim, Rodrigue, Salvador, Erlanger, Eichtel, Thurneysen, Salamanca, etc. We know most of these names we currently find ourselves at the head and management of all significant joint-stock companies societies. The Northern Trading Company was controlled by Rothschild, and besides Three other Rothschilds sat on the board of directors. On the board of directors of "Western and The Paris-Lyon Railway Company again contains many of them. And so three of the six large railway companies owning millions ardami, are in the hands of those families whose members also participate in a whole series joint-stock companies. It is believed that Rothschild during the famous period of collapses various joint-stock companies founded such companies for the amount of 1800 millions. The affairs of almost all of these societies were going badly, but they brought their founders up to 700 million.

The most luxurious castle Eegpege$ ever to exist in France, former the main residence of Emperor Wilhelm, now belongs to a Jew Rothschild, who could spend 50 or 60 million on it. In addition, Rothschild is looking to acquire famous vineyards and some of them are already bought. Complaints are already being made about Jews who seized vineyards in France in his own hands. Of course, it will end with him setting the price of wine according to his own at your discretion.

The attitude of Alsace and Lorraine towards Jews is best seen from the fact that after every political upheaval, people's hatred turned against them and required special protective measures. Lichva makes Jews hateful for people. Thus, there are many cities and factory settlements where Jews tried to confuse and stop the trade of every Christian merchant, which to this day they do it with great success. Hundreds and thousands of Alsatians moved into the interior France because in their own country, thanks to the intervention of the Jews, they could not establish a single trading business.

Most of the financial affairs in Paris are in the hands of 30,421 Jews who Here they are exclusively engaged in monetary transactions and trade. Jewish the charity committee gives loans to the poorest of its fellow believers for petty and peddling trade, which often later become large traders. The recently deceased bookseller Michel-Levy, who started out with petty trade, made several million. Countless palaces in Paris belong to Jews. Jews who made millions in Russia (such as Polyakov, Varshavsky, Ginzburgs and others) during the construction of railways, all live in Paris with

extraordinary luxury. Paris and France, wanting to be first in Europe
with an exalted humanity, they compared the Jews with full citizenship rights.
Jews were even allowed to serve as officers in the military. What happened?
The sad story of Captain Dreyfus. It's good that this was all done in advance.

it was revealed and everything was stopped, otherwise a worse misfortune could have followed
seventies. A Talmudic Jew cannot be faithful and devoted
Christian state. He is an enemy of Christians in his religious teachings, his
the goal is to arrange and facilitate that Christians are cut down, exterminated, so that
there were fewer Christians, but only so that the Jews remained safe and the money went to the Christians
captured. The Jew breathes only malice towards the Christians, this cannot be believed, that
He speaks and proves that it's all a pretense for the time being. A Jew has an innate
Fiscalism and treason, for him it all happens like an auction, to see who can pay the most.

The Jew considers all Christian states to be temporary, and that according to them
According to the prophecy, the time will come when the Jews will be the rulers of all states.

What kind of Jewish commander can there be in a Christian state under such circumstances?
confidence in his religious teachings. The Jew is a conspirator against all Christians states.

Chapter 2

In Austria, the main kahal corporation of Jews

The Austrian Emperor, as is known, between various honorary
He also bears the title of "King of Jerusalem." He hardly
ever been proud of it, and probably didn't even attach any real significance to it.
teachings... until one of the ceremonial visits to Krakow I saw in front of
a whole surging sea of curled sidelocks and long-skirted lapels
Jewish tribe. "Yes, now I understand why they call me king.
"Jerusalem!" - the venerable monarch allegedly said, looking willy-nilly at
numerous crowds of their Semitic subjects. After the overthrow of the Slavic
Badeni's ministry, which was formed from a fairly strong coalition of Polish and
Czech deputies, the emperor could also remember his Palestinian title and
admit that he wears it for a reason. There is no doubt that the German
the party in the Viennese Reichsrat, in its fierce hatred of the Slavs, pushed back

background even the anti-Semitism of some of its members and, without shame, extended a hand "Jerusalem nobles" who have long felt themselves to be "masters of the situation" in Austro-Hungarian dualism and already received the right to mixed marriages with Christians — to baptize or circumcise children at the will of the parents. Obviously, the most Catholic The Austrian monarch, the "eldest son" of the Roman Church, had already become intimidated by the king Jerusalem, proclaiming in his state the equality of the Gospel with Shulchan Arukh, and the commandments of love for humanity - with the dark medieval covenants misanthropy. However, this is not even equality, but obvious hegemony, which is always arranged by the “chosen tribe” under the cover of their political and civil rights: Viennese Germans and Jews raged within the very walls legislative assembly until they achieved their goal, i.e., non-eruption Polish Prime Minister; but when the Czechs decided to repeat in Prague only a small part Jewish-German opposition against the newly appointed ministry anti-Slavic character, - then Baron Gautsch immediately rolled out a stern rebuke to the Czechs lesson first a small siege, and then "martial law", {(, s arbitrary arrests and military field commissions instead of peacetime courts time.

It is impossible not to notice that not a single political regime, of all known never in history has it been exploited by Jews so cleverly and so seemingly “correctly” as it is precisely the notorious parliamentary form of government that indicates some the organic vice of parliamentarism with its theory of "arithmetic majority". One extra vote when voting on a bill decides the fate of the law, and very often not in favor of justice and impartiality. Several obvious and principled opponents of the new law did not appear for one reason or another meeting; but, on the contrary, his selfish or unselfish ones came in full force. defenders: opposite - in their aspirations - parties, wanting to annoy common enemy, they arranged a friendly camouflage against him, so that in his place to continue the old discords - and so the country is obliged for many and for many years to bow her head under the yoke prepared for her by the supposedly “people’s "elected ones." We say: "supposedly" popular, because the so-called "elected ones" "costs", always connected with overt or covert bribery of voters, give it is absolutely right to say that it is not the “salt of the earth” that ends up in the country’s favorite people, and often - scum, only with thick pockets and a docile soul… Where is the bribery, there is a Jew; where there is a Jew, bribery is certainly practiced. What is correct the country of England in terms of maintaining the prestige of parliamentarism, but also in this palladium of political freedom John Stuart Mill, having tasted only once the charm of the "election costs" generously assumed by his rich fans, did not want to run for re-election, despite all the requests and appeals to his civic sense. All the main arteries of parliamentary government: banks, stock exchange and press, quite “free”... in shameless falsification public opinion - all of them have long been at the disposal of Jewish kahal, whose seat is everywhere and nowhere, i.e. the kahal is omnipresent, but so that he can never be caught red-handed, although the kahal smell can be heard in all the scoundrelism, in all the most unceremonious dealings, in every demoralization - private, political or commercial. The world, according to the prediction of the Shulhan-Arukh, repeated in the statute "AShapse 12taeShe", - must belong to the Jews, and for the convenience of possessing this world, they can put on any masks they want, if only to remain in their souls the sons of the Israelite tribe. The property of the goyim (i.e. all non-Jews) belongs to them only temporarily, until the legal transition to Jewish hands. In the zoological ladder created by Jewish naturalists, the goy occupies the very last step - below the dog and the donkey. If the goyim are given human form, it is only so that the orthodox Talmudists would not be disgusted accept slavish services from them! Not yet knowing any of this, but naively believing in universal "natural morality", the French revolutionaries of the 18th century mistook a hawk for a cuckoo, granting the inhabitants of the Parisian ghetto all the rights of the French citizenship and by no means foreseeing that an insignificant - in number and significance - bunch of others fledgling Jews, having gained momentum over time, will play out in life countries even more dangerous role than the legitimate nobility of the old regime, so mercilessly exterminated by the convention... Blood still flowed in the veins of this nobility the French people; it has rendered serious services to its nation in the field of war, diplomacy, science and literature; and the visiting Jew always looked to France, - as well as to all the countries where fate brought him - as an object of no importance restrained exploitation, like a lemon, after squeezing which, all that remains is throw away its crust... The later French did not repeat this mistake and, while expelling, for example, the Jesuits from their territory, they did not allow themselves to be averted the ghosts of "freedom" and "religious tolerance", did not mix purely religious teachings with a socially harmful community that has set a goal, incomcontaining the most essential foundations of civil society. Rochefort He rightly says that where even one Jew has infiltrated, he will bring with him a whole a hundred of his relatives, and they, together, under the pressure of a close conspiratorial colidarity, will begin to exploit everything around them until their last resources are exhausted juices...

The history of "Jewish equality" in France only confirmed fears all sincere patriots, from clerics to moderate republicans and ending with the most stubborn "intransigents." By the end of the "century of Jewish equality" it turned out that in France a third of the prefect's seats belong to Jews; the state bank together with large private banking houses is kept in check by Rothschild; the Chamber of Deputies is full of Jews and their creatures; the best hotels and the richest shops fell into Jewish hands. The seal became a servant of the Jewish kahal, despite the strong protest rising - by by the recognition of Francis Sarsay - from all the most intelligent strata of the French society. Jews have already begun to be called "I s 1Ƒisis", approaching in this in the case of Professor Dühring's theory of "harmful races" in humanity, similar to that How harmful breeds exist in the world of animals and insects...

One of the most striking manifestations of the catholic force in France (and of all Jews in this Not long ago, the country had between 200 and 300 people, i.e. thirty times less than in Russia!) serves the recent arousal of the question of the innocence of a Jew Dreyfus, who sold secret plans to the German embassy for money French Ministry of War. If this misfortune had not befallen a pure-blooded Jew, he would quietly live out his shameful life on Devil's Island, where he hid it unanimous verdict of seven military judges, according to the testimony of three dozen officers ditch; but the French court touched upon the "honor of the kahal," and it spoke up, three years later after the verdict, - having found a person to fall in love with instead of Dreyfus (namely: Major Esterhazy), and having gathered a whole syndicate of Jewish bankers for equipment of this matter in parliament and the press... Newspapers that do not print anything for free, - rochg [e5 Beaih whoever it was, - began to fill with pathetic lamentations about to the address of the innocent victim Dreyfus and furious diatribes against French Ministry of War; a pious old senator was also found (Scherer-Kestner), although undoubtedly of Jewish origin, but with “impeccably clean reputation", who swore by Aaron's beard to clear the dirt-stained his worthy fellow tribesman. So that this choir cannot do without an outstanding fiction soloist, was invited to participate in the court funeral service for "unjustly murdered" and the notorious novelist Emile Zola, who went to kiss the papal slipper, and now worshiping... the golden calf of the Jewish-Parisian bankers. Zola knows "rich, powerful Jews, and without a fatherland (51c), who will begin underground work with the help of their millions to tear Dreyfus out of of this matter, bribing the conscience, creating a terrible conspiracy in France, so that only restore the honor of the guilty, at least by replacing him with an innocent one." Zola knows all this and even has the courage to quote the truthful talk of honest people in France; but he, - If you please, I am personally convinced of Dreyfus's innocence and categorically denies his involvement in this matter.

Chapter 3

Kagal action in Galicia and Hungary

The Lviv Statistical Bureau published a report which revealed the plight of the Galician peasant class. This report shows that In Galicia, 2,600 peasant families lose their land every year property through auction sale and are thus subjected to deepest poverty. In 1891, the number of auctions of peasant land plots extended to 2170, but since then this number has been constantly increasing and finally in in the last reporting year reaches 2806. The value of annually sold peasant property extends to 4Y› million guilders, but this is only assessed value; for a peasant farmer, his plot has, of course, much greater value. From the statistics it is clear that the majority peasants lost their property due to the most insignificant debt claims, sometimes not exceeding 25 guilders. These figures hide a truly astonishing a social tragedy. Thousands of peasant families in Galicia are unable to pay off insignificant debts and are therefore deprived of their father's inheritance. Most of the debts consist of those double and triple bills that the Jews present for payment for the products taken from them on credit, mainly vodka, bread, tea and sugar. The main reason for the ruin of the Galician peasantry is Jewish moneylenders who carry out their systematic work very diligently exploitation with the assistance of their kahals, despite strict laws against usury. Kahals protect all kinds of criminal cases, free prisoners, criminals and every crime are justified.

Persons involved in resolving various issues that are the inevitable result of the settled life of Jews, should become familiar with how This situation is not only here in Russia, but also in other countries. Hungary is in this respect a completely special country, different even from its neighbors with her Galicia. Of course, in Galicia the manager is also a Jew; the illustrious gentleman the Pole gives his Russian peasants there to be eaten by the Jew, who himself is under the ferula, but still this true Jewish commander is hidden behind the scenes and external decency is observed.

It's not like that in Hungary. There are a million Jews there - the masters, recognized as such and
officially, and officially. The Magyars, in themselves, are too weak to
to dominate Hungary, called upon the Jews for help and not only gave them
Slavs head, in full exploitation, but even of all the peoples inhabiting
Hungary, only Jews were granted equal rights under the sole
on the condition that they adopt Magyar names and speak Magyar.

“The result came quickly: the money was concentrated in Jewish hands.
The peasants are ruined. Castles and farms by the thousands have passed into Jewish hands," and the Magyars
found themselves completely dependent on the Jews. In 1862, according to Dr. Gorsky,
Jews did not own a single inch of land in Hungary, but now they own more than a third of all land
belongs to them. In the country of the Slovaks, which was once the center of the Slavs, where
the glorious Svyatopolk after Samo laid the foundation of the Great Slavic Kingdom,
The Nitra Committee is now located here. This place should be considered a shrine for everyone.
Slavs from the White to the Adriatic Sea. Meanwhile, says Gorsky, at present
At the time, the Nitra committee was entirely Jewish. Three Jews owned 100,000 there.
hectares. Of the 3,192 large landholdings in Hungary, 1,031 belong to Jews.
The Magyars fought with the Germans and Slavs for the primacy of language and political influence, but the Jew wormed his way between them and took everything into his own hands."

Hungarian aristocrat consoles himself by marrying the daughter of a Jewish man
the moneylender and that this moneylender is an even more bitter hater of the Slavs,
than himself. He knows that in Thessaloniki a Jew is leading the Turks in the extermination
Slavs, and in Hungary the same Jew will help put a Slav in prison,
having previously ruined it.

Although most of the socialist organs are run by Jews, nevertheless
at least one of them, "He Rei rIe ie Sepeue", was found valiant enough to do so,
to expose Jewish atrocities in Hungary. From its issue of April 11, we learn
that the Slavic laborer, male and female, receives daily wages of 25 to 30
kopecks a day and that such a beggarly salary and various other oppressions force
Slavs are migrating en masse to the United States.

This courageous protest is all the more remarkable because it comes from an environment in which
which is dominated by Russian Jewry. According to the Count's peculiar interpretation of his teachings

Tolstoy about patriotism, there Russian patriotism is subject to contempt
spitting, but the attack on Jewish patriotism is unthinkable
insolence.

However, protests against Jewish terror in Hungary are beginning to move forward.
a little bit everywhere, even where the Jews enjoy the most complete favor.
This is the harbinger of a storm that threatens the kingdom of St. Stephen and especially
Croatia.

In Croatia, the Croatian ban Kun-Gedervari - a baptized Jew - is already beginning
to lose his head, for courage, like that of every true Jew, is not his
main virtue. The reaction against the Jews is even more clearly outlined than
against the Magyars. “If there were no Jews,” one of the great patriots in Zagreb told me, “I
I think we could still come to an agreement with the Magyars."

The Croats cannot forgive the Jews for inciting them in the past.
year against their brothers the Serbs. The Serbo-Croatian strife was inflamed by the Jews, and not
It will not be surprising if the Serbs unite with
Croats against their common enemies and exploiters of the Jews.

The official report of the Hungarian government has appeared in Pest
Commissioner Egan on the situation of the Russian population in northern Hungary. Egan
depicts in the darkest colours the agricultural conditions in northern Hungary and
expresses regret that the fragmentation of land plots has created
agricultural proletariat, which is not even able to extract from the earth
necessary food products. In such an agricultural state as
Hungary exists, unfortunately, an agricultural population to such an extent
impoverished, that it feeds year after year on oatmeal and potatoes and never sees
no meat, no milk, no eggs; rye or wheat bread appears only in annuals
holidays. This population eats up its meager reserves by the New Year, and then
forced to buy food. The situation of the Russian peasantry in the northern
Hungary is becoming even more unbearable due to the vile Jewish
exploitation. It is easy for the Jews to deal with this population through their
economic superiority and suck the last juices out of it; in the northern
There are areas in Hungary where Jews have taken over 50% of the land from the peasants.
property. Having large capital at their disposal, Jews literally dominate
life, annual earnings and the entire future of the rural population. The peasant-
The landowner is in complete serfdom with the Jews. Usury
is practiced on a colossal scale: the loan is arranged in such a way that 30% per annum
represent the lowest percentage level; if the peasant is very
if he needs it, the loan reaches 60 and even 100%. Jews are willing to give money under
the future harvest, but at the same time, of course, they set the lowest price for bread. They

terrorize local officials and priests and have set fire to them and threatened them on more than one occasion
them with murder if they reported to the higher authorities on the moneylenders. Egan says in
in his report that lower-ranking officials not only do not support the people, but are in strike with Jewish moneylenders and help them get rich at the expense of the Russian population. He ends his report by stating that if the government does not provide timely assistance to the Russian population of northern Hungary, then it is inevitable will die.

Chapter 4
Kahal action of Jews in Germany

Spiritual, especially political, dominance of Jews in Berlin
marked itself by the fact that the Christian population was more than twenty times larger
the city's "intelligentsia" population tolerates them, or, more correctly, desires them; half
Berlin officials from the Jews, and the representative of the city bureaucracy, Dr. Shtrosman is a Jew.

Cases of rapid rise of Jews, similar to the rise of the bookseller
Levi, about whom we learn from the Paris letter, is not uncommon. He recently arrived in Berlin.
one Poznan Jew, for whom several thalers constituted capital. In
At present he owns several millions and lives in the best part of the city;
but several joint-stock companies, of which he was the founder, were completely
ruined, millions of the urban middle class perished in this society.

If, based on such particular cases, we look at the social situation
Jewry in general, we will see that Jewish wealth, luxury and lust
grow infinitely, and the fact that "ssishs Is" wrote for fourteen years
What was said about Jews in Prussia and especially in Berlin is still true today.

“In Prussia there is one Jew for every 100 people (and according to the 1871 census, for every 76).
There are no Jews among the day laborers and workers. This work is too hard for them.
in the artisan class, sometimes Jews are found as factory managers, that is,
forcing others to work for them. Let's count the stores with large display windows,
bankers, homeowners in Tigacepgazze and Oshcheg yep Glidep, doctors, lawyers, and
We will find many Jews. The former Jewish houses in Berlin are populated by Germans; Jews
On the contrary, they live in palaces and castles.

Count the dressed-up loafers, stock market players, visitors
public places, public festivities, newspaper readers, speakers in the Verein,
visitors to balls, theaters, mineral waters, and for every hundred Jews you rarely come across one
German, whereas in comparison with the population the ratio should be the opposite.
Wherever you turn, you will see a Jew, while the German sits at home, working hard
faces so that the gentlemen Jews could have fun.

In Germany, there has been a constant and unceasing problem in recent times.
agitation against Jews. Until recently, no one could point to any fact there,
unfavorable for the Jews without causing a whole storm against themselves in
seals; the latter, without the slightest embarrassment, branded such a daredevil with a shameful nickname
barbarian, religious fanatic, informer; it was allowed to destroy as much as one wanted
the national shortcomings of the French, the English, the Russians, even the Germans themselves can be
was subjected to the most vicious and unjust ridicule with impunity - and by this
The half-Jewish and Jewish press of Germany widely used this right. But to say
a bold word of truth, unpleasant to a Jew, was considered such until recently
an unforgivable crime, with which nothing could compare. And suddenly - or by
at least apparently suddenly - in the same Germany there is a complete change of scenery: in
in the press and in life there is protest after protest against the Jews; they are growing hourly in
anti-Jewish societies in cities and villages; bookstore exhibitions
are constantly being decorated with new brochures related to the Ji - and, to my shame,
Jews, many anti-Jewish brochures belong to the Jews themselves, who could not resist
against the temptation of business in this matter. In short, the Jewish question arose
with all its accessories, appeared and develops in all its instructive nakedness.
It comes to the point that the Breslau voters - at least the majority of
them - they swear to each other under no circumstances to elect a Jew as a deputy. In the dispute
people of science intervene, and the strict, impartial, weighty word of these people
finally pesters the proud German Jewry: for one article they
object with fury in 10 articles, and this way, by the way, is the best way to help

achieving the goal that anti-Jewish agitation in Germany is striving for. Jews
in their impotent anger they become immeasurably heated, and that's when those
sides of Jewish nature that gave rise to and justify mainly
real agitation: boundless self-confidence and conceit, pride,
intolerance and hatred towards all non-Jews and boundless pretension towards
all rights, not excluding the rights of a soulless, usurious, strictly considered
exploitation of the local non-Jewish population.

The greatest anger was caused among German Jews by the articles of the Berlin scientist and professor Heinrich von Treitschke (N. u. Treitschke), placed by him in his interesting magazine "sish Jhh", which were then published as a separate edition and contributed greatly to establishing the correct view of the significance of Judaism in Germany. They provoked a mass of response articles and pamphlets in which words and thoughts Treichke, of course, was distorted and perverted in the most unceremonious way in a way, despite the fact - or perhaps precisely because Treitschke was setting out his thoughts with imperturbable calm and confirmed them impartially with selected, overwhelming facts. However, Treitschke, in essence, only developed what he had outlined in his earlier works, and what remained then just as much little noticed, how, on the contrary, his current articles have aroused enormous interest, which arose at a moment when general consciousness had already awakened in Germany the danger threatening the development of Germany from Jewry.

German Jews are particularly displeased with the assurance of such an authoritative figure, as Treichke, that he has been observing the emergence and growth of the image for a long time, more than 20 years thoughts, which has now resulted in anti-Jewish agitation, which the Jews, with their sides are trying to shift the blame onto the shoulders of German conservatives and clerics, hoping in this way to win over progressives and liberals to their side. But in the point is that in the consciousness of the ever-increasing danger threatening Germany from the Jewish side, all parties come together, everyone is united by concerns about that, How to eliminate this danger.

However, it is unlikely that Treitschke is entirely right in placing the blame mainly on Polish Jews. German Jews could always argue with Polish Jews, which is proven already with the hatred that the population of Alsace felt towards German Jews back in the end of the last century. This hatred was so great that it was taken into account Constituent Assembly in France: it respected the statement of the Alsatian representatives Lei Mori and Ravbel, who protested against granting the Jews of Alsace the same On December 24, 1789, the Christian assembly decided to postpone the decision on the issue. about the rights of the Jews. A month later, on January 26, 1790, it was decided to grant rights citizenship to Jews of southern origin, the so-called Spanish Jews (Ge5 i s 50$ l s 1$ |5 ï 11$). were extended to German Jews only a year and a half later, in September 1791 g., and it seems that at that time, more than ever, the ideas of equality and brotherhood... However, even in ancient times, as Pliny testifies, Quintilian, Tacitus, Juvenal and others, Jews enjoyed only sincere hatred non-Jewish peoples; Tacitus, for example, speaking about the Jews, says that this tribe is - oisht repegis hshtapi.

Germany today has granted civil rights to its Jewish population.
rights, and, of course, says Treyche, no one will demand or even hint from us
the need to return to the old order in this regard. But at the same time
It is impossible not to point out that the German Jews responded to the Germans not with gratitude, but
arrogance and demanding demands, which reveal desire
to limit the rights of the Christian majority in their favor. It is extremely characteristic,

for example, that such demands are extended by Jews even to the very beliefs
Christians. Treitsche gives the following example: in Linz, on the Rhine, there is
a Catholic public school attended by several Jewish boys.
It is clear that the latter are exempt from attending the lessons of the Law of God,
taught by Catholic priests, who, by the way, use it for
these lessons by the leadership, where, according to the Holy Scripture, it is said that the Jews crucified
innocent Christ. Upon learning of this, the local synagogue council appealed to the government
petition to remove this book from the list of manuals as inciting hatred towards
Jews! The Jews, i.e. the minority, are thus declaring their rights in the name of tolerance
their own interference in the affairs of the Christian faith, while at the same time demanding complete freedom for
themselves. Many such examples could be given, and Treichke
quite rightly notes that now is the time to resist
such demands; that we cannot wait for the moment when the German heads are
the terror of such a sensitive minority, nurtured by boundless
cowardly German patience.

The excessively sensitive touchiness of the Jews draws attention to itself
special attention. They are so painfully impressionable, says Treitschke, that they
you can't figure out what to call them when you talk about them. Semite - it seems extremely
offensive; Israeli also sounds offensive; they, finally, equally dislike both
Jew and Yid.

Meanwhile, these touchy Jews, who claim the right even to censor spiritual
Christian books to cleanse them of expressions that incite hatred among Christians
against the Jews, - they are not at all embarrassed to denigrate Christianity in every possible way. Preaching
tolerance, but they persecute Jews who convert to Christianity,
"going over to the enemy camp," etc. Christianity, say representatives

the Jewish intelligentsia in the press, “dug a chasm between themselves and reason”; "Christianity does not preach love and brotherhood at all," which are also, must be a privilege of Jewry. As a lesson to the Germans themselves, Treitschke gives some flattering reviews of his compatriots from one of the touchy ones Jews, who assert, for example, that “the Germans were the first to establish slavery and serfdom”; that the feeling of humanity was awakened in the Germans by the Jews, that without Börne and Heine, the language Lessing and Goethe would continue to be a rough language, etc. All this is sprinkled constantly with the most vile, malicious abuse against the Germans. Speaking about the persecution Jews in Copenhagen in 1819, the Jews claim that “the rabble of the Danish capital was enraged and incited by German merchants"; the case of the defense of Jews Heidelberg professor Thibault and several students from the furious mob is explained by the fact that the contact of these defenders with the French made them more humane." And it turns out that if you don’t turn around, they beat you; if you turn over, they beat you.
Poor Germans!

Chapter 5

The well-being of Jews in Germany

In Germany, Jews, like us, enjoy a large average income. prosperity than Christians; this is already proven by the fact that in Berlin at that time, Just as there is 1 Jew for every 20 people in the population, there is 1 Jew for every 10 students.
If we add to this that in Germany, as with us, Jews settle mainly in cities, where the pulse of the state beats predominantly life, then it becomes easy to understand the fear that arouses in the Germans the enormous influence of the Jewish element on this life. There is no dispute that among the Jews there are, says Treitschke, people who are quite respectable, devoted to Germany, but

next to these individual personalities there is a crowd of international scribblers, people who are not finally, there are a lot of international rich people who recognize no homeland dark personalities who fill the ranks of antisocial elements, which is already proven by the wealth of Hebrew words in the language of the swindlers in Germany. “The influence of Jews in the German press is enormous, and if anyone points it out to me, writes Treitschke, - on newspapers and magazines published by Christians, then I must remind that, according to the consciousness of the defenders of Jewry themselves, among the employees and The majority of our newspaper correspondents are Jews. Moreover, anyone who knows the behind-the-scenes side of our newspaper business knows very well that editors and publishers our newspapers and magazines are not at all as independent from their employees as they might seem seem. Therefore, in this matter, one should take into account equally calculation and what is exposed by the newspapers, and what is covered by them with the silence of fear for the sake of... Many editorial offices do not have the slightest opportunity to take risks the location of its London and Paris correspondents. The question of subscribers also plays a big role. The Silesian Newspaper, for example, immediately lost 600 Jewish subscribers who conspired not to subscribe to the newspaper for it is only that she spoke out extremely conscientiously, with restraint and independently on the Jewish question. In addition, German newspapers with low subscription prices exist solely through advertisements, but one can imagine the losses would suffer a newspaper in which Jews stopped publishing their advertisements. “Finally, - adds Treitschke, - the best proof that fully revealed to me the power Jewry in Germany is that I received a lot of letters about my articles, which expresses warm sympathy for my way of thinking, but at the same time Most of my correspondents ask to keep their names secret for fear revenge or at least trouble from the Jews in one way or another form." And this is understandable if you remember how strong the Jewish community is in the German press - not really outstanding first-class talents, but rather third-rate figures. There are such a mass of the latter among the Jews that one can say that they, taking in quantity, and not by quality, they almost completely converted the German press into a Jewish one. This They owe their predominance, however, not exclusively to their quantity, but also to that close communication, that strong support that exists in their environment. "Thanks to this support,

- says Treitschke, - it means nothing to the most insignificant rhymer of the Jews achieve newspaper immortality... for a day." But here, as in everything, it seemed Now the other side of the coin. If Jewish pens managed to do- for decades, to create German public opinion, which, of course, served not to the benefit of the Liberal Party and, on the contrary, was one of the reasons for its loss influence, - now the German press is suffering the punishment it deserves: the mass of the public is not does not believe her one bit, in the belief that the newspapers are compiled by Jews. “Our newspaper business, says Treitschke,

- owes a lot to the Jews; Jewish resourcefulness and flexibility had an opportunity to unfold here on an extremely fertile field of action. But the results turned out to be double-edged. Berne was one of the first to introduce into our journalism that a particularly shameless style in which the Jews began to speak in Germany, which gave them shelter and protection of laws, trampled Germany into the mud, as if it could not and should not have offended every German to the depths of his soul. Let us add to this that Thanks to the innate ability of Jews to interfere in everything, we in Germany soon we lived to see the intervention of the Jews in the affairs of our church, about which the Jews They began to talk with the abandon of people who had studied the issue closely.

They forgot, immediately after they were granted equality, that they were still constitute a minority among the Germans; they have forgotten that we Germans are, after all, Christians, and They went so far as to demand the removal of icons and the observance of the Sabbath in our Christian in the anthological schools, while at the same time not skimping on the most vile, outrageous ridicule against Christianity, the ridicule that is presented to us in the form of the last words "German" civilization."

All this must end, says a talented German writer. With the equalization of civil rights of Jews with the rights of Christians, Jews can still continue to consider themselves the chosen people, but only in the religious sense. In our the century of the formation of national states, in these states there can be no place political tribal characteristics. Jews in different European countries can appear as peaceful, non-anti-state elements only if they will decide to sincerely merge with those peoples whose language is their native language language; to merge as much as their faith, their traditions, their tribal characteristics.

In Germany, everyone is ready to admit that some part of the Jews came to conviction of the necessity of such an outcome in Germany as well; here and there there arise Jewish societies with the aim of bringing Jews closer to Christians. But a large and influential the bulk of our Jews think differently. In the end, even these latter,

Of course, they will have to surrender, says Treitschke. We need to realize once and for all that
It is certainly impossible to completely Judaize strong German heads - it remains, therefore, the Jews must turn into Germans. This task can never be
the gap that existed between the Jewish and the rest of the world was finally resolved
even in those times, when Tacitus complained about i is hi,
for a long time. But the discord that currently exists can be significantly reduced if the Jews, so
those who put a lot of emphasis on tolerance will themselves become more tolerant of others and become
to treat with respect the faith, rights and feelings of the German people, which
long ago atoned for all the evil he had ever done to the Jews and gave them rights
free citizens. But the Jews must finally realize that with these rights they can
use only if they give up all dreams of their own isolation
into a special nationality - the dreams are pretentious and funny.

Chapter 6

German protest

There can be no room for two nationalities in Germany. Jews right up to the
recently have not contributed to the great work of creating German
states. Those three great eras that determined the character of the German
culture, - the heyday of medieval poetry, the age of the Reformation and the years of development
classical literature - also did not see any outstanding Jewish figures. Jews,
having now pressed on the Germans, they thus began to build their building on the ready-made
foundation laid by non-Jewish hands. It is up to the Germans to prevent this from happening.
The centuries-old German culture was not followed by a century of mixed German-Jewish culture. The Germans are already too guilty of the growth of Jewish
influence... Loud and pitiful cries of tolerance, liberation and enlightenment
led the Germans into many mistakes in the matter of upbringing and education of the German
youth in the Christian spirit. Tolerance comes at a high price; but it presupposes,
that he who is imbued with it is also firmly and deeply imbued with his own
religious beliefs. In a good primary school, subjects should
taught in the same spirit, and therefore mixed lower schools - for Christians and
Jews are undesirable and should be viewed as an unavoidable necessity.

The state is obliged to supervise so that these schools do not admit children under the guise of tolerance.
indifference to religion has permeated. However, government measures alone
it can't be fixed; society itself must take a stand to fight back
the spread of Jewish influence. "Our carelessness and our immobility
We could, says Treitschke, learn a lot from the Jews, but we preferred to treat
to be condescending to them and even to adopt their shortcomings. Instead of resistance, they met
an ally in our cosmopolitanism; our passion for self-mockery found nourishment in
the daring and vulgar antics of the pro-Jewish press. But they found better support for themselves
Jews in the absence of a strong, united church, in a mocking attitude towards
the faith of many Christians and the materialism that has taken root in our society.
In circles of frivolous, unbelieving Jews, there is a belief that there is a huge
The majority of the German intelligentsia had long ago put an end to their Christianity. But
the time is near when need will again teach us to pray, when humble piety and
the proud consciousness of national development will again come into its own. Everyone
the social question ultimately comes down to the religious question. Jewish
the issue in Germany will only be resolved when our Jews
“We will be convinced that we are Christians and want to remain Christians.”

We have cited above the reasoning of a Berlin professor, whose opinions on
The Jewish question was met with such sympathy in Germany, not only in order to
to introduce readers to the attitude of our enlightened neighbors to their
the Jewish question. It seems to us that his reasoning can and should provoke
comparison with the situation here. We are in an even worse position,
than Germany, both in terms of the quantity and quality of Jews inhabiting Russia
empire. We are kinder, gentler, more tolerant a hundred times more than the Germans; our
The intelligentsia will compete in materialism and cosmopolitanism with the most developed Swabian.
Our press is not yet in such a state of serfdom as
German, but the silence about Jewish virtues is already equally commonplace
phenomenon, and vice versa - an independent attitude towards them is as rare as in
Germany; moreover, the Jews, pure and disguised in Russian surnames, successfully
they get into the newspaper and magazine press, and the mutual support that they
they prove themselves in this field as friendly and strong as in all others
fields. Our Jews, perhaps even more than other countries, are separating themselves in the most
the privileged people in the state, more than others, cry out about their oppressed
rights and shirk their responsibilities. Their attitude towards the dominant
the Christian religion is just as arrogant and just as guilty of disrespect in our country as in
Germany, and when a Jew or Jewess converts to Christianity, then it rises
such a hubbub about religious intolerance that can only be compared
Orthodox complacency, not even outraged by the fact that the Jews are unpunished and

openly trade in vestments, crosses, icons, etc. Our education is threatened by the same danger from the Jews, as well as from the Germans; we already have, they say, Jews - Trustees of Christian schools, Jews - instructing Christian youth.
Finally, statistics, as we have already indicated, establishes the fact that our Jews are 4, 5 and 6 times more guilty of fraud than other tribes inhabiting Russia. crimes against state administration, forgery and crimes against state administration, i.e., they evade payment of excise taxes and various fees, in other words, they hit the pocket and here the Christian population and are, therefore, a corrupting element in the state.
Let us remember that over 35% of Jews evade military conscription.

Chapter 7
Golden Rats

“The question is, is power still in the hands of the state’s rulers? We dare not answer this significant question either yes or no. Since time In the Middle Ages, a financial system was formed, which, although it changed its form, but, in in essence, made states and their financial needs dependent on Jewish commissioning. This system has now reached its highest point points.

If in the Middle Ages the Jews were "tax collectors for the state", to whom they lent money and who gave them taxes as collateral, then in modern In society, the state became a tax collector so that Jewish capitalists and merchants did not become emaciated under the loan system. Today, Israel still more convenient than in the Middle Ages.

Let's see for ourselves: the war between France and Austria. Parisian Rothschild places French war loan; Viennese Semitic Croesus - Austrian loan. The French and Austrians cut each other for a while, then they make peace, the national debt increases on both sides, the stock exchange clique receives new paper for the game, and the "commission" fee remains in the family The Rothschilds and company. These are the delightful conditions created by the gold rats. Governments have lost the courage to demand from their subjects in the hour of need directly less than these subjects indirectly have to pay Semitic factor genius! Thus, for example, almost the insane wealth of the Rothschild family in Europe. We will rely only on official Austrian sources and statements made in Paris. Pereira, a former confidant of the Parisian Rothschild.

In 1874, the head of the Viennese banking house of Rothschild died. Heirs
claimed about 400 million for payment of Austrian inheritance tax
guilders and noticed that this does not include the state that the deceased
had outside of Austria. It is known, however, that the Viennese Rothschild was given
nicknamed "poor" Rothschild because he was the less wealthy of his sons.
The richest of the family is the London Rothschild. The second richest is the Parisian one.
Rothschild. Already in 1850, his confidant, Mr. Pereira, left the company,
to get settled on his own, he said that his boss's condition was reaching
approximately up to 3 billion francs.

We will not take into account any financial transactions made since then.
pores, - and no matter how frivolous this may seem in the eyes of every statistician,
we will even dwell on the founding era and the deals involved in paying
French five billion indemnity. We will modestly estimate that
the aforementioned 3 billion brings in 5 percent per year. In 20 years, at this rate,
the capital doubles and thus, with the most modest calculation of 30 years, 3
billion will increase to 7 : billion, in other words, to 75,500 million
francs, or 2 billion = 2,000 million thalers = 6 million marks.

Let's be above the Rothschilds themselves and throw out a whole bunch of these two
billion
billion. In short, we will say that the 3 billion francs that the poor fellow had in
In 1850, within 50 years they increased to only 3,750,000,000 francs. Let us assume that
therefore, the current fortune of the Parisian Rothschild is only one billion
thalers.

This will amount to 5 percent per year - 50,000,000 tala; per month - 4,166,666 tala; per day
138,888 tal. (considering a month of 30 days); per hour - 5,787 tal.; per minute - 96 tal. 15
Silbergr.; per second - 1 tal. 18 silb.

Interest on interest from a fortune reduced by more than half,
would amount to 2,500,000 thalers. Interest on interest on interest - 125,000 thalers. Etc.

d. If the Parisian Rothschild subscribed for the sum of 150,000 francs in favor of
flood victims in Turkey - and, of course, all the Jewish newspapers with
they trumpeted this to the whole world with pathos, but it turns out that he donated to
these
Spanish Silesians that his condition allows him to live for 7 hours.

Who wouldn't think, with such "generosity", of "poor widow"
evangelical? Yes, there are glaring arithmetic errors in human society
dissonances, and the best governments are slaves to these dissonances!

Of the golden rats, we only indicated the fattest ones. Of course, in comparison with To them, the great Bleichroeder may seem like a small trader. But let's take the rest little Rothschilds - Erlangers, Todescos, Mendelssohns, in a word, all the golden ones Semitic candidates for Rothschild power, and let's figure out what This rat's nest, the commissions and interest of which have terrible power are paid for with the sweat and blood of nations.

Emperors and kings are chained in these golden chains of the golden international, and popes, and statesmen - I repeat your words, Mr. Adolphe Cremieux:

"The new kingdom of the Messiah, the new Jerusalem, must arise on the site emperors and popes."

Continue, Mr. President of "AShapse [5gaeShe], continue, Mr. Adolphe Cremieux! "AShapse [ztaeShe] is a numerous and powerful community, it extends to all points of the globe." Now your final word, Mr. Adolphe Cremieux! "How quickly we move forward, O sons of Israel! We take giant steps!" Let's go further. Judging by the facts presented from the golden rat's nest, the power over the circulation of many billions of thalers is in the hands of a very small number people. This small circle only needs to want it, and the entire social order will collapse.

For many years now, billions of dollars have been withdrawn from circulation. All this is due to the mercy of
Jewish management with the help of the Manchester theory. But these numerous Billions haven't disappeared from the face of the earth. They've just "moved," as they say. Manchester slang, and fell into the hands of the golden international. Long live "Freedom"! Poor Madame Roland! How right you were when you cried out, going to the scaffold:
"Holy freedom! How many (unpunished) crimes are committed because of your name!"

Freedom! My God! It is nailed to the coffin of our modern laws, which we owe to the golden rat's nest of Semitism and "liberalism". Our emperors and kings, our statesmen are also not free, just as enslaved, like all of us, and on the part of the red mice it was the greatest madness, what can one imagine when they came out against the kingdom, when they became internationals, these monkeys of the golden international.

Finally, Prince Bismarck, - never have German governments expressed themselves so clearly of their good intentions towards the fourth estate, as without suppressing the force of workers' strikes. The red mice had free rein to roam, but it was reasonable

They were unable to take advantage of this space. They were making noise and chatting almost in such a
in the same international spirit as the Jew Cremieux. Governments have long been different should have realized the terrible danger that threatened them from the gold
Rats! The red mice were not abused, as the party spirit says. No, they were recognized screamers, when they, like the "golden rats", became internationals and.

The true socio-political password of the time was, is and will be
read: emancipation of the "Christian-German" state from the Jewish major
capitalists. Emancipation of society from the "gold rats"; from the innate "peculiarity!"
Mr. Semitic. To instill in the government the socio-political courage for such a

emancipation is more important than all our squabbles between parties. Until
the state cannot rely on German tribal consciousness, until then it
will remain powerless to break their golden chains, and as long as they suffer in their midst "Jewish peculiarity", every party will be demoralized and corroded by it.

We have now reached a phenomenon that also requires clarification. This is participation nobility in the founding fraud. Not having the habit of flattering the greats of the world
Therefore, we will not try to exonerate the nobility from their grave sins against
society and against its own dignity. We will only explain this phenomenon.
The nobility, just like us, became infected with modern abstractions. Exactly
just like us, it has become "free from prejudice." Therefore, it, like us, is not
saw in the Semites any difference from the Germans, or at least forced itself to
to believe in this abstraction, which, in spite of all science, destroyed the theory of tribal differences. The nobility, therefore, also became "Jewishized." (I hope I have made myself clear.)
QUITE strongly.)

"Behind abstract theory, practice itself appears." Nobility,
therefore, he believed in the financial phantasmagorias that were performed before him
Mr. Semites, just as we believed in the political phantasmagorias of Mr. Semites.
The nobility, participating in the foundations, was not a hair worse or better than
the political and philosophical world in its political and socio-political
foundations. His noble pride was as broken as our German
civic pride. We wonder how it could have been otherwise? Decline
knightly name, which was carried out gradually for several decades, reached the point where
that this name became a simple sign. Thus, alliances arose between the "great" and
"funny," a harmonious chord of salon tone and Jewish jargon. This jargon,
Thanks to our distractions, I received the right of citizenship in the salons! Without-
Literacy was no longer an obstacle in either political or social life

field. The Semitic member of the faction in parliaments that decided the fate of the people became along with the nobleman and could sharpen his wit to exploit the nobleman, just like he exploited us. You can't demand more from a nobleman. philosophy than from a PhD. Outwardly, it may make more noise, when a peer of the empire falls into the nets of the founders, rather than when this happens to some- either Schulz or Meyer. In essence, it's one and the same.

All this proves that the Jewish spirit had the power to attract into its power and the nobility - "this support of the throne." Forty years ago in Germany they simply raised I would laugh at the very thought of the possibility of a union between "MNºoss" and "", between "great" and "funny." And now the Jewish press shamelessly calls everyone a nobleman who frees himself from the shackles of Judaism - a descendant of the "medieval "robber knights." Take a look at world history, sir. Mr. Sim, or study Goethe's "Götz von Berlichingen"! What was "robber knighthood" at a time when Germany was disintegrating into thousands independent possessions? "The right of revenge." The robber knight came to a clash with one city or another. And so it began to harm trade and according to the reports of that city. He robbed trade caravans. In miniature, it's the same thing, what is now being done in times of civilization is at a stage when in wartime the courts merchants on the open sea are subject to robbery - sorry, I meant to say - privateering. The system of "letters of marque" was abolished not so long ago. Let's We condemn robbery, but we will neither embellish nor besmirch history. That's what This was the medieval robber knighthood. Modern "robber "plutocracy" is too cowardly to kill the people it itself wants to rob. So he would, of course, risk his life or be in danger

end up in a house of correction. After all, suicide exists for something! It exists for those who have been robbed. The modern robber-capitalist robs in droves, and a robber-knight of small things. We wouldn't trade the conscience of a hundred medieval robber-knights on the conscience of famous commercial advisers, general consuls, etc., if such people can have any conscience at all.

As a result, the nobility became as stupid and distracted as the rest of us. influence of the Jewish spirit. It must be assumed that the appeal to a better understanding time is not a disgrace either for the nobility or for the citizen, and we express the hope that that the nobility learned from the era of Judaization the necessity - again appropriate isolate the Semites in this way. After all, it is known that the Semites are spreading their tentacles their rascality and shamelessness to the very steps of the throne. Os and - that's them battle order.

You want us to defend the Fatherland from the red mice? Cover us.
rear from the "golden rats." We won't fight for them, we can't even die for them.
with honor. In the days of robber knights, "self-help" was truly permitted
in a liberal manner. There was no justice system in which every scoundrel could
cheat and defraud without fear of consequences. Any kind of scum can cheat you these days, and
If you don't have enough money for a long litigation, then you have to endure it. The concept of
"deception" is a very vague term in our judicial statutes and the most shameful of crimes.
breach of trust is one of the "unpunished crimes".
Liberal Jewish "klyauznichestvo" brought into great honor the saying "s js"
"s ij" and the robber plutocracy without the particle "" it gives in
the present time is a hundred times more than it ever gave to the robber knight with
particle "von". The sword of the modern capitalist robber is a yardstick and a feather; his shield is
" jis". But this does not prevent us from being a "Christian state" where everyone
an unpunished rogue can say: "I thank You, Lord, that I am not like
ancient robber knights who studied neither philosophy nor snitching! And
still, out of 12 people destroyed by modern capitalist robbers,
8-10 of those who went bankrupt due to their mercy always go over to the red mice camp! Yes
"Long live progress!"

Chapter 8

Red mice

"Leaving aside all sound criticism, the red mice population -
if we consider world history in broad strokes, a phenomenon that in our
the moment at hand should be looked at as boldly as they now look at the "mad"
our 1904." This crazy year shook and woke people up. It is an alarm clock not only
for revolutionaries, but even more so for conservatives. Any alarm clock that
It must drive away sleep and oblivion, it makes noise. Without shocks, history cannot move forward.
forward. There is little doubt that, if the "mad year" had not given way, the bureaucratic
Routine would have rotted the state long ago. We will not reduce great people to personalities.
periods; faith in Providence, faith in natural laws makes us see in these
periods of manifestation of a force that stands high above individual personalities. "Mad year" covered both external and internal errors, and if we give an example, then what

what would happen to our present military organization, to our disciplinary
people's militia, no matter what the "mad year" in its consequences gave rise to
iron men who would fearlessly look straight into the face of both the inner and
external shortcomings of the Fatherland?

This is how red mice multiplied from year to year out of economic necessity.
as a result of the socio-economic management generated by liberalism, and

they will continue to multiply in defiance of all laws, especially since they cost
now on a very convenient ground of discontent, and they only have to deny it. In place
The Social Democratic Party was joined by a huge economic party
dissatisfied in general. Nowadays they vote for Bebel and Hasenclever just as much as
In pre-March times, votes were cast for the republican Friedrich Hecker: from non-contentment in general! Only economic or, say, socio-political
discontent is a little more dangerous than political discontent, which can be cheaply resolved
get rid of it, essentially. You can be politically dissatisfied while drinking
champagne, - how many beautiful speeches and phrases were said over champagne
pre-March times! But with economic discontent, it's not just one who's talking
abstract language, but it rumbles in the gross-material stomach, and the social gentlemen
The Democrats are not entirely wrong in cynically calling the bailiff who comes
describe the last crumbs, an agitator in favor of socialist ideas.

Let us now consider what provides red mice with the necessary warmth for their
reproduction? Let's consider the socio-political combustible material. The state system
gift finance, thanks to the method of placing loans, fell into Jewish hands
Hands. Stock market trading is in the hands of the Jews.

The telegraph with its lies and baseness for the sake of hype is also in the hands of the Jews.

The press in the hands of the Jews or, thanks to the system of freedom of announcement, - depends on
Jewry.

Manchester policy turned industry into destructive anarchy,
and its theories were brought to their highest point by Judaism. A tribe of merchants and traders in
in all classes forms the socio-political core of society. Without Jewry there would be no
and social democracy. For the German is generally too simple and clumsy,
to be able to bring something to the last point. A hero in war, when
he is commanded by a good commander, he is a patient sheep in peacetime. And how is he
the government has been a driving force in political crises, as well as a united

Judaism became the driving force that led him to socio-political disaster.

The red mice committed atrocities that could have been pacified by law. Against the socio-political outrage that the Jewish Union has committed and continues to commit with the Manchester theory, while there are no laws yet. Exchanges have the opportunity with to stir up the whole of Germany with the help of false telegrams in the interests of the stock market speculations and destroy hundreds of existences at one blow; they have the power through banking to prevent capital and credit from being used to the detriment of labor, not to mention the "wrong" foundations. In all of Germany we don't have a single one. one bank in which we could put at least ten groschen at state guarantee that these pennies will not be stolen from us. The Empire, not presenting guarantees, I must also give my honest name to this so-called the imperial bank, which has long been condemned by all patriots for its Rotated Manchester principle.

We will despise the red mice, but we should not be surprised at their ability to reproduction. Why is Jewry liberal in general?

Have you asked yourself this question?

Because it could practically exploit abstract theories liberalism, which is difficult to do under stagnant conservatism. Israel caught Liberalism on the phrase "freedom!" Liberalism has become the advocate of Jewry, it is good for it they paid, he helped the cause, and so they worked in the “spirit of freedom” until it came to collapse. and under these ruins of society red mice made nests for themselves and multiplied. The enraged golden calf trampled underfoot more and more independent existences. If a person no longer exists independently, then the question arises, how can he think independently!... "The people" should have become the prey of utopians and agitators. This was completely inevitable and "Unpunished crimes" fought against the punishable ones for dominance over society.

The state is without money, society sees that its money is accumulating in a few places, at the disposal of very few people - and without money you can’t do anything.

These are the products of the so-called "liberalism" of legislation. A free rein for

Jews and their companies. And formalism, the dead letter of the law must
to patronize such management, which is frivolous and shameless
fraudulently pushes the entire fourth estate into opposition! That same fourth
a class that has a truly more natural interest in well-being
state, rather than in the welfare of Jewish financial bigwigs and their liberal
accomplices, but which the law prohibits from keeping these gentlemen and which therefore -
only because it is going to war against the state! This is precisely why the state, having fallen into
networks of Jewish and liberal plutocracy - short-sighted red mice dumped
responsibility. It was pure stupidity.

It is a hundred times greater misfortune for peoples than for kings that they do not
They want to hear the truth! But they must listen to it.

Red mice, who borrow liberal phrases from golden rats, are not
deserve nothing less than to have their food snatched from under their noses.
Governments in the 20th century have no interest in the people becoming poor and unemployed.
able to pay taxes, since the law set the highest tax rate only for
financial aristocracy! Governments have no interest in the workers
in large industrial institutions he became physically weakened and became unfit for
military service. No branch of government benefits under such conditions.

The only one who has an interest in them is the anarchy of large-scale industrial and
money aristocracy, and if the red mice were not so infinitely stupid, -
the government's interest would have forced the liberalizer to shout long ago
to Jewry: "Stop, not one step further."

Well, the "members of the management" of social democracy have settled in quite well under this
endless stupidity of the "autocratic people." These members are settling in everywhere
Wonderful.

You stupid, stupid red mice! Your "cat" - the state - took it from you
the opportunity to dance on tables and chairs, and gold rats, as before, and now
they are devouring your food. But the state, naturally, reluctantly, is becoming
obedient servant of the rats! But no! Better to starve, better to starve, better to allow
exploit yourself rather than throw overboard the baggage of ringing liberal phrases! There are dif-
The difference between red mice and golden rats is only in phraseology.

To ridicule religion and Christianity, and I џ! It's convenient for both. And we
This was once done when people still believed in abstractions. Since then, as we - come to

Help, Heinrich Heine! - people began to recognize atheism by the smell of not only beer and cheese, but and also garlic, then we saw that Christianity does not at all command to skin neighbor, and we humbly believe that Christianity has not yet outlived itself.

We remember the saying: "You will be like gods, knowing good and evil." Humanity consists not only of Virchows and Darwins, and not even of third-rate ones scientists like us. And we feel disgusted to hear how some newspaper Jew chatters about Christian-church issues, while this same young man is furious rages and rages when Semitism is touched upon objectively and critically. "Science must "to embark on a new path!" A man of Jewish-Semitic origin said This is a catchphrase. Yes! Science must make a turn in the sense that it should not

to pose as all-saving, so as not to be afraid to apply one's discoveries to practice and not to throw 1$ Is and is ïisis into one kennel. But also Christian The state must also embark on a new path. Is that why Jesus of Nazareth gave himself up to be crucified so that the Rothschilds, Blechroeders, etc. could hold the shield on earth Christian state?

Chapter 9

Golden rats and red mice

“So, from both sides they are working to destroy society, from the side internationals of gold and red. There - from the point of view of the most notorious individualism, here - more or less consciously from the point of view communist.

Jewry took over the leadership of the golden international, and with such virtuosity that even non-Jewish large capitalists from year to year more and more sucked out by the Jews. "Liberal" legislation has made us almost unarmed, and society presents a picture of big fish eating little ones, and no "justice" can help these little fish.

There is no stopping. A tribe of natural traders, the Jews, created among us aristocracy - a money aristocracy that oppresses us from above, but at the same time created the dominion of the mercantile mob, which, through mercantile activities and usury corrodes and gnaws at society from the bottom up. Between the Semitic the oligarchy and the same ochlocracy grind society like grain between two millstones.

If you don't get excited and observe the situation objectively and calmly, so as not to
If we take a donkey in a lion's skin for a lion, and a lion in a donkey's skin for a donkey, then we will discard
Let's put aside all the chatter about the "right cause" and from the dry numbers we will derive the following
conviction. Neither social reform from above, nor social revolution from below - neither one nor the other
other. So, it doesn't seem like there is a force "from above" for rational
social reform, whatever the desire for it, and since our modern
the situation should promote the reproduction of red mice, then society
there is a prospect of debilitation, which should be expressed in evictions
masses, or we will experience a social revolution before which all previous
revolutions will seem as thin as used tea.

Don't be fooled into thinking that you will only be dealing with the fourth estate.
Because of the fourth estate, which almost always consists of honest poor people, already
Now the fifth estate is raising its head! All the scoundrels, vagabonds and criminals who find refuge in our modern humane prisons - hŕ[s , - consider
themselves as victims of society and demand that they be paid a pension (otherwise it can't be called
(It's impossible). And if in revolutions power almost always goes to the worst, then be
are confident that the fifth estate will be able to supply a contingent of leaders and "virtuous
The Robespierres of the social revolution will be overthrown by scoundrels like Tallien, Billot-
Varenna, etc.

And then what? Of course, the social revolution will finally collapse into dust.
But in our calculating times we should ask ourselves: "What is such a victory worth?"
is worth the welfare and life of the current generation.

And after victory? Progressives and liberals will be ready with an answer: the military.
despotism. But you may be mistaken. The current army is not a rude crowd.
mercenaries. It is not alienated from society, as in the times of Napoleon I. There is something else
Another thing that could happen. Johann Scherr calls it the Black International.
I don't dare contradict this cultural historian. The social revolution that

threatens us, there is a revolution of social suicide that will take away from
society's last strength and in its agony will teach it to pray. Black
The International may have the mission of liberating us from the Semitic
golden international. But the price of this liberation will not be domination by blood and
with the iron of the exterminated red international. At what price?.. Usually it is set

Winner! We are not debating our future in broad terms here.

- And what about the "German burgher", the middle class, the best classes of society? All These are phrases.

An innate characteristic of the German people - after all, we Germans also have its own peculiarities, which should not be hushed up, is the lack of initiative in serious world-historical actions. Yes! When it comes to sit on the chair in parliament - then hearts, mouths and wallets open wide. Then The German is reborn for three days. Rhetorical chatter, this amusement of the greats philistines, no matter how it may cloud the political, practical mind, - fires us up. We are heroes and take the initiative in all meetings, wherever We can combine business with pleasure. These are our dark sides. Justice requires pointing out the bright side. We are the first people in the world - since we command from above, this is evident both in 1813 and in 1870. This proves one thing, that we are in in the social question, or, what is the same, in the Jewish one, we can only count on for reform or - let them not quibble over the word - for a revolution from above. This, Of course, it's a long wait. For where will there be courage and strength from above, when we are from above we see only laziness, composure, or phrases. Monarchs and statesmen can take into account only the factors, and the factor that presents itself to them at the present time minute, is the displacement of Germanism by Jewry all the way to America.

Moreover, first of all we need people who are not afraid of Jews. And since our socio-political dependence is so great that the fear of Jews and lack of initiative has become an undeniable fact in the so-called "best classes" "sah" of society, then history with merciless logic goes its way forward to destruction society. The golden rat's nest of Semitic worldviews is natural and formally "by right" (Shylock) sits on the neck, and the red mice, naturally, must destroy the ground under our feet.

It's very convenient and very harmless to talk about fidelity over glasses of beer or wine. To the Emperor and the Fatherland! But to take the initiative to defend the Emperor and the Empire from golden rats and red mice, there is no point in even thinking about it."

Chapter 10

Jewish Behavior in England

More than 350 years have passed since the expulsion of the Jews from England under Edward I in 1290,
before they made another attempt to settle in this country. After the death of Charles I and the fall of royal power in the Cromwellian era, negotiations on allowing the Jews to settle again in England met with great resistance from all the locals population. Cromwell and a small party of representatives were on the side of the Jews the question of allowing them to live in England, but the rest of the masses were against the Jews.
Under Cromwell, the question of allowing Jews to settle in England was discussed several times.
question, but to no avail. It was finally resolved only by Charles II.
Jews in England, and this was mainly taken advantage of by Jews living in Holland, descended from Spanish and Portuguese Jews. The structure
the beginning of a properly organized community in London must be attributed to 1664, when the number
the number of Jews increased slightly. The first settlers of London were in the majority cases are known to Karl P. There is even an indication that while still in Amsterdam,

Charles II received 1,000,000 guilders from the Jews for his upcoming expenses.
return to England, that he then issued them a charter permitting their settlement in England. They even claim that a copy of this charter is still in the possession of Amsterdam Jews.

This is the price at which the Jews bought themselves a homeland in London. Now, according to the statistics
former, almost half of the capital passed into Jewish hands through private banking operations. Despite such great patronage under Charles II, the Jews had to go through difficult times. The people rebelled against the Jews, as well everywhere, all because of business. Jews have always and everywhere been engaged in trade and interest. In
During the reign of James II in 1685, 37 Jewish merchants were suddenly seized on the stock exchange.
and arrested by virtue of the Statute of Elizabeth. The enemies of the ministry joined forces with the enemies of the Eu-
Reev. Thus, they argued that this freedom of trade for Jews would cause great harm losses to native traders. The Jewish Naturalization Bill is repugnant to the British constitution and the Christian religion; it is contrary to the will of the Eternal, who through the prophets announced to the Jews that they would be scattered until they returned to the true
faith and at the same time to the country of their ancestors. “Our country will be filled with Jews,”
rich Jews will take over absolutely everything: houses, land, trade, industry, high positions; the poor will pounce like locusts and

They will devour everything. The Jews will grow more and more in number and strength, and will introduce their customs and will eventually make their religion the most fashionable in England, they they will treacherously betray all our secrets to the European courts; they will involve England in enmity with Spain and Portugal, the countries that expelled them from their borders; they will bring upon the country all those curses that haunt them in all lands and in over the course of many centuries, etc."

One can praise the prophetic foresight of the London English, as is true They characterized the future of the Jews. In 1753, a strong excitement in the spirit The whole people of London also had an effect on literature - poets wrote verses:

Thus, step by step, the nation perishes.

And what the fathers acquired is squandered.

Jew, Turk or devil, come boldly to us,

You will become a full-fledged citizen for a low price.

This was not a very cheap price for those times. Charles II took 1,000 from the Jews. 000 guilders. But at the present time, London Jews will have millions pounds sterling, and how much power, - might, - Montefiore controlled the world Jewish affairs. At present, the Jews are all-powerful throughout Europe, although they a handful of patriots are opposing it, but their forces are small and they are unable to stop it Jewish pressure. Recently, 15-20 thousand families have appeared in London "Jews who came from Russia," and already "Ra! Ma| Saheye," known for its impartiality of his judgments, calls them "an ulcer and a thunderstorm" for the poor population in the eastern end of London. "They," says the newspaper, "are driving the inhabitants out of all decent houses and have a very harmful effect on the general standard of living and on morality." If the British stubborn race of world exploiters is inferior to the Jewish onslaught, what a sad fate from the same evil, but in much greater sizes, the good-natured Russian people expect.

Chapter 11

The opinion of world thinkers

The famous philosopher Dühring says the following about Judaism: “Little
a people who were not distinguished by anything other than cruelty and selfishness in their ancient history
history, after the fall of his state, he entered the bodies of others as a parasite
peoples and spread his spirit throughout the earth. Little by little, in all the newest
In cultural states, Jews began to play a role in trade and finance.
In addition, they, as owners of magazines, editors, correspondents and
etc. dominate the periodical press; this unfortunate fact is heard
complaints not only in Germany and Austria, but also in France and in Europe in general
mainland. The penetration of the Jewish element into the medical profession imposes all
more and more the seal of commercial business, not to say systematic exploitation.
In some legislations there is still a lack of complete freedom of the legal profession, so that in
In this area the fruits of Judaism and the way of thinking that goes with it have ripened.
Likewise, some parts of science which are especially beloved by the Jews are already
are beginning to show signs that they are becoming instruments of profit.
A writer who would not want to praise as something highly benevolent
detailed, their racial characteristics, must be prepared for the most unpleasant
tricks on their part. Thus, emancipation from Jews and from harmful influences,
which they contribute to society is an extremely social task."

During the time of imperial Rome, there were already so many Jews that, according to
According to Strabo, in almost every city they had a community, i.e. a kahal. During the time
Caligula's Jews were in Egypt, Phoenicia, Syria, Coele-Syria, Pamphylia,
Cilicia, a large part of Asia to Bithynia and the shores of the Black Sea, in Thessaly,
Boeotia, Macedonia, Aetolia, Atiha, Argos, Corinth, Peloponnese, on the island of Euboea,
Cyprus, Crete, the countries lying on the other side of the Euphrates and Libya. There are especially many of them
was in Egypt, mainly in Alexandria, where the Jews constituted an eighth part
of the entire population, and according to Apion and others, almost half of the wealth of the entire
Alexandria passed into Jewish hands. What a miracle - in Egypt the pharaohs oppressed
Jews, they tortured and tormented them, so that they wanted to destroy the entire Jewish tribe, and
They barely escaped from such a barbaric country. Despite all this,
time, and the predatory instinct of the Jews again pulled them to Egypt - probably the Jews
appeared there a second time under a false name, just as they do everywhere else, invading society.
The Jews, when they fled from Egypt from the pharaohs, managed to seize everything by deception
national wealth: silver, gold, precious stones and so on. Their hearts beat,
that over the course of many centuries, much of what was beloved by the Jews had again accumulated in Egypt
metal. The passion for profit again, like a magnetic force, attracted them there. So, in

In Egyptian cities, aliens appeared under a different name and found out that they were the same the very Jews who were with them before. The Jews who appeared individually as beggars in AlekSandria eventually transformed back into arrogant barons and rich people, than outraged the noble native inhabitants of the city of Alexandria. The writers became satires and pamphlets to bring out the Jews, presenting the Jews in exactly the same way as we do in all times; when the Jews did not calm down, did not curb their speculations, then the thing It was clear that a bloody massacre by the people was to be expected. And Then the Jews accuse Apion of being to blame for inciting the people. Nobody here It's not my fault, but the Jews themselves are to blame. They set things up in such a way that in some countries Everyone is afraid of a Jew, like a predatory beast.

The writer Renan says almost the same thing about the Jews: “Religions are absolute, What Islamism and Judaism are like, they cannot stand complicity. If they do not rule themselves, then consider themselves persecuted; if they are not protected, they become annoying and strive to make life easier for people of other cults unbearable. This is evident in our time in Algeria, where Jews, finding support against Muslims, have become unbearable for them and force the authorities to suppress the incessant uprising of Muslims... The antipathy of ancient peoples towards the Jews was universal. If all peoples and in all centuries felt antipathy towards them and persecuted them them, then there must be some reason for it. Jews everywhere demand equality and rights, but in reality they always strive to maintain their their own institutions. They demand advantages from the peoples for themselves, without participating in the heavy guests imposed by the life of a nation: no people can tolerate this. A foreigner can be tolerated in a country, but under one condition - not to flood the country. itself. It is absurd, indeed, to lay claim to a house in the construction of which You did not take part." Let us cite the opinions of several enlightened sages. new times. Kant says: “The majority of Palestinians living among us, thanks to their usury has earned them a reputation as swindlers, not without reason. Although It seems strange to imagine a whole nation of scammers, but all the same a country and a nation consisting exclusively of merchants, the majority of whom bound by an old superstition, striving not to achieve civic honor, but to loss of it, by deceitfully obtaining profit from the people among whom he finds himself patronage, wanting to take his place. But it cannot be otherwise the existence of an exclusive nation of traders, as unproductive members societies, - that is why their social structure, sanctioned by the old law, Despite the established saying, "buyer beware," -maybe remain the highest moral law in the matter of their mutual relations, without risking be abolished." Fichte says: "Almost all over the European lands spread- there is an influential hostile state waging a constant war with others states and the heavy oppression that falls on citizens is Judaism. The state it is dangerous not because of its peculiarity and close cohesion, but because it is based and built on the deepest hatred for all humanity. From the people continuing to see in people only the descendants of the people who drove him out of his homeland; from the people who have given themselves over to trade and usury, which weakens the body and killing every noble feeling in the bud; from the people, not only who keeps away from all of us, but also removes us from the love of the Creator, is it possible I ask, should we expect anything other than what we see from such a people? every day: in a state where the most autocratic tsar has no right to deprive me father's hut, - in a state where there is a law that protects me from the most powerful minister, - every Jew, if he pleases, can plunder me with impunity. Before giving civil rights to Jews, it is necessary, having cut off their heads at night, put up new ones in which there would not be a single Jewish ideas; and the only way to protect oneself from them is to reconquer the Promised Land land, send them there."

“God's chosen people are parasitic plants, vegetating on the trunks other nations, is a breed of cunning mediators, scattered throughout the earth and not striving to create a homeland for itself nowhere. We consider Jews here only as a parasitic plant that clings to almost all European nations and more or less sucking the juice out of them. After the fall of old Rome there were still comparatively few in Europe; during the persecution of the Arabs they began to arrive in droves. That they brought leprosy to our part of the world is perhaps incredible; the more malignant leprosy was that in all ages of barbarism they were money changers, middlemen, vile usury agencies, abusive “Bleeding ignorantly arrogant Europeans with their ignorance of trade matters.”

H. Lutostansky.

BOOK SIX.
THIRD EDITION
corrected and significantly supplemented.

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AN Pershin.

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1907.

Yes

hmm 8 1964

Presented Political Plan
in the image of a snake, very ancient, was
invented by Jewish sages in
theories, according to historical events
29 ti we develop and supplement the space-
followers involved in this.
^ These wise men decided to conquer peacefully
world for Oion, with the cunning of symbols-
+ Czech snake. The head of the snake depicts
` " the wise men of Zion, and the body of the people
Jewish. Weeding in business
nfdra, undermine this serpent or
It’s not Jewish business that’s burning
forces, according to the ibr of their growth at different
other continents, but especially in Europe
rop that he should dflat and in the bur-
next, if you follow exactly the previous
the outline of the plan, until the cycle is completed
their path will not close with the return of the head of the serpent to
i, i ђ ђ
his circle all of Europe, and through it the whole world. First

i -
venities, taking advantage of all the economic gains

IY

by force, in order to attract the rest into the sphere of its cycle.
continents. Since the return of the head of the serpent could make
sew only on the smoothed-out ruins of the state
the power of all European countries, through the fall of this power,
from economic disorder and ruin, bringing everywhere in
mago S1onom through moral decline. Decay,
introduced with the help of Jewish women posing as French
scarlet women and Italian women, who even fictitiously accept
they have to go through baptism, then they become the wives of important people,
like the biblical Esther, and with them always so-
Mordecai goes and carries out his policy in
in favor of Judaism. These imaginary French and Italian women
Yankees are the best bearers of debauchery
These women serve for
tvkh, who, thanks to them, always need a day-
gah, and therefore they willingly trade in sovfetya in order to get
money at any cost. Money is only
are lent to such merchants that they quickly rise
turn into the hands that tape them, because with the help of
the power of women is quickly wasted.
their receipts. The addresses of the ii -
yah “goyim” and the cycle of the serpent advances in the twentieth century
speed of courier movement to the appointed point of its own direction.

A complete summary of the secret protocols
Oion Jewish mullets, the whole plan of conquest
the whole world will be included in the next volume
"The Talmud and the Jews." To the effects of the secret Zion serpent
This also applies to brazen slander leveled against a respected person.
throughout Russia about. Archpriest John of Kronstadt. All
i ,
i i -
rodov, respect for the sanctity of the church and devotion to the Tsar
and the fatherland. The newspapers, print and book trade are located
The child is already in Jewish hands, what more do they need?
The entire State Duma was already under Jewish command. Now
all that remains is to shake it and then overturn the christian

at

Stanislavsky Church. If they succeed through revolution-
It was necessary to achieve so much in a few lifts, then what?
it means to overthrow the Russian and Christian Church,
they will soon be destroyed in the eyes of the senseless crowd
γ , i i -
to complete its full cycle. Continuation of the slander® on o.
John of Kronstadt will be in books, in special chapters.”

REVELATION OF THE AUTHOR.

7 For the venerable God-chosen Jewish people of Russia this seems like a biblical paradise, not only current milk and honey, but even silver and gold. The whole point is the fact that the main gates of this paradise are closed is allowed only entrance for certified Jews, only through side gate.

Many l 1 i -
melt in the Parisian secret cabal on how to rather, smash and destroy their entrance gates deep into the depths Russia. The Jews have collected more than a billion dollars for this purpose. and much of it, in anticipation of success, has already been spent. the daily bloody riot in Moscow, there were world-wide Zionist wise men in St. Petersburg, with the help of millions of rubles, under the guise of charity, allegedly
i iө, i
pogroms. At this same turbulent time in St. Petersburg the Sion Mulrites, under the leadership of the Talmudic philo-
- , i i
Jewish and secret, only kahal members gathered—all-World representatives. When discussing Russian politics the movement was approaching its end, then suddenly a casus belli occurred, about which there even followed a sorrowful message in the Jews- in the current newspapers, that the police raided them at night, -0pe-

UT

I read all their books and papers. After which, these wise men
i 0
own. |

The revolutionaries of the Jewish Bund who govern
, —
almost general initial success, suffered a fiasco, only
deceptively attracted to the rebellion of the military, —0-
that is why all their hopes of triumphant enslavement collapsed.
ni . -
i Petersburg were already namfcheny candidates-
dates as president of the Russian republic, one of the princes
i . -i,
another of the newly appointed counts, Count Witte, also sweetens-
to the Jewish faith. About this important event
in the genus the appearance of new two shining planets, liquids
in Petersburg at all the bazaars and markets they whispered with
faces beaming with pleasure, but not without
this joyful whisper did not reach our knowledge about
that great event. But the unexpected defeat of Mos-
the plans of the wicked fighting squad were overturned, everything collapsed
and, just as smoke disappears, so the wisdom of Zion disappeared in an instant.
the leaders and presidents of the Russian republic, inspired by them.

From the Russian police department they are named in Russia
90% of revolutionaries are Jews, and only 10% are
other nationalities involved in the deception of the Jews
Bunda.

All transports carrying contraband, bombs and fire-
strflnago oruzhiya, all were Jews, even themselves
they boast vainly of their daring, that they have always been masters of
drivers in anarchy and revolution, as usual, always
stood behind and hid from danger.

The Jewish revolutionaries led the entire strike
railways. On the Kharkov-Nikolaevskaya railway, no.
the movement was led by a Jew, under the pseudonym “Vladimir”
ov issued orders and circulars, thought to order the arrest-
to fight the entire railway administration, even to resist

Y

The persons involved were supposed to be sentenced to death.
The Jewish students in Odessa acted so bravely,
that they managed to mutiny almost the entire fleet with lieutenants
nantom Schmidtom.

The Jewish Bund in Moscow carried out an armed uprising.
camp, but on the barricades not one of the brave Bundis
tov did not appear, but limited themselves to stupid laborers
, -
I'm drinking liquids.

In the Baltic army, the main leader
"Maxim" turned out to be the victim of a riot and barbaric murders
JEW.

In the Caucasus in Oukhum the main leader was a Jew
Hoffman.—All the cities in Russia are Jewish: Odessa,
Warsaw, Kiev, Vilna, Minok, Grodna and others, where
the revolution initially began, and these cities were re-
full of murders and countless bomb throwing. All
this was put into action by Judaism, just to achieve
equality, and then all other benefits, power and state
subordination over the Russians.

„i ii “ -
siyu na cantony or plots na kongress 1 -
Zelf, the entire Russian State was torn apart by the Jews
8 precincts and each of these precincts is entrusted to the Vf-
a day of special support from society. In Kovenskaya, Vi-
Lensk and Grodno provinces were appointed Jewish generals
ral-governor "Leibu Paperin", in Vitebsk, Min-
Skaya and Mogilevskaya - Shmul Rubenchik, to Poltavskaya,
Kharkiv and Kherson - . . -
living in European Russia, the Jews also did not forget the Caucasus,
Turkestan and Siberia, which were entrusted to (a-
Muila Shpiro and Movsha Goldenberg. According to the Moscow
"skikh Vdomosti", Jewish revolutionary organization for-
already spent about 60 million rubles on unrest alone
central district of Russia. Strengthened revolutionary
The Jews want to wrest it from the government with their activity

Y

power and rights that are needed to 5 Ө
Russia.

According to our mnnig, the Rueokiy people are the masters of the land.
his own, that is, in the forefront of the Russian Empire; and therefore he
inherent rights of the ruling people, in the alignment with
other nationalities that are part of the Russian
states. Gudei, in view of the proof of their harmlessness
ii ,
the desire to destroy the original principles of any nation
,
the Orthodox Church, the Tsar and the Russian people should not

life of the Russian kingdom. For this they must be declared
foreigners and not immigrants, thus, the right to be neither
electors, not elected to the State Duma, but also
cannot hold any positions in the government
services, in zemstvos, in city public administration
, etc.

i i , -
vki are deprived of the transition to citizenship of the Russian Empire-
ɵi.

Jew, iude and zhid.

In all of Europe the Jews have never succeeded in imposing a new one on them.
nickname, instead of Tuded or Zhida—Jew; they only achieved success
i. γ
the word Jew, precisely only once a year, when the priests
They read the 12 Gospels on Maundy Thursday during the all-night vigil, under
called "The Lord's Passion." At this time, a hundredfold
pronunciation: zhid, zhidy, zhidov, —these sounds electrify the heart
Christians to shame and disgust, and probably the Jews had to
to experience unpleasantness from Christians during the Passion
week.

` Zatm, at all costs, the Jews tried to change,
i i - .
They achieved success precisely due to the fact that
i, i
from Slavic, - took everything and everyone into his granary, for the greater
literary beauty. And so the Russian language was adorned with all sorts of
scraps of words from different living and dead languages." Such
In this way the word Jew also received the common osfdlnost in Russian
literary

Ask us, even the most learned committee, what does it mean?
the word Jew, —, , .
If we derive the word Jew from Abraham, it still doesn't come out
Jew, and Hebrew Abraham migrated across the Jordan to Canaan-
the Iberian deserts, that is why the story is called
by the nomads in mockery of the Jews. But the grandson of Abraham,
was officially named Israel (happy), and therefore it was called
there was the kingdom of Israel. The kingdom of Israel was divided between
two sons of Solomon—in iə, consisting of two ko-
flax, and the Israeli one, consisting of ten kolfn, but the latter is
, as many prove, since its inhabitants are Christians
foxes. Only the two tribes of the Jewish people remained.
kingdoms, memorable worshippers of the idols of Dubrava and Modoh, who
who now drag out their miserable fate, like the scourge of God, for us
vazanija narod, v genus epidemi or contagious ulcer —for
bi .

In Russian literature one must adhere to the correct
names, as they were and are invariably in the Slavic languages,
i, , , , which means all are also i, „and“.
This is what they are called in all Slavic languages, understanding only one thing
the name "zhyd" - and there the zhyds are not offended; 800 years in Poland
to understand the same single name, zhid, as in conversation%,
and in literature. In German, Latin, Greek,
French, English - Jew or Jew. Even the Jews themselves
They don't call themselves either Jews or Jews, but rather Jews. When a Jew
swears in an argument with another Jew, he says: “Ikh-vir-bin-a
"I go", which means: "I am a Jew." If he spoke, 60-
zhas „i“, then it would mean i, and he pronounces „“, that
means a Jew. Nowhere in the whole world are Jews called Jews—
only in Russia, for the sake of the Jewish people, and introduced,

through the machinations of Judaism, with the cloak of disguising its true nature
name for the ennoblement of one's own disgraced name. Soon Jews

X

they will even decide to change the name of the Jew, because this nickname
has already become disgusting to the people; as they order their hirelings-
,
we will soon be in Russia because soon in Russia
everyone considers it an honor to please the Jews in everything,

No matter how hard the Jews try to change their name,
surnames and their nationality, nothing will help them until they
will not overcome their predatory instinct, their evil-fascinatically directed! I am against Christians, my predatory
habits, until then they will be alien and hated everywhere,
intolerant and despised. For four thousand years the Jews traveled
go around the whole globe and never buy anything from anyone
people of love and brotherly coexistence. Imphli their state and
could not conclude an alliance with anyone, with neighboring peoples.
from the very beginning of their nomadic life they everywhere distinguished themselves with barbarism
and predation, betrayal, which we see to this day, what
they show danger in political intrigues, constantly
thirsting for martyrdom of Christians out of hatred and malice
in general to Christians.

I. Lyutostanskiy.

Thanks for the king's offering."

DRORA -
His Imperial Highness
Speaking to the Lord
Heir to the Tsarevich
under the leadership of Hoffmarschel.

O pi GOVERNMENT HERITAGE CESARE-

", accepted, graciously escorted-
and 150026 dated when writing in the name of HIS IMPE-
No. 51. OF THE RATORIAN HIGHNESS of the 26th
St. Petersburg. Last March, published by Your Composition
under the title: „The question of use-
neither Jews (sectarians) of Christian blood
for religious purposes, in connection with the Question
Rosom on the relations of Judaism to Christianity
"to the village in general", he deigned to command
to convey to you for the mentioned offering,

gratitude of HIS HIGHNESS.
About such will HIS EMPEROR-
Your Highness, I have the honor of being

γ.

To Ippolit Lyutostansky.

Hofmarshal Zinoviev.
I.D. Office Manager
adjutant of HIS HIGHNESS colonel Vasilkovekiy.

Marshal of the Kotya Court.
His Imperial Highness
Dear Sir
Heir to the Tsarevich.
== Ippolit Tosifovich.
21 aprlya 1870 .
No. 777. THE SOVEREIGN HEIR - TSAR-
St. Petersburg. The Church received the presentation favorably.

nya you at the request of the 14th of this
i
books entitled "On the use of
Jews of Christian blood" and i
Your "Talmud and the Jews", I deigned to
I order you to convey this to me, My Gracious One

HP

Your Majesty, the gratitude of HIS IMPERIAL HIGHNESS, for
i.

Ispolnaya I ask you to accept the
i i i

His Excellency Your humble servant V. Zinoviev.
I. I. Lyutostansky.
Marshal of the Court of Koviy.
His Imperial Highness
Sovereign

The Heir to the Tsarevich. Dear Sir

August 29, 1870

No. 1500. THE SOVEREIGN HEIR TO THE TSAR
St. Petersburg. VICH, accepted the presentation favorably.
addressed to you at the request of HIS IMPERIAL
RATORIAN HIGHNESS from the 21st
this August, the third volume of Va-
his "Galmud and the Jews" deigned to proclaim
I have something to convey to you, Gracious Lord.
sir, His Highness's gratitude for
i.

In fulfilling this will of HIS EMPEROR-
TORSKY HIGHNESS most humbly
I ask you to accept the view in perfect

my respect and devotion.

Ippolit Tosifovich.

Your humble servant, V. Zinoviev."

HER MAJESTY Kotya.
Empresses
Marie @zodorovny

SECRETARY. To the nobleman
March 6, 1903 to Ippolit Lyutostansky.
No. 1183.

I have the honor to inform you that it is enough
, i -
TO THE HONOR OF THE EMPRESS
ѲЂЂ
i
Talmud, presented by me according to the High appointment.

St. Petersburg.

Her Majesty's Secretary No.

4181

Consisting of | Copy.
His Imperial Highnesses:
Gosudar NasVdnik®
And

GRAND PRINCE, Dear Sir
Mikhail Alexandrovich%.
2-0 Ippolit Gosifovich.
November 7, 1902:

No. 1443. HIS IMPERIAL HIGHNESS

E IS THE GREAT HERITAGE AND THE GREAT
And I am Prince Mikhail Alexander-
VI Ch deigned to accept graciously
the work you presented, “The Talmud and the Jews,”
and it is pleasing to HIS HIGHNESS
I was instructed to convey it to you
sincere gratitude for your support
carried!

Please accept my personal
deep gratitude for the sent
\ myth copy of your book.

His Excellency, I ask you to accept the assurance of
To I. G. Lyutostansky. My sincere respect and respect
devotion.

Always ready to serve D. Dagikov.

SECRETARY Copy.
HIS HIGHNESS
PRINCE
Alexander Petrovich
Oldenburg.

To the master teacher

riva e Suwalki Gymnasium Lutostansky.

His Highness Prince Alexander
Petrovich Oldenburgsky deigned to order-
I would like to express my gratitude to you.
i
volumes of your composition “Talmud and Jews”.

Secretary to HIS HIGHNESS

to the rank of chamberlain of the HIGHEST court of MIND.

COURTIARY

hu

Kitty.

Her Imperial Highness

GRAND DUCHESS
Alexandra Iosifovna
OFFICE
in St. Petersburg.

April 8, 1903
No. 39.

Imperial
Orthodox Palestine
SOCIETY.

May 12, 1903
St. Petersburg.

His Highness

I. I. Lyutostansky.

To the teacher

Suwalki Gymnasium I. Lutostansky.

Courtier of HER IMPERIAL
HIGHNESS Grand Duchess ALEK-
-
,
TO HIS IMPERIAL HIGHNESS
Grand Duke CONSTANTINE KON-
STANTINOVICH book of HIS EMPEROR-
TORSKIY HIGHNESS received |
and accepted.

Manager of the MM office.

Secretary of the Court LL.

Kitty.

Dear Sir

Ippolit Gosifovich.

HIS IMPERIAL HIGHNESS
ѳi -
VICH, August Chairman of the Imper-
Roman Orthodox Palestinian
society, having favorably accepted the presentation
work performed through the secretary of the society
Your "Talmud and the Jews", I instructed
I would like to convey my gratitude to you for this
i.

Please accept my assurance to you
respect and devotion

M. Samsonov.

hu

.
Telegram.
In Suwalki
teacher of the Suvalk men's gymnasium
Lyutostansky.
1902 10y., January 18. No. 670.

Great Prince Alexander Mikhailovich wishes to thank
Thank you for sending me the first volume of your work “Talmud and Jews."

Adjutant-Lieutenant Shateden.

Office of the yard Copy.
His Imperial Highness

GRAND PRINCE
Alexander Mikhailovich.

NY Lord
February 10, 1905+.

No. 244. To I. Lyutostansky.

St. Petersburg.
Office of the court of Grand Duke ALE-

to report that HIS IMPERIAL
Your Highness thanks you very much.
3, 4 5 i
"The Talmud and the Jews".

Regarding your request for

supplying everyone with the said work
libraries of military educational institutions, then,
by order of His Imperial Majesty
Your Highnesses, the court office informs you
You, that the resolution of this issue is subject to
live in freedom of His Imperial
HIGHNESS Grand Duke CONSTANT-
, -
step of the Chief of Military Education
i.

ID of the manager of an MLM office.

For the secretary of the ML office.

HU!

SECRETARY Copy.
Her Imperial Highness
PRINCESSES
Evgenin Maximilianovny
Oldenburg.

To the teacher
i
St. Petersburg,

To Ippolit Lyutostansky.

HER IMPERIAL HIGHNESS
Princess Eugenia Maximilianovna of Olden
Burgskaya is sincerely grateful to you for your help.
Your interesting work has been presented
The title is “Galmud and the Jews”.

I have the honor to inform you about this i á .

Secretary to HER IMPERIAL HIGHNESS
Chamber-cadet MM.

Ministry of Military Affairs. Horse.

Main control!
Military training institution.
Distant 2.

Table 3.
E To the Lord
April 25, 1906 +. I I T
And to Ppoli Sifovich: . A
No. 10403. Olita Iosifovich Lyutostansky

and you O: t The books 1-5 compiled by you "Tal-

i " ", ! ,

mental libraries, to: acquisition in a nin library
i - i,
following this it will be announced in the circ-
culars on these establishments, with instructions
it is because this work of yours can be
at the address: St. Petersburg,
Angliyskiy prospect, 19-55, apt. 56.

Assistant to the Chief of Staff

Lieutenant General M. No.

For the Head of the Department, Major General Sutinsky.

Handwritten letter
from
His Excellency
General of the Infantry

D. Ghana.

St. Petersburg.
November 10, 1904

Y

.

Dear Sir

Ippolit Tosifovich.

I sincerely regret that you didn't make it
me yesterday, and even more so because I myself already
I've been meaning to visit you for two weeks,
to personally thank you for the transfer
You produce and bring you my
deepest gratitude, as it means
i
i.

So let me express at least for
I express my sincere gratitude, taking advantage of the
this is a worthy occasion to wish that Go-
May God help you to maintain strength and vigor
growth of spirit to bring your work to the desired result.
Mago end. ? |

With sincere respect and complete
with fierce devotion

_ Your humble servant
D. Gan."

From the boss

State excise
| fees

dfystvit.

Al. Levitsky.

St. Petersburg."
1905 April 8 days.

Dear Sir

Ippolit Iosifovich.

Please accept my sincere gratitude.
Thank you for kindly sending yours
the work "Talmud n Jews", which, already
from the first pages I read,
I was very interested.

Once again bringing my deepest appreciation-
i,
with my utmost respect for you
and devotion

Al. Levitsky.

Y

@t St. Petersburg
governor general

Trepova.
No. 2047. St. Petersburg Governor-General,
1905, 8 days ago. Testifying to his completely" respected

To Mr. Ippolit) Iosifovich Lyutostan-
,
Thanks for the kindly sent copy
a copy of the work under the title "Tahmud"
and the Jews."
His Highness
I. I. Lyutostansky.

MINISTRY OF KOLIA.
People's Enlightenment.

Trustee of the Former Teacher
Warsaw educational district.
OFFICE. , Mariampolsky men's gymnasium

i .
ESEN to Ippolit Lutostansky.

January 3, 1905

No. 26901 Having received the letters sent to me on December 13th
In 1904, volumes 3, 4 and 5 of your work were published.
Warsaw. "GTalmud and the Jews," I humbly ask

You, Dear Sir, accept the claim
sincere thanks for sending the notice

Ө .

I would like to add that regarding-
i
special notice.

District Trustee A. Schwartz.

Ruler of the Chancellery A. Evgrav.

Separate first

RITUAL.

---

i i .

Font of the ocean of the Jerusalem temple (bronze).

Treatise 1.
THING 0 TALMUDAH N I DAY'S RITES.
CHAPTER 1.

0 origin of the Mishnah and Talmuds.

58 ON THE DEATH OF R. Simon ben Gamliel
K*%® (163) the rank of patriarch passed to his son
› his, known under the names: r. J-
· ga- Nasi-ga- Nadosh% or Rabba. R. [uda ro-
\ happened on the day of the death of R. Akiva (185 BC).
7 um. 220). He moved the Sanhedrin and
his school from Shefarim to Betg-

` Pearimə, and then in (Oelpforis and in
$ ŕ i,
7 caused by the circumstances of that time.
% Possessing wealth, a broad mind,
| 7 Let us respect and fully support the people,
r. Judas got the idea to publish
i, i
i ,
the rites were not violated between the Jews.
scattered across vast territories
i i, -
it, as the property of a few people, is not
were damaged or deliberately used
He decided to break the decree:
"Do not copy the laws that exist according to tradition",

9 liters

jeopardize all laws. To enforce
nenenie this thought r. Iuda did not regret any labors or zaspend and collect the materials needed for this, often already
prepared by their predecessors - R. Hillel,
R. Akiba, his father R. Simon and others, and partly
distributed among different people in different countries.
He finished his work around the year 190 and gave him
Language of the New Testament (i).
(close to the biblical), mixed with some
two Chaldean, Greek, and Latin words for
expressions of greater clarity and life. The composition is
dBleno into six main sections (Sedarim), of which
which each is divided into treatises (Masikhtot, veBkh
68), each treatment lasts for chapters (Perakim, vskh
524), and each chapter is divided into paragraphs (Mishniot).

A brief summary of the main sections is as follows:

1) Seder Zeraim (department posfvov, 10 tractstov), which talks about prayers upon receiving
different foods, about bread growing on the edges of fields, like
about the belonging of the poor, about offerings and tithes,

about the laws during the seventh or sabbatical year and about
forbidden $,   i.

2) Seder Moet (Separate Holidays, 12 tracts). In
it speaks about Saturdays, about Easter, about New Years, about the Divine
i , , ,
about fasts, about work prohibited on these days,
rituals, sacrifices. |

3) Seder Nashim (department of women, 7 tract.), in which
the rum talks about conspiracies, marriages, divorces, and court cases
pruzheskoy ne$rnosti i prikazi chet
ELYATV. |

4) Seder Nezekim (separate damage, 10
tract), which deals with civil and criminal
rights, about discoveries, about purchases and sales, also about idols
worship, about witnesses, about oaths, punishments and about
Sanhedrin®. At the end of this department, moral-
i-i i ( ).

5) Seder Kodoshim (Department of Holiness, 11 tract.),
which talks about sacrifices, about slaughtering of cattle,
about forbidden food and the assessment of things dedicated to
temple.

E bi >

6) Seder Tagarot (department of purification, tract 12), in
which deals with various hygienic laws,
about the plagues that befall people, promises, houses, etc., about
baptismal fonts, etc.

With the conclusion of the Mishnah the period of the Tanaim ends
and from that time on the teachers are called Amoratsms. Mishnah
subsequently often commented on in modern times
translated into Latin (, i
language Slave and G.M. 106tomyo. Tractate Berachot (blessed
Slovenia) translated into Russian by Volemg and Voganom.

Talmud Babylonian (363-500).

While the schools in Pumbadita were coming
already in decline, the schools in Suro received a new shine
i -
Simats (852-427). R. Ashi, delighted with complete auto-
, i i
material of traditions and interpretations accumulated to the Mishn®
in Babylonian schools. When all the material was
collected and processed within 30 years, p. Ashi
submit it to review and expanded it with some changes
additions and additions. But the death that befell R. Ashi
(427), did not allow him to finish this work. His successors—
r. Tose (500), Marg-beng-Ashi (401 – 4671) and the main
Zom Rabbina (d. 499), for 30 years of cultivation
they erected and published this enormous monument in the 500th year
under the name of Talmud Babli (Babylonian). He co-
consists of 12 large folios, divided into
six divisions (shisha sedarim).

The language of the Babylonian Talmud is Rabbinic-Jewish, see
mixed with Chaldean, Greek and Latin. Form
explanations in the Talmud are competitive. H%koti trak-
Talmud verses have already been translated into German, such as:
-- , - i — , -
hotg - Girshfeld, Aboda-Zora - Evaldom; in French
Some treatises have recently been translated into Chinese.
by Rabinovich. French full translation of the tale-
muda in 10 volumes, edited by M. Schwab, to go out
per second edition:

Talmud of Jerusalem (370).

Amorais of that time, engaged in studying and pre-
i i %, -

e U

to imagine, to compare some positions with others and to understand
. Ə i ,

based on the law of Moses, increased from the day
for a day, so that the Amoraim subsequently recognized the need
dimost write them. Chapter of the Tiberias school r. /0-
Nanyo-beng-Napha (216,279) began collecting these materials,
i i
scientists were published in the 4th century under the name
mara (conclusion, decision). Subsequently, it is possible for
for greater convenience, they began to publish the gemara with the mish-
Noah and called this common work Talmud5 (teaching),
and unlike a similar work compiled
i, #s
(Jerusalem). However, the Palestinian Talmud exists
to exist completely only for three or four separate individuals
"Mishna", and even the Babylonian one is not enough for some
separate treatises of the "mishnah". Until now, there are still pre-
the question arises whether they existed at all
missing treatises, or they were lost from the
What time? The language of this Talmud is Chaldean with a
many languages: Hebrew, Syriac, Latin and Greek
Czech. · 5

Disputes between two Talmudic academies and different sages.

"Tractate of "eduiot" (testimony). Shamai - to say:
For all women it is enough to consider impurity, starting from
i i, -
to read: to the last, even for many days;

the writers say: neither according to these words, nor in accordance with
according to these words, but the interval from the moment of discovery
i gets smaller and smaller
, -
volume of discovery before the last date. For each
a woman who menstruates at regular periods,
it is enough to consider impurity from the moment of detection; if
soyiv is accomplished with “ddim (iddim actually menstruation),
. then this is considered research and reduces the time of non-
, -
$ i.

“Shamai says: starting with one kab (kab—there is.
volume of m%ry). hundred subject to hal (i.e. separation

tithes to the priests), and Hillel says: starting from

ny: V. =

two kab; the wise men say: neither by these words, nor by
<to the catch of this, but that's one and a half kabah of water,
i.e. tithes, and when the moras became larger, they decided:
five quarters of the kaba are subject to hal%, meaning the tithe of the sacred-
nikam. R. [to say: five quarters are not yet under-
reap, and five quarters and more are subject to half."

Hillel says: a full hin (a mVra of liquid substances)
scooped up water dflaet unsuitable font mikvah, o-
a clean pool, since a person is obliged to speak
speak with the language of his teacher, and Shammai says: nine
cabs; the wise men say: neither by the words of this, nor by
in the words of another; until two Jewish weavers came from Na-
the Gate of Jerusalem, and not a testimony-
Vali on behalf of Shamai and Autolion: three logs drawn
waters bless the unsuitable font, and the wise men (including
Hillel and Shamai) confirmed their words and agreed
in one opinion."

"The bride's chair, from which the tires have been taken away, school
Shamaia recognizes as susceptible (to desecration, i.e., to the club),
and the Hillel school insists on the contrary - not receptive;
: i
i".

"The chair inserted into the trough, the school of Shammai
to know is unclean, but the school of Hillel is pure; Shammai says-
even made together with a trough (Kel.

, 4)".

A woman came from a foreign country and said:
"my husband died": she can enter into marriage: "my
"The husband died (without a trace)": she can enter into levirate-
marriage; - the words of the school of Shammai, and the school of Hillel say-
to read: we have heard (this rule) only in relation to women-
the harvest that came in. The school of Shammai objected to them:
it doesn't matter whether she came from the harvest, from the olive harvest

or came from a foreign country. Hillel's school became teach according to the words of the school of Shammai."

“The school of Shammai says: she will marry and receive-to have one's ketubah (divorce sheet), and the Hillel school says: she will get married, but will not receive her ketubas: (with ketubB, a dowry is included). School of Shammai told them, if you solved 2p6, which is 20-measures, how can you not allow the money that makes up ə? The school of Hillel answered them: we find that the brothers

= 967

do not enter into inheritance on the basis of her certificate. The school of Shammai objected to them: after all, from the text itself, we deduce this from the tubes, as he writes to her: “if If you marry another, you will take what is written down for you you." Then the school of Hillel began to teach according to the words school of Shammai (tractate Iebamot 15, 2-8).

The high priest at that time was Simeon the righteous. son of Osh P, he built the Jerusalem walls and ukrBlil and decorated the temple. He was one of the the last members of the Great Council and the first of the Tannaimov (teachers of oral traditions), who tried to education of the people.

Let us give a brief explanation of some rituals Talmudic terms, in ancient Jewish language, one hundred of the following books used in ours:

„-i“, - about those who received cleansing ablution before the sun sets, he is considered unclean.

"Teruma" - gifts for the benefit of priests, appointed from the laity.

"Kadesh" is sacrificial meat for offering.

“Khulin” is profane food, not having been cleansed. telvago ablution.

“Maaser-sheni” is the tithe that was given to the owner.
nom and his guests to Jerusalem%.

„“, derivative infection, i.e. desecration.

"Khatat" is the purifying ash of burnt red te-
FACES.

“Shemita”, forgiveness of 7-year debts.

—@ >

CHAPTER 2.
Jewish rituals according to the Talmud.

i ,
in general, sins can be destroyed by strict execution
We do not comply with all the requirements of the ritual law. Kak and slf-
to expect, this is a theological thesis in Talmudist-
sky explanations are brought to such detail and
little things that not only appear distorted, but also
reduced to positive absurdity. For example,
The Talmud commands: “The son of Israel, rising in the morning,
must immediately begin washing his hands. But when

e RE

do not wash your hands at once, but with great care
pour water from a jug, first on one side, then on the other
hand, strictly watching that the water does not splash back into
jug; in the latter case one should perform it again
i. i () - ·
are washed with soap, because this is a club, after which you need not-
be sure to brush with sand; they never
joke of the head, which is why they often have tangled hair and
scabies; never kill the bugs, but calmly,
Having caught it, they throw it to the ground. Every pious Jew,
in the morning, getting out of bed, you should not touch your mouth,
so as not to become dumb, neither eyes, so as not to become blind

slfpym, no ears, so as not to become deaf, no nose,
to avoid getting a runny nose, or any other illness at all
no revenge on TBLB, not even the water that came
placed for washing, because it will be unclean!
Such preventive care for the most insignificant
γi
that an unclean force flutters over the sleeping person
and a Jew, therefore, having risen from sleep, should not move away from
spread the bed 4 arshins until it washes three times
hands and not cleanse oneself from "ruach atum", i.e.
from the spirit of darkness °).
Secondly, during sleep the soul leaves the body while sleeping:
, i
the soul returns, and the evil spirit almost disappears, remaining
hanging on the fingertips of the awakened °). Drive out
this spirit can be completely realized only through a threefold
washed his hands, as we said above. The rabbis consider
they say that although it is enough to pour only the tips of the fingers,
but it is better to pour the flu on the hand. Gudeisky women-
' ,
to diligently perform the ritual of hand washing, otherwise
onf, touching food supplies with unwashed hands -
kami, to transfer the unclean thing that is in their hands
the power of food, which is thereby rendered very harmful.
If, however, we are "unclean", i.e. unclean (Christians), we are ordered to
if they come to the SSB Jewish supplies, then this is not
harmful, because evil spirits are predominantly human

R) Talmud, tract. Brokhes, leaf 60.
See the statute on Jewish rites.
3) Book. "Zohar" and in particular Vaioishev.

And

nest only in clean vessels, i.e. in the body
a pure Israelite, and moreover, sleeping, from whom-
the soul separates during sleep!). Small children (i-
i), even if they do not touch food supplies
washing your hands, you will not suffer any harm because the soul
in the Jewish (men) dflatsya only then perfect,
when he reaches 13 years and one day, and the woman

12 years old*). Who should do the morning ablutions before rooms B four aha, that is subject to the death penalty, because the evil spirit remaining in his hands was offended reveals the holiness of God who reigns in him 3).

“Besides, he must wash his hands also in front of others. in other circumstances, such as: due to natural causes nykh needs, after leaving the bathhouse, for nail treatment, after cutting your hair, after taking off your shoes, after leaving cemeteries, after bloodletting and even after beatings
. i -
naked, without washing his hands afterwards, if he is “talmid hochem” (a learned Talmudist), then go crazy *).

“It is not permitted for a Jew to go more than four hours before ablution.

“ex steps, and also to sit with an open head” 5).

the rule is motivated by the following: “The Holy Ones of Israel-people perform this as a sign of piety: follow-teach and teach children to cover their heads so that they feel take on the fear of God."

Jewish rabbis claim that Adam sneezed in the first time Eve gave him an apple. Therefore, Adam took it as a bad omen and a sign approaching death. This is how it was until [that. Ə one day sneezed and, not wanting to die, turned to God with a request to change this order of things, and the request was heard. From then on, according to the book-Those present always wish happiness to the sneezer and health.

From these quotations the reader will see that, with such regulation of every movement, it was easy for the decedent to reach

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1) From this it is clear that evil spirits do not touch Christians. and from the process of resettlement of the soul during sleep, Christians are also freed days of the Talmud.

1) Book of Oirakh Chaim, ch. 4. l. 15.

3) Book of Oirakh Chaim, ch. 1. l. 7.

4) Oirakh Chaim, ch. 4, p. 18.

>) Talmud, Shabos, l, 118.

e lo

to the conviction that sins are destroyed by strict execution-
ni ,
exclusively rituals, so, in the words of one
ï , « i ,
but there is only ritual law."

Talmud considers the highest fulfillment of formal
sides of their orders.

“Hezekiah is being exterminated,” it says, “not for sincerity.”
the prayer, but for the fact that he read two prayers in a row.
Lithuania, continuously one after another" '). i $-
i
,Y »).

And to what oddities and funny little things
Whose law does not reach in its innumerable
prescriptions! So, for example, on the basis of the Commandment
God: “You shall not do any good on the Sabbath day.”
niy" (Ex. 20, 10), the Talmudists decreed 949 rules,
which forbid a Jew even to spit into the air
Saturday, because this looks like i -
"(sweet rye" °).

The ancient Jewish interpreters constantly distorted
they read the law of Moses, and became so confused in the labyrinth
rint and contrasts, that sects arose, embittered by one
against others who were beaten and fought in [e-
even the temple B in Rusalim, shedding streams of blood, perishing
in masses because of some stupid, ignorant thing
a sensitive ritual or even a simple formula. For understanding
Let's give an example. A man touched a sword or
to some other instrument with which to kill a person
inBk, that under the continuous conditions that prevailed at that time
wars were, of course, a common occurrence. According to the law

For Moses, this man was considered defiled by one
daytime cleansing epithet; if he touches
to a vessel with some food substances, he
the vessel and food substances will be considered completely
unclean. In the evening, if he washes, i.e. immerses himself
into the water, it will be completely cleansed from the former defilement.
nenya! For those who adhere to the rule of "the sword is defiled-

—_-.

1} Tract. Verakhot, p. 10. 2.
2) Tract. Berakhot, p. 3, 2.
h) Khme Adam Avraham 'Danizhga, Vilnius 1825 "On the resolution-
“Niyah Saturday”, page 815.

to be like a dead person”, this is a person, just like so-
the court he touched must be considered
producers of impurity (Abga-tumag) with a seven-day
cleansing penance, and the vessel in turn communicates
shield containing food substances
first degree defilement (Rishon-le
). %i, , -
gosya in such a state of "rabbinical" impurity, holy
The Hasidic puppies would shun the vavfrnoe, avoiding every
communication and contact with him; but people are not obliged
every accidental impurity should be announced to everyone and such
thus one Jew had to free another. Although
it happened that there was evil spirits, but he, according to his method
interpreted! I recognized the correctness of the law of Moses,
$, $.
This is a lack of confidence in the rituals of impurity of one part of the
the family must be attributed to the interpretation of the ancient halakha, according to
which people's dresses, even quite diligently observed-
those who possess ritual purity are considered sources of non-
purity for persons consuming sacrificial food.
interpreter Tosif Tseredei, who spoke out
against the rule “to desecrate a sword like one killed.”
The Mishna has preserved for us a tradition with the following content:

"Gosif ben- [Oezer was one of the Hasidim priests-
of a noble class, and his dresses were considered sources
impurity (medrass) for those who use the sacrificial
I will let you in" (Mishna tr. Chagiga P.) Then the fragmentation of the Jews
i
developed into a fraction with various degrees of twisting
puleznosti v observiii zakonnoj purity: -
(--) black laborer, was the source-
no one is unclean (medrass) defiled for the Pharisees
fanatics; the dress of the Pharisees—+medrass" for the Zdyushchiy
sacred bread (teruma—and hala); the dress of the Vigilant saints
ђ — "" for those who eat sacrificial meat,
etc. So the members of one category were alienated from the members of the other
goy, from the brink of intimacy between you. A
that is why already in the most ancient times the priestly
corporation, out of excessive zeal for the Mosaic Law,
destroyed in an unnoticed manner one of the sublime-
our principles of the same Mosaic law: “one

= AND =.

let the law and the uniform right be for you all and for
“the stranger who dwells among you” (Numbers 10:16).

In “Voskhod” Pereferkovich is certified by the Jewish rab-
to blame for far from favorable svBt%. |

Vesyakiy understands that the rabbinical profession is in that
the form in which it exists at present,
one sadness. The Talmud would not have hesitated at all to include
to cast her into the "robber professions". A person receives
general salary for dBlo low-productivity, if
not entirely useless, because it is impossible to classify regions
i i . -
bridges to productive activities. If it is still possible
to put up with the salary he receives, God bless him
him, because he, in the expression of the law, is “the guardian and
"interpreter of the Jewish faith"—that is absolutely impossible
put up with the fees charged by him for individual needs;
and for no one is it a secret that for ispolpeniya · -
no matter what rabbis we need, we are all a “priestly people”
kov", and rabbinical rubles for "receipts" amount to

i , —   ,
that it coincides precisely with the era of greatest ma-
i i : i ,
wedding, funeral.

Governments of the Russian Federation
if the Jews, led astray, believed and
they believe that spiritual rites of education and marriage
1 , i i-
anskimi religija, iudeiskim clergy. These rites,
undoubtedly, for the Jews the importance of spiritual rites is
nyh, but their implementation does not constitute a monopoly of the EU-
Reich clergy: according to the law of the Jewish Church, executed
It is not the responsibility of these sacred rites to
each private, secular street. That's how it works -- surgery-
gic and requiring skill operating— is performed "mo-
Gelim" by educators, special specialists, laymen.
The wedding ceremony is performed according to the law by the bride personally.
 i established prayer and transmission
the groom does not have rings, and, again, without any
participation of the clergy (divorce is drawn up at the request of the husband
bet-din, a civil court, and by no means a clerical one.
(stvo). Dalfa funerals among the Jews do not constitute
spiritual rite, as in Christians. The clergy, according to

according to the law of Moses, one has no right to touch corpses
even close relatives. Burial in every Jewish
The private society "Khabura-Ka-" is engaged in the management of the community.
"Disha", consisting of only the most holy persons.

Thus, the analogy of the Jewish religious societies
rows with Christians— at the desire of inovfrcheskago
governments, for statistical purposes, to standardize
ii ,   i -
i.

Resolutely web legislation on strange and not
the misconception explained so far is considered equal
wine by a cleric among the Jews, among others, a rabbi
("rabbi") means a teacher, a person of the Holy Scriptures and in the Jewish

community, which is a learned Talmudist of the law-
in the house and, in the quality of laws, the presFlatelem of the Jews-
, -.

From here it is self-evident that the assignment to the equal
guilt of the duty of correct maintenance of registers of births
is an ifra that always bears the most miserable fruits.

Of course, for national purposes, state rabbis,
as true people's leaders, they never refused
from the false mission imposed on them by the infidels
by law. They willingly kept and continue to keep the required lists, but
as much as it is beneficial to the interests of the
Jewish community.

With the fall of the temple, which can be according to the law
only in Jerusalem, on Mount Mora, did the Jews lose their fight
public service (with victims, staff of the clergy, etc.).
Due to this order of things, Judaism does not have a divine
services, i, . . i
the Pentateuch and established prayers, but in their place
the temple imparts a huge mass of private prayer houses
languages and not a small number of places of public worship—
. , -
i i i
groups, as a dangerous phenomenon for the unity of religions of Izra-
and, should have attracted the attention of the representative
leaders and leaders of the Jewish movement. To counter this,
fragmentation, in the days of Rosh Hashanah (New Year) and Tom Ki-
pur (day of liberation), national holidays, pro-
lasting 10 days, holidays that are celebrated with singing
to remind the Jews of the former greatness of the kingdoms of Israel and

rv

the throne of David, on the days of the holidays held in the east
the solemn reading of the most patriotic hymns and mo-
Lithuanians who inflame Jewish political passions
masses, on holidays ending in a militant
with a trumpet call and shouts from all the people: “Lemana ha-
baa birushelaim! (next year - to Jerusalem), -
these days the Kagal strictly obliges everyone

to close the prayer house with a beggarly setting, to appear
to the public synagogue for a solemnly furnished
i-i i .

(1086 . I, . Y . .) i
rituals of formation and naming, marriage,
water and burial are the sole responsibility of the applicant.
government of the rabbi, and according to the Jewish laws and
developed by the VZKs of the worldview, the fulfillment of these rituals
dov is not the monopoly of one rabbi alone. Each
, i i , -
it is necessary to provide such a service to a responsible and experienced person,
to whom one has confidence or respect.

With the introduction of metric books for Jews in Russia
in 1535, entrusting the management of these books to the rabbis
But the legislator believed that by providing them
exclusive right to perform all rituals and
we do not allow any other person to do this, under threat of being punished.
catch punishment, it fully ensures the correct
keep registers of births, but he completely missed it
it should be noted that the Jews perform rituals individually
exclusively by a rabbi, in addition to special difficulties
niy, as in education or burial, just physically
It is impossible for many reasons, deeply rooted in
those who have taken up public life, whose letter of citizenship
the law cannot be ignored in any way
or eliminate.

The consequence of this disagreement is that the rules:
Pose rituals are still performed by specialists
very often besides the rabbi and thus they nowhere
are not registered, and if the rabbi's house is a sanction, then in violation of
the established order of the law, which is why it occurs
omissions or deliberately admitted errors with the text
concealment of newborns.

—<=

CHAPTER 3.
Schools and academies of Shammai and Hillel.

Rabbinical schools with their confused, materialistic,
superficial teaching system based on
word-spouting and literalists, - they came up with a lot
peculiar subtleties for explaining the Mosaic Law.
By the way, he applied all the pettiness of his
i ,
vBsa and mBry vsZkh taken vmVstV and poroden zapVZdey
ritual and moral law. Thus, they
came to a very strange conclusion that in the commandment
This law contains 248 affirmative rules
vil, i.e., supposedly according to the number of members in the human
TBL, and 865 negative - according to the number of arteries and veins
or days in a year; the total sum of them will be 613, or
the number of letters of the ten-word scripture. Since according to the law of Moses-
Every Jew was obliged to wear a talisman on the corners of his head.
tassels (tsitsys), stitched with blue thread, then, - counted-
having that each tassel should consist of eight threads
current and five knots, and the letters in the word tsysysg are
600, then the total number will again be 613, i.e. equal to the total
the number of letters of the commandments. However, some rabbis
there were 620 rules for the sum of the word caferg (vBnets);
The sages of the Great Synagogue reduced it to eleven, so-
Okay, Psalm 15, and they said that Ismi has
only six, Micah has three, Avvakum has one rule.
It goes without saying that out of such a multitude of rules, not
all could have the same dignity: therefore n$koto-
some of them were called kal (sv.), and others kobgedg
(weight). Now the question is: which of them is the most
the main commandment? According to the teachings of which
guilty, the most important was the one who spoke about tefi-
. Who carefully observes it, that -
to be considered as observing the whole law. Hillet, indicates
calling to one proselyte—a pagan in verse 18 of chapter 10, book
Levit said that the whole essence of the law is in it, and the os-
There is only a complete interpretation of it. Rav. Joseph Ben-Rabba
(1 11,88) , -
His father told him to save him, he said: “the law on acidity”
tyakh. Walking away from the napkin stand one day, my father caught hold of something.

a 5. s

with his brush and tore it off; he did not want to move with m$-
hundred until the tassel was sewn back on.”
% ӣ, i i
as criminal as a person (obvious)
only a Jew); others believed that the rules of the Mishnah were all—
"heaviness", and from the rules of the law some are "svvt", others are
"weight". There were also those who considered the greatest
the third commandment. But not one of the Jewish crowds
the blacksmiths did not realize the truth that arbitrary
the violation of one of the commandments is the violation of the whole
, —i .
question proposed by the scribe to Joseph, between sham-
There was a difference between the Maiites and the Hillelites, and the school, as usual,
i, . — ђ -
the performance of simple external rites, regardless of
the spirit in which they were committed and the principle which
they explained dBystviem: the Hillelites thought that the internal
i $ -
there is no importance in it. These latter forgot and
did not want to see that the greater principles are essential
are necessary for the proper execution of the smallest obligation
duties.

i i ')
The Talmudists established 265 rules, one of which
say: "What if 10,000 Jews on the day of Passover were-
I write in water drawn from one well, in
in which soon after that a barley grain was found, then
all they have to do is prepare the food together with the dishes
to burn or throw into the river". „ Gilkhes · shabes”, i.e.
e. the charter concerning the rules of the Sabbath, there are 166 chapters,
949 articles. Regarding only the prohibited ones
There are over 8,000 different recipes for dishes
Notes: about the above, the ritual of washing hands up to 100
i; i 200; 200;
with all the details regarding the form of leg circumcision-
tey. Rabbi Simla expressed that all Jews are married in
365 prohibitions, according to the number of days of the solar year, and 248
led by the number of members of the human body. He led
also dogmatic disputes with Christian spirits-
i. Simla was big

1) Exod. 12:20.

specialization in the invention of various rituals for
i. Ancient writers were surprised by this pettiness,

and Cicero said directly: “Every nation has its own
he has rituals, like us, but the religion of the Jews
so contrary to the greatness of the empire, the glory of our possession and
the laws of the republic, that it inspires disgust in us” '!).
i-
ev. For their part, these latter, pursued by all-
general contempt, did not try to find a reasonable way to
to labe unpleasant impressions produced by their rituals
women and religious oddities, but, on the contrary, in
in their writings and secret meetings were called great
what empire that gave them shelter, “cruel kings”
the kingdom of Edom; Caesar's capital was compared to ancient Basilica
Vilonom, and the people and emperors - with the Edomites and the living
"the invaders of Sodom and Gomorrah."

The teaching of the Talmud so distorted the New Jewish religion
giyu, that in it there is not the slightest resemblance to the ancient
Israeli religion of the Mosaic law. Suev8 rya, reached
their highest development, clothed themselves in a sacred form-

According to the teaching of the school of Shammai, on holidays one should first read
You pray, bless the holiday of "Kiddush" sanctified-
not a holiday, but then a "broches" over wine; according to the teaching
Hillel's school on the contrary.

According to the teaching of Shammai, first wash your hands, and then
they pour wine, and according to the teachings of Hillel, before pouring
They drink wine and then wash their hands.

According to the teachings of Shammai, after wiping your hands, put down the wiper
or a napkin directly on the table, but according to Hillel's teaching it should be
to put on a chair or armchair.

i , i
room, and then wash their hands, and according to Hillel it should be
everything is the other way around.

According to the teaching of Shammai: The prayer is read before
“saved”, over the food, over the “schmecker” and
"avdoloy". According to the teachings of Hillel: according to prayers over the lamps-
who will sing a prayer over the “schmecker” °), then over
i °). i ,

1) This year 28.

2) Shmeker i
rodz snuffboxes.

h) A candle woven from several thin colored waxes.

HER

over the lamp, i.e. above the saint, it is read:... „Oozdavshiy
fiery light", and according to Hillel... "The Creator of fiery
"svta".

If sometimes someone forgot to read the last prayer,
then he must, according to the teachings of the school of Shammai, return to the same
to the mfst himself, namely the gdf kushal, and read a prayer;
the teachings of the Hillel school, he can read and on that topic,
on which he remembered.

i i,
in one glass, then according to the teaching of Shammai, it should first
read a prayer over wine, and then read a prayer
i, i -
turnover.

Omen, answer, when I read the prayer of this
Jew; if the Samaritan read, then you must first listen
i,
in the deliberate perversion of the meaning of prayer (

Berakhot).

Before eating salted and bread, you should read prayer only over salty things, since bread is here is only a seasoning. Before eating figs, wine-hail and grenades, must, according to Rabbon Gamaliel, tat three prayers, and according to the wisdom of the wise, one common thing prayer. R. Akiba believes that three prayers should be read.
i, i ,
if it is the main dish.

For women, slaves and small children it is not allowed ritual prayer "zimmun". What quantity of the Blessed does it require zimmun? Food the size of an olive. According to the teaching R. Iudy - in the egg. When , i
the zimmun prayer is said: “Blessed,” and four times rum, - "Bless*. If there are 10 people at the table, like a complete minin, then say: “Let us bless “Your Jehovah!” etc. (Tractate Berakhot).

You can't pronounce prayers over something that's been dissolved with wine, teach R. Elezer; talmid chochem, talmudistskie sages teach that it is possible.

There is a rule regarding planting grapesnika: for five vines planted in a row and released along a fence 10 palms high or a ditch · deep 10 palms and 4 palms wide, take away the service area of 4 cubits. According to the school of Shammai, it should be measured out

I t.—2,

these four elbows in the direction of the field from the foundation vines, and according to the school of Hillel, - from the fence. R. Tuann ben Muri say: both TV and other people are mistaken; what if there are 4 cubits between the fence and the base of the vines, then the “aris” is given the usual area of 6 palms, and the rest of the space can be sown. How big is the paradise? should it be a grape tree? - 6 palms with veBh sides; R. Akiba teaches that there are only three. Rabbi Ha-

Maliil and his court established that it should be left a distance of 4 cubits between the space of the vines and the barrier doy (DetBl Zeraim. Treatise Kilaim).

One of the writers described the rabbi as follows: russian philosophy. „Only one rabbinism reigns around us, arouses protest and indignation in him.

Satan is pushing these rabbis to study only those parts of our sacred scriptures, on which which they can show their wit, but he holds back they live from all the writings that would increase piety and fear of God."

fe

CHAPTER 4.

The rabbis turned all the Mosaic rites inside out.

ii i ,
and prophets, the rabbis in their reformist endeavors-
i turned inside out or destroyed;
They created countless oddities, which
i i .
Basing new rites on a false interpretation of words
law, on traditions, often ridiculous and devoid of all
i, -
their already false vfrovaniyas! Just a little-
i i i
biblical life; others represent a mixture of suevfriya,
Introduction to astrology, cabalism and other mysteries
science. But the Jews consider these rituals to be so necessary.
we who think that even prayer itself cannot
have strength if it is not accompanied by them.

As soon as the ii starts babbling, he is persistently told about the unconditional fulfillment of the ritual and this conviction is so deeply rooted in him,

that he is ready to sacrifice everything just to fulfill
rites at a certain time and in the form prescribed
the rabbis are busy. From early morning until late at night.
nights, at home, going to bed and getting up, he is obliged
It is imperative to observe the rituals, no matter how long you have
they didn't take him away. His religious life is in every way
growth, with a few exceptions, consists only of
i — -
new. We already know that these teachers tell us to lie to them,
if they call the left hand the right, and the right
left; therefore it is not difficult to estimate the meaning by which
the Jews use rabbis as guardians and overseers
. γ%,
what degree of late teachers of the i -
capable of their dogmatic arbitrariness and influence on
a feeble-minded and ignorant mass of simple, ignorant
people.)

Moses, wanting to eradicate all pagan customs,
i i during Egyptian slavery, -
til, by the way, -
, i, a similar dish was brought
pagans as a sacrifice to idols. The Talmudists, not understanding
the true meaning of the Mosaic prohibition, or not wanting it
understand, they came to the ugly conclusion that Moses
generally prohibits mixing dairy and meat.

Once we had reached such a conclusion, all that was left was
to legitimize it, and indeed, the rabbis were not slow to create
to give a large, extensive charter, under the name "Gilches"
"arb-kholov" with comments, where Jews are forbidden to:
1) to cook any meat in milk; 2) to
to consume utensils in which meat food is prepared,
for preparing food with milk;) take milk
i ,
and the meat after the milk ranfe hour, which is supposed to be
i .

i
Talmud appointed signs, for example, on wooden spoons,
belonging to dairy food%, on the handles should
There should be four notches on the bottom of the dish; other dishes should have

there may be signs of a similar nature. If the milk tree
The dried dishes will touch by accident or mistake
to meat dishes or food", then 06% of the dishes are treff-

e

unfit for consumption. Wooden utensils
the tin one should be thrown out, and the tin or silver one
the brown one is re-poured, the cast iron one is burned out
ognf to red, and then only according to the Talmud she can
be fit for consumption by a Jew.

Commentators of the Talmud all the scholars have gone to the scholastic school
i , -
the main point of his research, the well-known utterance of the slave.
, , "Moisey was given 613 -
"Their busy, mechanical work, which consisted
in calculating biblical decrees, I found myself
a worthy appraisal by Ibn Ezra (1098-1167),
who said about them that they look like a person,
who counts how many drugs are indicated in the medical
Talmud, as
It is also known that the question of the name is quite rarely asked.
the purpose of medicines, i.e. about the purpose of religious
prescriptions. The most exciting thing about this issue is that he considers
seems reprehensible. So in the treatise Berahot (Y, 3) is found: "If someone says in prayers:
Your mercy extends to the birds of the air, etc.,
then—you stop him." Gemara in explanation of the given
Mishnah (Talmud) rushes (ibid. 23 p.) "for he indicated-
I called for God's mercy, among you as commandments
God's must be fulfilled simply as a law without regard
in relation to their foundations." "Why?", one asks
Sanhedrin treatise (21 years): "the motives are hidden from us
?
from the great ones of this world (Solomon), for it is said (Deuteronomy
17:17): Take yourself many wives, lest your
heart. Solomon said: I will take many wives, but the heart
mine will not turn away. Meanwhile it is said (Book of Kings 11:4):
And when Solomon was old, his wives turned away his heart."

Among all the Tanaites, Si-
my son Iochai, who not only sought the foundations
i , ,
practical significance. This scholastic direction is
called, as we know, a fierce protest on the part of Anan
(about half of the 8th century) and his followers, formed
shikh sect of Karaites.

i -

vaniya, in whose name they declared war on the rabbi I
his child, his talmud.

The defenders of the Talmud realized that they needed to
to dig with the heresy that arose with its own weapon, and here they are
try to give their teachings a philosophical justification.
Then another turn took place: the philosophers let everything go
it is a thick fog, like the Egyptian one, from which one can
, i -
Egyptian darkness. The first such philosopher was Gaon.
Osadya al-fayumi, but the greatest representative of the new
Maimonides is considered to be of philosophical orientation.
, , i
instructions for "laws", the benefits of which are clear to everyone,
and on decisions, the appropriateness of which is not immediately
is obvious, but it may open after the study is completed.
i, i .

This difference is purely conditional,
subjective. As Maimonides notes, both laws and
i equally ,
religious prescription, which constitutes the "law" for
a sage capable of rising to the understanding of his goals,
may be a simple regulation for people
little educated. Maimonides, imthya in the mind of Moses
legislation, stops before the question of cђ-
the lyakh of human life in general. The highest of the spiritual
human abilities, he says, are ability
thinking or reason; with the help of reason we priobr

knowledge and distinguish good from evil. The effectiveness of reason
is divided into theoretical or speculative and practical
tical. The first is aimed at studying external precepts
the world in its full form, in which they exist in
: , ,
the fruit of it is science. The second is aimed at
steps and striving for a person, partly on his creativity,
i i ;
in short, it means what should be.

Initially, the mind represents only one force,
and only
turns into an acquisitive mind, etc.

syye AE

CHAPTER 5.

i .

Any new utensil, according to the teachings of the Talmud, must be immersed in a living source and blessed by the famous short prayer; otherwise it is prohibited for use. Dishes such as pots, glasses, etc. should not to descend into the water with the edges down, because, according to the Talmud,
,
water to enter inside. And the execution of all such trifles not given to the free will of each. N%t+, Talmud vs raises rituals to dogma and demands the most precise execution of related regulations and rules.

The word "keli" in the Jewish language means usually “vessel”, i.e. an object adapted for preservation the absence of food substances and drinks in it. But this the same word is also quite often used in the sense
i , i ,
in general, in the sense of any household item. Now, if the law says: “every thing of the cell, on which-which sits festering, becomes unclean; clay so-the court of the cell, which the festering one touches, let it be

break, every wooden vessel (keli) shall be destroyed wash with water" 1); or if the law says that all things (kelis), located in the tent where the human being is located i , °), then the question arises, how to understand in in each of these and similar laws the word "cells" in the sense of "vessel", or in the sense of household utensils at all.

The said phenomenon, however, is not unique to one only to ancient Jewish legislation; it is found also in the history of Roman law, where later juristhe saints had to interpret the laws of the 12 tables, vavshiesya religioznoy sankshey; it is also found in nBsome modern peoples, who, out of a sense of pacificism does not abolish its ancient laws, but only interpret them.

There are two possible ways to interpret the ancient law:

1) Heb. XU, 4, 12.
2) Hishem XX, 14, 18.

historical method and ordinary method. The first method strives to restore the meaning of the words of the law, which the legislator himself gave them. This is achieved either by by means of philological research, which determines, what is the meaning of this word in the era of legislation ; or the meaning of the word is determined from the very cone through the disclosure of its inner meaning and the cult he pursued. The second, usual way, does not care at all about historical truth when interpreting vanii drevnyago zakon: this historical truth he propresents the obvious truth.

The word “cells” should be understood in the sense of

household utensils in general. It is clear that the legislator took care that the infectious discharge of pus miasma or mizma spreading from the corpse of the deceased, from leprosy or from the plague, - so that these visible or volatile which harmful particles are attached to household items of no use, were not transmitted through them to healthy people tsam. It is obvious that from this point of view the form of the object is seen, its purpose and the material from which it is made depend on has absolutely nothing to do with it. The material from which it is taken the draft is prepared and is accepted, however, by the legislator with attention, but only to the extent that it influences on the ability of an object to free itself from adhering him harmful material. Metallic and wooden pre- the marks are freed from it by means of washing, gly- the same dishes that were not covered in ancient times glaze, due to its porosity and light impregnation availability, is not freed from the earnings attached to it

i.

, A suppurative disease, due to the established among 1of the Jewish people, the strict principles of family life became in general an extremely rare phenomenon; except for one thing national "Hatpz" scab, regarding the plague, devastation-

cultures, only one cholera exterminates more than others 1Jews.

Between the tBm, the initial goal of these burdens the existence of harmful and unprofitable laws has long ceased exist. Is it possible to assume that the legislator Do you mean to aimlessly stifle people? Of course not! But the law, existing and, as divine, not canceled

2A =

subject to. It only remains to narrow the scope as much as possible. its application, limiting the volume of the object to a minimum inconvenient law, which was achieved by introducing lectical method.

It follows that only clay, wooden and leather items are susceptible to desecration, which

i, ; all sorts of

household items that do not have the appearance of a style, —

i i.

The concept of a vessel is associated with the idea of an object a metre, not attached to the ground and easily movable the naval transport vehicle with its contents from place to place. More chests, cabinets, tables, etc., as non-movable items, not susceptible to desecration 1).

The concept of “the vessel” includes only objects serving man and his needs; the objects used for pets: dishes, harness, etc. are not acceptable 2).

By the word “cells”, in the sense of the thing in general, I understand usually have any product of human hands, while it is completely finished; before that it is called a piece of wood, an ingot of metal, but not a thing, does not perceive ritual desecration. Subject is called a "vessel" only until it is satisfied fulfills its original purpose; if he to receive damage, ceases to respond to its former ney ts$li.

When he stopped answering his first goal, although the vessel was suitable for other needs, it was already loses the ability to be susceptible to new desecration neniyu or trefu, but is freed from that desecration, which he had previously received *). About clay dishes the law says that it must be broken, it means read: it must be broken and through this it will become clean, unlike other vessels that can be cleansed in another way too*). The law says to write, if the stoves and hearths are “refracted”, then they should be destroyed, this means that damage must be inflicted on them

3) M. Kelim Kh-, 1 and chomontariy to Lev. XI, 32.
3 Sifra M. Kelim

Tosefta Kelim, Bova Metsiya P, 10.
4) M. Kelim I, 1. Sifra k Lev. XI, 33.

damage, and through this they will become kosher, i.e.
clean.

The oven for baking bread among the ancient Jews was simple -
in its form it represented a clay, hardened cat
nus, the wide edge of which was covered with cement to
earth, and through the upper narrow opening
-
lago cone. So to the Caucasus in Tiflis to the market in
Tatars bake flatbreads, i.e. flatbreads, in boilers, covering
boiler with a casing. The stove for
cooking with the only difference being that instead
conical shape of the last impfla shape of a hollow cylinder,
on the top opening of which a pot of food was placed.
And here's about the law: "the oven (into which something has fallen-
“anything unclean) must be destroyed,” the halakha de-
it turns out that to destroy a stove means to bring it into a state
unfit for consumption, and for this purpose it is sufficient to dissolve
divide it into three longitudinal parts or draw several
transverse sections, so that the height of each ring
was less than the width of 4 palms. Separate stripes or
the rings are freed from the former infection, i.e. desecrated
niya and connecting them with cement, we will get again
clean stove. On the basis of this halakhah it was invented
Several types of dismountable ovens that can be easily removed
from infection or completely immune to it. For example,
potters prepared ovens, which were made of n$-
how many longitudinal parts, tightly adjacent to one another
to the other and connected by iron hoops.
As soon as such an oven becomes unclean, the hoops are removed,
and the infection evaporates, after which it is folded
again, and the clean oven is ready (M. Kelim). Patriarch r.
Simon ben Gamliel invented a special kind of oven,
immune to infection: it consists of two
concentric reinforced cones; the outer one is solid
, and the internal one is cut into rings. In order to
the rings held tightly on their places, and for that,
to reduce the thermal conductivity of the furnace, space
between both cones is filled with sand (Tosefta Ke-
lim, Baba Kamma IV, 15). “In such an oven, clean and un-
Pure women can bake their own bread at the same time.
The Mishnah describes other types of ovens: modifications
an Arab stove, bearing the name of its invention

„-” -, i $.
Akhina.

As is known, the following have cleansing power: a spring, stream or pond, even a pool with a capacity of three cubic cubits, not paying attention to a benign property of water. In it, water can be dirty, smelly and painted in some color. According to the law of Moses, every collection of water remains clean and the shadow retains its cleansing power, even after how the corpse of an animal or a person got into it (Leviticus XI, 36). The Pharisees taught on this basis: if a person is filled with a vessel that is apparently clean, but in religious rules are not pure water, then he can make water fit for consumption by dipping the vessel into the upper edge into the purification pool, so that the upper surface of the water in the vessel touched, or expression, "pocflovala" with the surface of the water into the pool, and now you need to take out the vessel so that no dirty water from the pool got into it.

After this act, the water in the vessel is considered as would have been scooped from the pool').

The interpretation in the mission% allows this fiction only for water, but not for other drinks: milk, wine, butter, sharp differing in color and other properties from water, not can be cleaned in this way.

i
for purifying these liquids, such as milk, wine, etc.
They used a vessel in the form of a bottle, with a narrow neck.
lump, and filling this vessel with tref liquid,
they loaded it into the pool upside down, plugged with a finger
i, -
a hole and, again plugging it with a finger, they took it out of the water and
The liquid in the vessel became kosher.
nov. An inclined column of liquid is carried to the target
the title of “nitsuk” stream, served among the ancient Pharisees
in the usual way for koshering trefnykh zhid-

bones.

The Mishnah cites this method of kosherization on behalf of
R. Joshua; but then he says that other sages rejected
this is the method of koshering and they taught that neither the “stream” nor

1) M. Makhshirin 1\, 8. Betsa P, 3.

. 17
the inclined stream cannot serve for reflection,
i .

“The Sadducees say: we protest against you, fa-
Riseev, that you cleanse the descending stream, and the Pharisees
object: we protest against you, the Sadducees, that
you are on a clean stream, going from a (M.
1 IY, 1

0 ii
uncleanliness. ђ (-
), believing that they stand on the basis of the biblical-
of the text, have moved much further away from it than
ancient Pharisees.

The Karaites reject, of course, the relief of
waters of the Siberian Peninsula, including the principle of “desirability”,
although they admit that rain does not favor vegetation
products to the perception of infection. However, in addition
liquids, which, according to them, have a “predisposing” power
i, , , i, . -
, i. i (. %,
burnt ears), cut, salted or canned items
lotye (e.g. cereals, pea flour, etc.) i
to the sewage and in a dry state. It is clear that in
these burdens of the law do not imply any minor grounds
in the text and are not justified by any sanitary advice.
images. On the other hand, the Karaites unexpectedly
deny the ability of water to accept infection. Water,
in their opinion, only food predisposes
ii i, -,

means, cannot become unclean. And if it is written: all-
which drink that becomes unclean, that is
applies to all other drinks except water.
Just as water is impervious to infection, so is flour.
rye or wheat, although it is obtained by means of
crushed: this, they say, is dust; earth, not food-
substance. We know quite well about water,
that the Sadducees were of a different opinion. In M. Todaipe Sadducees
protest against the Pharisees for what they admitted
a stream of clean water. Whatever the meaning of this dispute,
but the talk is in any case about the waters and the Sadducees
they knew her to be unclean. The same follows from the report
Evangelist about the Bethlehem of Tissus Christ with the Samaritan Woman
(J 1\, 9). $, i

; ; i,
who considered water to be always clean, even in the hands
pagans, she would not have been surprised by this; why should she
to think that the person who asked for water from her is certainly a Pharisee, and
? i $hй' -
, that the book Ji was written during the time of the Maccabees,
then from Chapter X, 5 we can conclude that in ancient times flour
was recognized as capable of infection.

To fully understand this, one must pay attention to
what, according to the Talmud, God gave to Moses except
the verses written in the Pentateuch, and many others
some unwritten ones that serve to replenish and separate
i . , -
613 actions: 248 of them are positive and 865 are negative.
nykh. The last 365 are given according to the number of solar days
year, and the first 248 by the number of joints of the human
tBla. Moses, receiving commandments from God, also received full
a new explanation of each of them. Commandments: Keep these and theirs
i, i ,
prophets and teachers, and in complete purity and immutability
news reached the last time. Since micro
(the Bible) did not always give answers to various questions and
requirements, and teachers, thanks to tradition and comparison
words, nothing was left unanswered, then the first

The Talmud began to acquire greater significance in the eyes of the people, and mikra faded into the background. Hence the authority became Talmudists, who in all cases of life indicated they called the meaning of the law and the people preferred them to Moses, because he did not find what they pointed out to him teachers. Based on the letters of the law, the Talmudists created their casuistry, but left the spirit of the law aside. The Talmud, with all scrupulousness, lists all the possible possible life situations, and for each of them give a definitive dilation, based on writing or legend. For example, the words of the prophet Ezekiel, that among the animals he The appearance of Fl in a dream, the legs were straight, - give reason to i :); words of the psalm. „The Lord raises up the pa-“giving” show, on the one hand, that it does not follow to bow when pronouncing the name of God, and with another goy, that having bowed to God before His pronunciation

r) Talmud, trak. Berakhot, l. 10, art. 2.

name, you need to stand up straight!). This kind of definition
i, —
law, imphut, according to their teaching, the character of holiness, inexchangeability and divinity. The construction of the law on the form-small bases and the belief that with the implementation of this law is associated with public awards and
i, i -
clearly in the ritual law. Thanks to this, practically
, i i
to the external side of life. That is why the Talmudic The righteousness of the Jews is a purely formal righteousness.

As for the spirit of the law, in relation to
i .

In order to satisfy his sensuality, he did so and treats the law and rituals with the same cunning as Our Jews in everyday speculations and business deals. For example, the law prohibits committing acts of violence during the day: a resourceful Jew will make a night out of the day, closing into the house shutters, or go into a dark room.

In this way, 1 uday, remaining in the fringe of the letters behind-
horse, can always freely satisfy the feeling of self-
greed and tyranny; he will find an excuse in it and
justification in all your actions and methods
i, , i ,
from Jehovah himself.

i -
nykh and material. Taking into their own hands, the Jews
invisibly began to ruin the Russian people,
developing a sense of luxury, accustoming him to drunkenness, and from there
to theft and other crimes.

There, a large number of Jews settle, very
public morality is greatly reduced and
the number of crimes is increasing steadily.

Such a influence of i is significant
is reinforced by the tempting example of the crime of the self-
MICHAEL THE JEW.

, , ,
predominantly Jews, according to statistics, in 10% of the
i Warsaw judicial district, for 1876 —
86 years, out of a thousand criminals there were Jews: according to

1) Talm., tract. Broheiyet, l. 12, art. 1.

i —587,
armed theft—652, forgery and fraud—
989; purchase of stolen property - 797, open
() 111, i — 824, falsity and false oath
denunciation - 62, malicious bankruptcy - 921, public
temptation—98(and counterfeiting of money—946 Jews.

These figures are very krasno
The Jewish element for every society is not only in

direct meaning%, i.e. by the number of acts committed by the Jews
i, ii
on the local population, by means of persuasion, bribery
pov and temptations.

The harm caused to the villages by Jewish corruption
with it and the drinking of peasants, already in the [Catherine
was striking to our unbribed dignitaries
Judean silver coins, and therefore Governor-General P. B. Pas-
sec even insisted on the expulsion of Jews from the towns
in the cities for the purpose of convenient supervision over them.

More than once the Jews have caused significant harm to everything
to our State, especially in times of difficult wars.
It is known that during the Crimean War and the Turkish Kam-
Pasha 77-78 Jewish contractors supplied for our
armies of rotten crackers, and at that time, when the fatherland te-
a number of hundreds of thousands of their best sons in the fields
battles, the Jews blessed their fate for the war and became rich.
It is the same during the current war with Japan.
Jews, instead of a hundred felt boots, for our troops
they put a soggy moss mass, and the famous Ginz-
, i
squadrons, not embarrassed by the clever manner of getting caught with
their transports to the Japanese in order to receive money for them
from the Russian people's treasury huge insurance premiums.
Besides, which of the Russian people during the past
war, I did not hear the constant jubilation of the Jews during the
failures of Russia in the war; strikes, riots, murders-
the state brought the Jews into extraordinary delight, which
which they did not hesitate to express even in the presence of Russians.
SKIKH.

Lauder, a true Englishman, says: “The intrigues
England against Russia and all the hatred of the English towards the Russians
The Jews descended primarily from London Jews,
who are conducting full-scale agitation against Russia and, fortunately,

2 V a

giving their monetary power, extremely harmful influence
in English."

Living in Russia itself, the Jews do not think at all about protecting
to establish “their fatherland,” as they call it.
It is shown that by the time of the military conscription of 84°, the Jewish
young people go abroad or hide in their own
places in all sorts of ways. Even after the Jews
to get into active military service, he first
tries to kill everything, and the mass of them kills; and the rest
being in the regiment, he is for the most part a seducer
lem and incitement of soldiers to circumvent the law, teach-
a lie to his superiors, he himself finally becomes
among them a small moneylender. E. I. Martynov
gives such conclusions regarding the Jewish soldiers who were
in the troops during the Russo-Japanese War. “Having got to
theater of war, the Jews usually tried to get a job
all sorts of non-combat positions; if є -
it happened, then they pretended to be sick, deliberately committed pre-
i, deserted and even simply transferred to non-
friend. In one division since April 1, 1904.
by May 1, 1905, 256 Jews fled; soldier of others
There were only 8 nationalities during that time.

The Jews in the ranks had a very bad influence on their comrades.
due to their nature, they were the main disseminators
.

With"

CHAPTER 6.
Blasphemy of the Christian shrine.

Our current fanatical zhidovstvo is ancient
the laws of the Talmud were literally adopted by Christians (goyim).
"Do not mention the names of other gods"... (or do not force-
let it be mentioned); let it not be heard because of you '). "Names
“Do not mention other gods”: do not give him revenge
i: , ? — „
such and such avoydi zary": i.e. near such and such a church (not chi-
stop abyss), don't say: wait for me near some avoydi
zar. Rabbi says: “Do not mention the names of other gods.”
in praise, but only in reproach and abuse, as

1) Megilta mishpatim 20, k Pekh. 23, 13.

It is said: "Dbless her disgusting." Avoyde zara nazy-
is filled with humiliating names: kherem (cursed),
shekets (disgusting), tozva (vileness), nesel, masekha,
Elilim, Teraphim, Atsabim, Gilulim, Shikutzim, Hama-
him"; such despicable names are called Christians
stianskiya shrines, temples, chapels, displayed images on
streets, gates, etc. In Russia, especially
in capital cities, due to the large influx
Judaism, out of respect for its sacredness, must be reduced
to decorate so many images of the streets,
alleys and abundant trading gates, which are decorated
with a multitude of large, gilded, expensive icons.
The book Orach Chaim teaches: akims should not be considered
for the people. When an akim (Christian) comes across
with a cross, then the Jew is strictly forbidden to bow his head.
catch, at least at this moment I prayed. Further, passing
past the ruined temple of the akims, everyone is obliged to produce
to carry "Glory to Thee, O Lord, that Thou hast uprooted from here
“This is the house of idols.” Passing by the still untouched
temple, he must say: “Glory to Thee, O Lord, that Thou
“You continue to punish the villains.” Every Jew becomes
it is the duty of every Christian temple to desecrate and
i ').

“When a Jew is forced to bow his head against the temple
catch, for example, he dropped money on the ground, then in this
in case he must turn his back to the temple.” °).

„A Jew is strictly forbidden to save Christians from death.
Nina, with whom he lives in peace."

“According to this, it is forbidden for a Jew to treat a Christian
even for money, but it is allowed to test the effect on him
medicines - is it useful or harmful °).

“When a Jew is present at the death of a Christian, he must
women to rejoice at such an event" *).

Before the Christian cemetery, the Jew must say

"Your mother who bore you will be ashamed."
“The Lord will destroy the houses of the akims” 5).

“Any person who wants to denounce
against a Jew, it is considered good to kill him; and that will be

1) Tract. [oreda, 1+6, 11 and 15.
2) Tr. jure—dev 150.

3) "cancer. Grief-dea 158.

4) Tract. Iore-dea 340, 5.

5) Book. Orach Chaim 224.

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== 7987 sha.

Blessed is the child who turns the death penalty on him before others
"nose blow" ').

Blasphemy.

In the village of Korzhevo, Tiraspol district, in the house of the christian
Styanina Lavrentiya Borzhak imfl place such a case
blasphemy. It is unknown why it was found there
there a Jewish reveler shot from a revolver at the top
The peasant has an icon of the Dormition of the Virgin Mary on his wall. This is
terribly excited, according to the "Friend", all the peasants
Korzheva and surrounding villages. The pierced icon of the Cross

The villagers solemnly carried it out into the middle of the village and announced
about what happened to the authorities. The state of the peasants in view of the pro-
the blasphemy that has taken place over the church's holy place is terrible
excited, which is especially suitable for the provocative
the conduct of Jews who do not miss the opportunity to be stupid in every possible way
pray over Christians.

Simferopol, April 27. The Odessa prosecutor arrived.
chambers for explaining the causes of disorder caused by
i i ,
was cut into pieces and thrown away.

If you collect everything systematically, all the cases will be
i i , ... -.)
hundreds of court cases to present. How many Jews were there?
convicted of blasphemy against Christian shrines.
Many facts are given in the 1st and 2nd volumes of our
books "Talmud and Jews".

Unfortunately and to the feeble-mindedness of Russian traders in
St. Petersburg in the Alexandrovsky market and other rows
Yes, under these shining icons they trade and stand
, i ,
with every glance at the icon, slander with the given words
you in the Jewish language, spit and, if possible only,
then they are obliged, according to the teachings of the Talmud, to throw feces or damage them.
to break off, to tear off a piece, to tear off or to smash glass and
other.

Now the Jews are armed and revolutionary
by the proclaimers, they achieve this by threats against the government.
the idea of equality, and God forbid they would achieve something
good, then now we would start in the same way-

1) Tr. Khoshen ha-mishpat 388, 10.

to demand the destruction and removal of these rights
Orthodox icons, chapels and even crosses in public
public streets and public houses, as they already are
We succeeded in achieving all this in France. We have the good fortune
temporarily the Jews were offered as former builders
railways, so that there would be railway stations in Russia
These holy chapels and images were destroyed.
and already from the top management follow a written
project, which was published in newspapers, but then
everything became quiet and silent, therefore, even in advance
All this was started by the Jews.

In the Talmud, the section “Shulchan Aruch”, defines the
the migration of Jews to the goyim, i.e. to Christians. In prayer
The Shefoh Jews ask God to pour out his wrath on the goyim,
and destroy them from under the heaven of the Lord. In the first
ʞ „ “
THIS PRAYER.

The prayer "simun" should not be performed or read.
into the house of the akim or goy, so that they, the goys, would not take advantage
i, i 10- i
„MINIYA“. |

· The prayer “Kaddish”, i.e. blessing, can be pronounced
sits, if 10 Jews gather in the Navy and in the house of a goy,
just so that there is nothing unclean between them, i.e.
no animal, dog, cat, or presence of goys!).

« , i ,
then they can add provisions or cereals to the pot
still for feeding dogs, but add provissh, so
"To feed a goy is strictly forbidden." - "On the same holiday-
no one is allowed to give the goy money at interest, so that
1the Jew did not lose his profit» °).

“It is strictly forbidden for a Jew to hit his neighbor, but
i — only 1; — not at all
sin. In other m$fetas they even advise killing and
to exterminate the goyim, "enemies of God and enemies of God's
kind" (ibid.). Gudey is strictly forbidden to praise good-
the qualities of the goyim, saying: what a good person, smart,
learned, kind, kind, affectionate, etc. This fan-

1 : — -

1) Book “Orach Chaim”, 193, 3; 55, 20.
2) “Orakh Chaim”, 512, 539. b

a dog's, a dog's caress, a dog's mind, a dog's instinct, but: not
human he a 09 ro

The science of the Talmud is clearly visible: enmity, hatred, death
i,:
for Christians living between Judaism in the Southwestern
in the Western and North-Western regions. As you can see... NI-
chfi' insatiable vengeful hatred towards the goy, i.e. k
a Christian, whom a Jew is even obliged to try to convert
to rob, to dishonor, and even to beat, to kill, by all means
, , , , , ...
them under the heavens of the Lord." (Orakh Chaim, 690, 16).
These barbaric rules are not instilled in an individual person.
catch, and the singing nation, the whole nationality, studied these rules
even the Jewish youth are not able to cope with it, finishing
gymnasium, seventh and eighth grades, they hire parents
the teachers of the Talmudists, and they work, they work hard
over science; I myself am a personal witness, as a former teacher-
. .
,
for Russian money in Russian gymnasiums. This is a talmu-
students, Jewish students, agents of the revolution, all this at the mill-
lions of Jewish money and built bombs, proclamations,
revolvers and deceived their Russian comrades, allegedly
all this is for their, the Russians', good. These simpletons went
due to the treachery of the Jews, they were equipped with the stupidest weapon
Jews and for the benefit of the Jews. The entire composition of the extreme in G.D.
found himself under the command of the Jews. Those who became members of the State Duma
1The Jews are the main Talmudists, admirers of the Talmud and
operating according to hidden rules of prescription and drawing
Tanya of the Elders of Zion under the auspices of the conquest of Christ
stian world, under the guise of creeping symbolic
a snake whose head is already in St. Petersburg.

We know that the Jews always mock and blaspheme.
control the Christian religion. From the judicial slfd-
It turned out that the Kishinev unrest
to Kishinev for Easter, in April 1908, earlier than
the outbreak of the pogrom, the Jews mocked the custom of Verb-
Saturday, they smashed icons in stores with stones,
they beat the prosphora from their hands and trampled it with their feet; they doused it
Those who went to church were attacked with European acid. Such actions
They are trying to undermine the people's respect for
. 6

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they systematically, at every opportunity, become
they are trying to undermine the authority of the clergy and humiliate it
in the eyes of the people. The new example presents itself to us in
i
Archpriest John Sergiev (Kronstadt). Zhidovskaya
money to achieve everything, especially since in "Petersburg-
» employees are fat and fierce Jews
and still typical porridge, exactly the same as if from
personally participated at Calvary during the crucifixion of Christ.
How can one not work on Father John of Kronstadt?
skim, who earned such fame and authority in
all of Russia, no matter what the patriarchs in Russia. 0. John
with his own hands he distributed many donations to those in need
i i , -
There may be more. From this envy arose not
not only the Jews, but even the Orthodox clergy; hostile
i, ,
more spb. popy. O. [oan -
walked as every priest should do
according to one's duty.

The Jews, wanting to undermine and shake the faith of Christ,
first of all, they try to humiliate in the eyes of believers
Christian authority of the clergy. Then they try to demo
to corrupt and corrupt Christians, which constantly prac-

ticks in provincial cities over the Christian
servants in the service of the Jews. `

-

they exist precisely because religion, as well as its worship,
residents, constitute the main connecting principle for Christians.
Stanskih people's masses. Having loosened them, I lie, shift
love indifferent cosmopolitans, Jews, with their ka-
of common cohesion, then take away enormous force in.
to control the mood of disparate masses with their own hands.
In these same ways they try to influence the corrupting
image and morality of Christians, using
there are all sorts of ways to do this.

Regarding the general worship and respect of Fr. Ioanna,
this did not happen due to any intrigues,
and this is an extraordinary phenomenon: it has penetrating
tality, - he imparts the gift of clairvoyance - - in people
to see everything hidden. The main thing is that many people have experienced
i .

=: Ps

tested, visually, by thousands of people, rich and poor,
educated and simpletons were given life sentences,
devoted admirers of Father John.

Of the thousands of facts of extraordinary coincidence,
we have at least three facts in which we can immediately find out in St. Petersburg
burg to anyone who wants to be killed. First fact: in
epb. Moscow part, in the second section, serve as an
tray supervisor Alexander Sergfevich Miga-
Lovsky; his wife was seriously ill with typhus and was in bed
in the hospital unconscious. The husband sent Fr. [Oanna, asking
to pray for the sick woman. After which the wife went to the hospital
woke up from a two-day faint and went into the sick room
asked: “Has the priest who served here already passed away?”
We have a prayer service.” The patient replies that there is no bat-
There was no carcass. When the patient recovered completely, it was
It is known that in the city, Father Toan served in the church
ob$dpyu, police officer Migalovsky led his wife to
obdn%, where there were a lot of people and Migalovsky's wife, no

seeing Fr. John, but, having heard his voice in the services, this
an hour later I found out that this was the same one who served in
Hospital prayer service during fainting.

In the city of Kovn%, on Green Mountain, a priest is a teacher of
he raised a lot of Old Believers and collected them from the Bfdyaks
pooled, but the treasury gave timber, built at the school,
outside the city there is a church and it was without any formalities.
ties, but directly acted with common forces and the holiness himself
puppy put all his meager state into this good deed
invested. A new vicar bishop appeared in Kovno and
seriously demanded from the builder the official priest-
a report on the construction of this wooden church,
sorrow of the chapel. When the official report and cord
the book was not found, then the priest was brought to trial.
At this time, an old woman, a relative of the priest, sent Fr.
I , i ., -
WINE.

On the third day the bishop received an unexpected paper
from the Holy Synod about transferring him somewhere into the depths of Rosai.

Third fact. In St. Petersburg. in the public library
live S. 1. Baltroshaitis; his wife's sister, living in
Vilno, was very ill with a nervous disorder,
emaciated by illness so much that she was a living dead person and the doctor
could not help. As a last resort, before death

I came to my sisters in Petersburg, and from there I went to
Father John, asking him to pray for her, and he sent
her to the church where he served the obfday. After the obfday
again came to Father [Ann], asking for his prayers and blessings.
loveniya, when she was leaving, Fr. Toann: offered her 10
rubles for the road, the patient became embarrassed and, thanking,
seemed to take, saying that she did not need money,
and only needs prayers for health: O. John offended-
raise your voice loudly, saying: “So you are in money
“Don’t you need it?” Then how about actually going on a trip?
She had nothing to go home to Vilna and she was forced
I had difficulties borrowing money from my sister for the trip.

three. It turned out that Fr. [oan] knew her difficulties well. the provision of money for the road. In addition, returning home to Vilnius, she recovered and is now completely healthy and full in the world, in what everyone can want be convinced.

Finally, it can be said directly in pure truth, that Father John of Kronstadt is not an ordinary priest and man. Serve as proof that he suffered! I am dying, our unforgettable Monarch, worldlover of Emperor Alexander III, when the head of the straDaltsa rested in the arms or in the arms of Fr. Joanna Kronstadt, then at this time the patient felt paingreat relief from suffering. |

The Jewish intrigue, through the Petersburg Leaflet, is not only it did not shake the devotion and respect for Fr. but on the contrary, it further strengthened love and respect for the spiritto my father in all of Russia, from one edge to the other. fans stand sadly and cry from such a a procession of Jews who are trying to overthrow the whole I lie to the Orthodox and the Russian state. Maybe to bring it to the point, under the sophistication of the Russians themselves, that The Jews will again take over the Russian churches, as they did before. under the rule of the Poles during the former uprising, that Jews ruled the Orthodox churches.

, In the city of Perm, the last session of the m$etnago district court and was especially rich in criminal cases: fights, murders, insults, and various scenes were so colorful that noyu i.

Of the numerous "bloody" dfl, it is necessary, without I doubt it, mark 2 dBla about the Jews who attracted

the premises of the court, as ardent defenders, huge a motley crowd of "sons [of Jerusalem]."

This is torture by a vengeful fist - a Jew from Apelbaum of his servant—an elderly woman (Russian) from

suspicions that she, supposedly, serves in his family,
I acquired several things in an unseemly way
bomb and, by the way, 5 rubles of money (and this is because of the 5
then to torture a man like a beast for rubles!..

According to the complaint of the injured woman, “Ierihonsky grazhDanin" was brought to the dock.
jurors, after a rather lengthy discussion
i (11 . ..), -
they brought the guilty verdict to the Jew, according to which ApelBaum was sentenced to deprivation of all rights and priority
society and imprisonment for 1 year.

This was a matter of course for the Jews present in the ship.
a complete surprise, since they had been there for a long time
Before this they were shouting everywhere and everywhere about perfect “safety-"ness" of his brother, - apparently relying on the accumulated
with various deals and "handy" things, a huge
state of the defendant and for the defense of such a juror
«», , i i 2
for this reason, the Kiev court
Kat Kupernik.

For fun, let us present criticism of Jews against Jews.

In Kev, as is known, a new newspaper has begun to be published
"Kiev responses". The appearance of a "new enlightened society"
brother" was met by a company of Odessa and Kiev
1 Jewish newspapers almost with enthusiasm. And suddenly: -
"What a passage!" Almost in the second issue of this
"honest comrade" published the following feuilleton:

General mazurka.

If I were the Zhitomir capitalist Mordkoy
Zak, I would sing a song myself.

Mordko Zak, Mordko Zak,
You're not smart, you're... dum....

Tell me why you kept it.

Houses in Kasev capital?

And why are you early in the morning?

?
I said: take out the money,

Don't make noise throughout Volyn,

54 40 =

There is a budget in compact mass%.
How is your "callus"? Oh, whims
Turned around and went straight down!
Rock wanted you to rise—
Took away 240,000!

Eh, dear Mordko Zaki
You acted wrongly, brother.
If you had capital%,

Everyone would respect you,

To the synagogue to the east

You would like a corner.

The message "you throw" with a light heart
I wish I could have a pike with pepper in the Shabbos,
And on the poor, without sleeping,
I would double two groats.

And now the ticket bundles
Dragged away by a robber in a mask.
The hooligan will be caught,

But... alas... already in your pocket
These will not return again
Petit-meti, peti-peti...

The Jewish newspapers are in amazement. “Petit-meti-meti-peti”!

this unexpected sortie against one's own, against Jewish money lender! Shocking!

"And the astonished Jews do not know what to begin": or to impose a curse, or to shout "gvalt" (outcry).

It is they who have a corrupting effect on Russian society, because it is morally humiliating to humiliate the "goy" and to corrupt it is their desire, their gloating, their zaservant.

The motto of the Jews is to corrupt everything that does not belong to them. nationality. For every evil done to a non-Jew, Talmud, general reward after death. - In view of this Only such facts as the one given below are possible.

The Jewish doctor Shatu- was arrested in Moscow. , a well-known teacher who instilled in his patients syphilis with selfish goals. One doctor Talmudist, regarding this telegram, in his lace Russian acquaintances, by the way, as if jokingly saying : « iγ i, which can respond to all reprisals with its own, especially of a good family, professional revenge. For example, doctors Jews, of whom there are many in the military, will begin to spread the word together during some war tsyls sense or inoculate soldiers with eye diseases, by means of personal towels, specially prepared, and this may help them use a gunshot weapons. But the joke turns serious when even through

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the filter of the telegraph agency proskakuyut' takiya potryai i,   … , among the numerous corporation of Jewish doctors, of whom especially a lot of venereal diseases, there will be no units, and dozens of Talmudists-faunists who consider it is one's duty to fulfill the requirements of the Talmud - to harm

"goyam". That's exactly what he spoke about in his
R. Eiger in Prague: "The doctor is always available
the most intimate family secrets... Life is in his hands
our enemies" (Christians)...

According to the testimony of medical inspectors, Jews
i i -
specific pregnant women. - During the war with Japan,
According to the officers, Jewish doctors were demoralized
troops. - Such are the efforts of the Talmudists
moral and even physical harm to the "goyim".

What can we say about what is happening inside Russia when
in the very center of the capital of St. Petersburg, the Jews are leading the main
revolutionary economy. All pharmacies in Petersburg are Jewish.
sky, all doctors, specialists in secret diseases, dentistry
doctors, pharmacists, musicians, pharmacists in theaters and
and so on and so forth, all Jews and Jews. At 51 Ofitserskaya St.
in pharmacies they found instead of $100 medicines advertising and revolvers.

On July 17, the security police managed to attack the following
one of those who participated in the armed seizure of the
Pografi Bussel. The detainee turned out to be a pharmacist.
assistant Shmul-Wolf-Leibovich Mazel-Ma-
yellow, 17 years old, living on Nadezhdinskaya Street, in
11, in the family of nBkoego Kardon. At 8 o'clock. evenings on
security officers and na- officers appeared at the Mazel-Mazhel apartment
local police and carried out a search that lasted until
late at night. The police found 12 thousand different
i i, -
wife of 4,000 appeals of former members of the State Duma. Besides
,
and various compositions of explosives. Common pro-
was tortured under the supervision of a local police chief.
At the end of the second hour of the night Mazel was sent to the guard-
no separate!

It is often observed, for example, that the Christian
servant, who is located at the i, — they corrupt, -

.

with her they worry about the Christian religion and especially
lead to the death of the young people who serve them
nannies, turning to the dark in a completely untrue manner
and , i ,
religious indifference and corruption of morals.

We know, behind the scenes, the Jewish view of foreigners
women: for him he is only a “commodity” that gives
good means of profit. —- Today's trade in "live"
"goods" amazes with its impudence and cynicism.
brothels and public houses are run by Jews from
hidden or secret. Catching young and inexperienced girls
it is carried out systematically, deceptively, sometimes truncated=
mothers and educators, for replenishing houses
tolerance and harems of Asian and European Turkey.
In Lvov there is a special trading house "Unger",
Goldeshteyn and K°, engaged in the export of beautiful
girls to Alexandria, Port-Sail and even to Kalkuttu. The same export from the Vistula region
was engaged in maintaining a patient care home in Buenos Aires
bridges, Jewish woman Shaidlya S%radskaya, who came from Ar-
i .

Before Russia concluded the Kuchuk-Kainarzhiys peace
taken to plfn from the south from the Russian population up to 5
millions of people, including purchasing and shipping
i ii -
The Jews were the most ruthless and engaged in this
.

As with trade in living goods, so also with .por-
Jews can be proud of this nograph throughout the world.— Dispersed-

All kinds of porn are available in millions of copies.

the graphs on the postcards displayed everywhere are a matter
their hands, it's their speculation. They also produce the mass
drawings, stories and brochures with ambiguous
vulgarities.

Palestine fortress of Gebron.

Tractate I.

ANCIENT INDIGENOUS RITUALS.

—_—_

CHAPTER 1

i á.

Ђ , i i-
i , -
with its complexity and strangeness. ak, when
a boy is born, the Jews circle the pillars around
Ў the ceiling of the room, where the woman in labor lies, so that
, '
214% seek to kill or spoil the baby. From day

the birth of a boy, the operator 'to bring a ritual
knife, like a razor, double-edged and put under the
the mother of the child, and he must be there in the pro-

eight days before the ritual of obrfzaniya. For little ones
chika, as well as for the dfvochka, papers are used (amu-
years), which are glued to the screens of the mother in labor,
only other words of poetry, like for girls. Here's the sub-
The long words of the Talmud about this: “Avut mekatrik be-
» etc., the evil spirit is trying
to harm a person when he is in danger. And what can
What greater danger could there be for a woman than during childbirth?
Another precaution and method for avoiding new
born from all evil consists in the following: so
as, in the words of the book of Etz ha-Chaim, over a newborn
the child is strongly affected by the evil eye "ainyo-oro" and
"Kyiv", i.e. witchcraft, then an outsider must take
a child who was recently educated and touched

with the reproductive organ to the lips of the newborn, then
no evil will befall the last.

“This is a very good tool,” the book concludes, “and
against witchcraft and against the evil eye').

If a little girl is born, a special ritual is performed:
written from the author's own words
», , -
are located near the bed of the woman in labor, above
doors and above the windows to ward off evil spirits
Lilita's wolves. Synagogue attendants take advantage of this
an opportunity to collect indirect taxes from the people, and,
as soon as someone is born, they impose already
amulets prepared in advance on paper or
talismans that save a woman in labor from evil spirits and
charm The contents of these safety notices are as follows:
blowing: "Let no sorcerers, sorcerers, remain alive,
among the living, among the living, sorcerers, sorcerers”, and on others
it is written the other way around: “May the sorcerer not live in us,” and
a few more similar poems.

When performing education they read: “Blessed...
who gave us the commandment of education.” If circumcision is done
If the father says, then he reads: “Blessed are You,
Lord our God, who commanded us to associate him with
"The covenant of Abraham, our ancestor." Those present respond:
“Just as you brought him into the covenant, so

1) See the book Ә .

i   (i.e.) -
"Rim dVlam".

The act of performing the observance over the proselyte reads:
“Blessed art Thou, O Lord, Who commanded us to circumcise the
Zelitov, let them bleed the leader, for the leader’s blood is sub-
"to support heaven and earth, as it is said."

The one performing the circumcision of slaves reads: „ Blessed…
i , $
etc."

Rabbi Judah says: Everyone is obligated to read daily.
three prayers: “Blessed are You, Lord, that You have not created me a goy”, and “that he did not create me a woman”, and “that He did not make me an ignoramus." Every Jew calls himself learned and holds himself proudly before a Christian, as the future ruler after the coming of the Messiah, like a prince in relation to his subjects.

The rite of baptism of a newborn baby is performed on the first Saturday after her birth. They return after prayers from the synagogue, go to the parents for the so-completion of the naming ceremony.

If a boy is born, then the rite of baptism takes place to have a cheerful life with cheers, laughter and dancing.

The rite of baptism of a girl is performed in sadness-
in the mood of the spirit, without a smile and without laughter, just in the mournful mood of the entire meeting. Jews say if a boy is born, then all four corners of the house will be covered,
If a little girl is born, then all four corners of the world will cry.
The Jewish women gather in a separate room, and
The men go into the room where the woman is in labor and pray there separately.
Then the senior officer, usually a Russian soldier, takes the new the newborn baby in his arms and between her legs, bending down, huhaet three times and for each time, straightening up, pronounce-
to call the name given to the newborn, "Chaya or Rivka", ka-
which they will choose. The name is chosen from someone who has died: aunts or grandmothers. The ritual of huhaniya between the legs, in the dilator hole is produced precisely because
i there «-
", to the evil spirit. Adults with disabilities are obligatory must always wear aprons, specifically for fencing to penetrate there "Dybek". Rich, dandy little Jews

1) Jeremiah 33:25,

under silk dresses, they should wear small headdresses
carcasses and even sleep at night without taking them off, namely from
caution so that Dybek does not lie in wait and take advantage of
was called an oversight. Married Jews are not subject to
dangers , .

In his daily prayer a Jew prays thus: “Let it be
Blessed be the Lord our God, who did not create
me as a woman."

A Jewish woman must say the following daily:
following words: “Blessed be the Lord God
ours, the King of the whole world, for creating me according to the will
"your own."

‹«Kryas Shemakh» is a prayer that is said daily in the
the week's deadlines are to read the following:
.

"Kibudim", honors of the first members on
christenings. --

"Bris", a feast at a christening, with polysyllabic
rituals according to the rules specified in the Talmud.

The cantor loudly proclaims the new-
to the new son "Misha Beirakh", many years, then to the father of the new-
born - "Mishe beirakh", and congratulate the father, - with
future Talmudic sage and produce different
ceremonies.

If a newborn baby smiles in a dream, and this
especially the Jewish women will be there, and with great haste
resort to various preventive measures.
ђi i i-
faces and tries to kill them.

Rabbi Shohanan explains that the birth of the lame,
the mute, deaf, blind, etc. depend on inattention-
calves of their mothers to the state of their own tBla during
conception.

The Gudeans consider it a great misfortune if they have a birth
give birth to a female child; and that is why the rabbis try

to explain the reasons that determine the conception of the child
!), and even the means of birth of such °). Son
Saint Yehuda was greatly saddened by his birth
daughters, and when the father began to console him, the rabbis

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1) Tract. Borakhoty, 60, building 1.
2) Ibid., l. 5, page: 2.

2 FOR

they told him that he was wrong to insist on such things
circumstances, for it is said: blessed is the man who has
dBtey male, and woe to him who has a female child
floor '). p

In relation to the sex of children born, according to pre-
according to the Talmudists, they can influence it themselves
parents, especially the mother. So in the 5th century. Berakhotg 60:1, according to
regarding the words of the Mishnah that in the event that the wife is pregnant,
At this time her husband will pray for her to give birth
son, then such a prayer will be in vain, the age is given
i . I, , i . , 21
about Lia (and then Lia gave birth to a daughter), mainly on
the basis of the words "" (), to say that i -
gently changed the sex of the child who was in her
i (), so as not to offend Rachel, who then
would have brought Gakov only one son, i.e. less than each
servants (and Iakov, according to Lii, should have 12 sons,
no more, no less). And then the words of R. Isaac are quoted,
son Ami: “If a husband first harasses me, then he is born
daughter; if at first the wife is the one who brings out the son. On the floor
i -
, i , i
marital status in the world. In Rera-
Khocho, 5, 1; r. Aba Veviamin says: “during the entire
In my life I have been concerned about my prayer, so that
it was performed before my bed (i.e. immediately
after rising from sleep), and regarding one's bed,
so that it would be located from the north to the south (in the image
table and candlestick in the temple").

R. Hama, son of R. Hanin, said about this: “Who
places his bed from north to south, that is, half-
to have children of the male sex; and according to R. Nachman, the wife of such a
never throws out.

,
i, i , -
to receive from God pure and must return
also clean °).

i
human life, their dependence between themselves is wonderful

1) t? Sanhedrin, l. 100, page 2.
2) Shabbat, l. 152, p. 2.

2 A8 =

clarified in the Talmud, in the parable of the blind and the lame man,
to whom the king entrusted the care of the fig garden and which,
having conspired, they robbed him. The real earthly life of a person
catch, according to the Talmudists, is prepared
laziness to the future, eternal life. "This is in the future, to speak
r. Jacob is like a vestibule, compared to Vkom
coming. Get ready in the vestibule so that you can
you enter the triclinium ').

=efo=

CHAPTER 2.

ii
will be born.

Before the baby appears on the cross, the midwife
grandmothers by what signs find out: is the boy destined to marry?
whether it will be a girl or a girl, will the child be able to learn

read the Talmud or not, whether he is a rabbi or not
will be, etc. According to ancient Jewish customs, each
This family, at the birth of a son, sat down in front of their
a cedar tree in the house, in the joy of the birth of a daughter—
pine. The trees grew here before the marriage of these daughters, then
They were torn out and made into a bed for newlyweds.
The importance attached to this custom is evident from the
the tale of the rabbis about the daughter of Adrian (although Adrian is not
(the name of the daughters), who stopped in one of the crowded
cities of Judea to repair their crew. Veld-
%, i -
its builders dared to pull out one such cedar. The whole city
the family was agitated at the sight of this lawless act
and soon the Jews rebelled against Rome °*).

Let's turn again to the rituals. Under the birth pillow
They place a knife or spoon on the victim and a prayer book at their feet.
If a boy is born to Jews, then, during circumcision,
the cantor and the servers of the synagogue, having blessed each one
among those present, to receive payment. When the birth-
— , i i
all the temple (according to ancient custom), he through mђ-
i .

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1) Pirke Abot, 18, 16.
2) See Basnage about this. Talmud, book. YI, ch. 9. History
Jews.

This ransom is accompanied by a specially arranged ceremony.
money, and one of the senior kagans or rez-
Nikolai receives the ransom amount in cash.

In the evening, on the day of the birth of a male baby
into the light, his future comrades and companions welcome him
life, - to him is the Central School for Little Boys
chikov and read a prayer to the new newcomer to the world
sleep is coming. After reading, boys are usually treated
They are treated with a kind of marmalade made from boiled beans.
beans, peas, gingerbread, etc. Reading this prayer is
` dark boys happen every day until the very day
%i. i i ,
in the evening, after the Sabbath dinner, they gather for the

and adult Jews on „ “ and -
who read the same prayer for the food. On Saturday
in the morning the father of the newborn goes to the synagogue or
prayer, i i
peat, and the cantor sings: “mishi beyrakh5”— “many years” to him,
his spouse, baby, etc. i -
the parents and invited persons go to the maternity hospital
љ љ – і .
They are treated to vodka, gingerbread, and the rich ones to cake.
and jam. On the eve of the 8th
birthday, it happens to be the night of the guard. Here we
(i,
study of the Talmud) and spend the night at the roller
vigils and readings of the Talmud.

i—
in Jewish heders for 8-year-old boys
we derive from the notorious Talmud of Reb Pereferkovich \'[t.
p. 584.

"If a woman has shed a fertile egg, full of
water, full of blood or full of colored substances, then
she has nothing to fear that it is a fruit, but if it is a hundredcano, then she should sit like after the boy and the little girl."
Parents of Jews after the death of their children sit on the floor of the tra-
γ, , i, ;
The mourning continues after the boy for 7 days after DB-
3 days of pregnancy. And if the Jewess miscarried, it is not
significant family, then she must observe mourning for the little onechika and DZvochkU.

The fetus and the pastor died in the belly of a cattle (zhid)
• I—4

stretched out his hand and touched it: is it unclean?
is this cattle or clean, he is clean, r. [osse Galilei
to say: in unclean cattle, he is unclean, and in clean cattle,
clean".

“A Jewish woman’s child died in the womb, and
the viva grandmother stretched out her hand and touched
him; the midwife is unclean for seven days,
and the woman is “pure until the birth of the child.” =

“If the fruit is removed in a torn or irregular state,
i, that, only the majority came out
his, he is considered born; if he came out right-
"VILNO, then, as soon as the greater part of his head came out,
She is the one who gives birth. What is the largest part of his head?
“As soon as the forehead came out.”

If she dropped the fetus and it is unknown what gender it is,
then she sits like a boy and a girl. She is unclean.
14 days, she has nBt completely days of purity, to the synagogue
gona v prav enter only after 80 days, as ro-
, i
after 40 and 80 days from the abortion. If you dropped it on the 40th
day, then she has nothing to fear that this is a fetus; if on the 41st
day, then I should sit as after the boy and the girl and
kak niddah (meaning uncleanness regul); r. Ishmael speaks
to read: if she lost weight on the 41st day, then she should sit
(mourning) like the boy’s message and like niddah, and if on
eighty-first day, then sit like a boy after
and dBvochki and how niddah, for the boy ends on the 41st
day, and the girl is on the 81st day.”

“How long is her labor considered? That is, how long is
bleeding preceding childbirth is considered pro-
outgoing in the field of childbirth and is not a sign
impurity. Rabbi Meir says: even 40 and 50 days; Rabbi
There it is said: it is enough to consider the last myth, i.e.
only bleeding! I am considered to be born on the ninth month,
and not from the reviews; R. Iose and R. Simon say: births are not
continue for more than two weeks."

If she has given birth to the child before the expiration of 80 days po
i , ,
they appear, pure, until the fruit comes out, and r. Əi-
ezer are considered unclean. They told R. El!ezer: if there,
i,
i i ,

this, so that we can relieve the burden of blood
Dov there, where the law does not apply strictly to blood
i? : i
as a basis; the relief is in what? - in the fact that
she is recognized as pure from the impurity of ziva (i.e., births),
but it remains the impure impurity of niddah, i.e. regul.

It is assumed to be 11 days (i.e. all the days of the month)
clean (neniddah); if she sits on the days of niddah and does not
, i &,
by force or deliberately, then she is clean, but if she
$ i
time, then she is unclean; R. Meir says: if she
was in a secret room and did not exhaust herself
reaching the time, then it is pure, for fear holds back
blood; but ziv during the counting of clean days or ziv
in these days, or waiting day after day, if not
"They were examined and are considered unclean."

“Five kinds of blood are impure in a woman: red
naya, black, bright saffron, like water (infusion) of earth and
like diluted wine (the school of Shammai says: also,
like an infusion of camel grass and like an infusion of fried
meat, and the school of Hillel is considered pure): yellow blood -
Akaviya ben Magalalei recognizes it as unclean, and the sages
know clean. R. Meir said: if she is not defiled-
to become a ketem, then to defile (food—available-
(minerals) as a liquid; R. I says:
neither this way nor that way. What is red, like the blood of a wound; and
black? - like heret; if it is darker than this, then it is unclean, and if
paler than this, pure; "as bright as saffron" means: as
refined in saffron; "like an infusion of earth" means:
from the Bet-Kerem valley, if you pour water on it from above; how
diluted wine means: "one part to two parts water"
"Sarons".

The woman noticed a blood stain on the body
in your own: if against the shameful place, then not pure, but
if you are not against shameful conduct, then you are clean; if on
heel or on the tip of the big toe (on the toe), then no-
clean; if on the shin or on the foot, then, with internal

on the outside, it is unclean, but on the outside it is clean, if
sides on this side or that, then it is clean. It is exposed
— a blood stain on shirts: if below
waist, then she is unclean, but if above the waist, she is clean. She is exposed

*

ay Vkh Shchi E

I found a stain on my shirt sleeve: if this is going to happen
before the shameful vengeance, then she is unclean, but if she is unclean, she is clean; but if
She took off her shirt and covered herself with it at night, then where would
no stain was found, she is unclean, because the shirt
moves."

“The woman was urinating and discovered
blood in urine; R. Meir says: if standing, it is unclean, but
if sitting, it is clean; R. Iose says: in both cases
"cha is clean".

“A man and a woman relieved themselves in the same
cup, and blood was found in the urine: the p. [ose recognizes it as pure-stand, and R. Simon is considered unclean, for a man is accustomed to
do not let the blood out, so it is assumed that
that the blood comes from a woman. If three women
They put one shirt or sidfli on one bench, and on it
if blood is found, then all of them are unclean; if they sat on a stone-bench or on the bathhouse floor, r . Neemya recognizes chistimi, for R. Nehemiah says: that he does not accept unclean-“Store, does not accept ketems (blood stains).”

"Three women slept in one bed, if blood
found under one of them, then they are unclean; if one
of them, having examined herself after this, found herself not-clean, then she is unclean, and the other two are clean. Three women
slept on the same bed: if blood is found under the middle,
then all are unclean; if under the innermost edge near the wall,
to obv internal, counting from stVny, unclean, and external
clean; if under the outer, then 0.6% of the outer, i.e.
The outer and middle ones are unclean, but the inner one is clean.

R. Iuda: When? When he ascended the bed, from the side
legs. What if all three crossed it, then it was not
pure, if one of them, having examined itself, found itself
clean, then she is clean, and the others are unclean; if two percent,
, ,
, i
clean, then all is clean"... The endless interpretation of
rock, and this is all what Reb Pereferkovich and the kahal are proposing
for Christians to read, let them say they are amazed at the intelligence and intelligence
our rabbis. Blood, it's scary even to hear a Jew in
Russia, so they are very angry with our book "Ob
i
"tsflei", I also don't like the word "zhid". |

In that case, the scrupulous fanatics rabbis

must constantly go from house to house and check on all the living
proofs, are they pure%, to free all the chosen ones
this is from the great sin of impurity—women's disease, through
that the coming of the message is being delayed further and further. Task
very difficult for the rabbis, since all the Jews were
they only stay at home at night, and they examine the blood after
Talmudic konam, can be produced only in the presence of the Holy Spirit
daytime, since the blood changes during the night
take on one's natural appearance. The Talmud explains a lot
types of blood: red, dark red, light red,
blue-red, pink, etc. every time I see someone who is
specific degree of impurity, each different category - for purification
A puppy should be for a woman. Rich Jews in the daytime
sit in shops, trading, and the poor—with small change
traders sit in bazaars, squares and alleys.
Tav rabbis - zealots of purity must walk during the day and
to write them down after use, —to get rid of everyone
i , i i
one can hope to expect, which will give the Jews everything
and will transfer all the goyim into complete slavery and non-
then it will be necessary to use revolutionary means, violence
and i i .
By the way, we will cite a comical incident that is personally known to us.
tea, i.e. a scene from the procedure.

IN

Excitement of the husband during childbirth.

To the house of a rich Jewish woman in labor, from the first gil-
Dey aristocracy in the city of St. Petersburg, it is concluded that
more: in the last solemn hours of birth, -
as it always happens, in the room of the woman in labor behind a screen
there is a midwife present, and by this time she is already
and the obstetrician doctor is also present. The kind culprit of this torment-
zhestvo, housekeeper and father, to occupy the obstetrician doctor, for the
with linen cloth, so that he doesn't get bored, they play
cards are right there in the room. The woman in labor, Khaika, is going to
screen and from time to time groans, speaking in French
“ah! mon die”... The caring husband suggests to the doctor,
monsieur, isn't it time for you to take a look? He, very calmly,
giving out cards, he says: I know when it will be time. Again
they continue to play, and the woman in labor repeats everything monotonously,
ah! mon-die and still repeats the same thing. The owner
the caring one still offers to the doctor, but he seems to be in no hurry

never happened, he replies: don't worry, I know when it will be
It's time for me to go and play cards again, and this one keeps groaning
and repeats his own, mon de and mon de. The host begins.
worry about the doctor, but not to be bothered by him
pays attention, whistles and plays cards, until then,
as the woman in labor behind the screen screamed with a piercing voice
losom, “oh my world, my world, hubbub”... The doctor gets up
and say: now is the time, take the bread and go for it
%. Generally, when
is born, then the head comes out face up, i.e.
on your back, and if Itzka, Shmulka, then face down and
stick your head out now and turn it, think about he-
chief. The father asks what God gave, a son or a daughter?
If the midwife says: son, then the father calls the footman:
Ivan, uncork a bottle of champagne, and if it's your daughter, then
order a glass of tea.

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CHAPTER 3.

The rite of education of a baby.

Place two candelabra on a covered table in the house,
Light the candles, the midwife carries the baby out on the pillow
and transfers it to the senior operator. Operation obr%zavya co-
is performed by three operators: the first mogelg, srezzyvaet
with a double-edged knife; the second one, following
darkness, with pointed nails of the thumbs tearing
slightly on the upper skin from below the penis, and the third, mecitz,
sucks out the blood from the newly formed one with his lips
wounds, taking a sip of wine each time. Then the formation
The peel is covered with ash and burned on fire
the saints there or be taken to the synagogue for burning.
i i, ,
in the synagogue there are two chairs on the first floor near the ark, where
the scroll of the Pentateuch is kept: one for Elijah the prophet, a chair
Or the other chair is called "metsiye", and the other chair is for the purpose of receiving
No one touches the first of these chairs,
so as not to push the prophet sitting there.

The fanatical Jews observe everything exactly as
prescribed by the Talmud. Educated Jews now

they omit much that obscures the rituals, fanatically
thoughtful.

However, what is necessary must be done by everyone.
i i: -
to bring a child to the form, so that for three
he remains swaddled for days, all swaddled, and
the penis is left bare. The anus is also left
, , i -
i, %
continue for three days until the wound on the image heals
nom member. Here is great care and intelligence not of the Jewish acu-
nurses. Consequently, the newborn is not fed for eight days.
they pay for education, and after education they take another three days, until

the wound can't heal, the baby is only eleven days old
You can't bathe for eight days before the ceremony.
to undergo a Christian baptism, and to receive a holy baptism
i , ,
the Jewish newborn languishes for eleven days in the
purity, which is what acts or forms the national bo-
lzn /s i.e. lousiness.

The ceremony is accompanied by a large ceremony
a traditional feast, to which, according to the orders of the kahals,
The following persons may be invited:

1) i
the second kolfn inclusive. If the feast is not given by the

by the father of the newborn baby, and by some other

, , , _
obeys the same regulations.

2) Matchmakers, i.e. the parents of the newlywed couple, before and
After the wedding, they can be invited to a feast.

8) Quater (betaќeg) - successor, sandeko (meaning
a person in society who is honored
to hold a baby during the completion of a task), three ob-
the speaker and the performer of the prayer over the cup after the ceremony
i.

4) Five friends and a melamed (teacher) of daughters
host of the feast.

5) Two communities on both sides, living nearby,
and three living on the opposite side of the street. This
The rule also applies to sosBdey according to lavkf.

6) The tenant of the shop may be invited to the

the owner of this shop and vice versa, the same rule applies
It also applies to the owners of houses and their tenants.

1) A fellow trader, the influence of which does not continue
men of the year, annual hirer, and also home barbers
Nick and tailor.

8) Jewish leaders and officials.

9) A member of the holy brotherhood can invite elders
of this brotherhood.

10) Synagogue servants, i
Testimony from Kagal.

Besides, the kahals are not left without their inspirations.
ny givers and in relation to other details,
those who can meet at such celebrations, and care-
clearly provide for all contingencies 1). |

1) Under the canonical herem it is forbidden for men to
to us and especially to women on congratulations with
shalom zachor (with the birth of a son in the morning, in the first
On Saturday after giving birth, drink vodka. gingerbread, va-
, .

2) Under the same herem, women are forbidden
ɵ i i-
I eat with my daughter not only on Saturdays, but also on weekdays,
with the exception of only the closest relatives.

1) In 1799, for example, in all prayer houses there was a
the following command was revealed: “Listen, holy people! The Lord is the leader-
the leaders of our city together with the Gaon, the leader of our Beydin,
announce to you that from this day on no one should dare to give
feasts at weddings and celebrations of gingerbread and vodka, but should
be sure to give a beef feast, with the exception of only the poor,
who, if necessary, must turn to the kahal for help
i, i .
Wealthy people are obliged by canonical herem not to give

snacks of gingerbread and vodka, and certainly a feast of
meat dishes, observing exactly all the rules below about
feasts and inviting people to them. |

"Saturday, separate from Achre-Kedoshim, the 12th of Ira. Representatives of the kahal it was decided that no one would dare to hold a feast in the future, to the occasion of formation, solely from vodka and gingerbread, with certainty from meat dishes, permission for this will be granted by 7 leaders cities, as expected. • ?

"Saturday, the 18th of Sivon. It is decreed that from now on no one
, i, ,
certainly of meat; but if the giver of the feast is an insolvent person, then I must arrange a meat feast for at least 10 people, the number of which should be a cantor and one synagogue servant. If if someone does not arrange this feast according to the above rule, then forbid the cantor to read on it, on the day of the naming, the usual prayer "Gorahman". Also, one should not call to the feast from the straight "Nikon tor%, as is usually the case with all husbands of women in labor." "The Book of Gagal, p. 78).

2. would

It is no longer permitted to take the mentioned sweets with you.
` my. This prohibition also extends to parents of newborns.
money and givers (for them) of feasts, i.e. none of
he should not offer them to his distant relatives.
the residents are not given any of the above mentioned treats
sweets, nor send them home.

3) It is also forbidden, under the canonical herem,
to finish up after the obfda of posftiteli and posftitelnits rodilnitsy with flatbreads, sweets, fruits, and them,
titels, it is forbidden to give them away.

4) It is forbidden to give feasts for the duration of one
i, excluding the feast, which -
i .
people who do not belong to this class, with the exception of
We value only the sarvar feast given, no one
sm .

5) It is forbidden to give obfd on the day of circumcision for
women, excluding godmothers, midwives, mothers and
mother-in-law of the mother-in-law and mother of the godmother, if this godmother is
engaged bride.

6) It is forbidden to arrange a special feast on the day of
the reign of the midwife. This feast should be
connected with the fir in the day obrzaniya.

7) Only relatives can be invited to the feast of education.
stvennikov up to and including the third kolfn, also weddings
chov, although the wedding has not yet taken place, kumovey, sanduke,
three examples, one city leader, for the producers
Blessing over the chalice, three sarvarovz, two each
community from both sides living with the giver of the feast
next to one line of houses and three neighbors living
opposite, the same colleagues on the bench, comrade.
trade, which will continue for more than a year, and teachers
dBtey, who, in turn, can invite to
feast of the students and their parents.

i %i i
spit and do not blow your nose to the side so as not to splash
on the angels who are present. The Prophet must take the Name
be present at every ceremony of circumcision of a Jewish person
a child as a punishment for allegedly committing a lie
a denunciation to God against the Jews that they do not strictly follow
the chain of circumcision. God has dressed up the ministry, the denunciation of the
was found to be false and the prophet was condemned to this

25.58. ==

i, i
Messiah.

If the child dies before circumcision or is stillborn,
you, all the same, the image is fulfilled, although in a different way
rite. It is performed over the dead not with a knife, but
with a sharp flint; just as Abraham himself first
initially I cut it not with a knife, but with a sharp flint, and then
a dead child is circumcised with flint and
just so that the Israelite doesn't have to show up for the wedding

Saints, without fulfilling this covenant.

% i, -
ii 9- i
blind. And this is really true and
in Brno. Jewish fanaticism and its teachings do not allow new-
to wash a newborn boy in water
8 days before the rite of his obraz%zaniya, because of the fact that not to
to convert to Christian baptism by pouring
his water. Then the newborn is now wiped with
cold to dryness without water. His eyes are dry from mucus.
hayut and stand closed, i.e., until the ninth
the day when the postoperative procedure will be washed with water
and then the child's washed eyes open.
the servants, observing all this, are quite sure
i, i
nine days. In the old days, everyone did this, but
Now only Polish Jews maintain this custom
fanatics hahids. Lithuanian Jews are educated, they are not
observe this. That is why the fanatical Jews have a lot of
there are nearsighted, cross-eyed, red-eyed patients and with
scabies on the heads, all this for the reason that newborns
do not wash your face until the 11th day in water and keep it
in this filth, wiping it dry. From here, they appear
in a child various skin diseases, such as scabies,
manure, scrofula and a disgusting smell, which is why in all
peoples and everywhere the Jews received the universal name from
scientists of the "1! i ŕii" group, in Polish:
«, — •iijj», – i, etc.

ғs i.

Because of such inhumane, fanatical customs
teas, at the birth of a baby, almost every 1 -
gives its national disease “Hatps” (scab) and, not

Bl 225

considering that they constantly perform ablutions,
almost every one of them is surrounded by a disgusting stupefaction

current atmosphere, in which it is unpleasant to be in trouble with
Jews at close range. Characteristic
Is the smell of Jews a prejudice or oil? From pure Judea
the blood smells like bedbugs, says Dr. Buden (Voi@t),
former president of the anthropological society (see summer.
Baronius (Vagopias), Sash vogish sogrogiz Read more
iphapwegi. Ex eo epip ee tep viri svesiïïïïi i {6049018, etc.
vol. 1, p. 667).

i i,
all the Jews are subject to this, - these are all the well-known
"parhi". In biblical terms, this disease is called minor prokaza, in Hebrew "zarhat". This disease is Egyptian and in
the present time is manifested in India, Kita and in the middle-
of Asia, and by its nature in the hot places there
countries - is extremely contagious, painful and unavoidable.
. This is the main reason for the desire of Judaism to
from the Beast,—because this caste disease is less
“It is painful and disappears for a while.”

In our countries this disease exists only
, , -
those in contact with it, Christians also become infected.
children, and from them, adults. The disease is served sko-
ROM i, . i
this is our own indigenous, natural, for the sake of distinction
of a warlike people, illness, as an emblem and seal of the saint
Nazi, cannot be completely cured!

The national philosophy of the Jews, parha, is kept among
them in full force and still, proof
what should correspondence from Vilnius serve in the magazine
"Voskhod" (99, December 2):

“Our Lithuanian Jerusalem has so much to mature
our needs... Among them is the institution “Favozoriya”, i.e. a place for the sick, possessed by one
one of the most unpleasant skin diseases, called ăētiz,
and in everyday language, "scab."

"Doctors specializing in skin diseases are
wives increasing development among the Vilnius Jews
this disease, in addition, is also quite contagious.
Local doctors estimate the number of patients to be between 300 and 400.

(according to other sources up to 1,000).

"The disease swirls exclusively between iuleami: one doctor recently told the writer of this correspondence that from 19 examined Jewish pro- 4 prostitutes were sick with scabies, while Of the 79 non-Jews, not a single one turned out to be suffering. scab. Therefore, the establishment of a special hospital is necessary "It is necessary for our society."

%i i not only people, but even trees.

Treatise of the Eagle, an explanation of the laws of vegetable cultivation trees. Every tree planted according to the law Talmudists for the fourth year should be obrzano and then the vegetable fruits are fit for consumption for food; this law applies only to holy land Palestine. Uncut wood was considered vile and treifnym and it was strictly forbidden to eat the fruits of the them. In a similar way, the Jews consider people vile not educated and very much despised, even the word uneducated- is used in a crudely abusive expression, using this word christian vmfsto goy - unformedny—like a dog. "A tree planted as a hedge or for a combatant, not subject to the law on eagles (%i). R. Tose say: " - the lion said: the inner part is intended for fruits, and the outer one will serve as a fence," that part, facing the garden, be subject to the law of the eagle%, and externally the other part is not subject to him. R. Simon ben Gamaliel says: "This rule should be observed only in that case, if in the quality of a fence or a building and a tree was planted on a firewood plant, corresponding to such tsBli; if the tree of this tsBli does not respond, then it is finished. we are subject to the eagle. If the tree was planted on a felling, but then they decided to use it as a plodovago, then the years of the eagles should be counted from the time of landing. (Eagle's Track).

"A dress dyed with the shells of orly fruits (not
), i, %-
is found among other dresses, then, according to R. Meir,
i, :
forbidden in connection with the 201 dress disappear. R. Simon
says: the eagle paint is neutralized in 201 parts, and

You can paint with the mixture. If you take it one sieve long,
painted with shells (nuts) eagles, woven into the material
teriyu, and , , . , -
lies burned, and the sages say: the thread neutralizes-
is woven into 201 threads.

A dress into which a sieve of wool from the first
native, must be burned. The hair shirt in which
woven with the hair of a Nazirite or the wool of a firstborn donkey,
must be burned.

A dish cooked on the shells of orly fruits (not
(formed from a tree) must be burned. Bread baked in
The oven, heated with the shells of the eagles' fruits, must be burned.
A stove heated with the shells of eagles' fruits, if it is new
vaya, should be broken, if old; should be
cooled down. (Treatise of the Eagle).

-efe

CHAPTER 4.

0 contempt for uncircumcised peoples.

The Jews despise all the uncircumcised, and the circumcised
They are called the seal of the gift of the Spirit of God.

The uneducated peoples, according to their concepts, are vile
in the eyes of God and in the eyes of the Jews. Often the Jews
out of contempt calling Christians vmfsto goyim is inappropriate

known, for example: "who is or was - uneducated"
Jews say: "an untrained dog and a goy."

i, ,
in the commandments taken together ('), because in order to apply to the matter the law of education, God and creation Abraham himself became pleasing to God only then, when I received my education.

The Jews in their foggy teachings slander even their Tegov, ask a question and Blayut Gegovu imperfectly-sown, as if Jehovah saw the need for an image nor his creation after such a long period of the Great Ages. If [Yehovah is the Almighty about everything past and future, then how could I have guessed so late that it was absolutely necessary
%i. , , ,

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1) According to Maimonides, a sith is equal to 11/1 of a span.
2) Truck. Inexpensive. sheet 32. page 1.

create it immediately as an educated person, and not something that happens later the launch of such a long period of time guessed about the lack-
This is similar to the Jewish teachings,
Leviathan castrated the fish so that it would not bear fruit, out of danger that the huge creature could drown and destroy the world. Infroyatno Iegova, as the all-powerful and I know-act, Abraham ordered himself to be castrated in order to free himself peace from such a poisonous Jewish nation. But, Abraham, instead of castrating, I decided to just transform myself, what else increased the fertility of this evil nation and for what Jehovah for treachery and cursed the entire Jewish nation, which now turned into the Wandering Jews.

The Talmud says: “God knew well that others the nations will not accept His law, but He offered it to them for in order to take away from them any pretext for justification.

The Tudeans kept the law unchanged, thanks to the preservation of the ancient language. And heaven, as we know, listens only to this sacred language 1).

The slaughterers of the Jews must undergo great training and undergo many examinations to prepare oneself to slaughter operations of livestock and birds; great rite circumcision is freed from such a condition, since all
ii, , ђ
operator to the detriment of the unfortunate children, who died suffering from the divine hand of an improvised chi-Rurga.

It happens uncommonly that old Jews have a mouth infected, especially rotten teeth and even with pain soon-
, i , ,
Anthony's fire is formed and the inevitable death of the child. These cases happen very often.

However, such inconsistency on the part of the Talmu-the Dists, interpreters of the Mosaic Law, is far from in this one case.

Other peoples have never liked the rite of obrfzashia.
was built; this is how the Roman historian gives the following account of it.
call: "The Jews established an education to recognize their own fellow tribesmen, by means of some distinctive of the sign. All who accept their religion must submit to surrender to this inhuman, shameful and barbaric

1) Yekar. l. 12, p. 2.

22:268.2

rite. Their first commandment is to despise the gods,
"to renounce one's fatherland, to leave one's father, mother and children"').

Diodorus Siculus states that the Jews borrowed
The Syrians and Arabians have a ritual of obrfzaniya. Persian in his
satires to bring out a philosopher who is from all knowledge-
i i.

Martial is very immodest to mention one thing
® i. And besides these writers, not
there are few satires directed against the image
j; i ,
against their stubborn hatred and treachery towards others
peoples, as the main feature of their national character.

At present, the only and most dangerous
the enemy of Russia is a forcibly invading tribe of Jews
skoe and brazenly attached to the Russian people
like a leech, which is capable of sucking out all the blood from
. i, ,
accepted as a proverb by all peoples who only
imfly misfortune to experience cohabitation with a Jew
God-cursed nation. "Against his will, Jehovah does not
"He held back and uttered a word of curse to his people" •).

The Jews, as if in retribution for the harm they had caused
bloodshed in countless murders of Russian authorities
in the fighting and bombing, they achieved participation
in the State Duma and there in the persons of their representatives, not
shyly, with the usual impudence and daring
continued their vile deed. Having crucified Christ, they
must carry almost two thousand ft with them
curse to the whole world and are ready to go to every blessed place
to continue his favorite over the hated goyim-
execution washed with the blood of the God-man.

This becomes clear from the speech of the Jewish deputy Vinfaith: it is all saturated with hatred and malice, which
elicits bloodthirsty applause with his final words
you addressed to the ministers: "We impose the right to nail-
"take them to the pillory for this."

If the Jews, with their characteristic fanaticism, do not
hesitated to nail the Son of God, shouting: "Crucify, crucify
his, his blood is on us and on our children!" that is what

1) Nisii asi, reg. U.
2) Grakt. Berakhot L. 11, page 1. Lamentations of Jeremiah 23.

does this mean the execution of the sons of Russia? We all know that
the sons of Judah are able to carry out their threat and nail
not only ministers, but also the higher ones should be put in the pillory
standing.

Reb Vinaver was a native of Warsaw, his grandfather and
father of a Polish honey merchant, usually his own
i, .
How did Vinaver get to the City Duma from the city?
Petersburg, this is known only to the Jewish kahal and
(to the leading Russians in the Shchepkin family) which
They say that they all accepted the Jewish religion.
But if the Russians voluntarily go under the yoke of the Jews,
then they will experience much worse than they were before
under the Tatar yoke. The Tatars were not such murderers
and bloodsuckers like the Jews, the Tatars do not have such malice and
hatred of Christians that the Jews harbor. Vinaver
the Jews tried to push him into the State Duma because he is
head of the society of soochists, on the mBsto of the deceased Herzl. All
the Zionist collection office is located at the children's
Vinaver, as the Jews themselves say, is 20,000,000 rubles.
what amount does Reb Vinaver spend on his own
A look at various Duma shady deals with the VFdom
i . i
anti-patriots of the professor and the ablakaty so krfiko pril$-
They drank to the Jews.
deputies, besides, so to speak, are drawn to
to the Jews not out of love for them, but out of interest; that as if
if the Jews had so many bills from these deputies,
that the Jews can cover them from head to toe: Shchep-
Kina, Zhukovsky, Aladin and other Judaizers.

We have seven million Jews who do not
a joke, not a joke, but the Russian people must feed and
to take them. If we assume the annual content of one
i 100 , i -
lions, they cost the Russian people 700 million a year
rubles, which is equivalent to the content of three huge armies.
In general, for the country in which the Jews settle, they
constitute a debilitating burden that falls on the shoulders
working people. Besides the harm they cause

i , i i, —
so that they could take advantage of the people's turmoil and misfortune.
i , -
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>. <)

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"kə Aloovam chliitomo chloet 'achodnop chlovanchayaho
chyaivnəshpkEyao 'Aa: Chezh chlərop eno 'chivkhinnəïpkaə chya Antouyaen chlitochi4i
9199,

|

[

22. 65: —-

CHAPTER 5.

Marriage among Jews is by contract.

i , 1
with the same unconditional attitude to the implementation
any religious decrees. So, according to the teaching
Talmud, avoiding marriage is completely unacceptable.
In the book of Etz Hachaim it is said: “Israelites! Do not
deviate from the will of God; enter into marriage,
: „i i“, i.e.
multiply and populate the earth." On the basis of this equal-
, i i
marriage of young girls, who are still completely undeveloped
physically. At every step there were fifteen
fathers of families who were studying in schools,
and mothers playing with dolls '). |

Our government, fortunately, paid attention to
this premature marriage, and the decree prohibited equality
to punish young men under the age of 18
Rastas, and girls under 16 years of age. Horror seized the Jews
under this terrible branch. This darkness seemed straight to them.
our encroachment on the main dogma of their faith.
they called this era "Bekhules", i.e.
troubles. H%who, upon receiving a decree about this, hastened
to marry six and seven-year-old children of their own.
Those who did not manage to do this began to bribe someone else.
it was necessary to supply the registers of births and witnesses
of which hundreds of small children, according to the
the truth of forged acts, entered into marriage as perfect
%i.

The betrothed of the nevBet go to the cemetery to the coffins
their parents and cry loudly, calling out their names:
"Mom, dad, bless me, ask God for happiness
mn, so that I would be fertile, have many sons, and
then happiness in the handdle and for my husband to love me. Oh
"Vey, tatele, mamele, come to my kupp", i.e. to the ball-

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1) In the commentary on the tractate Ievomes, p. 65, Rashi says that
whoever does not care about the reproduction of his seed is like a
a slaughterer who sheds human blood. For example, Noah, fearing the second
rich sweat, until then I refused these worries, until Jehovah
did not promise him not to renew the drowning of the human race, in order to
the foundation of what and installed a rainbow in the sky.

dahinu, under which they dance and so on. Shout loudly
all day.

Every Jewish man tries to marry his daughter to a scientist.
Talmudist and zealous Pharisee. To choose such
send matchmakers to other cities, and if they find at least
would be an extremely poor, but Talmud-educated groom, then
consider it a blessing to marry him to my daughter. Very
often they perform the engagement in absentia, so that the groom does not
know the bride, and the groom; the parents agree
about the details, shaking hands with each other (i-),
make a contract (tnoim) and at the same time break pots
and other dishes, saying: “How can this pot not
“If the couple were to be together again, then this marriage would not be destroyed.”
Then they pick up the fragments so that, in case
death of the newlyweds, put it in front of their eyes in the graves.

Maimonides' ketubah contract is also no different.
It comes from the modern ketubah of our Jews, which states
next:

On such and such a day of such and such month, such and such year
from the creation of the world according to the number accepted here, in such and such
countries N son N, the groom, said to this girl NN: be
I will be a wife according to the law of Moses and Israel, and I will take care of
to look after you, to respect you, to feed you and to support you as usual
I see Jews who take care of their wives, who respect them,
feeding and keeping them in good faith. I'll give you
in honor of your honor, two hundred silver coins, I suppose-
i , thy food, nd thy clothing, nd -
your conjugal love according to the custom of everything
"Mira". Mrs. NN devina expressed her agreement to become his
wife, and here is the elbow that she brought him from
parental home with silver, gold, decorations,
dresses, furniture and bedding. All this
N the groom took such and such an amount and added it to her
themselves an equal sum, so that in total there is such and such a quantity.
While the sale of a dfvushka is possible, there is no need, but only
There are only kenas up to 12 years old, sale is not possible.
minors have the right to sell and nft kenasa: for teenagers
"Kovitsa is kenas and there is no sale." (Kenas means
i).

„For a minor from one day to the birth of a couple
hair is the right to sell and n$t kenasa; from bringing
her two hairs until she reaches 12 years and 6 months

there is a kenas and no right to sell; so believe r.
Meir".

If the young woman is seduced, then penalties for dishonor and for the damage and the kenas belong to her father, as well as the penalty for the suffering of the raped "caught".

If she appeared in court before her father's death, then the penalty belong to the father, and if the father died, then it belongs to reap the benefits of the brothers.

If the daughter of a proselyte who has converted to Judaism to see with the mother, committed fornication, then her death through strangulation (only the daughters of Israel are executed by strangulation) stoning)."

“So,” said groom N: responsibility for the contract,
<containing the ketubah, the nadelok and the increase, I take upon myself and on my heirs after the change, that he will be paid the best and most precious property that I am under the sky or which I acquired, movable or real estate. All my property is secured we scratch and guarantee so that it would be possible to collect from me everything specified in the agreement: ketubah, nadlok and increase, demanding even the cloak that is on my shoulders, during my life and at my death, from this day forward.” Responsible
: , -
the groom N took on the bonus due to the severity of all acts ketubah, customary for the daughters of Israel and made according to the decree of blessed memory, our scientists are not for fictitious transactions and not as a simple project.
i, i,
completed according to the law between the groom N and the daughter NN. Everything is firm and natural. X No. X, witness. MMM, swi-
dVtel.

Young people can remain engaged for some time fly, especially if the betrothed were minors.
<the final marriage contract is written at the very marriage,
% are designated all the conditions and obligations.
the VfNians are advancing, accompanied by various rituals ladies.

In the middle of the room, on an upside down
a kvass is planted in a nevfsta, which is surrounded by Jewish women,
unbraid the bride's braids for a haircut, then
they shave their heads, the woman cries, pouring out bitter tears
Zami, shalfya their girlish braids. “Bethan” (red-handed speaker),

%

standing on a stool, so that he could be seen and heard in
, ,
in which he explains to the brides the importance of this solemn
a special day for her whole life, the possibility of bitter
disappointments and the need to endure them with full
obedience to Providence. And Providence, that it does—
He knows and doesn't offend anyone without reason, only for sins.
punishes, but rewards for virtue. And therefore,
to awaken in the righteous theologians
and i i ,
there are bad things in the next world and in this one. For that reason,
Get up, my dear, cry, and let tears flow from your eyes
jump up; pray, ask Tegova, who punished Gog and Magog,
May He give you a heart that is not evil, but soft and pious.
yours and fertile, so that you may bless thee with kindness,
I didn't regret distributing the money, because it was alms to God
brings closer, saves from troubles and misfortunes and from
torment in hell liberates.

Then turning to the musicians, he proclaims
chanting: „in the glory and honor of the dear, shining Nevfsta
on a par with the morning dawn, delighting the eyes of the kind
friends, as well as strangers, --- hit the string-
to us with a youthful hand, let him sing like a nightingale at night-
sometimes." |

After this rite follows the rite of "protection" (Bed-
(kens), brides cover their heads and eyes with a scarf,
the end of which men with the groom and accompanied
the musicians' days depart slowly towards
school yard to the church. The procession is departing at
sounds of music playing a march - the bride is led from behind

with the knitted eyes of the planted mother.

The story of BethanB eyewitnesses. No one could do that
to amuse our poor, sad people at weddings, how.
the old jester, Bethan Reb Srul, from Shmulevizna.

He had a natural comical spirit.
face, mind, dance like a magpie, jumping up
with their legs together, as if they were tied together.
To this end, he was able to compose witty couplets, he
besides, he knew several hilarious tricks from
areas of "black and white magic" and excellent mind under-
to reflect the voice of people, the sound of animals and birds. Immortal-
Bethan's greatest glory was earned by his trick: he successfully presented

put the dying, especially the goyim, although he presented
I played with the dying Jews and even represented them in verse.
the creation of his dying father.

Wow! When my dad was dying,

Then he took me, an empty soul:

Then he will jump and kick,

It will curl up and wrinkle,

And he will die of cancer.

And he will look at his mother.

And my mother’s whole heart is silent,
Tih-talah, tih-talah...

Finally, he himself artistically represented the dying man:
he lay down on the floor, spread out, and, rolling his eyes, he himself
I died in the role of a dramatic artist, I died like that
naturally, so inimitably that, really, he could

even Sarah Bernhardt herself would envy. In this situation, it seemed he could lie there without moving or blinking. no eye, a whole week. No pushes, kicks, even the pricks of pins could not make him shudder. By-he would suddenly rise and burst into a long, repentant with a quiet ambience, gradually and imperceptibly turning into into crying and sobbing, which again gradually turned into into infectious laughter, amusing and exciting the poor and always sad Jews. |

So, one day, invited to a wedding, he jokingly was dying. With the shrill sounds of the mournfully dying violins, with the sad accord of cymbals and squeaky goose voice clarinet, cheerful zhidovochki tantsovali, since it is not customary for Jews to dance with men. ranks. It seemed like enough time had passed, but our comic betkhan reb (Srul, having endured countless kicks and pin pricks, still continued to lie unmoving, as if dead. Then someone had an idea pour cold water over him, this method worked, - but not at the jester, but at us: we laughed for a long time and a lot, and The poor artist continued to lie motionless and He lay like that all night until the morning... In the morning he was buried and then his wife's heart beat as he said called, as his mother's voice beat: tikh-talakh, tikh-talah...

Let us return again to our abandoned topic, i.e. to the ritual of wedding feasts.

The music consists of violin, cymbals and bells.

kov, sometimes there is a clarinet. To the musical person belongs to a person called: "a talker" (betkhan), who crucifies and sentences to music different joke poems about the future life of the newlyweds old Jewish women jump up and down in a dance, splashing with their shoes, and clap their hands, saying: "yaymid, "Yaymid!", in a cry of special joy. From the synagogue they wear a "chuppah" to the kahal square near the market road,

kind of canopy, to lead the newlyweds to the cross-
street with music, then the newlyweds are placed under the chuppah.
Then the rabbi reads the contract "ksubah", as follows.
Talmudic formula%: "Some number, some year, and some year
from the creation of the world, in the year N, he said and confirmed.
in writing so-and-so that he wishes to enter into marriage
with the daughter of N, whom he wants to serve and
take care of her all his life, bring her food and
drinking, as our ancestors and every Jew established."
The main rite or act of the vfnchan is that
The groom is putting a ring on his bridegroom, and the groom is not
v says: ` „Be dedicated to me with this ring for
the law of Moses and Israel." In conclusion, the newlyweds
they give you a glass of wine to drink, and the groom bro-
sits and crushes the glass with his foot on the ground, bHm for-
The entire ceremony of marriage is included. Here all is late.
They lead the young people, saying: "Mazel tov", good luck to you!

The feasts that accompany weddings are subject to the same
strict rules, as in the case of education. Kagals are allowed
They invite all relatives to the wedding
the second kolna inclusive, matchmakers, sosBdey, and in general
the ones who can be called to the feast
education according to the above rules, in addition,
ten real friends and groomsmen. Feasts, educational and
wedding, given to the poor by sharing, not subject to
follow these rules.

"It is forbidden, under the canonical herem, to give
dance evenings and feasts on Saturday next-
for the wedding, for both men and women. Dosage
however, it is permissible to treat young people of both sexes in that
Saturday, on which the groom is solemnly invited.
to the tor$. Who, when marrying a son or giving a daughter in marriage, should arrange
a wedding outside of one's own city is completely forbidden
invite anyone and everyone to a feast

Be

The city is prohibited from sending letters in certain cases.
to give newlyweds a gift (wedding gifts).
Under the canonical herem, shamishim is prohibited

(synagogue ministers) to call to the feast of circumcisionniya or wedding according to the register, which is not previously will be reviewed echod meshamoshey hakgila (one from the city notaries) and did not certify his affiliation a letter that the list was compiled according to the above rules - Vilam. Shamesh is strictly forbidden to invite anyone, not included in the list,

Under the canonical herem it is forbidden to himself the giver of the feast to invite anyone who is not invited approved list%, and no one will dare to appear on a feast in addition to his invitation by the synagogue's shamash, to whom the list was entrusted.

i i -

is subject to punishment according to the charter for violating the herem. For such people will be subject to larger fines, and not neither the personal honor of the offender nor the honor of his last name and no reservations or justifications will be made accepted. "Let it be hid to the humble, let it descend upon them good blessing and let them rejoice in the pi-the peace of his sons, daughters and grandchildren. The World of Israel Let it be so. Amen. Let it be the will of the Lord."

At the weddings of widows, the marriage contract is made not in the synagogue, but at home; in this case, if the wedding if it happens on Friday to Saturday, then the newlywed does not should touch the woman on the first night, under the threat of seshem death.

` One rabbi writes that he, for violating this confessed, suffered for a long time from an incurable disease? °).

However, this law does not apply to dBvits.
It is strange, on the contrary, the Talmud obliges them to the duty to receive this pleasure for the Sabbath holiday, what is called "taynygim, tashmis gamite", i.e.

i, i „-

"Him". With the daughter, after meeting, you can have a joint purchase and on Shabbash, if the marriage took place on Friday

and See book. EtzierGahaim.

, i i
Moikhalyl Shabas 1).

If the marriage bed is found to be vicious, then the husband has every right according to the Talmud, and is even obliged according to the law, divorce her without giving any drinks from the amount agreed upon in the marriage contract, for that she had not justified herself to him.

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CHAPTER 6.

Rabbinical advice on how to multiply good children.

There are many noteworthy rabbinical rulings. 'ley and soffts for newlyweds, how to multiply good-rykh dftey. In the book "Ats Gakhaim" it is said that vsB Newlyweds should read before the wedding bed blowing prayer:

“Lord our God, You wanted people on earth grew and multiplied, and He Himself once said to the forefathers to ours, and in their persons and to all of us: "Pere verivie"... "Increase and multiply, and replenish the earth."

“Now I am prepared to fulfill the word Yours is to fulfill the duty of marriage; therefore I pray you bless me. “This is my fruit and that of our ancient forefathers.” — ZatVy The book “Etz Hachaim” continues: “It is necessary to observe, so that the bedroom is dark, so that no one gets in there the light of the moon, and there were no prayers there, that is, tales, "tsitsesi etc.", so as not to humiliate the sacred signs °).

After the first marriage bed, the husband should not he should know his wife for a week, and on the days of her purification he should It is not allowed to take anything from her hands. They must are separate.

During this time women are prohibited from going to the synagogue. gogu, until it is completely cleansed, and then it should to wash oneself during a special ritual in the "Mi kv", consecrated-number of wells. There is a treatise on this subject, entitled
i «». i
sex, marital sorsha is not allowed in the future
7 , i 8 .

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1) Orakh Khanm l, 280.
2) See book. Ets Hachaim.

sh y

i i
mikvђB can't speak with anyone, especially with Christians.
i, i
bed and can only talk with her husband.

According to the law of Moses 1), the Jews were allowed to eat one wife at a time; this law continued its power in the Talmudic era, as can be seen from chapter 10. tr. Kessubot and other treatises of the Talmud, up to XI Centenary according to R. Christ.

In the 11th century, namely in 1085 AD, rabbis from all over the world gathered for the famous equal the guilt of Gershon, the son of Yehuda, whom they called Meor Gadol, i.e. “euphtilom of the exiles,” and they decreed under an oath
«» i , ђ
one wife. This regulation was included in the legal force, and they are still guided by it today, with the exception of Jews, born in Gurshi and Baghdad, rabbis and ancestors of the those who did not agree to this decision, during the
i °).

If any of the Jews dares to kill them more than one wife at one time, then the rabbis must to force him to divorce. This rule is recognized and
i). , -

known by the rabbi "Magarik", in his rBshenii, that this the decree on bigamy is limited by the term 1210 AD, refuted by many rabbis, including of which there are better interpreters of the law +). Even Baghdad and Turkish rabbis did not agree with this by decree, prohibit a foreign Jew from having more than one wife and accept divorce from them with wives. The very methods of coercion are different clans, distinguished by their rudeness and barbarity, as often I happen to read in the newspapers.

The Law of Moses was lenient towards the we are in the heart of the Jewish people, sensuality and

1) about MI, Chapter 15, Article 7 7

2 ak. lhan kh, L. , ch. 10.

:) would be RUSH. "Ve. RAO l. 87Vli, Kheshak 1user; "Mogihasi". 6 ch. truck Zefato!, Magagat Kiepitete, “Kazkhia” rsh. Magagat Mag So ch. 10, Ve. "ZetiY", ch. 1. p. 3. rvchi Khoda Vefi4a, 2nd ed. p. 90, rvsh. Mnoiszekpoyo. J, rep s, ch. 1. ў

4) See “Vesva1”, ch. 6: track. "Fuck"; rvchi Magagat ATseKkeg, ch. 95 and rash. Misḱ , ep hs, ch. 1.

A Ch

cruelty, did not restore the first heavenly law regarding

i -

property. The Law of Moses permitted polygamy, decided to have several wives for the Jews. In the Talmud" there was a legend that the law of Moses allowed to have two, three, but not more than four wives, for each

i-i; i -

It was only allowed for kings, they could have it up to eighteen wives. As history shows, Solomon I have a thousand wives: seven hundred legal and three hundred unmarried concubines, David - more than ten wives. Polygamy-The Jewish faith existed until the 10th century after Christ, when Finally, at the former council of rabbis it was banned.

However, many people protested, but in Christian
monogamy is established in the states; those living in Turkey
The Jews use the ancient custom of polygamy.

Although the law of Moses allowed a limited variety of
matrimony, t$m not menfe curbed the arbitrariness of men by
i i -
my. A man should not show preference to children.
from his beloved wife and thereby humiliate the unloved one. About this
It is stated in the 21st chapter of Deuteronomy (verses 15-17). Besides
Moreover, when choosing wives there were some precise restrictions
nicheniya. Thus, the law forbids Jews to enter into
marriage with the Canaanite peoples. Gudean women are forbidden
it was necessary to marry pagans who did not accept
obrazaniya. Marriages with close relatives were also prohibited.
. The degrees of kinship related here are defined in
Chapter XIII of the book of Leviticus. Marriage was permitted only from the fourth
that degree of kinship. It was not allowed to marry two
sisters immediately, although it was permitted in case of death
one sister to marry another. Finally, although the law
did not forbid divorce unconditionally, tfm not menfe significant-
strictly limited the arbitrariness of men in this regard.
rank. As the story of Abraham and Hagar shows,
times of patriarchal divorce was easy, but the law
Moses made a very serious statement regarding the reason for this.
exact limitation. According to the book of Second Edition (Chapter XXI, 1-4 verses)
Divorce is possible only when the wife is
"shameful dflo" was found. The Talmud says that the school
Shammaya understands under this violation of the spouse
, i ;

and YAV 222

Hillel considered any reason for divorce to be sufficient
a chronic defect or vice of a wife, abusing
in this expression of the Deuteronomic Law (XXI, 1): ‹
will find grace before him.”

The Pharisees followed the interpretation of Hillel and the Pharisees
i i, for whom divorce is therefore
a very easy task, which sometimes occurs due to
insignificant reasons and even directly from the husband’s whim.

The Law of Moses gives strict regulations regarding
and the subsequent relations of a man with a released wife.
If a man put away his wife and she married another man,
gogo, then her former husband lost the right to take her again
to himself as a wife, if he had the opportunity to do so.
The Law of Moses concerning a woman entering into marriage,
demanded tsflomudrya, and zatm, any encroachment on
The purity of marital life was punishable by death.

The main principle of marriage among the Jews, one might even say,
the only one,—was the birth of children, as the execution of
the law of “feast of faith” about the multiplication of God on earth
kind. The usual wish for a young Jewish woman was
there is a wish of many thousand people, as can be seen from the wish-
Lane of Rebekah's brothers (book of Gen. XXXT\, 60). Bezplozhme
women among the Jews were considered and are considered punishment
God's and a great shame for a woman. Personality
A pregnant woman is sacred to Jews.
disobedient, bad, disrespectful to parents,
according to the law of Moses, were subject to the death penalty. If the father
the son was disrespectful or spoiled, etc.,
then he complained to the community, and the community, if it was right,
the fairness of the complaint, subjected the son to the death penalty (Deut.
XXI, 18-21).

i i -
i , especially wish-
those who were baptized or converted to Christianity. If
I would like to collect all the facts and facts of those killed by barbarians
death of the baptized, then it would be possible to compile statistics
in thousands of facts of murders.

“A girl of three years and one day can be sanctified
!) and the brother-in-law acquires her -

1) The Jews had a custom of betrothing minors first, which is what
it is said.

and responsibility for it is assumed, as
for a married wife, and she (being a niddah) defiles
cohabiting with her in such a way that he defiles the lower
bedding level with the top one; if you married a priest,
then he tastes the offering; if someone cohabited with her
or from those who are incompetent, then she loses the right to baptism.
marriage; if any of her relatives cohabited with her
nicknames listed in the peat, then he is subject to execution
for her, and she is free. Younger than this - as if someone
or put a finger in the eye."

"A boy of 9 years and one day, if cohabitation-
shaft of his own, lriobr%l ee (according to the law of levirate),
but he can give her a getaway only when she reaches perfection.
chennolt!ya; he becomes impure from niddah, so that
defiles the lower bedding equally with the upper one, and
accepts the right to offer, but does not give it (cf. Ieva-
Mot 7:4), he makes the cattle unfit for the altar
(cf. Temur b, 1), and cattle are stoned because of it,
and if any of the female relatives cohabited
(araiot) listed in peat, then he is subject to death
because of him, and he is free (cf. Keritot 2:6 and San-
Gedrin 1, 6).

"If a little girl is 11 years and one day old, then she
The obBty are being examined, the girl is 12 years and one day old
... . . |

What are the signs of being full-length? R. I
Galilean speak: as soon as the fold appeared under
chest, R. Akiba says: as soon as the breasts bent down;
Ben Azzai says: As soon as the nipples turned black,
R. I says: when the edge became such that, if
put your hand on it, it sinks, then comes out again
WALKS.

"A 20-year-old woman who doesn't have two hairs should
provide proof that she is 20 years old, and then she
, , . 20-
a young man who has two hairs must prove
that he is 20 years old, and then he is a eunuch, not subject to any
halitsv ni leviratu. These are the words of the school of Hillel; the school of Sha-
May I say in both cases: eighteen
. R. Əi says: a man's words are accepted

school of Hillel, and the woman has the words of the school of Shammai, for "A woman matures before a man."

Further on page 541 of the same book by R. Pereferkovich it is said about the wisdom of the rabbis in the subtleties of knowledge obstetric details:

If a lower sign appears (i.e. on the genital organ%), but not the upper (at the breasts), then she or commits halitsa, or enters into a levirate marriage; if the time comes drank the upper sign before the onset of the lower one (although this impossible), R. Meir says: does not perform chalitza and does not enter into a levirate marriage, and the sages say: or performs chalitza, or enters into levirate marriage, because they said: the appearance of a lower sign is possible
i , i
ranfe poyavleniya nizhnyago.— ,
, ђ . i (%i); .
says: “How long will the dark not exceed the good?” And if red-haired, - then what to do, the rabbi did not guess how to TO CLARIFY..,

Further on it is said about the red-haired Hayechka. - “Two hair, which is mentioned in the (red) heifer, in ulcers and which in other places should be of such length, so that the end could be bent to the root. - words r. Izmail; r. Əi say: so that it would be possible to zagrab with your nails: R. Akiba says: so that it would be possible "cut with scissors." Then only red-haired Khaika or Rivka will be recognized as an adult according to the laws of the Talmud, and the black Khaiki—without any procedure, it’s enough that what the wise rabbi will look through glasses and see, that black hair covers the bare skin and that is enough. “R. Elezer, the son of R. Zadok, said: when the judgment conducted research in Yamni, then, since they found the upper (overgrowth of hair), do not look at the bottom. R. Simon rit: townswomen (Hayek) have lower hair ranfe because of the baths, and among the village women the upper (chest)

is early because it is ground in mills
“to carry jugs on one’s shoulders.”

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TEXT 7.

Rules for cohabitation between spouses.

Talmud YI vol. p. 529, r. Pereferkovich: “If the hand
produce a lot of research (regulations), that is, in women
, i.
The custom of the daughters of Israel is to perform a swearing with two
rags, one for him and one for her (blessings)
the pious stock up on the third to set up their home.”
“The wife of R. Pereferkovich, as the spouse of a Talmu-
,
rags at night). "Euphemism instead: to bring into proper
to clean and clear the sexes
before copulation."

"If a stain is found on his rags, they are not clean.
and the victims are guilty: if rags are found on her, then they
not pure and guilty victims... R. Akiba say: she
defiles and cohabited with her; the sages agree
with R. Akiba, that she defiles the cohabitant
her, if the stain on the bflB is covered. The wife's VSF is assumed-
are kept clean for their husbands. For those who came with
The wife's roads are supposed to be clean. The School of Shammai is
vorit: for her, two rags are required for every act
or she must perform at the sanctuary of the saint; school
Hillel says: two rags are enough for her for the whole
night".

"A woman has entered into marriage and is committing bloodshed in
time of intercourse: she performs the act for the first time, the second
the third time, and the third time, you shouldn't commit it, but
is subject to divorce and marries another; if he/she is leaving
for another she discovers blood during intercourse, then so-
performs the act for the first time, the second time, and the third time, and more

should not commit, but is subject to divorce and enter into
into a new marriage."

How many times is she allowed to marry? Up to
three times, and after that she should not go out again, until-
kol will not subject himself to examination. How to subject
her izelBdovaniyu? - they bring the pipe and put it in it
makkhol (a rod used for bringing
eyebrows), and put cotton wool on the end of the makhol: it will enter
tube, if blood ends up on the head, then it

e 9

not pure, for it is the blood of a spring, and if it turns out to be on
sides, then it is clean, because it is the blood of the wipe.
If blood appears only at certain times, then
fears about the regulations, i.e. to attribute the appearance
blood during the soiitss regulation. If she has a wound
then she takes it to the last one, but if she has niddah blood
differs from the blood of the wound, then it is attributed to the latter
“cannot”.

,
great specialist on the occasion of the execution of the Jews in
polysyllabic hemorrhage; r. Pereferkovich acquired
himself the primacy over all his Jewish obstetricians,
which are considered infants in the knowledge of incalculable
details of all female impurities in relation to
blood and width and depth of the ears.

On page 558 of the Talmud YT. Reb Pereferkovich says
says: “For every woman who has pre-
v (regul), it is enough to consider the beginning of impurity
time of discovery. What are the harbingers? She calls,
sneezing, feeling pain at the entrance to the stomach or in
sloping part of her abdomen, she is bleeding, she
as if pressed by fever, trembling and the like. What
was repeated three times, then it is considered to be the predecessor.
If she is used to seeing the beginning of the pre-trialists, then
in the household (her dBystve on the household) are not clean; if
i -
, then all the tegarot (prepared food), made-

i , . . [:

days and hours also serve as prelvBstniks: if she has
usually appears at sunrise, then it
forbidden only at sunrise. R. Iuda says:
the whole day is hers, i.e. it is permitted for the husband. If she has a custom-
it appeared on the fifteenth day of the month, and then
now it appeared on the twentieth, then both days are prohibited (for
husband); if she still has imphl on the twentieth day, then again
both days are prohibited, and if she imBla for the third time
the twentieth day, then the fifteenth day is allowed, and she
the twentieth day was established, because the forerunner established

i , -

the woman is freed from the harbinger only after that,
how she retreated from him three times. Having discovered blood (not
the name of the predecessor), to desecrate a day ago. What

she defiles? — food, drinks, lodge (mishkavy), sidni (moshavy) and clay vessels, both open and overlying sealed, but her count is not upset, i.e.
“days of niddah” and “days of ziva” continue to be counted as before.
him (in this case, rich Jewish women should keep
secretaries for the account), does not defile cohabitation-
step and begin to count seven days only from that time

me, as I discovered. R. Akiba says: defiles
cohabiting."

Women in relationships are like grapes
berries: in one berry there is red wine, in another berry there is wine
black, there is a berry with a lot of wine, and there is
berry with a small amount of wine. R. [to say: in
every grape berry has wine, but the one that doesn't
wine, there is dorketi (pleasure)“. |

“If the daughter, before reaching the time of regulation, is given out
married, the school of Shammai says: they give her four nights,
(for four nights after defloration, the blood does not

is considered the blood of niddah—regul), and the school of Hillel says: until the end of Saturday, four nights. Weddings were celebrated Wednesdays, - it was subsequently established that after all blood. even if it is clearly hymenal, seven clean days are required, and until the end of their union is prohibited. If she had regula, when she was still in her father's house, - school Shamai says: she is given the first cohabitation, and the school of Hillel says: all night long.”

This is such great wisdom and high philosophy. Talmud. It is not for nothing that Pe- is proud of his work. Referkovich, proposing for the Russian clergy in many waysnumerous publications in Russian spiritual journals lah. Not menfe also boasts the publisher of the Talmud PereferKovich Soikin, to whom the publishing house of these nasty things books helped transform his wooden house, half collapsed and shrivelled into the ground, now turned into a five-story luxury stone house and Still, the architecture of the Soviet Union is similar to that of the Jews. synagogue, where the Talmud is sold respectfully. PereferKovich. It is clear that Palestinian architecture has been borrowed. from the Talmud.

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Shema), to demand glory before, but there is, what demands

glorify!ya do, but do not require to glorify after%, (for example. fulfilling the commandments of “feast of faith” before the Soviet Union). .

“If a woman brings two oxen, she is subject to all commandments spoken in the Torah; also a young man, if brought two hairs, be subject to our commandments, sayknown in the tor; he can become a "wild son and "disobedient" since the time he brought two moose, before the beard is rounded (the lower one, not the upper, for the wise men spoke with a pure language”). This

can be equated with violence and bravery
tolerance to animals that are not pure and clean: a pig can
young eight, only to show maturity in
posterior dorsal cavity, now becomes proud and
dangerous—begins to stand across the path of the shepherd-boor. The bull is young, as soon as he discovers at least
and short horns, and a small hanging branch in the back cavity,
immediately reveals pride and a kind of boldness in
<i, to feel strength in oneself, and according to the Talmud,
means complete perfection and full authority. So
Jews feel their strength in Russia because they are imfut
strong protectors from the government.

For Russian people who are not ashamed of their name,
first of all, you need to tell the truth in the i
from the truth. It is necessary to firmly establish who is offensive
side? Christians or Jews? Whom is the OSBD trait to protect?
losti and from whom? It protects non-Jews from invasion
Christians, and Christians from the invasion of the Jews. Napor go
from west to east, and not back. If there is in this
question: If we are a persecuted tribe, then it is we, not them. It is not we who have gained
We attack them, and they attack us. Not recognizing foreign borders,
, i terribly strictly . i:
i . i
. -.
our liberals did not notice that the "go-
accepted", then the tribe is approaching, namely, the "persecutors" are
I have to defend my position. Liberals don't see it.
dBli, that it is precisely Judaism that is conservatism primarily
, i, ,
The true ghetto where Jewry suffocates is
Greater national exclusivity, greater
No religion knows intolerance. The Japanese are over%-
puts on a jacket and sincerely considers himself a European, nods

A Thai, wherever fate may take him, strives to rise
dinu. Only Jews are a multi-million-dollar "vfchny zhid",
do not sit on the bench. They are given fifteen huge

of the provinces, the whole West and South of Russia, - no, they
Give me the East too. They are raising a revolution to remove it!
features of osfdlost. But, it would seem, why do they need the East?
If "tBsno" is in the devil's way, then the whole world will
fall, Europe, America, Africa, Australia at their service
gam. Isn't the whole world except Russia enough to
relieve the crowding of the Jewish population? It's clear that they
to pull into Russia only because it is weaker than others
states and, as a victim, helpless, accessible.
ryat; the Jews will never merge with the Russians, if they
press them beyond the line. First of all, why merge,
Who needs this? Finally, remove the line - they all the same
will not merge with us. They lived in Spain for a thousand years.
i — ?
lived in Swabia, did they become Germans? They
four hundred people lived in Poland and Belarus, and they
Polonized and Russified? Why even live among us?
inside Russia, do they merge with us? No. So
if we are not able to digest this insignificant
handfuls, where can we assimilate millions of Jews,
flooding of them? Europe is stronger than us, Jews there —-
tens, many hundreds of thousands in each country%, and even then
no country can boast of the adoption of the Jewish
Even in America, Jews keep themselves quite separate,
In New York they have their own quarters, their own press, their own
a special life. Outwardly they call themselves Americans, but
It is there that Jewish nationalism is most burning. To-
Free from sentimentality! Let's look at things directly.
If the Jews take control of the masses, how will it be?
n%heg to Poland%, and the intelligentsia, if they finally
they will take over trade, the press, the stock exchange, the theater,
the judiciary and finally parliament, this will be
nets of Russian life. Honest Jews will agree that they
a force hostile to any nationality except theirs.
the citizen's birth, his duty forces him to look both ways
an almost blind society, a blind people - look and see
the courage to say out loud what others don't say
cowardice.

Yes, out of cowardice or even worse - out of self-interest. If

25.88.25

if it weren't for cowardice and self-interest, the vast majority of liberals ralov would have stood against Jewish dominance: to deny
-
grew. The vast majority of liberal journalists, as Russian people, they understand that cohabitation between between a Jew and a Russian leads to the dominance of the former. Too our peasant, and indeed the Russian man in general, is harmless powerful and not resistant in the cultural struggle. All this is understood they have, but to say it loudly—this requires exceptional heroism. Reading.

Not all the public knows, but they should know that the press Our country, in addition to censorship, is under the control of parties, oppression which turns into terror for those who look have an independent judgment. Radicals are especially intolerant, and especially Jewish newspapers. Here freedom of speech is transformed is given the freedom to shut the mouths of his opponents, in freedom of violence – the most unspeakable, which is possible. If you are “ours”, we will destroy you, we will trample your name in the most stinking mud, we will slander you, disglorify, we will definitely kill your reputation in the eyes crowds. Do you think the crowd is imet its own judgement? She imBet ours. Choral hypnosis is omnipotent. If a hundred idiots day after day they started shouting that Pushkin is an idiot, a million smart people will believe this. We, Jews, are the force, we are the power, because we are loudmouths, try to shout us down! So, join us or get out of the way!

Tell me, are there many aspiring Russian writers? in a position to go against such mercilessly set ultimatum? After all, the vast majority of journalists their pitiful writing is a piece of bread, but if you are "not ours", you will die of hunger. Not a single line of yours, No matter how talented you are, you won't find yourself in any publication. Most young writers, feeling his insignificance, he eagerly joined they are drawn to the ruling camp: all together they are still make up something. And this is how it is created organized betrayal of the fatherland, a hundred Russians are being created newspapers with which, like the trumpets of Jericho, the Jews destroy Orthodox world... Oh, really, having overcome such a stronghold, How can the autocracy and the Jews not overcome the parliament? Yes, let it be so. trustworthy, - not forty years have passed before they are busy blow in our House of Lords, will be ministers and governors-

=> 684-7

Nators! It won't be half a century before they seize everything
lands, all capital, all self-government, all power in
countries and then they will show you what “freedom” is!
That they will take on the appearance and language of Russian is without doubt.
nBniya, but that St. Isaac’s Cathedral is not far away in a hundred years
It is difficult to guarantee that he will return to the synagogue.

Nation! What kind of nation is this without its own state?
ness? What kind of nation is this without territory, without language, without
common history; without tribal unity? All their states
gift in an ancient book, which they revere as an idol.
To recognize the full rights of citizens for the Jews, for this
I agree, but only to the devil's content. This will be pre-
enough and they turned into Karaites.

Palestine deer.

Panorama of the Tsedron River in Jerusalem.

Tractate P]-Y.
DIVORCE ACCORDING TO THE TALMUD,

CHAPTER 1.

Divorce among the Jews.

OISEI established the rules '), that if the wife
won't like her husband because he
will find in it some impurity "er-
"to take away the nakedness", word for word: "to take away the nakedness
ranks”, then let him write a divorce, give her in
hands and let go of the house. Having left her husband, she

can become another man's wife.

Thus, the explanation of this rule depends on -

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1) Deut. 24:1-2.

i i „ “ $
from the meaning of the word ervat. The question posed to the saint
that Matөeya, there is a translation expressed as “al kol dabgar”—
for any reason. In Sirach we read: if she does not
walk under your hand, then cut it off from your flesh.
The rabbis' interpretations were extreme. According to their rule,
Vilam, a woman can be forced to walk uncovered
head if she dares to speak publicly with
another man or oversalt the food :).
comments led to disgusting consequences.
Rabbi Nachman, stopping for a short time in
one city%, during the entire time of his stay there,
sent a public crier to denounce the misdeeds of
woman °). In general, the word "ervat" meant a spot
or profanation, therefore Hillel with his school
shaft is a place so that the husband could divorce his
wife, if he felt disgust towards her, even as
Rabbi Akiba decided to speak if he saw another
the woman he liked more. The School of Shammai,
explaining the meaning of this law, she asserted that
Water is permitted only in cases of adultery.
Therefore, the Jews had, as in relation to this premeta, as well as many others, the saying: “Hillel broke-
The awl that Shammai bound."

Shammai was morally right, but unjust.
Exegetically; Hillel was right exegetically, but
morally unfair. Shammai was so right,
as far as he saw, the spirit of the Mosaic law was not justifying
divorce in good faith, except in cases of outrageous
immorality; Hillel is right as far as he can see.
For, that Moses, by an unclear expression of the reason, allowed
The possibility of divorce according to the law is in the minority of important

In cases where marriage is a violation. But under such circumstances-
to decide in favor of one school meant not
not only to inflict a bloody offense on another, but also to bring to
extremes of depravity of the majority, or to arouse discontent
i . ,
there were already common modern ones in this dissolute time
concepts about this subject even among pagans and

1) Talmud tractate, Gitin 90).
2) Tract. Bova Kama sheet 18-2.

the vast majority of Jews were guided by the interpretation
Hillel's name. If the Romans during the republic
they walked for whole days without any occasion of public display
water, then during the times of the empire, on the contrary, was so little respected
marriage, that divorces were the rule, and constancy
Except for marriage. Gone are the days of Virginius and Lucretius
and Cornelius; Julius, Poppaeus, Messalinus and
Agrippina, the times in which, as Seneca says,
women considered themselves to be flying not to the consulates, but to
the number of divorces they made with their husbands. Gudei
took this shameful precedent for themselves and although many-
women were at least destroyed, but they were getting closer
they chose the category that was most advantageous to them, the convenience of children,
with whom they could leave their wife and take another. Such
divorces are so common even among today's Jews that
with a small Jewish population in Jerusalem, the most
There were sixty devout and pious people in 1856
cases ') and every Jew can at any time and
any reason to divorce his wife, being alone
judge in this matter. If anything else is warned-
to wait for this evil, which is sometimes committed in a fit of vexation,
the only thing that matters is that the divorce act must:
women must be signed by three rabbis, written on the establishment
the parchment and consist of nothing more and nothing less,
as in two lines, and issued with ten witnesses-
The writer Joseph Flavius, who is often quoted
in this book, the Pharisee of the Pharisees, at every convenience-
i i

piety and religiosity, he tells, with whom
from the apology that he was leaving his first wife-
Noah, divorced his second wife, from whom he had three children,
and then he married the third.

Tractate Gitin (Gets) - divorce letters. "If anyone
take a wife and make her husband and find no one
favor in his eyes, and write her a bill of divorce
letter, and give it into her hands and let her leave the house
“your own” 2).

Get actually means: a legal act, but usually
A divorce letter is clearly understandable.

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1) APepz Moa. Yodaist r. 428.
2) Deut. 24:1-4.

The School of Shammai says: a person can let go
his wife only if he found in her a evra
(something unnecessary), for it is said: because he
find in it "ervat dabgar", and the school of Gillai says-
to eat: even if she overcooked his food, for it is said
"because he found ervat dabgar in her." School
Hillel said to the school of Shammai: if it had been said dabgar.
without erva, then I would say: divorced because of the "thing"
has the right to marry, divorced for reasons of erva is not
have the right to get married.

Anyone who brings a get from an overseas country must
to say: it was written in my presence and signed in my presence,
to prevent fraud when transferring to women
divorce petitions sent by husbands from far away
strav.

Nowadays our liquids this is the law often
are used in life. Many Varshavsk Jews who
They fled abroad from military service, leaving the city
their wife, in London they married an Englishman;
there he would also establish his trade and come to Warsaw, to

the first wife, who also has a trade and lives with
dBtmi; the husband lives here for 2-8 months and then leaves again.
2-
Warsaw 1st wife of money. In this case, about the wife
They are happy because he gives them rest in turns.
«i-i», i ,
despised by all. However, the fertility of the Jews is much
exceeds the known fertility of our Levites
.

Regarding the conditions and forms of divorce, the rabbis wrote
There is a large volume called “Gemara Shtin”,
. . i . i
allowed in such a city only, where there are two
r8ki.

The divorce letter contains no more than 12
lines written in Chaldean, the following contents:
Zhaniya: “On such and such a date, month and year, since creation
world — to the city of N., under such and such a r$kf, I recognize the son of O.
my free ex-wife N., for her bad behavior or
incapacity for marriage. From this date she is free and
free to marry whomever she pleases.
with the permission of my rabbis, I completely release her,

in testimony of which this bill of divorce is given to you,
based on the rules given to Israel through Moses.
Amen".

The Talmudists permitted divorce not only for the sake of vice-
of the wife's behavior, but also for many other reasons
to us: if she is, for example, quarrelsome, restless, barren,
then the husband has the right to give her a divorce. To husbands,
who enter military service, the rabbis themselves
It's better to get divorced than to stay together for a long time
time apart, mutually exposing themselves to danger.
You can even send the divorce by mail: it will be
have the same power. The book "Ə " edifies
spouses to behave well, modestly and honestly
and so that one does not give the other cause for jealousy.
“You, woman,” they say, “do not caress in the presence of your husband,
When around a strange man, don't look him in the eye, don't laugh
much with him, do not tempt men with your hair,

don't be a demon with this crime; and you, husband, don’t talk too much about someone else’s wife, be careful be afraid to take her hands with your bare hands: it can lead to evil, for the spirit is a tempter who is always twisting around, you can take advantage of this.”—“You men, speak Rabbi Oyse, son of [Yehanan, do not speak a lot with women, so as not to lose the kingdom through this of God').

“Monday, 5th Tamuz 5562 (1876).

Regarding the wife of the rabbi from the town of Dvorishche, the representatives of the kahal decided to deprive her of all rights for the kesubba (marriage contract) with the exception of 500 zlotys of these and those money, dresses and things that are found are now in her hands; the rest of the kesubba she is deprived of her bad deed (?), if such be recognized as a besdin for being reliable and actionable tel. At the same time, two leaders were elected, who must be present at the preparation of this reshevya and to make sure that the representatives of the kahal, God forbid, “did not suffer because of this.”

Marriage among Jews has a more civil character, i. Laws on marriage are based on the very liberal basis. Talmudists, regarding marriage

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h) Book. Sider, page 158.

and divorce, were so humane that in this regard equalized the rights of men and women, while in other in his relations the iuleiskaya woman plays the most pitiful what role, the role of complete incompetence. Incompetence this ability extends to the point that it is liberated from “Taryag-mitzves”* i.e. positive rituals “Mitsves-ese” and prohibitive “Mitsves-loise-ese”, established in the number of six hundred and thirteen "tarjags".
Ə i, -
reached the age of 13, i.e., religiously committed

Shannolftiya "Bar Mitzvah". Coercion of spouses to colocal cohabitation, according to Jewish laws, not gender: On the contrary, marriage without love is considered a disguised debauchery. Both husband and wife have full right to demand divorce from each other at any time time. The laws of divorce even reach the point of absurdity. Husband impet the right to divorce a wife just because she often oversalts the soup. But the wife also has the right to declare at any time about his disgust, even about the most ordinarynew dislike for her husband, and the husband is obliged to divorce her, according to the law of Moses. Moreover, if the wife points to some reason that led to its cooling to her husband, like a hot temper, indelicate treatment of her, lack of funds for her maintenance, failure to fulfill one's duties in general, within the meaning of marriage of a domestic contract (ksube), the husband is obliged to pay give her the amount stipulated in that contract for the case divorce tea. The wife loses this amount only then, when the insistent demand for divorce is based on one whim or her compromised behavior.

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The wife is considered finally divorced by one hand. cheniem divorznago letter, prepared according to the well-known religious forms%, with three dates 1 days, it is not possible bed of 18 years. Moreover, the husband presenting the marriage must say here is your divorce decree (get), from now on you are free “Bodna”. Divorce is considered valid even when it throw at the feet of the divorced wife.

Concerning divorce, the Mishnah explains: “In order to announce wife in infidelity and summon to court, it is necessary that the husband had already warned his wife in the presence witnesses that he is jealous of her for such and such and ask

break off acquaintance with him. But if, despite the warnings before, the wife continues to stay alone with him%, and this is confirmed by the spouse or fiancé or one of the witnesses, then the marital relationship immediately ceases, and the husband has the right to bring his wife to trial in Jerusalem."

The first task of the judge was to bring
the accused until repentance and confession. When the accused
insisted on her innocence, then the ceremony began,
known under the name of drinking "cursed water".
the one being taken was brought to the so-called "Nikanor"
portico of the temple.

All in black, with loose hair, deprived of
adorned with all sorts of decorations, she approached the priest, who
which tore her dress, tied the preliminary
her body was tied with a rope so that the torn dress would not fall off.
Thus, half-naked, under heavy consciousness,
'nim i,
crowds of people from everywhere.

Ə i 1
fanatics even now, even in such a city%,
like Warsaw, which was written about in the newspapers. What
concerns Jewish provincial cities, as
Minsk, Grodno, Mogilev, Berdichev and Shklov, then serve
the teas of such a public-cagal court are very often practiced
tick, about which articles are given in the 5th book of the Talmud
and Jews," in the 3rd department.

About the curious in everyday and legal relations
The Nizhny Novgorod newspapers reported this. In 1881, the mf-
citizen Moses Meerov Litvak entered into marriage on
Jewish rite with Sheine Pesse Nurok, but in 1887
Mrs. Litvak converted to Catholicism and then
got married, already according to the Roman Catholic rite,
for the engineer Mr. Bykhovets. Litvak, considering his Jewish
undissolved marriage with his wife, presented in Vyatka
district court claim for the wife's joint obligation
cohabitation with him. The district court, based on
- i
that, according to the statutes of the Catholic Church, marriages are not
Christians, when one of the spouses transfers to the Roman-
Catholic lie, are recognized as terminated, refused
in the lawsuit. Litvak transferred the dflo to the Kazan court
chamber, and in the complaint he indicated, among other things,

that, according to the rules of the Jewish confession, marriage
his contract with Sheine Pesse Nurok is not considered terminated,
and therefore he is deprived of the opportunity to enter into a new one
marriage. The Trial Chamber, however, recognized this as a
verbatim, concluding that the plaintiff is provided, on the contrary,
, complete freedom to enter into a new marriage according to the Jewish
law, and Mr. Litvak's complaint was left unanswered.
i.
-efs-

CHAPTER 2.
Khalitsa. Divorce from brother-in-law.

The Jews also have another obligatory custom.
tea: if someone dies, leaving behind a wife and a cold-
one hundred brother, then this latter is obliged to marry the widow.
deceased: if he does not wish this, contrary to all respects-
i, then he must also refuse the inheritance after.
brother. Such renunciation is expressed by a rite called
“halitsa”, i.e. taking off shoes.

The rite of chalitza always takes place in the synagogue,
presence of "besdin", a Jewish court. A man,
They have the intention of performing the rite of chalitza on themselves,
declares that not in 3 months, or
more precisely, 92 days after the death of his brother. Statement
It is not done together with the sister-in-law of the spiritual rabbi.
i , !
following seven questions that determine the effectiveness
the essence and the very necessity of chalitza:

1) Is it true that the man indicated by the widow is
i i, half-blood brother -
What is her husband's name?

2) Did both brothers really exist on the same family?
sv simultaneous? - If there is no answer to this question
satisfactory response, then the need for the ritual
the chalitza is completely abolished; for Moses wore it
: « $»,

therefore, if the second brother was born after that
the widow's husband died, then she has no reason to resort to hali-
.

8) Is it true that on the side to which it belongs

the brother-in-law and sister-in-law are lying there, the older brother is not there yet
age, than the brother-in-law indicated by the widow, and if there is one,
then for what valid reason is he released from
chalitsa?

4) Is it true that from that moment on, as the seeking ha-
The woman was left a widow, the 92nd day had already passed.
current? - This period is set for takhishit in order to
to obtain final
after her husband. If it turns out that the widow is pregnant, then
i i
childbirth. If she gives birth to a son, then there is no need for a chalitsa,
for there is no longer any point in “building a house for a brother” and the widow is finished
then she can freely decide her own fate.

5) Is it true that after the death of her husband, the expecting
the rite of widow's undressing, none of it remained alive
, no son, no grandchildren?

If there is at least one grandchild left, then every necessary
the bridge in the chalitz is completely abolished. Answer to the fifth
This question is considered so important that for approval
i i ,
even if it is a woman, a slave, or a slave girl, and also not
of full age. |

6) If the brother-in-law or sister-in-law is still very young, then dY-
Have they really reached adulthood? Absolutely-
The Jewish tradition begins from the time when women
12 , ђ 18
Happy day.

1) Besides the onset of this age, other necessary
signs of zrBlosti.

i ,
the oldest judges answered all 7 questions, selected
, -
i, that regarding the majority of the parties,
a proper inquiry was also made by them; then, turning to
approaching the present Jew and Jewess, ask them to
to be, but on the condition that they do not do anything extra
what they didn't say, for example, they wouldn't repeat twice
and three times: "yes, yes" or "nft, nft", and they would answer
simply "yes" or "no." After this, the rabbi suggests
the brother of the deceased asked the question: "What do you wish?" - That one should-
women answer:

"I wish to give the chalitsa of my late brother's wives.

7 EV

Rav. (Jewess): Have you been drinking or have you been drinking anything?
anyone today?

Heb. N%t.

Rav: Do you wish to receive chalitza from your brother?
his husband?

Jewess. Yes.

Rabbi: Stand up.

06% of the parties rise, but certainly according to the legally-
ny form$ so that the widow is on the right of her brother-in-law.

Rav. (brother-in-law). If you wish to marry your sister-in-law,
standing next to you now, then dress her. If
You even have your own wife, I'm allowed to marry you
and sister-in-law, for nothing, not the cheirim (oath) of Rabbi Ger-
), nor any other kind of establishment, not in
forces to destroy the zavfta of the law, i.e. the "Torah" or Mo-
Seeva Pentateuch!

Brother-in-law: No, I don't want to.

Rav: Do you want to give her chalitza instead?

Dev. I want to break away from her by means of ha-FACES.

Rav. And are you namfren to make it free through
the nature of this halitsa?

Dev. Yes.

Rav. (Yiddish). Are you asking for a chalitsa?
free yourself from your brother-in-law?

Jewess. Yes.

Rav. (brother-in-law): Doesn't any one force you?
external reason to give the chalitsa of the deceased brother's wife?

Cev. Nothing forces me to do this, but I give it to her
halitsu with a firm determination and good will.

Rav: Perhaps you give chalitza while being bound.
by some act, oath or handshake as a sign
We are ready to free you from them and make
free again in my actions.

Dev. Nt.

Rav: Did you make any preliminary
statements (at the same time the rabbi explains the possibility -
various kinds of evasions or tricks on the part of the Jew)
and did you not tell anyone that you give chalitza not according to
good ox? Shouldn't you say, in general, what's so special about that?
it would be good, someday, over time, to weaken the force of ha-FACES

OV a

Dev. Didn't make any statements, didn't say anything.
to whom, as if I give the chalitsa not of good will, and not as a prophet
he said not a word that could deprive the halitsa of her meaning

teachings.

Rav: Perhaps you made a preliminary statement.
she against this khalitsa, and somehow forgot about it?
Remember well, search in your memory and, in every way
case, consider in your thoughts every possible
phenomenon in this family.

Dev. Before you are witnesses, Rabbi N, and Rabbi NN, with
from which I henceforth destroy every statement and every
action that could be performed by me for weakening-
I reject the strength of this khalitsa and together I reject it
I destroy everything that may appear in the future.
evidence that I had dropped even a single word
a word against the power and meaning of this chalitsa

After this, the rabbi asks the widow if he will vaccinate.
she halitsu of her own free will, and, having received satisfactory-
answer, takes out a chain hidden for this occasion
a repair shoe that must be sewn from
the skin of a pure animal, and certainly in the form of a sandal,
from one piece of leather, with a slit in front, and, besides
so that when the edges are pulled together, the seam goes
guns and over the leg was supplied with two big cheeses-
mint belt ties, two girths long
legs. The rabbi must show this shoe to two elders.
to the members of the abyss, for a thorough examination and honor-
of the fact that he is completely clean. At this time,
sitting at the one giving the chalitza, whether he was a leftist, the rabbi
tell the shames to take the one giving the chalitsa aside,
expose his right leg and wash it thoroughly with warm water
with water, so that there is not a speck of dust on it. When all
this is done, and the shames, wrapped in a clean towel
brother-in-law's leg, take him back and sit him down near the equal
wine, the last one, together with two of his most respected
joints, look at the brother-in-law's leg from all sides
and the shoe which he must now put on.
foot, the rabbi himself diligently watches, so that the shoe
fit tightly to her, and ties, so as not to hinder
upcoming shoes, ties not too tightly.
Having put on one foot a shoe that is unfamiliar to the eye,
a Jew picks up his lapels (long-skirted sur-

here), lifts it up so that the whole leg is clear
visible, move away from the judges about four steps and then again
returns to them, proving by this that nothing is
forces him to involuntary actions.

Then they bring in a simple board and put it against
st in an inclined position. On this inclined plane-
Khaim's bone should lean on his back, almost lying down,
having accepted an indirect position, which was very difficult for him,
i, so that the right leg lies on the board almost
on the vBsu, but still would rest against the floor on which
the left must stand firm. The widow is placed in such a position.
The brother-in-law who had been put on the board was ordered to have both of them
They came sideways opposite the judges of Besdin and the rabbi
explains to her at this time the meaning of that phrase from Mo-
seed "Torah", namely from Deuteronomy, which reads:
“My brother-in-law does not want to restore his brother’s name in
Israel does not want to trust me." These same words
he then makes her speak in biblical language
language%, but to pronounce it clearly, distinctly, without the slightest hesitation
pinky: "Lo-boba abv-mi" (he doesn't want to dress me up).

Then he asks his brother-in-law if he understood his sister-in-law's
words, explain them to him, and finally also makes him
pronounce the biblical expression: "Lo-khofaiti lekahte"
(I don't want to take her).

Having fulfilled the rabbi's instructions with all clarity,
the giver of the halitsu is obliged to loosen the emphasis after this
on the floor of your right leg, so that it's easier and more convenient
I had to lift her up, bending down so far for this,
so that it wouldn't seem like she was standing in front of her brother-in-law
on the kolfna. Slightly lifting her brother-in-law's right leg, she
support it with your left hand and start with your right
learns to untie the ties and then with the same hand, without
i i ,
take off his shoe, lower it and place it on the floor; then
take again in hands, lift up a few and take away
to put oneself far away from oneself.

Then the rabbi exclaims: “Spit in front of his face!”

And at the time when the widow spits on the floor
point, the rabbi begins to drink with freed breath.
howl to lament: This is how one must treat a person who-
who does not build a house for his brother in Israel, and let him
the child was named "house of the unshoe." Immediately after

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behind this is written “Ptur”, or a written act about non-
%i i i .

i
of the entire five-member composition of the court. The event of the chalitsa brings
they put it in the register and give it to the brother-in-law and sister-in-law
evidence that they are divorced (although they are in
(they had not been married at all before that time).

"Ze

CHAPTER 3.

Khalitsa, not spoiled by her brother-in-law.

Recently, in the Irkutsk District Court for Civil
who was dealing with something very interesting and at the same time
time is very rare in judicial practice IKB dVlo, based-
i i , -
given to Jews by the Talmud.

The plaintiff was a Jewish widow, Gita Korkh,
who filed a lawsuit through the juror M.I.
Khvollos to his brother-in-law, the Irkutsk priest Kalmon
Korkh.

According to the statement of claim, Kalmon Korkh, being
the elder brother of the plaintiff's deceased husband, who died without
dBtnym, obliged by virtue of the law of the Jewish religion,
to take over the widow of the deceased brother. But the defendant is not committed

the said ritual, despite the appeal to him
insistent demands, evades, hinder
Git Korkh to get married (after divorce from brother-in-law) and
to deprive her of material support, providing
mago marriage. The jury of this jury
Khvollos asked the court to decide the punishment by which
award damages from the defendant in favor of the plaintiff for the time,
elapsed since the death of her husband, i.e. the amount of 4,500 rubles.
with interest until the day of satisfaction, and then provided
ӣі і -
і .

Sworn attorney L. O. Shapiro, in his capacity as
the defendant objected that the present claim, even
from the point of view of that very Talmudic dogma, on which-
The plaintiff's povfrenny refers to is incorrect.

nom. The Talmud says that the eldest brother-in-law is obliged to
'to keep his brother's widow only for the first three months
her widowhood, and only if he acts
, -
is pressed until the very day of his marriage; but if the widow demands
only the fulfillment of the ritual "khalitsy", to from the obligation of pro-
the food of the wife of the deceased brother, he is free. Further, for
we will get a divorce by means of "khalitsa" a childless widow must
address all the brothers of the deceased husband in turn
(in this case there are three of them), and that is not 90 days from
day of her husband's death, asking them to perform the ritual of "ha-
persons." If all the brothers refuse, the widow again turns to
is assigned to the eldest of the brothers-in-law, and only at the second
In response to this latter refusal, the widow appeals to the court.
The plaintiff did not fulfill this obligation, and therefore her claim,
even from the side of Jewish religious dogma, is
premature."

SOD%Blav critical review of Talmudic teachings in
in general and indicating their historical origin in connection with:

with the teaching of Moses, the pofrensky answerer expressed
the idea that Talmudic dogmatics is not at all sanctioned
Vanished by Russian law, but only tolerated in Russia, as
any of the foreign teachings, and that no law
the world cannot oblige a person to undergo such
religious rites that are associated with him
violation of the immunity of the individual or with insult-
i ( )
ritual. "khalitsa" the widow, according to the law of Moses, spits in
face to his brother-in-law, and according to the Talmud, spits in front of him,
but so that the rabbi and the witnesses could see the saliva). G. Sha-
Piro then pointed out that the welfare of women is currently
our laws do not consist in exclusive dependence--
bridges from marriage.

For the above reasons, the defendant's attorney
asked the court to dismiss the claim.

The district court determined: Git Korkh refused the claim.
i -
supports. (R. S. 157).

Talmud of Pereferkovich, volume III, chapter 1, page 10:
1. Fifteen women free their rivals
and the latter's rivals ("rivals of rivals") from ha-
faces and from the levirate to the end of the vfka; namely: his

(brother-in-law) daughter, his daughter's daughter, his son's daughter, his daughter
wife, her son's daughter, her daughter's daughter, his mother-in-law, his mother
mother-in-law, his father-in-law's mother, his sister from his mother, his sister
mother, his wife's sister, his blood brother's wife (‹
his mother"), the wife of his brother, who was not in his world,
and his daughter-in-law (enoch), - these free their rivals
prostrate and rivals of the latter from the halitza and from the levirate
until the end of the year. But in all these cases, if he
died or declared ‹i» (refusal of the dBvushki from this
her mother or husband's brothers) or divorced, or
were found "ainoliot", then their rivals are allowed for the brother-in-law.
Regarding his mother-in-law, mother-in-law's mother and father-in-law's mother, you
you can't say that they turned out to be "ailoniot" or za-

i.

"2. What does it mean: "he frees his rivals"? His daughter or one of the listed oraiot, was husband to his brother, who had another wife and died: in this case, how is his daughter free from the halitsa and levirate, so is her rival. His rival daughter married his second brother, who had another wife, and this brother died: in this case", as his daughter's former rival is free, so is she and her rival, even if there were a hundred brothers.

What does it mean "if they died, then their rivals "are they allowed"? His daughter, or one of the listed oraiot, was married to his brother, who had another wife; then his daughter died or was divorced, and then this one died and his brother, in this case her rival allowed. If a woman has the right to declare her freedom, but not stated that her rival was subject to the caliphate, not the law. "viratu".

"The school of Shammai resolves disputes between brothers, and Hillel's school prohibits. If he committed chalitza, then, According to the school of Shammai, he is unfit for the priesthood, and according to Hillel schools are suitable: if he$ entered into the levirate marriage, then according to the school of Shammai they are suitable for priests, but they are not fit for the school of Hillel."

— "Regarding the daughter-in-law (1evama) a rule was established: if she is forbidden for the brother-in-law as erva, then she is not subject to lie neither the caliphs nor the levirate, if it is prohibited for the sake of mitzvah or holiness, then it is subject to chalitz, but not levirate. A sister who is at the same time a nef-

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, . -

tosti: a widow for the high priest, divorced or chalitza for an ordinary priest, mamzeret for an Israeli-
a Tian, and the daughter of an Israelite for a Nehenei and a Mamzer (ben-

map).

"The obligation (mitzvah) to enter into a levirate marriage
lie on the elder brother, if the younger one warned him
shiy, then he “acquired” a daughter-in-law as a wife, marriage.
"valid."

“If someone is suspected of having relations with a slave, then
even if she was subsequently released, he did not
can marry her; if anyone is suspected of sleeping
i , then, even if she converted to Judaism,
he should not marry her; but if he did, then
the marriage of such persons is not dissolved. If someone is suspected of blowing himself up
intercourse with someone else's wife, then at least her marriage was
to dissolve, he cannot marry her, and if he married,
then this marriage is dissolved."

"If there are 4 brothers, two of them are married to two
sisters: if those married to sisters died, then these sisters
are subject to khalits%, and not levirate; if the brothers
sewed and introduced, then the marriages are dissolved. According to R. El1e-
Zera, the school of Shammai says: marriages are not dissolved, but
The school of Hillel says: marriages are dissolved."

"If one of the sisters is forbidden for one of
brothers, as Erva, then she is forbidden to him, and her sister
permitted; but the second is prohibited."

, "There are three brothers: two of them are married to two
sisters, and the third is single; one of the married men died
sisters, and the bachelor committed maamar with his widow,
and then the second brother died; the school of Shammai says: his
the wife betrothed to him by maamar shall remain with him,
and the second is free, as his wife's sister; and the school of Hillel
he says: he must let his wife go according to the law and according to
KhalitsV, and the wife of his brother by Khalitsf. About such and such a case
and they said: Woe to him for his wife, and woe to him for his un-
"VFSTU".

Chapter four, page 36 from the works of Pereferkovich:
“Nobody gave a khalitsa to his daughter-in-law, but it turned out to be
belt and gave birth: if the child is viable, then for
her brother-in-law is allowed to have her relatives, and for her,

his relatives, and he did not make her unfit

for priests; if the child is not viable,
then for the brother-in-law her relatives are forbidden, and for her - .
his relatives were forbidden, and he deemed her unfit for
<priests».

“If someone returns a wife whom he divorced, or
takes the one to whom he gave the chalitsa, or takes a relative
of his halitsa, then the marriage is dissolved, and the child is from her:
whom the marriage is mamzer (benhart), so believes R. Akiba;
The wise men say: a child is not a mother, but they also agree
, -
If a wife divorces them, then the child is a mother."

“A person does not have the right to free himself from
povfdi: "be fruitful and multiply" (Gen. 1:28), development
that he has imByutsya dfti. The School of Shammai say: two
son, but the school of Hillel says: son and daughter, for it is said
(Genesis 5:2): “male and female He created them.” If
who took a wife and lived with her for 10 years, and she did not
gave birth, then he has no right to free himself. If
he divorced her, then she is allowed to marry
with another, and the other has the right to live with her for ten years, and
If she miscarried, then it should be counted from the time of miscarriage
breathing. A man is subject to divorce orders, not
woman”, R. John the son of Bereki says: about both
It is said: “And God blessed them, and God said to them:
be fruitful and multiply“°

There is no need for us to work and translate again.
to eat, - when Mr. Pereferkovich has the fattest and most delicious
mfsta translated into Russian to enlighten the minds of the goyim. Although
We have a Talmud even from the Slavutsk edition, but we
we would like to use some articles from the author-
. , -
niya, that we have distorted and changed the text of the Talmudic text in
i . i.

Finally, let us cite some more from the ritual life of the Jews.

correspondence from Chernigov. Some of them are jealous
the Khokhloma people call the Chernigov province "Cher-
Nygovshchina,” the Little Russian center, but it would be right
i „[“:
so much the Judean tribe grew here. Cities
i :
thoughts that would not have been in the hands anyway
tinsel-commissioners, standing everywhere

expensive from a simple manufacturer. When the talk began
, i, i -
They pinned their hopes on the deportation of the Jews,
which is still only in the future... In Chernigov
The province still has Jews of the old persuasion.
They, however, changed the costume and only in Gomel, and
ђ i -
ring-shaped sidelocks and shoes, but customs, re-
religious rites remained in the Old Testament
indirectness. Here is a fact that recently had its place
and how could one not better characterize the “culture” of the ple -
meni. |

A Jewess, a widow of 61 years old. She was married twice. Both
braka were bezdtny. i
enter into a third marriage, not otherwise than having received “khalitsa”.
(razri) from her husband's brother, one of the merchants-
Mr. Ostra. But this last one flatly refused
to fulfill . the requirement of the meeting. Then the desire to
not to experience the bonds of Hymen again at 62 years of age to submit to the
a complaint to the new authorities. They summon the unfortunate
businessman and ask why he does not want to use
complete the “khalitsa” ritual and thereby untie
bezpokoinoy vdovoy. γi
she can't go out because her two husbands died from
rank of natural, and therefore, at the behest of the lawyer,
This marriage is not permitted. She seeks "khalitse"
for the sake of business. Meanwhile, the ritual of this "khalitse" is very
offensive. He, the brother of the deceased husband, should be called
, i, -
in this place. Bring a board on which

wash the body of the dead, and put the defendant on this board, first stripping him to the waist. The rabbi It is placed on his left leg, especially for this occasion. a baked shoe and drive between the rows of present- , accompanying this walk with prayers. The same the rabbi ties the shoe with six knots and searches "khalitse" should be done with the thumb and little finger of the right untie the knots with your hands, take off the shoe, throw it in the face brother-in-law, and spit several times. Only after such an inevizious way of taking a husband is liberated

i ,

This day is considered to have left its family forever.

Undoubtedly the Jew is right in refusing to sell all this history. Both the widow and the kahal may demand this, because The widow's demand is legal. I am the one who explain through the local Jews and vs they ђ- They say that "khalitse" is obtained in exactly this way. In relatively recent times the described rite was produced in Chernigov, Berezne and Konotop. Practical It ticks quickly. You can get rid of it by agreeing on material soil, but sometimes requests happen so great that the Jew prefers to receive a shoe by physiognomy and to be spat upon, than to pay the demand-money.

—*—-

CHAPTER 4.

The divorce of the dead Freida from the living Manes and characteristics JEWS.

Freida is ill. Freida is dying. All of Gomel is in a state of uproar. no. They're crowding around her house. Everyone knows that Freud is leading negotiations for divorce from her husband, Manes,

i
Petersburg. She demanded a lot of money from the old man, rich David. But here she is dying... To hell and all disappeared.

Inside the house, at Freida's bedside, sit her brothers and "soul- "The main face", the new Zelik. They are depressed, sigh and reproach Freud. |

- Look, you're dying and everything is lost with you! Our
The deal is gone! The deal is gone! Oh, the deal was gone!
be born?

Freida is silent, breathing heavily. But suddenly her face illuminates with a ray of subtle intelligence.

- Take mine, and you, Zelik, bring the bill of exchange,
oh, bring the papers for the bill for fifteen thousand! I
I agree to divorce Manes for fifteen thousand!
Bring the bill. I will sign for you brother and he will receive it.
there are fifteen thousand that this old man will give,
. rich stupid David for his son!

And the brothers and Zelik bring a bill of exchange form, deposit-

blow the pen into Freud's ossifying fingers, and she, supported by her brother, with trembling features she puts on something similar to Gogol's "obmokni" (wet) in it.
fall exhausted and after a quarter of an hour gives up the ghost.

Freida died on March 2, 1902 in the mountains. Gomel%.
Three hours after her death on the same date in St. Petersburg BurgB first guild merchant Samuel received a telegram from Gomel and immediately went to old David with the news that the wife of his son Manes, the beautiful Freyda, agrees to a divorce for 15,000 rubles, but he, Samuil, for his mediation he demands 300 rubles for himself, Ota- which David agrees. A return telegram flies to Go-
, ® «
. face", by the venerable Rabbi Zelik, blow in Pe-

Terburg for the conclusion of the SDBL, which took place
March 5th. David contributed 15,000 rubles to a third party.
According to Jewish custom, divorce can be granted to those divorcing
through the messenger. The Honorable Zelik was
bran in the capacity of such a messenger, to convey the divorce
Freud. |

“Why should we make it public?” Samuel said to the old man.
David. - Let Zelik, your youngest son Neah and also
Someone should go to Dvinsk and have the rabbi perform the ceremony there.
divorce ceremony.

“Let Fdut go to Dvinsk,” the merchant agreed.

However, the divorce of the dead Freida from the living Manes,
after which the venerable Zelik had only
burying the divorce decree in her grave did not take place. From Go-
,
descended into Sheol, and he hastened to warn his
No way.

However, David did not receive his money. His brother
the late Freud immediately presented his bills
i i i ,
require the enforcement of a claim by placing an arrest on money
old David, kept by a third party. Judicial
, i i ,
I received this money.

David found himself fooled.

All this happened on the space of one nedfli, with
From March 2nd to 9th. On Saturday the usual prayer service took place.
.

, i, -
niyam, maybe there is one temple - Solomon's in Jerusalem-
Limv. But it, as is also known to everyone, is destroyed:
So, the Jews now have neither a temple nor priests,
there can be no public worship. However,

Russian legislation created all this for the Jews. In the
there is a gilded wardrobe, and in it there is a pig-
current Torah (Pentateuch of Moses), handwritten
calligraphically on parchment. A scroll is taken from the closet.
by the two handles on which it is wound, and carry it into the air
a raised pulpit surrounded by a rBshetka in the middle of the synagogue,
where and read.

The right to stand on the pulpit and support the Torah is paid for.
i,
enjoy these benefits. March 9th in St. Petersburg
The Burg synagogue stood on the pulpit and supported the Torah.
merchants of the first guild, gold and diamond
masters, which means very wealthy people. When the merchant
First Guild Samuel took the scroll of the Torah by the handles,
another merchant of the first guild, David, snatched from Samuel
the scroll, grabbing him by the collar, pushed him off the pulpit,
hitting him on the head, and below other merchants
the guild of Manes, Mendel, Natan, Zelman, etc.
gave Samuel a slap in the face in turn.

For this public violation of the peace and order, merchants
the first guild was brought to justice by the police, and
and the beaten Samuel filed a complaint with the magistrate.
of the meeting that took place in the dark, this whole affair came to light
chatelnaya istoriya posthnamnago geshefta beatiful Freyda,
in which there is even something spiritual... It turned out
and the fact that the merchant Samuel barely achieved first guild
insults to the synagogue, publicly, from David,
Manes and Company, how he rejoiced in spirit and offered
lived for the old, good David a worldly life: Let
David pay him 50 thousand and stop the excitement.
the divorce of the dead daughter of Israel from the living
the son of Israel, and he, Samuel, “to forgive everything and
will forget everything." So, to good old David all this
the catastrophe cost 65 thousand rubles, and with all the small
at what expense in 66! Wow! He refused the deal.

At the All-Russian Congress of Zionists in the city. MinskB
Several years were devoted to the "1Jewish culture".

Since Messrs. Zionists no longer want to remain “Russian -
"Russian Jews", "Norwegian Jews", "Spanish Jews"
etc. according to the truth of their homeland, but they decided from now on to be
«i i»,
"to obiudeit" science, art, culture. They do not want
"Russian science" and Christian science and culture in general!
“Jewish 1Jew” with a share in at least five lands
i %,
their “Jewish science” and “Jewish culture”. In school-
Lakh must teach a special "Jewish ariometrics"
and not Pythagoras, but a special Jewish table of intellectual
i.

The famous Iudean publicist A had-Gaam in the long-
speech at the Congress of Zionists: “Culture
have the peculiarity that it cannot be done secondarily
. For the salvation of the Jewish culture it is necessary to pre-
take on energetic work. Our people, rushing with
with a banner throughout the world amidst storms and adversity,
must ask himself why he exists,
and give a definite answer. We are all in the depths of our souls.
we realize that we exist for some higher purpose, that
the task of the 1 i is not yet fulfilled, that
it remains to be seen and further to enlighten and cultivate the peoples
I offer peace to the Zionists, finished Ahad-Haam,
to create a parallel Jewish organization for
care for the Jewish culture."

All this was said in September, and at the beginning of October
the above-mentioned dflo unfolded, especially characteristic
because in it we see the application of Jewish culture
of Turkish sophistication and "Jewish mathematics" in the midst
the "Jewish Jews" themselves. One cannot help but be amazed by this
business management of higher education on the death penalty, in mo-
, when it is least natural for a person to think about
Gesheftakh! We can now easily imagine ourselves,
how will the Ukrainian culture and science manifest themselves in the Jewish
", when the purchase of 1- will finally take place
Tseisk fatherland.

Talmud Pereferkovich volume 111, from where we borrow,
as the most authoritative translation of rabbinical philosophy:
"Who is called a petsu-dakka"? i,

eggs or even one of them. And "kerut-shofkha"? Veyakiy,
who has a severed penis, and if only the crown remains

a part even the width of one hair, then this person
Goden „petsua dakka“ and „kerut shofkha“ can marry
on the proselyte and on the freed woman. They just didn't
has the right to enter into society, for it is said (Deut. 33:2):
whose kernels are crushed or whose child's member is torn off, that one
cannot enter into the congregation of the Lord."

"R. Jesus said: On the one hand, I heard that
, . R. Akiba
said: I will explain. If this eunuch is at the hands of people,
then he gives chalitsa and he is given chalitsa, because
it was his expiration date, but the natural eunuch does not give
chalitza and his wives do not give chalitza because he has
there was no expiration date, R. Əi say: ,
a natural eunuch gives a khalip and his wife gives a khalitsa,
because it is possible for him to be a scofflaw, and a eunuch is an artificial
the husband himself does not give chalitsa and his wives do not give chalitsa
face, because for him it is impossible to istfleshe.

"If a minor brother-in-law cohabited with a minor-
her Nevfstka, then they should grow together; if he
cohabited with an adult daughter-in-law, then she should
to raise him. This expression "mishny" should be understood
the meaning is that she must wait for him to achieve
maturity, and then the question will become clear: can he live
to serve her in order to perform levirate; if cohabit-
If he doesn't want to act, he must give her a chalitsa and get out.
This is called minor here and who is minor?
the name of the river Iuda son of Agra said: the minor one, to whom
less than ten years and one day, and the little one who
. i
they introduced this into legislation, therefore they had
facts into practice. Which proves even now, the Judaism
there has always been and is a furious desire for debauchery, exclusively
have a passion for the dishonor of the goyim, even
consider their religious fanaticism to be a merit.
On this basis, Christian laws have always strictly prohibited

“For the two-room apartment that was divorced after Erusin,
i . I ,   -
nasa, and R. Akiba says: kenas is due for her, ko-
which belongs to her."

"The seducer is to pay three penalties for dishonesty, and

i-. i i,
damage and kenas, and the raper must pay a krof of that
And for suffering. What is the difference between the one who raped and
seduced? To rape, but to seduce
do not pay for the rape; pay immediately,
and the one who seduced, when he lets go; the one who raped drinks from
his pot (i.e. he must marry her and cannot
divorce her), and the one who seduced her, if he wishes to let her go
"to wash, to let go."

“Although they said: the one who raped must pay immediately,
when released, he pays nothing. R. [ose ben. r.
The Jews say: he pays the ketubah in a mina. Although they said:
seduced to pay immediately. What is the difference between
those who pay immediately, and those who pay later?
"If he pays immediately, then in the event of her death,
her father will inherit from her last, and if he pays in
i,   .
As in the case of rape, so in the case of seduction
she or her father may object to the marriage
with the one who raped or seduced, for it is said
(Deut. 22:29): “And she shall be his wife. If
i i
her by divorce, then he is forced to take it back,
and if he is a priest, i.e. a rabbi, then they subject him to
"Table punishment" (if the priest cannot marry
on a divorced one, then it is sBkut, which means shmais a tokhes).

Which proves that before the priests the Jews
with rods and whips for the crime. We have

i i, i ,
were punished barefoot... for demonstrating with the red
flag, and although they were terribly offended, they didn't say a word
"shaa," only the Jewish girls shouted during "shmais," "oh
hey, hey, there’s no need for shabbyness, let it be better according to the old
"as it was"... They would have left it to the governors
to pacify the Jews in this way, it would soon be
they were quiet and none of them would boast.

If the Jews killed their priests, then why?
Can't you frighten these suckers with a rod?

CHAPTER 5.

On the divorce of Jewish spouses when one of them crosses over
i.

Is a spouse belonging to the Jewish religion obligated to
con, in the event of his wife's conversion to Orthodoxy
and unwillingness to live with her in the previous marriage union%,
to petition for the dissolution of this union before the spirit-
the official authorities of the Orthodox confession, or he
has the right to limit himself in this case to divorce only
Jewish law?

The question raised, in view of the considerable number of committed
the recent conversions from Judaism to
orthodoxy, impetus, without doubt, very important practice-
i. However, there are no direct and precise indications for
resolution of this issue in the current legislation
The marriage is not contained in the Constitution.
tolerated in the Russian Empire, not excluding the Mohammedans,
Jews and pagans, according to the provisions of Article 1118
civil law, is recognized as legal when it is committed according to
rules and rituals of their faith.

In relation to the Jewish rabbis, obliged, between

other, according to the powers of paragraph 8 of Article 1086 of the Constitution of the Foreign Language, committed
to perform wedding ceremonies exclusively throughout their entire household
marriage and divorce, - the law (Article 1088 of the same
charter), equally, prescribes that they should
performed rituals in accordance with the rules of the times and customs
Likewise, the Jewish vfra, which is based on the dflam,
Ministry of Internal Affairs, Department of Spirituality
of the clergy and heterodox confessions, special rabbinical
commission, whose duties, on the basis of paragraph 12
appendix to article 1220, part 1, part 2 of the constituent min., belong,
between winters, consideration of divorce cases
in such cases, when the rabbis themselves are not clear
-
the rights of the local rabbi,--i -
religious purposes, according to paragraph 14 of the same appendix
is also guided by the laws of the Jewish faith.

Professor Malyshev in the first volume of special
i «
Russia" regarding the rules on divorce among Jews

guide through the canonical icht book “Even-Guzer”, extracting
cheni
government commission of justice in the Kingdom of Poland
September 27, 1887, No. 1551,—the following paragraphs relating to the rules of Jewish divorce.

5 1990. The main fundamental principle of the right of divorce among Jews
according to these rules, it consists in the fact that the husband gives
his wife's divorce in the presence of a rabbi and two spirits-
THEIR PERSONS.

$ 1992. General Deputy, relating to the rules
husband, in relation to divorces, is that
that even in the most ancient times, when the husband was given
an unlimited right was granted to give wives to their divorcees
waters, the use of this right was considered immoral
i i, and only then could
be justified in good conscience when presented with

too important and fair reasons.

$ 1993. Moreover, your reasons were also determined,
on the basis of which the wife could demand a divorce from
by my husband; the main one of them is....... in 8-X,
when the husband accepts another lie or evades the performance of
i   i i
and to introduce the wife into the church in a religious relationship.

$ 1994. These reasons presented by the wife are subject to
to zhat ri rabbi and two spiritual persons and then
only considered valid when the persons awarded
know them as such.

$ 1997. The husband is not obliged to return the wife's frame
"ksuby", if he demanded and received a divorce, according to
water of immoral behavior of a wife, or transition of her
in another time, at the same time, however, the conditions are met if the document proves
he can prove through witnesses that he did this before
wives are superior in this regard.

The above-mentioned rabbinical commission, as is evident
from her magazines for 1879, printed by order
i   -
vBdaniy (pp. 24 and 25),—also expressed the same meaning,
what are the reasons given according to Jewish laws
the husband has the right to demand from the rabbi that he compel
get a divorce from his wife, by the way, and
This is a case when a wife changes her mind.

i ḱ „-
“The Russian legislation on Jews” (1877, p. 106) says
It is said that "according to Jewish law, the transition to Christianity
one of the spouses has not yet dissolved the marriage”, and that
"if the spouse who applied does not want to give it to another
divorce, then this last one is condemned to permanent
i,   ,

religious, no rabbi can perform v$n-
a Jewish woman with a baptized husband and not with him
divorced, with another person, even if this one is baptized-
my husband had already married another woman a long time ago and, therefore,
his previous marriage was recognized by the spiritual authorities
"dual". As far as is known in practice,
rabbis constantly perform divorces from the remaining
one half of the Jewish people, husband or wife,
and the completion of this divorce does not take place secretly,
but completely openly, from the civil and spiritual home.
bosses and nerfdko even at the request of spiritual or
civil authorities.

There is no positive law according to which 1 for
divorce from a wife who has accepted holy baptism would be obligatory
.. to appeal to the spiritual authorities of the Orthodox
churches. The question arises: does not there exist for this reason?
the subject of any church decree?

Professor Zagorsky in his famous opinion
i: „ ” (128 and 129 pp.),
claim that the difference between the confessed marital
i , i
We, as in the Eastern Church, have a reason for divorce.
i i , -
a Christian spouse should divorce an unconverted person
spouse, if one did not wish to continue the marriage
residence; the 12th rule of the Council of Trullo, repeats
the words of the apostle: The Eastern Church, - continues further
prof. Zagorsky, based on the rules of the Trulsky Cathedral
and the words of the apostle: “For what shall any woman do if she save her husband?”
"save; or what shall it do to a husband if you save his wife" (1 Cor. 16),
on the basis of which a Christian spouse could demand
i i-
Nina continue the marriage.

_ This is confirmed by the regulations of the Holy Synod
December 18, 1825, placed in the second full

collected! and laws under No. 4. In the said position

the following is expressed: “if any of the Jews who married
in Judaism, will receive our Orthodox faith, and the wife
it will remain as before in the Jewish law: that is about
i
 i i i;
She, upon due persuasion, will remain as before.
her law%, but she wants to live with her husband, then
leave them in marriage without divorce, on the basis of ·
Vaniya of the 1st Epistle of St. Apostle Paul to the Corinthians
chapter 7, verses 12, 18 and 14, in which it is depicted: if a co-
which brother has an unfaithful wife, and she is pleased to live.
with him, let him not leave her, and the wife, if she has no husband,
vfrna, and he is pleased to live with her, and does not leave her
his: for the husband who is unfaithful to his wife is sanctified and
Holy woman, O husband, in Brn. Moreover,
 . ,   1121 .
regarding marriages of non-Orthodox with Orthodox Christians, it should be obligatory
their subscriptions, the wife in that she gives birth to children-
with her dark husband, neither seduction, nor threats, below
in any other way, did not lead to the Jews
,   , i , -
_ she did not wear or reproach her husband, but she obliged him to
tom,   i i
 i ii .
If a wife, due to her husband's conversion to Christianity
I'm lying, the law will remain unbending in its former form.
and do not wish to live with him, then in such a case
to dissolve their marriage completely, allowing her husband to enter into
drink in another with an Orthodox face, on the basis
the same chapter of the Epistle of the Holy Apostle Paul, in which between
other things, in verse 15 it says, if the infidel is excommunicated,
let them be separated, for a brother or sister will not be enslaved, etc.
You should do the same in the case where the wife
will turn from Judaism to the Orthodox faith, the husband will remain
“There is no unbelief!”

Unfortunately, there was no example of one
one of the Jewish spouses was baptized, and the other remained with
baptized into cohabitation; it is impossible, - passionate
and the evil fanaticism of the Jews will not allow this.
On the one who agreed to cohabit with a baptized person or
the baptized qahal of Jews will throw a curse on the herem, curse

for every such person, the main thing is a baptized spouse
could be in danger of death - from half
its own judging, because the kahal would oblige the cohabitant-
the woman to kill—for example, Judith, who cut off
beat Holofernes' head.

Let us cite from the practice of the Zhilov engagements in addition
the will and consent of the groom and the bride, a case from life, a little-
Russian Jews.

Meyer jumped down from the steps of his porch and quickly
he went to Vitebsky, who, having recognized him, kindly
grinned and extended his hand to him.

- Oy, oy! - he cried. - Here is a dear guest!
dear guest.. However, I know that you are still
I couldn't come here to pay my respects to your parents.
news: strict dfd put you in Bet-ha-Midrash da
read the Talmud. Well, that doesn't mean anything yet.
Your dad is a kind, sweet old man. And he is not from evil
the heart punished you, and you, if you were guilty, so
also not from an evil heart: understands, still young...
allowed myself a little... Let's go to our garden instead.
loon, and I'll call my wife now so that she can accept such a
ə.

Saying this, the secular merchant smiled cheerfully, in a friendly manner.
glanced at his future son-in-law and, holding his hand, joked
Livi added:

- Well, why are you, Meir, modest and embarrassed?
of your innocence, so it's really good. This is me
I love. I was the same way myself, and all our young men
should be the same. Well, yes, my daughter is educated.
and lived in a large church, and there were different customs there.
Now she is very surprised and cries that she does not know yet
her groom, while the wedding should already be
in a month... Wait a minute, I'll go and get her too. Let's close
windows so that no one can see how you will be here
vmstB... Chat a little among yourselves... get comfortable...

He was ready to go out, but Meir held him back. by the sleeve of his frock coat.

“Rebbe,” he said, “I have no time for nevfsta now and not before the wedding. I came to Tebf for a completely different reason. gomu dlu...

Vitebsk looked inquisitively into the serious and blBdnoe the young man's face frowned slightly.

“I came to you, Rabbi, not on my own business...” Meir continued, but Vitebsky interrupted him:

- If this is not yours and not my dBlo, then what about us? and talk about it? |

“But such things happen in the world,” the young man objected. every person, which concerns everything, and everyone is obliged talk and think about them...

But then, completely unexpectedly, Meir’s words were interrupted by the loud and cheerful voice of Vitebsk, who stood up from his chair and playfully patted the guest on the shoulder. |

- Well, well! I see that you have a hot head, Meir... You want to get some worries out of your head, and transfer them to mine. Well, no! Sensitively I thank you for such a gift, but I cannot accept it I can... Wait! Why should we poison our lives if Can today be a very fun day? Better in this chair, and I'll go and bring your neinBst. You haven't heard her play yet, have you? Oy, oy! How She's playing! Today, by the way, is not a Sabbath, and she will play. tebf a little, and you listen...

Having said this in a playful and animated voice, He wanted to leave, but Meir held him back again.

- Rebbe, at least m%r%, listen to me...

Annoyance and uneasiness flashed in Vitebsky's eyes.
be patient, but he nevertheless responded, still continuing
shine: |

- Oy, oy, Meir, what a naughty boy you are! You want-
I would force those who are older than you to do it
To bless what they don't want. Well, yes, I forgive you and
I'm coming for your nevfsta...

He moved towards the door again, but Meir closed the door again.
blocked his way.

“Rebbe,” he exclaimed, “I won't let you go until you
You won't listen to me! Who else should I turn to?
to be busy? Today the web is busy with guests and things to do, only
You alone, Rabbi, do nothing and are free...

Vitebsky stopped and, with a look of displeasure,
usually with a clear face, he put his hand on
shoulder.

- Listen, Meir, to what I have to tell you. You have entered
on a bad road. Everyone is already talking about this, and

there are people who are very angry with you for this:
but I turn a blind eye to it. I do it this way.
because I myself don't always think the same way, but I know,
except that some things we have in Israel,
should not be like they are now. That's how I
I think, but I never say it and I don't even pretend to
I'm saying what I feel about myself. And the zachfm would become
Should I say it or show it? Can I help?
If the Lord God himself arranged everything this way, then I,
His ox resisting would only have armed Him against itself:
if it was created by human will and mistakes, then
and without me there will be such people who will relay everything;
my job is to look after myself, my family and my people

dflami. Am I a judge? I'm not a rabbi, so I'll keep quiet,
I please the Lord God and people and do not become anyone's
across the road. This is how I act and wish,
so that you, Meir, would do the same. Of course, I don't
"I would give you advice and leave you in
peace; but since you must become my husband
daughters, then I am also obliged not to lose sight of you...

"Rebbe," Meir interrupted him, his eyes wide.
Zakh whose tears of disappointment sparkled! I: - Don't be angry
on me for the strong word that I will say. I
I will never take your daughter as a wife or her husband
I won't.

Vitebsk was stunned by surprise.

"Well, that's something new again!" he said.
after a pause. - Hasn't your uncle already spoken to me?
about my Mer? And then, didn't he send from you?
gifts for her?

- Yes, my father flew with you, - with a trembling head-
Meir answered with salmon: - but he's against it
my will. 5

- In that case, what about you? - even more so.
Vitebsky asked in amazement. "What can you have?"
against my daughter? |

— I, Rabbi, have nothing against her; but I have
<my heart doesn't lie to her. And she, too, Rabbi, is not zealous-
barks at me... I, Rabbi, once walked past your windows
and I heard how she cried and lamented that her ex-
they give for a simple dark Jew. Well, it's true:
I am a simple, uneducated Jew... only and her education

#

I don't like it... You have to put a chain on it too,
and on me?... We are not children anymore and we ourselves know what we are sorry for.

what our soul waits for and what it does not crave... -

Vitebsky still looked at him dumbfounded.
with a look. Finally, he grabbed his head with both hands.
and shouted:

- What is this? Is this what my ears heard?
Is that how I understood your words?... You refuse
my daughter? You're giving up my pretty
the stated Measure?

The color flooded his face. Polite and diplomatic
the secular merchant yielded to the insulted and disgraced
to the sworn father. At that very moment, with a crack,
the doors leading into the depths of the house smelled, and on the threshold, with
the lady appeared, face in flames, with blazing eyes
Ghana. She was apparently just finishing her toilet-
years, but did not manage to finish it completely, because
she did not have a silk dress on, but was dressed only
in a short red skirt and a dirty sleeping shirt.
The front part of her wig was already carefully curled and
combed, while a braid hung at the back of the head, not
braided and only tied with a cord at the head.
She stopped at the threshold and exclaimed:

- I heard everything!

She could not continue further, she was so excited.
Van. Her chest was heaving, and her eyes were sparkling.
finally, approaching Meir, she spread her arms wide
and screamed:

—- What else? You don't want my daughter? You, pro-
Wait, you dark-skinned Jew? And you don't want to get married.
on such a beautiful young lady, with such a high education
yours?... Fuck! Fool! Mischief-maker, libertine,...

Vitebsk tried to contain the terrible
jerking his wife, holding her by the elbow and hissing at her
right ear:

- Sha! Gana! Sha!..

But all the charm of manners, all the care for grace-

the appearance of one's own person at this time is completely
left Mrs. Hana. She kept attacking Meir,
shook her fists right in front of his face and screamed:

- So you don’t want Measure? So you don’t want my daughter.
Don't you want to?.. Oy, oy, oy! What a disaster, just think about it!

We'll die of despair because of this! She's
and I won't find a husband and I'll cry my eyes out for you!..
OH, OH, OH! What shall we do, what a stupid, dark
The Shibovsky Jew doesn't want to marry her?.. Well, so be it.
Well, I’ll take her to Vilnius and give her to the general,
For the Count, for the Prince himself! What's that?.. Ugh! What are you doing?
What did you dream of? That your dad Saul is a rich merchant,
Yes, that you have a large fortune left after your father, so
That's why I'm a big purist, and everything is possible for you?

You're lying! I'll show it to your dfd and to your whole
family, that we feel as sorry for you as for anyone
old shoe!

Ə , ,
jumped up to the ash chest of drawers standing near the piano-
Yano, she opened the drawer and began to choose different ones from there.
timid with golden things. |

“So, here it is: you!” she shouted, throwing them at
floor.———Here you go! Here! Now take back your gifts.
Relate them to that Karaite DFVKV with which the novels
You're divorcing me! She'll be just the right wife for you!..

- Sha! - Vi stopped his wife in a sad voice.
Tebskiy and began to lift the boxes from the floor, but Mrs. Gana
tore them out of his hands.

- I will take them to his DB myself and break the bond.
what! - she muttered.

“Ghana,” the husband insisted, “you’ll make a fool of yourself there.”
wait... I'll go myself and talk to Saul.

Mrs. Hana did not even hear her husband’s words.

- Pfu! - she shouted. -/And this fool, this madman-
descended, this libertine does not yet want my daughter!
How would you like this?.. Karaite girl likes
he is older than my daughter! Well, thank God that
We're getting rid of him! Now I'll take Mera to Vilnius.
and I will marry her to the chief baron himself!

As is well known, according to the existing regulations in Finland,
, i, i ,
to stay in the country. During the last year's session
accepted the proposal to destroy this law, further
i, i, -
marry a Jew who has the right of residence in.
i, were granted the rights enjoyed by
Her husband, finally, was offered to be given to the Jews

the right to establish in the localities specified by the government
synagogues and appoint rabbis and other persons to them.
Nowadays, as the newspapers report, it is necessary to
There is no Governor-General, he is developing a project for
to whom i i i,
if they have been issued a passport by the Russian government.
i i
Finland is not allowed because they do not have
rights to own real estate there in general,
but it will be allowed to set up prayer houses in rented
houses.

e.

CHAPTER 6.

Jewish doctors, specialists in secretive diseases.

The eleventh rule of the Trullian Ecumenical Council

boron, convened in Constantinople, in the imperial
palace in Trullo under Justinian, it was decided literally
to the new text:

"No one listed among the clergy or mi-
the ryan should not have unleavened bread among the Jews or enter
with them in fellowship or take medicine from them
or wash with them in the bathhouse. If anyone dares to do this
to rule, then if he is a cleric, let him be deposed, and if
(The layman—let him be excommunicated).

Apparently the council attached significant importance to this
rule, because he put it at the beginning, the eleventh
(there are more than fifty rules) and also because for violation
i ii — i
and not an epithet, as it is in other cases...

Since the rules of the Ecumenical Councils are
"canon" of our church, then, strictly speaking, on the basis
! i, -
are treated by Jewish doctors, i.e., they "accept treatment from them."
"karstva" must be excommunicated...

From a historical perspective it's interesting to 06-
the situation that in the distant times of Justinian, i
have proven themselves in the public's favor

---

1) Dwyan. Ecumenical, proper, t. UG.

just as it is now, because it was necessary to counter
even the establishment of a canonical law,
without any reservations prohibiting in the known
in cases of communication with them and certainly not allowing
their involvement in medical practice.

Unfortunately, it is not clear from the Council's resolution that
tivs, on the basis of which it was made, but it is unlikely
It would be a mistake to assume that these motives originate
they did so because of the very effectiveness of Jewish doctors, without changing

for the better in our time.

First of all, the main property of all Judaism is extreme
The same uncleanliness is also inherent in Jewish doctors, although
cannot be tolerated for a doctor under the current situation.
i . |

Dishonesty, sloppiness and carelessness in relation to
i also occur most often among
doctors i,
medical specialty not by vocation, but for the sake of
i -
the existence of the VNF features of the Jewish osfdlosti.
there are many such features among the so-called "dentists"
"of doctors."

An exceptional case of deliberateness in its monstrosity
vaccination of a protractedly contagious disease for the sake of increasing
The task of studying his practice fell to the lot of neither Russian nor French
a German doctor, not a German one, but a Jewish one,
a process which, at the time, caused a lot of noise,
How many years ago I was looking into Moscow...

Some zemstvos have already appreciated the doctors' worthiness
Jews and, having coincided, in the plan on this subject post-
regulations, with the rule of the Council of Trula, did not accept
Doctors of Jewish origin are recruited into their service.

It turns out that the peasants are not in favor of the Jews and are going to
he 28 very reluctantly. And at the same time,
a person belonging to a nationality that is too different
from the Russian people, not familiar with the life of peasants
and therefore cannot adapt to the life situation
new one of his patients, which is very often necessary for
i,

It would be good if we didn’t have our own Russian doctors,
deserved, thank God, for their often selfless
i, .

The problem is that refusing a Jew is considered “not liberal.”
“real”, and now most of all they fear accusations of
this mortal sin. Goethe, the great Goethe says: “how
can we admit the involvement of a Jew in the highest culture?
tour, the source and origin of which he denies.”

Humane, distinguished by great tolerance Vol-
, i
I i , -
ordered to expel the Jews to Palestine. The Jewish nation,
he speaks in Evsai v vig 1ez Moeigv, osmflivaetsya bnavigat'vat'
irreconcilable hostility against all nations, she arose
he is against all his masters; always superstitious, always
yes, greedy for other people's property, always barbaric,
she grovels in misfortune and is daring in prosperity.

i
conquered Russia and it will take less than half a century for him to
ve conquered finally.

Good-natured liberals of our former State Duma now
after the Bolostok pogrom they exclaimed that it was necessary
right now to legalize the equality of Jews, and the Duma
priests are ready to order prayer services throughout Russia
about the sending of victory and the victory of the Jews over the Christians -
mi. In the name of parliamentary rags, these merciful
the sovereigns were ready to immediately give up the Russian people
in Jewish slavery, because they are far from being able to see in
The Jewish question is a state question of the first order
importance which should not be subject to theoretical considerations
formulas on the complete equality of the Jews at least up to
tBkh por, while not ii
.

i «
movement”, and therefore who dares to blame him? On the contrary,
The Bund rendered a great service to Russia. In its proclamation-
protests, strikes, demonstrations, conspiracies and persuasion
nft nothing outrageous from the point of view of the revolution.
Ə , i , ,
and material, the war is revolutionary against the Russian
governments, and therefore any revolutionary action
is sympathetic and any opposition is a disgrace-
NYM.

Bnud was founded in September 1897. In the first
In the same year they organized 312 strikes; in 156 known

27,899 people participated in the wheelbarrows. In Jewish
The jargon was distributed by 82,000 proclamations. From:
Bund couple for 19)1-2, periodicals were published
published, leaflets and proclamations 398,150 copies; arranged
<cars 112; street demonstrations 30; manifestation in
synagogues and theaters 14; political strikes 6;
secret meetings on 26(), in which 36,900 people participated
human One can imagine the increase in energy and
the Bund in the following years, when it began
unfortunate war and the consequences of it increased unrest. Revolution
The Bund's lucional activity spread as
of course, and in the Baltic region, where there was conflict between terrorists
m a significant number of Jews. "Revolutionary Russia",
published by the Bund Vifst with “Last IzvBstiyami”,
distributed proclamations and brochures in millions of exemplary already in 1902 and 1908. In general, if
to take into account that next to this revolutionary
i ·
activities of similar nature, distribution
leaflets, brochures and other educational materials,
then we can say that the results of the revolution are not yet sufficient
exactly bright, that is, that the people were not yet sufficiently exalted
primichiv. The government limited itself purely to police-
with the slogan of "political" activity and multiplied the number of "political" ones. But
the number of revolutionaries, terrorists, agitators, provocateurs
the ditch grew larger every day and they appeared
everywhere, among the people, inciting them to pogroms
pike estates and explaining to him that only the constituent
the assembly will give him land, and among the soldiers, killing them
to obedience.

What a false plane, after these data, to assure,
that all this is being done with the help of government pro-
say that the revolution has nothing to do with it, etc. Revolutionary
this and the “liberation movement” represent
there are so many points of contact that in practice

i ŋi,
they depict, very often, something insignificant. Therefore, it is understood
It is unclear why G.D. did not react critically to the terrorist act.
to the saints.

Those who wish good for Russia must do whatever it takes
did not unanimously protest against the participation of the Jews
.. i-

Czech, like others here in Russia: Poles, Lithuanians, Latyshi, Estonians, Finns, Nfmtsy, Georgians, Tatars, and others. They,
the people of the land and the faithful of their religion
i, , .
that the Jews, according to their teaching, wait day and night for the voice
pipes to appear in their messiah, to destroy the Christians
tian, enemies [of Jehovah and the chosen people, and enslave.
the whole world, as it is said in their fanatical depths
in the books. How can such evil, insidious, thirsty
i i,
to the Duma, to be judges of the Christian people. Shame
to all of Christianity, there is already an undoubted danger from
them and destruction. Jews must be avoided, kindly, without
to persuade pogroms and ask them kindly so that they
They fled to their Palestine, and in extreme cases, they forced.
theirs. The eviction of them is one dangerous thing.

Based on Talmudic teaching, the Jewish crowd
It is believed that twice a year, when they sit out
over the Talmud all night long, the sky for a moment
the sky opens up. To the lucky one who manages to
To do this in a moment is enough just to wish for something.
and heaven will unquestioningly fulfill his wish exactly.
The following legend has arisen about this: some
1, i ,
"Kol-tuv" (every good thing), but his language is somehow
kicked and said "tangled hair". Since then, heaven has rewarded
business (especially in the Minsk province) numerous
his offspring and his own person with luxurious tangled locks.
i, i ,
stuttering Jew! They'll probably send him from Minsk

into deputies from his descendants with a tangled Jewish hair
former Yakubsop.

Second part

CLEANSING in.

znoife@ch 'k m4Alen cho chonino nagiya ` 1 cha "figoya
Aloyan member of Azkhia 99

əï9 99

‹

ӌ əə

fikov e da

CHOEREOIRINEIREN

To Samar! and the mountain - Garizim.

Tractate GU-y.
CLEANSING RITUALS WITH WATER (MIKVEH).

CHAPTER 1.

i (), . .

AFTER periods of menstruation and childbirth, above
A Jewish woman undergoes a ritual of purification.

i („Mikvah“). This is a consecrated body of water at
i ®, commit ritual
i.

According to the Bible, the Bible speaks of the Mikv.
The region was in better conditions.
the priest received the prescribed sacrifice, it was washed
she moved her body in the usual way
milk and that was enough. The Talmud, on the contrary,
places a rite of “purification” of TsBlym next to petty

subtleties that occupy the 4th book of "Tur-Orakh-Chaim",
[3 c)

paragraphs from 188 to 208. G. Brafman, in the books “Kagal”,

paint a very interesting picture that introduces the reader

with the very process of performing the Talmudist rite

"Mikveh".

A reservoir for ablutions has a volume of two thirds of a cubic meter.
fathoms. The water in it should be living. But since
in living, cold water it is uncomfortable to dive, then mikvah
to receive a device adapted to the fact that
the flow of living water was very weak; and she still
it is heated either with an artificial pipe, like a samovar,
or directly pouring boiling water. In such a reservoir%, which-
which is usually arranged in the dungeon, is carried out
washed in the following manner. Preliminary Jews
comb your hair as carefully as possible, cut it off
fingernails and toenails that often bleed
i + (), -
bearing even scabs from healed wounds, because self-
neck obstacle to the touch of water, at least to one
, i .

i,
, j ,

the established prayer, is immersed so that the ends
hair did not remain on the surface of the water. In such
in this position she remains under water until the voice, i.e.
· a warden standing under the water, above the mikvah (tukerke).
don't shout: "Kosher!" One, two, three of these immersions
The ceremony is over. Then the patient rinses out.
to wash with mikvah water and give up one's place to another, I expect-
next line. Two women cannot be at the same time.
the law of immersion in water.

It happens that in the course of one evening, in one
hundreds of women are immersed in the mikvB, and at the kahal
in most cases, the water in the mikvahs is
It only happens once a month, and even less.
thus, in the same rotten and miasma
Tens of thousands of women are immersed in the filled water.
That the mikveh is a torture in itself, and that it is capable of
be the spread of various skin and other
diseases among the Jews, there is no need for this and there is no spread
wander. But, besides that, the mikveh generally represents
a gloomy and heavy picture. In the damp, dirty,

nom and dimly lit dungeonB tolia naked, with
with combed hair and nails cut to the point of bleeding
women, some with bloody wounds, trembling and wandering
from the cold, they are surrounded by deep, filled with water
a hollow pit from which thick clouds rise in clouds,
suffocating fumes, and each of them tries to occupy
m%sto closer to the abyss leading into this abyss.

At this time below, in the dark and gloomy whirlpool,
a woman who, with self-sacrifice, overcame disgust and
nausea from the stench of rotten water, grinding the heart,
"convulsively, slowly performs the threefold and mysterious-
i.

The view of this underground picture gets its full,
gloomy charm from the dull illumination of thin grease
with a stub, which was standing right there on the leash
"tukerke", like priestesses serving underground spirits,
or the sorceresses of fantastic tales, sternly eldit
for the precise execution of the rite, and from the depths of the pit time
from time to time he sends his gifts to expectant women

NY "kosher", which, having announced a happy ending
one ritual, calls another into the pit.

The Jews are extremely strict in observing the prescribed
i i .
should be excluded from society, and if it were
possibility, then, according to the requirements of the Talmud, must even be
to be in completely special rooms and not meet
with my husband this entire period. She can't even
touch the supplies, not just what is found
to have fun with the family at the refectory table. Sl$-
It's worth noting that women are always on holidays
are excluded from the joint festive meal. Husband
have no right to touch a woman, even to take her by the
shake her hand and greet her during her period, at least
returned from a long journey.

Therefore, there is a rather strange and characteristic
stichny custom. Usually i -
are constantly on leave and on trips, called
their business deals, and return only to the celebration
Saturday. In this case, returning home, entering
into the hut, the Jew puts a piece of straw in his beard:
If the wife takes it out at the meeting, this will serve as a sign,
that the wife is pure. Then the husband approaches with joy

her, greets her and kisses her. On the contrary; if the wife does not
She took a piece of straw out of her beard, this is a sign that she is unclean,
and the husband not only has no right to rejoice with her, but
even touch her.

Mikhvas exist mostly only in cities.
In the towns and villages the Talmudic rite purifies
It is accomplished incomparably more simply. i -
thousand menstrual days, the Jew takes his wife
to the river or to the lake, where this ritual is performed
without any special tasks. This kind of serving is established
the ritual renewed by the Talmud, of course, is much more tsfleso-
more imaginative and humane than the immersion of women in miasma
tissee reservoirs. But the thing is that I've often been here

i i .

It happens that the mikvah ritual must be performed
day in the bitter cold. The result of such a severe
the worship of the Talmud's prescriptions is the tsBlyi ryad of non-
happy consequences, in the form of incurable diseases
from colds or even deaths. We, among others,
By the way, the following fact is known. In one of
Western Russian provinces, a Jewish fanatic during the strong
This frost took his wife after menstruation to the river
i .
When the Jewess undressed, the horse, seeing her naked, became frightened.
she drank and ran away with the dress. The Jew rushed into the
I chase after the horse, but when I caught up with the horse, I returned
to the ice hole, the Jew is already frozen like Lotova
wives.

The Jerusalem Talmud says (Tractate Ber-
although (IP), that in the third vfkf 1Jewish rabbis law-
teachers wanted to finally abolish this obligation
i
women, especially in winter. But they refused
abolition of this law due to its importance in
the meaning of teaching the people to abstinence and decency
, i .
i i.
Besides the general religious tsfli of this law, the legislative
-i -
This is why, furnishing the known physiological act with some
stBenitelnyh procedures, as a short-term exceptional-
i i, -

i -
0 i , , i
there are cleansing procedures before these activities
a product of the pre-Biblical period. In St. the scripture says:
and pronounce them (the words of God), sitting in his house and
walking on the road; lying down and rising up,” and never complains.
exceptions for i .

. .
repeatedly tried to abolish i „i " ,`
due to the illness of Galilean women in the cold
time of year. "What," the slave stopped them. Joshua, Talmud
quotes the following story: "The guard of vineyards,
Having met a woman once in a deserted place, he became
pester her with indecent proposals.
The fact that she was married didn't stop him. Seeing himself
completely in his power, the resourceful woman said
him: Okay, but where will you get water for the next one?
ablutions? The prospect of being in the so-
the presence of ritual impurity stopped him. They became
look for a stream, and in the meantime passers-by appeared
"The criminal plan did not come true."

If this ablution, as the Talmud says, was
established only for those who wish to engage in reading the Holy Scriptures.
Didn't this immoral guard have any writings?
, -
"new book."

i , -
mentator Isaac, wanting to outflank the guard; in Jerusalem-
, , it is directly stated that she was
married.

The founder of the great synagogue of Azdra - decided to immerse
Marrying into the water, "rosi roYayopet povbatpash"!).

i -
sowing law: "Ut de apo asgeiyoshg veshep soNiz jatarii adpa
otyupe sogrs zip, S" ipptopЪov i s .

The Law of Moses prescribed even in wartime
i i. 51 {

1) Tolm. Jerusalem. tr. Berakhot, E Bavli, - Berakhot l. 22 page 1.
2) Talm. and p. 82 p. 1.
) ii

ii i i is 516 si, i,
sasiga; her pop geuegegeiyg, rgiazцat ay uezregit 1auafag adia,
her rose 30118 ossazshp gedte@eag ip site, 1).

To this question the Talmud answers that this Moses
the law prescribes only for those who would like to
they were forced to eat sacred bread and sacrificial offerings.
meat.

i
those who would like to engage in reading the Torah.

“In the Talmud in Tractate Berakhot it is written: “If on
9 , -
becomes pure. This halakha was transmitted to Nahum-ish-Gamzu
R. Akiva whispered it to him, R. Akiva whispered it to him.
Ben Azzai, and Ben Azzai came out and publicly taught
“to her students.” This was a concession to popular custom.
tea, contrary to ancient law. The custom was borrowed
from the Persians - from the pagan rite of the Avesta.

The Law of Moses established the washing of the rose roPaNopet
it is so clear that there can be no difference in it
doubts. However, tradition says that Ezra established
When the fish were immersed in the water, they began to succumb.

The Talmud interprets this to mean that Ezra supposedly
the first to establish this ablution as a new custom, not
existed. To the question: “But this washing is prescribed-
is it the Mosaic Law?“ The Talmud answers: My-
the sowing law prescribes it only for use
„“ i— and sacrificial meat. Ezra
i i . i“.

The Jerusalem Talmud says that this custom
to accept the story so strongly among the people that the debauchees
did not stop in the face of danger of death when dBlo

concerned this rite *). In this case, the above-mentioned remembered story: a wine watchman once approached a married woman with a sinful proposal; while they were looking for a place where they could do something later
i, i, i .

There is a similar story in the Babylonian Talmud*) Rabbi Joseph ben Halafta traveled at night in solitude.

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1) "Reshḱegop XXI, 10, 11,

2) Tr. Bova-kamma l. 82—1.
3) Tract. Berakhot 111, 4.
4) Truck. Berakot 1. 22-1.

nom mst; a driver followed him with a donkey, They found a ditch with water, and the driver wanted to take a dip. in it for a cleansing ablution. “Do not expose yourself to danger- “of knowledge,” Rabbi Ieze told him, and he said: “I
 i   -
“Mature.” Rabbi Iose did not allow it because of the danger, but he did not listen; then R. Iose objected: “You will not get out.” ALIVE FROM THE WATER!

And so it happened. Further it says that the river 10ze pute- he walked along the water, and saw a man tied to a knot himself a rope, the end was also tied to the railing a ship that was about to plunge itself into the sea for cleansing ablution. Rav Iose said to him, “Don’t "Don't put yourself in danger." "Don't clean, I want to eat." said the brother. “You can eat like this.” “I want to drink.” "You can get drunk like that." As they swam to the shore, r: Toze said to this unclean person: „There I will
    i,
life; now you can neither eat nor drink without
i“.

In the Jerusalem Talmud there is a saying that “in the days Rabbi Joshua ben Levi absolutely wanted to cancel This thread is ablution, but Rabbi Joshua stopped his comrades, saying to them: “What! You want to abolish this the law that protects the Jewish people from debauchery? It is proved that the law of ablution was not recognized with the whole people. Otherwise, there could be no talk of cancellation.

i. Ə .

especially in our northern part, in small multikah and in villages, where there are no adaptations to

i ə , .

the biggest frosts, the Zhid fanatic of the Nevfzhda, to make his wife a sheriff by Shabbat, by force she is dragged into an ice hole, a river or a pond and dipped. And many people become victims of colds.

i, . Y. . 6 . 500, . .

“The land of Israel is clean, and the mikvahs are clean; the mikvahs are clans (i.e. belonging to the goyim), that you are on lands fit for the imfshikh swarms of Nopet, even if they were filled with channel; mikvah, which is in the land of Israel outside the city

EA

gates, fit even for nidd (defiled by the rule), and tv, kothose on this side of the gate are suitable for those who had a swarm Nopet and are unfit for other unclean%; R. El1ezer gospeak: close to the city and roads are unclean because of.

, i . |

“For the following persons, imfshikh ro/ijopet, pogrwife: who has passed urine, diluted or cloudy in started (urination), clean, and if in the middle or at the end, do not clean; if from beginning to end, then clean; if it was good and viscous, then it was evil spirits; R. I says: bBlaya, that it's muddy. |

He who emits thick drops from his penis is unclean, - the words of the R.
If someone is full of lustful thoughts
at night, and getting up I found my body (i.e. my penis) warm-
, that is evil spirits.

A woman who has had a baby on the third day is clean,
words of the r. Əi son ; r. says: -
where it is four periods (period means day), sometimes five,
sometimes six; R. Akiba says: always five.

If a pagan woman threw away the rubbish from an Israelite, then...
unclean if the daughter of an Israelite has thrown away her child from a pagan
Nika, then it is clean.

If a woman, having served the house, went down and plunged
(in the mikvah), but did not sweep the house, it is as if she did not immerse herself
las. If the one who had a swarm of Nopet made a dive, but
(previously) did not pass urine, then when he passes urine
urine, unclean; R. Iose says: if it is a sick or old
evil, unclean, but if young and healthy, then clean.

Niddah (periodic), putting money in his mouth,
came down and plunged in: she is clean from her impurity, if
she put her hair in her mouth, covered it with her hand or
She pressed her lips together, as if she had not plunged in. If someone holds
to live a person or things and to load them, then they will remain-
are unclean, but if he first washed himself with water.
hand, then they are clean. R. Simon says: he must keep-
press gently; so that water can enter this mBeto. Hidden
m and uglubleniya skladok do not require that there be a ·
dila water. | |

The following are not the essence of the parts: felt heads, under.
mice and in the hidden (shameful) place of a man, r..
Aleezer says: as with a man, so with a woman. On.
that which is addressed to the attention, to the distaff, and on what attention-

niya ne obrashcheniya, to-ne razdBlitel. R. Simon Shezori
say: dirt in revenge hidden (shameful) in a married woman

they have a spacer, but unmarried women do not have a spacer.

If a corpse fell into a body of water, or someone walked in it
clean, and then I drank clean from it, then it is clean.
It doesn't matter whether it's water from pits, or water from cisterns, or wells,
or the water of the caves, or the water of tamzite, which has stopped flowing,
or mikvahs in which there are not 40 sats. During the rains,
all (i.e. all water bodies) are clean, and after the rains
close to the city and roads are unclean, and distant ones are clean, —
to the point where most people go.

Since when are they considered clean again? School
Shammai says: only the rainwater surpassed
r majority) and went over the edge, and the school

Illelya say: as soon as the majority was formed,
"even if it does not go over the edge; R. Simon says:
as soon as she went over the edge, at least without turning
zovala most. Ə: water is good for (
) and for the obligatory washing of hands, etc.
If you continue the web details and division of trifles
it is possible to get chronic dizziness, why
i , excluding
the grouper of Rebi Pereferkovich, who imfl so much
the willpower to repeat this idiotic nonsense, 060-
especially in our twentieth century, to surprise the goyim with their
psychopathic old works, which
It's a shame to put impudent Jews among the supposedly smart ones
i , $
condemned to extermination by the authorities as a harmful pest
a moral product that was burned everywhere
authorities.

It goes on to say: "After the belly is removed
do not perform days of uncleanness (mourning), and after it
; R. Simon says: he counts-
melts like a newborn."

"All women become unclean only after
blood is shown in the front room, for it is said °):
„if a woman is experiencing bleeding, flowing into the body

1) The divider means that when immersing water, the water does not reach

and A do the dive is not fit; the Jewess remains unclean, as
and would

from Ev. 15. 19.

"ya", but the one who is polluted is considered unclean, only when his uncleanness comes out."

„If someone, ® i (now replaces the pass-
(the chalcedony lamb and the first supper matzah), felt shake the members (i.e. sexual arousal), then you must to take hold of the ud (with), (so as not to let the change come out) and swallow-praise. They (the expiration of the covenant, niddah and this) desecrated they take, no matter what size they are, even in mustard grain and less than that."

—2=

CHAPTER 2.
Funeral rites.

Turning specifically to the question of afterlife retribution, no, we must first of all pay attention to any-
i ,
gives one “midrash” to the psalms (commentary). "When the moment of death is approaching, it says there: then angel of death comes for the soul; the soul is like a vein, filled with blood, and from it they spread throughout the body little veins. An angel seizes the soul and takes it out her; for the righteous - quietly, just like when they take out a thread from milk, and from a sinner - as if they were pulled out needle from the throat. Death occurs immediately after this. Then the spirit comes out of the body, sits on the nose, where it remains before the decomposition of the body. He cried and asked God: “Lord, where will they take me?” Then Duma—the angel of death— takes him and leads him into the space of the dead. If a person If the hunter led a righteous life, then the voice proclaims: „Give room to the righteous!“ Then the last one will pass from

sphere to sphere and finally come to God and contemplate-
i.

The day of a man's death is hidden from him. "Seven things,
The rabbis teach hidden things from people—what are the essence: day
death, day of judgment, the course of justice; the person does not know,
what is in the heart of a neighbor; from what he will benefit,
(the main thing is), he doesn't know when the kingdom of the house will come
David and when the kingdom of sin falls" (i.e., Christ-
i) '). The day of death is i i,
which happens on New Year's Day.

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1) Pesachim sheet 54, et. 2.

On this day, according to Rabbi Keruspalai, the
There are three books: one—perfected villains, the other—
perfect righteous people and a third of the middle ones (between the dark ones)
and others). Perfect righteous people are recorded and that-
hour are sealed for death. In the middle they are hanged and remain-
are in such a hanging position, from the beginning of the year until
days of purification. If they are worthy, they are registered for life;
If they are unworthy, they are registered for death :).

Rabbi Eliezer writes about the burial ritual of the
blow:

"You Israelites have seen people dying. Some
die peacefully, others do not. Why is this so?
Because the life of all people is not the same; some live
they acted piously, and that is why their end was peaceful; others
They live badly, their death is cruel. "Cruel is the death of the sinner-
". i i, i
their brother, cover his head with pillows and suffocate him
him, because he supposedly asks for Christian
i I. .
i i i,
witnesses. But this may just be a suspicion-
their plausibility. The likelihood of everything, perhaps, is
custom among the Jews, the use of such a method from regret-

i , i -
i i.

The Talmud, however, says that the souls of the righteous are also
It is not easy for him to part with the body. When the righteous
dies, then, as the rabbi says, a rabbi comes to him
The Angel of Death, quietly and meekly speaking to him: “Your Creator-
“The devil sent me to take your soul,” and at the same time he warned
precedes the dying man so that he is not terrified of him, general
much good will come to him on that svft". Only with the tzaddikim and
The rabbis "Gamoves" (angel of death) acts very
delicately: he cuts them with a lightasheref, his knife,
without the slightest pain. Why is it so famous?
.

For example, with Moses he decidedly did not
could cope. Moses drove him away simply with a stick, and
It ended with Gamoves turning to the
fight to God. Then the Lord personally appeared to Moses

1) Rosh Hashanah leaf 16, p. 2.

and kissed him on the lips so hard that his soul began to squeal.
calf. Gamovesa had to leave her body.

The story about the place of stay is also interesting.
Vanya Judea in the laziness of death. “They stood before Solomon
ɵi: Ə i, , scribes
Solomon. One day he saw the angel of death, who
who seemed to be grieving. He asked him: why are you
Are you grieving? He said to him: They ask me for these two
the eɵi, who are here. Then he betrayed them
spirits (seirs), sent them to the city of Luz, and they died.
The next day, Oolomon saw the angel of death, who
who was cheerful. He asked him: why are you cheerful?
Tot said to him: „You sent them to the place where they are
“They asked me.” Another passage in the Talmud says:
“After Rabbi Rabb brought down rain with his prayer,
having filled the reservoir of Sepphoris, his father appeared to him in a dream,

who said to him: “Who is this who burdens heaven with requests?” Then he said to him: “change your place.” Tot rethought of the place, and the next day found it on his bed traces of knives“ °). Gamoves, the angel of death, when he appears to a dying man, then he sees before him and which he can distance himself from himself or others way. Thus, in the text. Moed Katon, p. 28 p. 1, raz-It is said that the angel of death appeared to some rabbis to us, who distanced ourselves from or tasted the holy offering, 'or by studying the law, that is, by reading the Talmud. Rabbi Chiyu on I could only win by cunning, by appearing in his house in the appearance of the beggar David, who was busy with Torah, the angel of death could not give up even on the very day of death. To take to get the soul out of him, he resorted to a trick: he went out into the garden,— climbed to the top of the tree and began to shake it. David I was trying to find out what happened to the girl - to look, the girl broke off and the soul left him.

One day, a wise tzaddik went out for a walk, I met this terrible angel completely by accident. However, the tzaddik did not lose his composure and entered into intimate relations with him. conversation, and carried him away with his conversation to such an extent that which he liked very much. Gamoves offered him to inspect third paradise. But the right tzaddik resorted to cunning: so

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1) Graktat Sukkah, l. 53, page 1.
2) Traktakt Taanit, l. 24, p. 2.
h): Treatise Shebbat l. 30, page 1.

as paradise is surrounded by a high pillar, he asked Gamovesa give him Light-sheref, to make it easier to climb on stbnu. The Angel of Death, not suspecting deception, fulfilled the Jew's request; but the latter climbed into paradise and took with him . fight the sword. Without waiting for the return of the tzaddik, Gamoves there was a terrible noise, - at this time they appeared on the wallnah paradise tni pious dead and say: "What Are you disturbing our peace with your shouting? Don't you know that today is Shabbath? When Gamoves

. explained, then they threw his sword across the pole to him. Between
tBm, i   forever   -
.to use a deadly weapon, and Gamoves only got a ku-
juice of the sword. That's why, deprived of a good weapon, he
sometimes they torture Jews so mercilessly, despising them
.before death., N
_ Knowing that death comes from the sword of this angel,
If someone asked the question: why on earth?
,the smell of the dead is not visible blood? then I would get very pro-
stand answer: in ancient times blood was always visible,
and now this would serve as a reason for suspicion of the Jews
in a violent death, would bring trouble upon them
; therefore.   i % -
followers of the Talmud in such a way that there was no
and blood slabs.
On the contrary, this Angel of Death appears to the sinner
already with different words: “I have come to take your soul.”
As soon as the dying man looks at this formidable
an angel whose size ranges from one end of the earth to the other.
gogo, with blazing fiery eyes, then, poor, all
tremble. It's scary to describe what's happening to him.
.at this moment. The angel touches the dying with his staff.
and drips on him in three drops: from one person
one dies, from another one everything turns yellow, and from the third
begins to decompose and emit a foul odor!).

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1) Rabbi Aliyazer.

CHAPTER 3.

Angel of death Gamoves, cleansing from desecration by a corpse.

Every evening, when going to bed, a faithful Jew
the last prayer whispers: “Into Your hands I give myself
keep my soul. Save me [Yehovah, my only right-
“Knowledgeable!”—and every morning, getting out of bed, he whispers

chet: “I thank You, the only living and eternal One, that You You have restored my soul according to Your goodness; greatly rejoice! yours upon You.” These prayer formulas are based on vfrovashi, that sleep is death in a small form (according to the saying i „ one sixtieth part of death” ') that at night during sleep the soul of each person rises to heaven, where he gives a detailed account of everything, sodfyan- i ; i are recorded into the book and serBplyayutsya, and the entire sum of these indications, collected during the whole human life, to serve subsequently, at the posthumous heavenly court, documentary talnymi data for i defendant. |

A story about a childhood impression of the angel of death „“.

` the angel of death, which we talked about in the cheder so many monstrous things. The most astonishing thing is that he is made up entirely from head to toe of nothing but eye, it terrified me. I imagined it at that moment when he, invisible but terrible, appears at the head of the dying man and barely noticeably follows to cut a dying man with a terribly sharp razor, and moment-disappears completely. So one day I had to see him and so close that it seemed I could hear his quiet steps and felt his cold breath on him, and strangely, - He didn't surprise me at all.

I was lying there sick and, as they later assured me, I was Already barely alive and one hairsbreadth away from death. My father went to the synagogue to join the community of ten Jews, i.e., pray in minin, read the established psalms

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1) Tract. Barahott, L. 57.

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for my istsfleshe, and my mother went to the old cemetery,
wake up long-dead relatives and cry for them
my life. I was left alone with our old cook,
who sat by my bed, sighing desperately and raising
you, and then I fell asleep myself. I suddenly hear someone's
light steps. I closed my eyes and saw "0. Yes, I can't
nBno, this was long, itself, "melakh-gamoves". Shrouded
in a black shroud, covered with countless numbers
eye, he walked straight to my bed and without the shadow of a
or malice, but like a man scattering flies, he
swung the knife, but... The door opened and the mother burst in.
In a voice hoarse from long crying, she turned to
pl}: "Oil you will not die, you will live and be healthy."
ditch! I was at the late dBdushka Reb Yankel's, and at the po-
my late grandmother Khaya, was with my brother Khaim, and with my
sister Tsibka and aunt Khana—we had, no one
I missed it and swore that I would not leave their graves until
I will not beg for life for you, my child. So loudly I cry-
I called them and asked that they probably heard my voice.
moose, and I am uvfrena, that [Jehovah is merciful, do not take away from
me, my child. When I opened my eyes, the gamovesa was already
there was none.

A clean towel is hung at the head of the deceased and
put a pot of water so that the malakh-gamoves could come out
rub your sword, stained with the blood of the deceased. And so
how impossible it is to know whether Gamoves will like the water in
pot$, or prefer other water located in
other dishes, then just in case a fan is put out
some dishes in the house. In addition, water is needed
.also because the soul also needs to exit the body.
is given in ablution, to appear pure before Tegovaya.
She is washed in all kinds of vessels and not in just one
the house where they left the human body, but also in three
neighboring houses; therefore, as we already had the opportunity
indicate above, in all these three houses, after death
all the water that was present is poured out.

The deceased remains at home no more than three hours after
death, and at this time the household mourns him, but not
I can't wait to touch him.

It is necessary to note that if the funeral takes place

In big cities, it is customary to transport the deceased.
horses, then the ablution and decoration of the corpse is completed.

is not carried out at home, but in a cemetery, in a specially arranged
for this tsfli komnatv (tagira-shtub), since, after
the performance of these rites, the deceased can no longer be
carried on horses, but should be carried on a stretcher. In mo-
` they lower him on their hands, not very deep, not deeper
` how much by a yard, so that it would be easier for the deceased to get up
resurrection of the dead.

Rakt Ogalot, vol. YI, p. 282 book. Reb Porfervo-
vicha. “The coffin is wide at the bottom and narrow at the top: if the corpse
in it, then the one who touched the coffin from below is clean, but from above it is not
clean; if the coffin is wide at the top and narrow at the bottom, then
touching the coffin in any place is unclean; if
The mBrs at the top and bottom are the same, then it touched him in
any kind of evil spirits; R's words Aliezera: r: Jesus speaks
: i , i
the corpse is clean, but above the palm is unclean. If he is imfet
type of chest (kind of chest), then touching it in all-
horse mstB evil spirits:

“The coffin is carved out of the rock and covered with a lid, touching
i , ,
only its mouth, and defiles only the passage that is located there.
tiv of his cavity (in Maimonides and Raved this article is
is given in this FORM: “and to defile only when found-
opposite the cover; what is this like? - big
a pit full of corpses, at the mouth of which a large
stone: only that which is adjacent to its cavity is unclean”).
The coffin is built into the pillar of the monument (mausoleum); if
some part of it is visible inside the monument, then
there is uncleanness in it, and if there is not, then only uncleanness is found
standing against its lid; if he built a memory-
nik above him (above the coffin), then he is like a closed
grave and desecrate everything around it. If the coffin is edBlan
like a sarcophagus, then resting it on some kind of
there was no revenge, pure; touching the sides of the coffin with one
, %i . Əi, -

clean, and in the opinion of R. Jesus, if he touched below,
a palm's breadth from the coffin, he is clean, and if higher than that
unclean“.., |

“No one looked out of the window and formed a tent over
burying a dead person (i.e. over the corpse itself, when
they buried him): the school of Shammai says: he did not bring
uncleanliness to the house, but the school of Hillel says: brought un-

"
əəї γ i chno i əə1

cleanliness; and others agree that if he was in clothes
or there were two of them, one on top of the other, then they brought
uncleanness. Someone was lying on the threshold, and above him there was a
the tent of the dead body was formed, i.e.
corpse: the school of Shammai says: he did not bring impurity,
house, but the school of Hillel says: brought impurity.”

“Evil spirits into the house, and above it lying on the threshold
the pure people formed a tent: the school, Shammai consider,
“They are considered pure, but the school of Hillel considers them impure.”

“The dog ate the corpse’s flesh and fell and lay on the floor.
horn; R. Meir says: if her neck is crosswise
nikV palm, then it will bring impurity, and if n$t, not
to bring impurity; R. Iose says: to measure money
uncleanliness: if it is located, counting from the line against
lintels, inside the house, then the house is unclean, and if from the
against the crossbar, clean the house; r. Alieger go-
says: if her mouth is inside the house, then the house is clean, but if
her mouth is full, then the house is unclean, because the uncleanness comes out
house. R. Iuda son of Beret says: in both
case of evil spirits in the house. How long does evil spirits stay in
in its entrails? - three days; and in birds and fishes - so much
how long does it take for the evil spirits to fall into
fire, burnt - words of r. Simone; r. Judah son of Beret
say: birds and fish have a day."
o Strange dflo, that our modern great Talmu-

the distskij wise man and composer reb Pereferkovich nigdB
does not express his mania in these very important philosophical
sophistical disputes, nowhere nft ego opinions neither for nor protiv. Slfd., he vfulf uvfren, that by the mouths of the rabbis
all those disputing himself [Jehovah speaks and therefore humiliates]
It is not fitting for the born Reb Pereferkovich to join
your 202em5 and your Yiddish, keep it as if farshtop. |

"The sheet is unclean with the uncleanness of midras, turned into
zana$s: she is clean from midras, but remains unclean
purity of a corpse (if it was unclean); since what time
meni nastavit' ee purity v. qualities zanavfsi? school
Shammai says: since then, restraint has been applied;
Hillel's school says: since the beginning,
R. Akiba says: It has been nailed down since you
Pereferkovich doesn't say anything, everything is fine with him, because
He sacredly admits that these are Gegova's words.

"Zav, zava, niddah, woman in labor and leper, if
died in a state of uncleanness, defile in a burden, lothe body will not decompose; the deceased pagan will not defile
The School of Shammai says: all women
die of niddah (impurity of the regul), and the school of Hillel
speaks: only she who died is considered a niddah
in a state of niddah (regul)."

"If a quarter of a log came out of a woman after her death
blood, then the latter defiles as a ketem, i.e.
with the blood of niddah and defiles the tent; R. Iuda says:
she does not defile in the quality of ketem, because she has departed
after death, but R. Iuda agrees that if the si-
a woman on the birthing stool, and a quarter of her
log of blood, then the latter defiles as a ketema
(regular spots). R. Shose said: therefore, she is not
to defile with a (corpse) tent. Originally buried:
they were holding onto the belongings of women who had died from niddah, and it was offensive
for the living, they then decided to immerse them in water
i ,

LIVING NIDD.” io

Place the deceased on the floor on straw and cover
a black cover. A new pot is placed at the head of the bed,
filled with sand, into which a waxy black substance is placed
candle, the thick end up and the thin end down. Fat co-
, . -
then those present grab the one lying under the bed-
no one has straw and everyone tries to chop the raised one with it
the deceased with a brain, so that it would hurt him, and he would
scream. God will hear his cry and let him into heaven.

The corpse is placed at the disposal of a special brotherhood
burial ceremonies (Khevra-Kadysh), which already started
have a funeral. Having appeared at the house of the deceased, members
brotherhoods lift the TBL from the floor, place it on the
make and wash with "agra" water; then put it on
feet, pour water over them, saying three times: “togor”,
togor, togor", i.e. clean; wash the corpse to death
a shirt with long sleeves, sewn up at the hem
tightly to the infirmities, and very long underpants,
sewn tightly from below; thrown over the underwear
ly shroud; girded with a canvas belt with a knot,
and they put a shroud called a tallis on their head. After
After all this, the deceased is swaddled in a large linen cloth

a blanket whose ends are tied at the top and bottom,
and are untied after the tfl is lowered into the coffin. Into the hands
some people put sticks in the deceased's place so that he,
at the resurrection of the dead, there was something to rely on.

At Jewish cemeteries for koshering the deceased
kov has a separate room, “tagira-shtub”, which
Paradise is separated by 4 inches from the general building, separating
Lena even has a roof. Gd® cost the audience that saw her off
deceased, there is a glass door through which
They can all observe the process of washing the deceased. Tagira-
the shtub is separated so that clergy cannot
to be in that room where the deceased is, and even ordinary-
newlyweds defile themselves by being in the same room

to come into contact with the deceased, and for purification they must undergo
i, i . -
who cannot touch a corpse for the sake of desecrating himself;
there is a burial society for that, the members of which perform
complex rituals with the deceased. Khagans, considered
from the ancient Levitical lineage, they cannot even enter
cemetery, so as not to defile oneself. Tagira-shtub have
another special door, there is a well for drawing water
obkachivaniyu truda. The table on which the dead person is placed,
on the similarity of TBh that in clinics,
corpses. This table opens, it is arranged on iron
hinges, and under the table there is a deep, empty hole, where the wall
Water drips from the corpse. The deceased is brought on a stretcher,
They strip him naked, cut his nails down to the flesh,
have scabs from the table, if any are found. After all
this operation takes a thick belt like a girth,
the belt is passed through the holes in the sides of the table and tightened
they bend the dead man firmly across his large chest
buckle. Then release the spring and let it fall lower.
with its part down, the corpse, attached to the table, became
stands upright. The operators pump water over the corpse from
buckets; pouring a large bucket of water over the head of the deceased,
behind each bucket they say: “Torog, Torog, Torog”, i.e.
clean. Then they put on a death shirt with stitches
long sleeves; the same underpants are worn, finished
they put clay on their eyes and mouth
shells, sprinkle a pinch of sacred earth from Jerusalem
Salima, put on a stretcher and carried by the same operators
quickly and deftly to the holes, one arshin deep, on the

Where to lay the boards, lay the dead man and cover him.
the whole procedure ends with a board on top. Burial
must perform a rite of purification over themselves, for they
are considered desecrated, i.e. mourning. Seven days of the epi-
They perform the timiya, and then go to the mikvah and are clean.

In big cities, like Warsaw, there in the cemetery
„ «-» i.
Fanatical Hasidim try to kosher and their stomachs
the deceased, - they pump water through the mouth into the insides,

and then they roll over the stomach and press on the chest, shaking
on the dead body with thick sticks, squeeze the water out
entrails, so that the deceased stands on end, making a noise.
Different sounds. i, -
are put into a death shirt for the funeral. Then in
the graves of the deceased are sprinkled with earth from Palestine, so that...
worms shouldn't touch him. [the Jews say, as if
The worms just sniff the holy ground and run away.
from the deceased.

The Talmud does not spare the corpse of a deceased Jew, if he dies
shiy stood out from all the unintelligible Jewish environment
anything reasonable and humane. Here is the message: .
From Otarodub (Chernigov province) they wrote in “Ne-.
dBlu“: The other day we had an incident,
possible only somewhere among the Zulus or New Zealanders.
A Jewish pharmacist named Lifshtits died,
worked in the pharmacies of Ksenzhepolsky, a man respected
respected by all, both Russians and Jews, not fanatical
Kami, but hated by the Jews because he shaved his beard,
I ate pork and on Saturday I released the drug. Not long ago.
before death, the patient was transported to the Sha- inn
feasts. An outrageous story unfolded here. When
Lifshtits died, the whole Jewish mob was over his corpse
committed an outrage. The corpse was thrown from the table onto the floor and,
with the curse words "sausage maker" and "son of a...", they spat
they punched him in the face and pinched his ears, trampled him with their feet, crucified him
him. Dissatisfied with this, they took him to the cemetery, and
Here the perversion has reached its final preludes. Corpse
they put him in a ditch, exposed him, both large and small,
taking rods and sticks, they beat the corpse with them, each with their own strength
got it. . |

But this was not enough. The highest level
The song of contempt and shame among Jews is considered to be a slaughter

pancakes. And so they sent for pancakes, and they brought a whole bunch of them.
basket and they began to hit the corpse's head with them, to which
which usually only the rod touches.

The main thing is that this operation is carried out at the cemetery.
was seen by many dBts, most of whom
the community—students of the Jewish school. These are the students and the peredali i ,
immediately filed a statement with the prosecutor who brought the criminal case
were persecuted against the Jews... for violating the law
tires and calm. The prosecutor says that despite

he cannot commit a serious crime, since in the
i i % ,
it would be to bring about the said crime. Sacrilege,
` i i
other.

In a word, the prosecutor Zhidkov took pity on VV-
They probably asked him very much and bowed to him.

It is not sacrilege to publish in cemeteries.
personally over the corpse?..

Burying the dead is an unpleasant, but sacred duty; But
to punish a person for the performance of this duty is excluded
banishment from society for 7 days is unfair and cruel.
In harsh, primitive times, harsh sanational laws - for the protection of the people from threats
our then devastating diseases; similar kinds of zalaws are applied in exceptional cases and in the present
neck time, like quarantine from the plague. In general, the danger
from devastating diseases, thanks to the success of the
villains and such a multitude of specialized doctors,
long gone.

The law was preserved among the Jews, and this law is divine.
, $, .

1st degree: lepers - they do not have the right to pre-
to be inside the city of Jerusalem.

2- : pyogenic and women wearing period,
They do not have the right to enter the temple mount.

8th degree: possessed by corpse impurity and paganism
Nicks, they do not have the right to enter inside the temple mount.

4- : i i ,
one-day desecrations, they have no right to enter
i.

t. I—10

5th degree: i ,
completely cleared, but not yet able to bring
a cleansing sacrifice, these cannot enter into male relations
pre-temple (Mishna Kelim 1, 7, 8). The whole law
separate or distant from society, having lost his own
The meaning of the word was purely sacred, i.e. religious.
leprosy character, with the exception of lepers,
whom almost did not stephenal. For unclean people, the only
The main problem was that they had difficulty accessing
to the temple, but this circumstance probably didn't upset me much.
Pharisees. For the ritually unclean, access was
covered in separate areas, where there was a sacrifice and pro-
.

About the famous teacher of the law R. Simeon ben Lokish (at the beginning of the 3rd century) it is said that when meeting someone
any of the lepers in the city, he threw into it
stones, saying: go to your place, don’t get hurt
live alone; it is said: “let him live alone” (Leviticus.
Y). , i -
the horse teacher was a bandit chieftain in his youth,
and it is unknown to what period of his life this refers
a fact.

i - i, -
The ancient leprosy is nothing other than venereal
illness. Let us return again to our question about the similarity
ronakh.

—F——

CHAPTER 4.
The angel of death, Melach-Gamoves, interrogates the deceased.

It's hard for a prison guard after death. He suffers.
he, parting with life; suffers at a time when
his corpse in the cemetery, because the angels denounce him
at this time in all sins; suffers and after
burial, appearing at the court "habit gokever". Pyl-
a strange but wild fantasy of the i draws the following picture
afterlife torment. As soon as they bury the dead man in
the ground, all those accompanying him quickly scatter, so that
do not interfere with the angel of death, who must interrogate the deceased
step. And the angel does not hesitate: he sits down on the grave,

slash at her with red-hot hammers and ask menacingly
dead man: "What is your name?" The righteous man immediately
answer this question; but the sinner is confused
can only say: “The Lord sees that I am
crumpled my name, despite the fact that every day was firm-
"dil him." Such forgetfulness serves as proof,
that the deceased was a bad person, because he
fearing the fateful moment awaiting them after death,
daily in prayer repeat your name, wishing for better
to strengthen it in memory; but despite this, the sinner,
answering the angel, he will still forget what his name was. Then-
then expect his torment: the angels will shower him with reproaches,
to breathe soul into his body again so that it would be possible to
examine each of its members separately and punish accordingly
with guilt. For example, the tongue gets it for using
in vain is the name of Jehovah, for bearing false witness against one's neighbor,
etc.; the hand and heart will be punished for not doing enough
to the feet for not walking according to the commandments
i, . .

Finally, one of the five punishing angels brought
to the deceased of his parents, and, pointing out to them the fruits
i, ,
together with other angels, beat them mercilessly.
than, parents can sometimes prove that they applied

i, ,
the children did not listen to them. In that case, the parents will
blow freed from punishment and all the severity of it
will already fall on the deceased culprit.

There is another ritual performed by Jews, the so-called
my „Izm$reshe pole“. This rite, however, is performed
diverse, especially strangely performed in Little Russia
i, exclusively Kabbalists. Generally,
It is regularly performed like this. On the anniversary of the death of one's
relatives or close to the heart of friends,
the volume of the cemetery, where they are buried, and then
they use it for some pious purpose - phytilem for a sacrificial candle or for sewing prayer
i (). This rite is mentioned in the "Jewish
skoy library" (T. YI, story by Franzoz). "I raised
head and saw two old men slowly directing
who came to me along the fence. They performed a pious
a rite which I had not seen for so long that it was from the first

%

your gaze showed me something completely unfamiliar
each of them had a yellow one in their right hand,
a wooden stick, and the ends of the sticks were connected
with a rope. When the old men stopped at the military base,
then they put the sticks one to the other and pBli dully
and in unison their strange duet. But then one of
they fell silent, raised his baton perpendicularly
nom position and stood as if chained, and the other in this
time slowly and majestically walked forward along the fence,
pBl in the nose and unwound the string on his stick®
in such a size as to correspond to the territory he had traveled
distance, so that it constantly remained taut.
After walking about 80 steps, he stopped and fell silent: then
another took up the same maneuver and at the same time
wound the part of the rope that he had been carrying onto his stick.
he lowered it from his. Then he dueled again, and again strange-
solo of both. This ritual is called "ism%-

"solve the field", and if in the form just described he
occurs in a few places in Podolia, then in
other types you , -
vut zhidy.

After each deceased, the closest relatives are
nine 8 days for repentance or mourning. After the death of the parent
The children sit in the hall, and after the children's death the parents sit in the hall.
In the morning and evening, 10 adult Jews gather
(miniv) for prayer for the soul of the deceased in this room,
in which he died. Day and night every 8 days in this
rooms to burn a large stearin candle, there's a stearin candle
clean water and a towel for ablution there
souls of the deceased. Ispolyayushchie tragicu deadshago in
prayer time for ten invited to sit on the floor
stockings and on gold filled with m%.

If any of the young Jews is baptized, then the birth
their parents sit in exactly the same mourning as for a dead person,
the only difference is that they read prayers instead.
I am terribly cursed, so that the one who was baptized would be blown away by the winds.
possible misfortunes in life. The father of the baptized,
rips off his clothes in front of his chest and covers his head.
ashes and sit on the ashes for 8 days, praying for strengthening of faith
Israel, cursing his child. If from the children of the rabbi
and if anyone is baptized relatives, then the rabbi
sit in full prayer vestments for 8 days of mourning,

fasting on bread and water, maintaining silence. This rav-
Wine remains disgraced by the Soviets and is deprived of almost his
his rank. If from the clan, that is, a baptized person, then up to the 5th
no one can be a rabbi of any degree of generation, and
This entire family is considered to be disgraced for 6 generations.

One teacher of the law in the First century B.C., Rabbi Simon-
ben-Iohai expressed his opinion that the corpse of a pagan
not to defile with tent uncleanness and that therefore mo-
the gils of the pagans also do not defile!). Shor, to whom
ii -

, , i

Simone also represents a direct borrowing from the first
<ov.

Rabbi Yohapan ben Zakkai, who lived in the second half of the 12th century,
wine of the 1st century after the R. Chr., explains that it is prescribed
nothing about sacrifices has anything to do with
witchcraft. Further, that a dead body cannot
to make a person unclean, and the water is not in a state to return
to give him a purity that can only be preserved by “strength-
“We will fulfill the commandments established by God.”

According to the Mosaic Law, as is known, a human corpse,
located in a closed space (in a tent%),
communicates impurity to persons and objects located in
this tent, as well as the tent itself. The rupture or mogila in open spaces defiles only the immediate
we will come into contact with each other. But the ancient halakha is sub-
i ђ 8 , -
the deceased person is above the grave, or when it
is under it, even if this person does not come to
direct contact with her. In the first
cases, they say that a person would clear the grave, i.e.
to build a tent over it with its body; in the second case
they say that the grave is the foundation of a person, it forms a shater
nal nim. In general, a corpse, enclosed in a tight space,
stb (Tumag-rezuza), spreads the infection upward to
heaven, down to the underworld, to meeting another
closed space.

All that has been said confirms the story of the Mishnah about TVH

1) Talm. tract. Iebamot 61 l.

buildings that were erected in Jerusalem
for the preparation of positively pure people for participation
i ,
i . i -
gave great solemnity. Ritual purity of the part-
there must be a large number of priests who fought in it
®i. i,
the high priest who performed it left his quarters
tiru and settled in the cell assigned to him at the temple:
as a precaution, it was sprinkled daily
cleansing water. To be sure that the
the spring water used for this purpose is positively pure,
i.e. that the water-drinker was never exposed to the unknown for
themselves with any infection (desecration), existed in
Terusalim special houses built on virgin land
rocks, the possibility of the existence of which was excluded
there is a human grave underneath them in the depths of the earth.
Pregnant women were sent there in advance,
they gave birth there and raised them there until they grew up.
the race of future water drawers. For the transfer of persons participating
who participated in the ceremony, from the Temple Mount to the Mount of Olives,
where a cow was usually burned, a bridge was built on
complex system of arches, so that there is no inconsistency
a breakthrough in communication between the feet of those participating in the ceremony
i „ -
home, if there was one in this place.

It would be a waste of effort to explain all these pre-
i.

All these fantastic scrupulousnesses relate to the holiday-
a peculiar Jewish philosophy.

i
another defiling force all weakens and weakens
removal from the original source of impurity
or desecration. For designation of degrees of impurity -
The mudists used terminology borrowed from
degrees of kinship. The source of impurity is called among them
"father" or producer of impurity (Ab-ga-tu-mag)
for example%r: carrion, a person possessed by leprosy (zaraat)
or infectious suppuration (zabg), as well as its
dress and bed - all these are sources of impurity and
are called "producers of impurity."

Persons and objects that came into contact with them

in Vienna, they receive a lighter degree of desecration, called derived from impurity (velyad-ga-tumag) - means "child of uncleanliness". The main difference is the productive desecration from the derivative consists in the fact that the first has the ability to communicate impurity to persons and objects, including also [household utensils, dress, etc., and the resulting impurity can be reported to impure only food substances and drinks kam, i.e. all this is made treyf and unfit for use i.

Impurity (clubs) derivative is divided into 4 stages fines: persons and objects, as well as food substances, touching the productive sewage (Abga-tu-magician), receive 1st degree desecration (Rishon le-tuma); food substances that come into contact with the latter, obtain a derivative of impurity of the 2nd degree, obtain derivative desecration of the 3rd degree (Shelishile-tumag); and, finally, food substances that touch the 8th degree, to obtain a derivative impurity of the 4th degree (Rebiy le-tumag).

From touching the corpse, in addition to the above, distinguish another occurring degree, namely: the original source of impurity (Abi-abot-ga-tumag) "forefather of impurity-“thoths”, this is how the corpse itself is often designated, as well as the human Bachelor grave. Objects and persons touched or those who are in the same tent with him are defiled neshe for 7 days, and are called producers of impurity (Abga-tumag); they convey the desecration of a one-day non-purity.

—®=

CHAPTER 5.

In the graves the dead hear and know everything.

The teaching of the Talmud on the relationship of the dead to the abandoned -
to their world. (Tract. Berakhot, l. 18, pp. 1-ill. 19, p.
1). We find a very interesting controversy on the issue
about whether the deceased know about events taking place
?

One day R. Khiya and R. Ionatan were walking through the treasury.

bischu; R. Tonatan lowered the "tassels" of his tallit (tsi-
), so ђ. . i -
he had to raise them, so that the dead would not say: “Tomorrow
they will come to us, and today they will come to us
"They are haunted" - because the dead do not perform their duties in the graves
religious instructions about “tsitsis”. Slave. Jonathan came
razil: "Do the dead possess consciousness? In the kingdom
It is said that “the dead know nothing” (Ecclesia-
ziast, IX. 5). „GV dead people, about whom this is to speak
verse, said R. XIya, are not real dead people, but
"sinners who, while still alive, are already considered dead."
The question was not resolved this time. Subsequently
this has again sparked controversy among scientists,
precisely among the sons of the aforementioned R. Xii. One of
them, having once encountered a difficulty in their work,
asked: "Does our father have any idea about those?
the difficulties we encounter? No, he objected.
another, for it is said: “They suffer, but he does not know,
they are in sorrow, but he does not give in to it.”
(Tob, IY, 21). “You’re mistaken,” said the first, because
the following verse reads: “and his body suffers, because-
Because of this, his soul aches for them,” and, moreover, p.
Isaac said that worms cause the same pain.
to the dead, what needles cause to the living." "Can
perhaps the dead really do feel their own
suffering, but they know nothing about the suffering of the living.”
"You're wrong again, because it's known that they know" all pro-
proceeding between people." As proof of this,
icy conditions are accompanied by stories already familiar to us

about how the deceased once asked to send her a sinben, and how one dead man offered another a perfect sew a walk around the world. "But here's more proof, to add the tireless debater: - Samuel's father was orphans were given money for storage. Samuel went to cemetery to find out from the father where the money is hidden. After some time he saw his father crying and smiling at the same time.

Why are you crying? he asked his father. Because You'll be here soon. Why are you smiling? because you are highly respected on earth. After that he pointed out the place where they were hidden money".

It follows from this that the dead know everything concerning ALIVE.

“It’s possible,” the opponent skeptically notes, “that about the upcoming arrival. Samuel was resurrected in advance, “precisely because of the fame he enjoyed.” At this point the dispute ends. In other metahs of Talud there are indications that R. Khizda, R. Teguda, and others also recognized that the dead possess consciousness; admitted that they possessed it only for a certain period of time. of a long time. Of course, the Talmudic tov, and TB evidence that they cited in their protection, may seem very strange at the present time. However, in the Jewish people% is very firmly established there was this conviction that the dead were all heard at the graves to walk and feel. That is why all Jews have a custom to cry very loudly over the dead, so that to please them and show off my strong pebegan with loud sobs, although without tears. Because they visit the graves of their deceased loved ones and, going to the grave, they cry loudly, calling out the name of the deceased Nika: Leibe! Leibe! Ah, ah! And, becoming quiet again, listen toresponse. He repeats again and listens. Sometimes the echo click between monuments, -and then in the utBsheniye, supposedly hearing the voice of the deceased, he begins to lament to him.

On the basis that the dead are on their graves to hear everything and even know the future fate of one's relatives stvennikov, often turn to them in extreme cases 'in teas to ask for advice. If the father or mother died, and if the daughter is getting married, then on the eve of her wedding, the daughter or son goes to the cemetery and after praying at the mogil parents, father or mother, at a big cry call out the name of the deceased and ask: "Tatele
 , , %,
bless me, an orphan." Moreover, to shout and ask he is asking for advice on whether to marry him or not. to be or not. Asks about his future fate and etc. All this exists among the fanatical Hasidim, among the equal vinists, if this custom exists, then it is in the lowest among the civilized there was nothing similar vaet.

Talmudistsk!ya predstavi , —- there is some kind of chaos; the most diverse views have become nod here to each other and intertwine in the most bizarre way. In the tractate Berakhot, p. 18-2, there is a story about how in the cemetery. two spirits were talking to each other: one was inviting. another to take a walk around the world and learn through the the future of the coming disaster of the human race; Goy refused this offer, saying that he buried in a bast made of reeds, and therefore can't get up. In the same vein it is said that one deceased woman asked her mother to send her a comb through the person who was destined to die.
i . There is no doubt that these stories are outside-haystacks in the Talmud without any criticism, - borrowed from pagan customs. Lithuanian and other pagans According to custom, the deceased were given favorite objects in their graves deceased: during excavations they constantly find, -hunter-nobody's shells, fishing, musical instruments and etc., on the assumption that they will be needed by their authorities for the dead and in the new afterlife. .

i ,   ,
at first, what is said over the body of the deceased-
According to Rabbi Abbahu, everything that is said in front of
the deceased, he knows, until the coffin is closed, and according to many-
i . , — , i !):
The dead can not only perceive cries and appeals
there are no living people to them, but they can, according to them, provide.
one or another influence on the fate of the living. Yes, oh son
R. Iona, R. Mani, it is said that when he was oppressed by people
his father-in-law, then he rushed to the tomb of his father, and
said to him: "Father! Father! torment me." When people are in
one day they were passing by in a tBm mbst, their horses were detained
lived until they agreed not to torment anymore
that person °).

The souls of the dead are interested in world events. So
It is said about the sons of R. Khiya that they went one day
in the field when they needed to study. One of them

1) Shabbat, l. 152 pp. 5.
) Taanit l. 23, p. 2.

said to another: “Does our father know about this grief?
"He said to him: "How does he know? After all,
it is written: whether they honor him, he does not know” (IV. XIV,
21). He said: How can you not know, when it is written: “when
his flesh is upon him, he grieves over it, and his soul is with-
"He's talking about him."

The souls of the pious, says R. Eleazar, are preserved
are under the throne of glory, but the souls of the wicked are thrown
sit here and there. One angel stands on one, and
the other one is on the other side of the world, and they throw at each other
souls of the wicked. |

R. Isaac said: “The worm causes suffering to the flesh

dead as a needle of flesh of the living." < The deceased, conscious-
When you know your own suffering, they say, you don’t know the suffering of another.”
How come they don't know? They tell a story about one well-
honorary. He gave the bBdnom a dinar in the evening, the day before
New Year, for the year of famine. His wife scolded him because of
of this. He went and spent the night in the cemetery where he heard
two spirits talking to each other. One said
hall to another: friend, come, let's fly around the world and listen
behind the veil (on the other side of the sky), what kind of punishment is inflicted
bend the world. Tot said to his comrade, "I can't,
since I am buried in a reed mat, and you go
and what you hear, tell me." Then he went, flew around
home, and when he arrived, his comrade said to him:
"Comrade, what did you hear behind the curtain?" - He answered.
til him: “I heard that everything was sown during the first
"It rained heavily and was beaten by hail." (The man heard this)
went and died during the second rain. In the whole world
everything was beaten, but he wasn't beaten. He went to hell
in the second year I spent the night in the cemetery and also heard
There were two spirits talking to each other.
And this time, as before, one invited the other.
gogo obletBt' po miru i polist', chto svobod' za pokr-
in the world, what punishments make the world live. And another time
used the secret. His wife began to ask about it.
of this success, the husband revealed the whole secret to her. Then the wife
he had a quarrel with the mother of his deceased daughter, who was buried
in the reed mat, and out of envy she warned

1) Iov. XIY 22,

and AVE

spirits in cemeteries. The following year, the same person
v'k, wanting to take advantage of the secret about the future, went
in the cemetery and spent the night, where I heard these people talking
and the spirits who talked among themselves and complained
it was believed that their conversation was overheard by a living person.
in the room that was lying on and which he told
to others alive!).

Judith threw Goloren's head from the height of the gate
to the triumphant Israeli stench.

1) Berakhot, l. 18, p. 2).

In Palestine the fortress of Naplus.

Tractate U-y.
DAILY RITES,

CHAPTER 1.
0—i %i.

\Turning to usages, so to speak,
in the religion of the Jews, to the manifestations of religion
geological feeling in their closed life and
2 customs, one cannot help but pay attention to the following
Wow phenomenon.

Gudei, relying on the authority of the Talmud,
`` i i. -
is being developed in a surprisingly strange way, as if
A Jew would have three souls. One animal, and two supernatural.

veins, of which one goes to the Lord during sleep,
another goes to the underground regions, and the third
remains with the sleeping person.

Wandering souls, returning, tell the rest
everything that was seen. In this way, a report is compiled.
i, i , -
for wandering souls. If a Jew is wicked
a dream that does not foreshadow anything good, then almost all
spend the next day in prayer and then half-
expects comfort from his friends that Jehovah will turn the wicked

my dream—into a beautiful reality and that is why
there is no reason to grieve

ii -
, i
the last of all bFds, foreshadowed by bad
sleep. Therefore, it is customary on Holidays, during favorable times,
Slovenia of the Khagans, read a special prayer about disgust
many unpleasant consequences that could happen
through bad dreams. The Jew himself, having seen a bad dream at night,
dream, calls three friends in the morning and tells them
their anxiety; friends console the restless one after he is tired.
new forms (hatavas-kholem) and read some
verses from the Bible that are suitable for this occasion.
some dreams are fasted, and in this abstinence they find
better confidence against the possibility of bad consequences
One of the dangerous dreams is considered to be falling out
tooth, signifying the imminent death of one of the members
family. If someone dreams of any love
i, i -
by means of prayer, because the Jews believe that
dreams of this kind give birth to special creatures called
Jews "Malha-khabula", who after death
fall with the cry of “Gi-Avluni” (here is our father!) on
soul, beat the last one with rods until it
will not fall apart into pieces; they are formed from these pieces
I'm numbing my soul again and I'm going to cut it again. Such an operation can
continue for a very long time, depending on the number of sinful dreams.

Gudey boys wear a talisman from childhood,
on the sides of which there are linen threads with knots,
called "TsyYtsys".

Therefore, it is possible to meet a nerfed person in a special way.
bykh, sometimes reaching to the length of the vests (ephod),

with ripped sides, from which there are fringes
long threads hang down. During prayer, this fringe is
It happens very often with potsBluyami.

Tsytsys serve as protection from the evil spirit, some
Jews don't take it off even at night. Tsytsys is worn only
men, and although according to the teachings of some Talmulists
Women are also required to wear these talismans, but more
Most rabbis dispute this, and women in general
are exempt from such rites. The Orthodox also should not
to obey this rite, for it is written: “And you will see them,”
and only a weakling can see when he is deprived of his sight!

If he is a Judean, he will go at night and he will see something that
be it in his eyes or imagination, as in the superstitious
If fear constantly accompanies you, then it is the first thing
grabs the "tsitsys" with his hand and asks if all the threads are intact
"". If on $$ there are 5 threads
in every tsitsys$, then he bravely goes forward and asks
who's there? in the conviction that there is no evil spirit
then it is impossible to resist him. And

“Every Jew should try to do his best in the morning
, i , -
sew a prayer over him. If he is not literate and does not
knows this prayer, then another can pray for him,
for all the Israelites are sureties for one another."

"Every day, before performing a prayer over the tsitsy-
, , ;
is on the road and does not have spare parts in case
damage, he can, without looking, close his eyes and
nadBt talisman" !), where the subject is located
160 articles.

Every Jew tries to reach his goal with the prayer of nal tsitsysom.
to show that he loves God and does everything that is asked of him
It is right and in proof it collects all four hanging
the waistcoat has threads called tsitsys and, holding them in your hands,
say: “You, Lord, commanded Moses, the Moseses,
have tassels on the edges of your vestments and constantly see them;
According to Your desire, we look at our tsitsys."
At these words, bring them to your eyes and
kiss >).

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1) Books of Rebi Usher and Moodane-iomtov, separate.
2) See book. Sider, 93 pp.

, i i
prayer time "Thales" - a wide, white woolen mantle
five in a row, with blue narrow edges
with the shawls with which a Jew covers himself during prayer
from head to toe, leaving only the eyes and nose. This one is
The forest is used exclusively by married Jews. Thales,
worn by Jews during prayer must be prepared
exclusively in Jewish factories. It contains
from 7 to 9 square arshins of woolen mother;
This one is sold depending on the quality of the wool,
to the workmanship and paint of the side blue borders, from
5 rub. up to 50 rub. ser.

% -
leem talesov, so m. Dubrovpo, Mogilev province,
Orshansky Uzda, sends his works throughout
.

Besides this mystical belonging to the Jewish people
religious costume, according to the words of the book etz-hachaim is
another means of protecting and defending Jews
houses of evil spirits, "sheidemov", this is "Mezuzah",
juice of the parchment on which the verses from the chapter are written
6th Patibook. This parchment is placed in the door-
sing a joint, upon entering the room, in a small view
little things the size of a finger, so every Jew, especially
especially a stranger, entering the room, touches this
Mezuzah with fingers, which then flute so diligently,
that the sound produced by the clap can be heard for how many
rooms.

Curious law of the Talmud :). For crimes of ritual
i i i i $:

"How many blows do they give him? Forty minus one, for
it is said: °) ‹on the count of forty blows you can give him»: give
his age is close to forty (R. Juda says: they give him
a full forty blows); and for what place do they give him
extra?—by spin%.

They assign him the number of blows that
dfliteya for three. (Examination of physical strength is punishable by
Mago). They determined that he could accept (withstand)
forty, and after he received part of them, he said

1) қ 3-.
h) Deut. 25:9-3.

AND

King Roboam separates from the Jews; the divided kingdom of Israel and Judah,
10 tribes of Israel converted to Christianity, and 2 tribes of Judah remained

for Christians as a scourge of God.

"e7" khov can not accept forty", he is released.
Ledfli was eighteen, and after he
› them, they said: "he is able to accept forty":
'is released.

“And with one crime he violated two prohibitions: if
i, -
- (receives no more than 39) and is released; if
m. he is punished, cured and again
‹ i» 1). ,

"How should I beat him?" 06% of people's hands are tied.
him and to the pole here and there (in girth), and the khazan is
naked: to grab his dress if it is torn—until
open his chest. |

"The stone is behind him. The synagogue's chazan, the name
in hand a belt of oxhide (the mind is kosher)
folded first in half, and then in four, and two straps,
attached (to a belt folded in four), lifts

and lower when struck. The handle of the whip is
the length of a palm, and its width is a palm, and its end reaches
to the navel. He gives him a third of the blows in front and two thirds
from behind. And the reader reads 2): “if you do not try to fulfill-
five all the words of this law... then the Lord will smite you and
your descendants are covered with unusual ulcers... Has he become soiled?
(punished) with feces or urine, he is freed from
further punishment (r. Guda say: man with feces,
and the woman is wet. Consequently, if the Jewess and the kaken-
mahen, then they don’t release from the blow).

"Who is from the back or from the back with nerves?
a piece the size of an olive, subject to forty strikes
frame; if he ate a nerve (with a flick), then, although he was
olives, he answers; who has a piece from one nerve
the size of an olive and from another piece the same size
masks, subject to eighty blows. R. Youda speaks
to say: he will only receive forty blows 3).

Treat the Sanhedrin, Chapter XI. "What persons are subject to
strangulation? Who struck his father and his mother; who
the soul of Israel; a learned man who does not obey the law
niyu suda; false prophet; who prophesies on behalf of "avody"

1) Treatise, part 1 mishnah and tosefta.
2) Deut. 28:58-59.
c) Tractate Chulin.
t. I—11

" (ucheniya goyiv); cohabiting with a married woman-
Noah; witnesses who point maliciously at the priest and the
who lived with her (the holy rabbi). Who beat his father?
his own is subject to death only in the event that
sdflal to their rabbi; in this regard, the slandered people
ditelei homer in comparison with the former: slanderer
parents after their death answer, and the one who hit
their death cannot be answered "(for a dead man cannot be healed
wounds).

"He who stole a soul from Israel is subject to death only
then, - when he brings her into his power; r. There go-
he says: only when—when he forces her to serve himself,
for it is said!): "and he enslaved him, and sold him."
are sentenced to strangulation. There are thousands of questions for the accused-
those subject to the death penalty according to the teachings of the Talmud; we see on
practice of death penalty and murder committed against
Jews and Jewish women for apostasy, i.e. baptism
nykh or baptized. Always a tsfloe Jewish society
took an active part in the barbaric killing
neither; namely, according to the teachings of the Talmud, we are obliged to try
(),
so that he does not reveal religious secrets to the goyim.

UA

CHAPTER >.

Ritual prayers and tefillin.

A prayer when you wake up from sleep is said:

I thank You - Boide-ani lephoneikho. The King who lives and
, — 14 i, that You returned to me —-
,-- .
Great is Your glory. Rabo emo sekho.

After washing your hands:

Blessed are You, Borukh ato, Lord our God›
Adonai elohimz, King of the world, Melech zooilom, Who is the sanctifier
“

soiv and commanded us vitsivona washed hands 445 neti”
we'll eat.

---

1) Deut. 24:7.

When one puts on a tallis (head covering):

Blessed are You, Borukh, O Lord our God,
, , , .
sanctified us, ascher kideshonu zavo8s8 His bemitsoisoi and the commandment He gave us the law of tsitsis al mitzvas tzitzis.

Various blessings:

Above the bread. Borukh ato Adonai, etc. Which
to produce amoyci bread from the earth .

Above water and various drinks (kromf wine), as well as
over meat, eggs and cheese:

. .,
.

:

Borukh ato Adonai, etc. Which creates —boyrei raznye genera of food minei and myzoinois.

Table prayer:

10:
i ə ə
with his own btuvoy. i, -
i, , /
lechem to every creature, lekole bosor, because eternal
His mercy. And by His great goodness

His Uvetova zpodoyl was never lacking among us
tomid loy khosar lonu and may we have no shortage
, 460-
go out for the sake of His great name. Baavur shemoy ino-
Doyle, Because He is God to feed and nourish everyone
$
i ,
He created the asher boro. Blessed are You, Lord, God.
1430% 95 14.

i :

i
food for the first time of the fruit of the new harvest:
Adonai eloeinu melekh pooilom... Who has preserved for us

+

life of the shekhaenu and supported us in the skimonu and gave us
reach vemiemonu this time lazemanz taze.

In case of thunder or storm:

. .
i .

When you see lightning or a great natural phenomenon:

. . , 14-
take hold of your union with your vyoneemon bicherisoy and firm
in his words, we are eternally blessed.

i:

Borukh ato Adonai, etc. Judge of truth. Dayan 10e-
mixture.

With joyful branches and happy adventures:

Borukh ato Adonai, etc. All-good and blazing good.
Gatoyv veameitiv.

Prayer before bed:

, etc. 14-

, .
Thy will. Vii rotsoin milefoenikho, Lord my God
Adonai eloya and God of our fathers, veiloyei avoysai.
so that You lay me down in peace, visaeymideyni lesho-
loym' and so that the thoughts of the ve4l5 ivialuni do not disturb me
my, rayoi: bad dreams wahaloy mois roim and bespokoy-
new dreams, we bear we roimg, and let my bed be settled
mitosi perfectly before You, sheleimo lekhongikho.

Every morning, having risen, immediately, after washing your hands,
i «». It is a quadrangular, leather
a box containing an extract from the 4th chapter of Exodus
Deuteronomy, written on leather or parchment. Leather, from
which these boxes are made, the threads with which they are
sewn, straps with which they are attached to the forehead and l8-
the howl of hands, the parchment on which the sayings are written,
all this is prepared in a special way, in compliance
various rituals.

The box that is tied to the forehead is called
"Shel-rosh", i.e. the head; the box, tied

to the bare left arm, above the elbow with straps, in this way
zom, so that the belt is wrapped around the hand seven times,
and its end was wound around the three middle fingers of the same
hands, this box is called “Shelyad”, i.e. manual.

and the head box must be filled with biblical
skoe , since the name of Jehovah begins with this letter,
i.e. “Shaddai,” so that all the nations would see that the son of Israel
named after Vog!). The Talmudists believe that Mo-
this type of Bl Shadai, dressed in tefillin?).

Wrap the sacred belt around your palm three times,
so that the letter Shin appears, representing the name of God
Shadai - this letter is depicted on tefillin as
and on the mezuzah in the door frame, to this letter the Jews are called
i.

Regarding the making of tefillin, great authority
i, , i
his colleagues, and ordered to make mice or
boxes nBsomewhat differently. Devout Hasidim, I do not wish-
i , half of the prayer
tefillin%, and the other half in the tefillin of the other opposite-
Nika. Jews speak jokingly about these Hasidim,
that they pray to both ours and yours, so that no one
to insult. i , ђ
every morning tefillin and on parchment, which is in
, , -
a prayer to the chosen people: “Who else is such, the only one-
a people in the world, like my Israel?

The devout Jew Yankel and his wife Enta, turned
facing the windows, both uttered long
morning prayers.

Yankel, dressed in the same suit that he usually
he did not leave it during the entire day, i.e.
in a long robe and a thick black shirt, loudly chirping
tal prayer:

— Be blessed, O God, Lord of the world, for that
You have not made me a pagan! Be blessed for that,
that you did not make me a slave! Blessed be you
for not creating me a woman!

At the same time, Enta, in a blue jacket and short skirt,

1) Book. Raiboni U sher, dept. Tefillin, ch. 1, page 12.
2) Charter on the rules of Tefillin imVet 246 articles.

from under which her legs in dark stockings were visible
and worn-out shoes, put short, fast ones in front of the window
bowing and speaking much more quietly than her husband, she said:

— Blessed be God, Lord of the world, for what
You created me as Your will indicated!

Yankel threw a light canvas cloth over his chest and shoulders.
a handkerchief, to the four ends of which were attached
sheny bBlye laces, and continued:

- Woody, blessed be God, the Lord of the world, who has enlightened-
shiy us svobodnyami i i   „-
goals!”

Enta, with a short bow, whispered louder:

- Blessed be the Lord of the world, the liberating law-
i   -
get rid of him!

Yankel, meanwhile, was picking at the threads that he was
hung on a tallis table in front of him,
and said:

— Great are you, God, Lord of the world, very great are you.
face and shine, like a cloak, clothe you!

Enta, without ceasing to bow, began to work hard
sigh.

“Blessed be God, Lord of the world,” she whispered
she: - giving strength to the weak and driving away sleep

from my eyes and drowsiness from my eyes!

Finally, Yankel took his tallis from the table and, covering myself with this cloak of bfly, soft material with mourning robes, raised his head high and exclaimed:

— Be blessed, Lord of the world, for having enlightened You have enjoined upon us Your commandments and commanded us to clothe ourselves In "Thales"!

Shut up, still continuing to swing and move with his lips, he put a belt with a large a bump adjacent to the forehead, and another one wrapped around the same around his finger, he said:

— I betroth you to myself! I betroth you to I betroth you to by yourself in the name of the faith through which God is known!

The husband and wife were so immersed in their prayers, that they didn't even hear the loud cries that rang out behind them and heavy steps.

Meyr Ezofovich quickly passed through this room and, new another one, all filled with beds, chests and cradles, quietly leaned forward in front of the low door office rooms.

It was still completely dark here. In the bluish half-darkness that filled this small room, turning his face to By the window stood Eliezer, also praying. He heard steps of a friend and immediately turned his head towards him, not interrupting the prayers, however. On the contrary, the cantor is even higher raised his hands and, as if wishing to call Meir to joint prayers, raised his voice:

— O God of Israel! Quench your fiery wrath and take away disaster from the head of your people!

Mayr stood two steps behind his friend and answered
words with which people usually pray to answer
to the following cantor:

_-- Look down from heaven and let your eyes see what we are like.
became a mockery and in what contempt among others
generations! Like lambs, they give us over to torture, mockery and
humiliation!

- Hear our cry and do not deliver us into the power
our enemies who seek to erase our very name! Remember,
what was promised to our ancestors by you: “I will multiply like the stars
your descendants." Now, from the great people, so already
there are few of us left!

- But we have not forgotten your name. Don't forget it either.
you're talking about us!

- 0, guardian of Israel, save the remnants of Israel, so that
The people who stormed in your name and repeated:
"Our Lord is one God!"

Both young men prayed with all their hearts, with deep
vfroy in that the Reflection of Israel, God alone, to hear
their voices. But, at the end of the prayer, the spiritual mood
They were no longer the same. Eliezer turned to the sky
with a prayer for the Israeli scholars and sages:

— Give praise, our heavenly father, to the wise men of Israel
with their wives, children and students everywhere, wherever
they walked! Cry out: amins

Meir did not say: amen. He did not answer anything,
but since the cantor was also silent, waiting for an answer, then
Meir raised his voice and said with trembling lips:
:

- Our brothers and the yoke of the house of Israel, the devotees

poverty and sins, wherever they may be, bring them out from the tether to freedom, from darkness to light, how it was first!.. Cry out: amen!

- Amina - exclaimed Alizer and turned to to a friend. E

Of all the Jewish ritual dogmas, the main ones are There are three holy things: Mitzves Mileh, Mitzves Tefileh, and Mitzweight of tsitsis".

Mitzves means holiness; mile — repiz; tefile — yashch- a check with straps, put on the head - during the mo- Lithuanians; tsitsis, - ritual threads with knots, on a vest on the sides,

The Talmudic law says: whoever does not fulfill to perform the rites of these holinesses - such a one will not be granted the blessing women of paradise.

Between the tBm we will note that the Jews are deprived of the heavenly bliss encompassed by the Talmud, since do not perform the ritual of these three holy things exactly.

1) During prayer, i, tefillin, repeatedly touches it with his right hand and middle hand with your thumb and kiss the tips of your fingers loudly with a smacking sound.

2) The same with tsitsis, - having collected all the threads in the hand, bring them to your lips and blow loudly too.

8) Mitzves “mile (repiz), could very easily be fulfilled thread obryad i - tsemu as dBlaet and with mitzves tefili, but this is not so- accomplishes. Mezuze, cut into the door jambs in Jewish dwellings, also touches with a finger when entrance or exit% from the house tsfluet' finger zealously s smacking; in relation to the first holiness and mitzvos „“, i .

· In relation to the importance of the mitzvos miles, as the first one The holiness that appeared among the Jews is proven by the fact that Abraham, by the command of God, performed on himself „iiciis“ «» -·

was the first and only holiness in Israel.

The following fact can serve as proof of this:
described in the Talmud. When Abraham sent his
his servant Aleazar for Rebecca, so that he could bring her as a wife
to his son Isaac, Aleazar gave an oath of untouchability
® ə. -

Tefilins of different forms and meanings used

, .

Head and hand straps.

D
* (

A. It represents the head tefillin or tefillin. It is worn on the head in such a way that the box itself is on top lower part of the forehead, and the knot is on the back of the head; the straps are placed on in front over both shoulders and hanging freely.

K. It represents the same tefillin or tefillin (according to the narchy), but with a different knot (A.'s knot is made in the Spanish style Jews, Sephardim, and the knot is with K, - according to the method of the German Jews, Ashkenazi. V. S. E. G. and [—present the same head tfilines, distinguished by the shape of the letter () on them. Golov-
Noah tefillin consists of four separate parts: they contain parchment sheets with excerpts from biblical verses walking: Israel, I have the law of God before my eyes... That means The box depicts the law of God.

C. To present a hand tefillin with a knot in the German way kikh 1udeev Ashkenaz1ev.

The left hand is passed through the loop of the tefillin, and the box, facing to the heart, is attached to the upper part of the arm, and the belt is wound is placed on the hand.

N. It is the same hand tefillin, but with a knot at the
Spanish way Sephardim.

O. It represents a mezuzah in a capsule, i.e. inserted into a wooden
a metal or tin frame that is nailed into the door frame
doors, in the middle of a small hole, through which you can see
letter (), everyone entering the door touches it with two fingers of the right
hands, index and middle fingers - to this letter and pfluet fingers
loudly with a smacking sound. The letter represents the name of God "Shadai".

zar took into Abraham's hands the learned member of the "mitzvah"
mile" and gave an oath to honestly fulfill the assignment
it's so important to him.

Every person who goes to bed before going to bed must approach
to the door and is applied to the mezuzah (in the door frame
vrBzannaya prayer) and tsfluet it, and say:
“Shaddai, that is, merciful God, save and have mercy on me
from all evil and attacks of the spirit of evil and from the bad
%i». There are such Jews who, when going to bed,
bow to the mezuzah and say: “Shadai gut nakt,
i.e., God, good night.” Then, lying in bed, read
prayer (krushmo): “I pray to You, Lord! may I not sleep in death,
but may I be healthy; - calm me, God, in this night,
protect me from the evil spirit and from bad dreams: -
With me are angels: in my right hand is Michael, in my left
Gabriel, and above the head is the Holy Spirit." This prayer is
i ,
Christian Holy Trinity God the Father, Son and Holy Spirit :).

When reading this prayer, learn the book "Etz-Hachaim",
you should keep yourself in order, i.e. do not touch with your hands
members of your body, even if your leg itches badly,
or any other member, still it should not be attached to it
touch. Everyone should think and know that this is evil.
the spirit leads him into temptation, so as not to give man
pray fervently.

Gudei jumps up at some places of prayer,
expressing with this movement the desire to get closer to God.
When reading the list of sins, compiled in alphabetical order,
A Jew is obliged to hit himself in the chest with his fist at every
house of the counted grphs. At the end of each prayer
spits, addressing the spit to the goyim who do not recognize
eaten by God and, retreating back three steps, trample the enemies-
God's own and God's enemies Christians.

In Rome, in the first century AD, the Jews were already subjected to
suffered the most cruel insults from the Romans
writers, for their religious rites. One of
People's writers convey several similar examples.
mBrov. “A camel covered in mourning is brought onto the stage.”
with a blanket. - Why is the camel in mourning? - because
that the Jews, observing the Sabbath, do not want even the grass,

1) Book. Sider 444 pp.

and they feed on burdock, thus taking away from the bvd-
"on his camel his food." The jester appears with the sad
facial expression. Why is the jester grieving? - Because
butter has gone up in price—Why has it gone up in price?—Because
Jews! They give away on Saturday everything they earned in
nedflu; they don't even have firewood left to cook
food. For lack of other fuel, they burn
their beds, and then sleep on the floor, and roll around in
dust, and to clean the dirt that accumulates on them,
They use a lot of oil. That's why it's raised.
moose in price!..

To the Romans it seemed extremely wild and funny
the commotion that often arose in the Jewish quarter
arose from theological disputes of its inhabitants, which caused

which sometimes involved the extortion of the Roman authorities, with the aim of.

restoration of order, which is very often repeated in
us; during Jewish holidays in synagogues
bloody fights take place even in the capitals and
the troops were forced to pacify the enraged Jews. No matter how
the Jews were unanimous in their clashes with the pagans
, i i й -
i. — „If you don't like my arguments,
thus Horace concludes a playful dispute with his pro-
opponent, I will call upon the poets for help; they will

agree with me, and through this you will be on your side.

majority; then we, like the Jews, will join by force
"Here you go to our camp."

i %
portion of influence, but not exclusive: life-zhe i, -
, exclusively devoted to religious rituals.
The firmness of the Jews in the performance of their ritual aspects
religions do not prove yet conscious devotion, but
sorrow can testify to the triumph over them
minds and hearts of prejudices and superstitions
i,
under the influence of terrifying Talmudic legends. What,
for example, besides the wildest suef, it proves
a rule by virtue of which, having got out of bed in the morning,
1they must pour water on the extremities at that very moment
fingers to drive out the evil spirit from there? Or the teaching about
that through touching with unwashed fingers
mouth, an evil spirit can fly into the mouth, etc.?

also, nadfvaya na se b'lye, i
with such care that not only the eye could not
, ? :)
How many things are here that are completely unnecessary, nothing
explainable, the Talmud attacks every step
1day, shying him, looking funny and wild in his eyes

any other people! So, for example, his dress is un-
The shirt must be sewn with hemp threads. Orders-
when a tailor gives clothes to a tailor, he gives him threads spun
Jewess, and bda to the tailor, if he uses others
: i.
Today he examines the dress brought to him, and, having barely found
children linen, paper or silk thread, immediately
unravels the dress and sews it back together himself with hemp
with threads, or even refuses to accept it.

=

CHAPTER 3.

0 i .

Where did this stBsnitelnaya mfra come from, which received
What is the nature of the religious decree? It's very simple.
The Law of Moses did not allow anyone to
kov, mix flax with wool in clothes, which is capable of
i i i,
, ђ
and other °). The rabbis, however, bringing their laws to the point of non-
, not only did not ease the situation of the i,
but they made it even more difficult, since every Jew must
think about what kind of thread the tailor will use to sew it
clothes. But in doing so, the rabbis tried -
tried to disguise the weak, which had lost its meaning,
i i, -
to show the connection of the fact itself with historical and religious
traditions. Thus, Maimonides, believing that the Egyptians were ready-
wove their mothers from wool and flax, forbade the Jews
wear such clothes. Others think that it is because
this was the first death in the history of the world,

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1) See the book Ə-.
2) Bible source, 150 pp.

so as not to remind ourselves of this, we must try never to
to bring together flax and wool, which were witnesses of the troubled
incidents, and then don't wear dresses anymore
of this fabric.

There are cases when a person needs to buy
a Christian has a ready-made dress; but then this dress
is sewn at home with legal threads. It must be noted,
that a Jew only in such a case will wear a dress, buy-
belonging to a Christian, if it is new; neither worn nor worn
why not cover your body because you are afraid of desecration
thread itself. In general, Jews use canvas for clothing,
cloth made of sheep's wool; silk materials woven
half wool and cotton or silk
They are strictly forbidden to wear. For room decoration
It is permissible to use any material. Especially the Jews
love silk dresses, but not the ones that have
silk, then they use even those similar to them.

Today, the workers' suit and TVkh are despised by those who,
wear, for example, a short fur coat and an armyak made of thick cloth,
called "amgaarets", i.e. slave or laborer.
They run away from coarse clothes because they imagine themselves
future princes over the world, as elected
God's naked people; and consider it their calling to be
Talmudic scholars, not laborers.

That is why they also avoid agriculture, which, according to
mi , -
Slavery.

Images are forbidden among the Jews; they are especially not allowed
busts and generally relief images. However, the wealthy
i i
i i, % ,
decorated with borders, as well as portraits of famous
rabbis. On the eastern sides of their dwellings the Jews
often
paper (Mizrah), covered with texts from the Bible with em-
blemami mogen David—-shield of David, two crosses
triangles with images of lions, colliding
, -
but stand against those sides of the pillars, in which

The Jerusalem Temple is in use.

Other zealous Jews leave, when they choose and

painting their houses, a square field the size of an artires unpainted, to commemorate the destruction [of the
Salim temple (Zeher-lekhurban)

Speaking about Jewish rituals, Tatsit begins:
Jewish rites, whatever their source,
are distinguished by their antiquity. Other shameful rites of theirs
i, i ,
because their temple served as a gathering place for
all those who, despising the Book of their ancestors,
brought their money into it. Here is the source of great
the wealth of the Jews, not to mention the affection that
I love them for each other, and about the constant readiness
the inability to support each other, while at the same time nourishing the unreconcilable hatred towards other peoples. They will never
not want to share food or bed with a stranger;
despite the depravity of morals, they refrain from
women who do not belong to their tribe; for them
there is nothing forbidden for them. In another revenge
Tatsit testifies that it was erected by the Jews
altars to the donkey, in memory of the services rendered by this
animals to the Israelites who suffered from thirst in
desert%, on the way out of Egypt. They say that in Jerusalem-
Salem temple, in which there were no images
i i , a donkey's head was found,
set in gold. Juvenal adds to this,
that the Jews also show great respect to pigs,
-
with meat. Markoviy says that Augustus, having heard
about domestic strife at court and about a terrible execution,
to which he condemned his sons, said that
It is better to be a pig than the son of the king of Judea.

i ii -
initially there were quarrels and abuse in the synagogues because of
cash collections made at this time, and

borakh to various honorary positions in the synagogue,
are taken from the auction. Nowadays they entail
freedom and debauchery.

Fasters with bare feet dance in the squares,
considering this manifestation of restraint, and not action
drunkenness and debauchery. This is not the kind of fasting that the prophets demand.

1) History of the Jews, Kapefiga.

saying: "Sanctify your fast; proclaim the solemnity
gathering, call the elders." Modern Jews have
they do it differently: they collect prostitutes and attract
the whole shtetl world is in the synagogue, because
their synagogues ceased to be distinguished from public places,
and about each of them one can say: h i i
Taegopia,

And it is well known that the majority of the Jewish
criminals find shelter and concealment in the synagogue
gogakh and prayer houses, or so-called
schools where it is difficult for police authorities to find them,
as well as in baths.

The Jews, as is well known, have their own ban
the kind of sacred place, and because the place is located
pel, i.e. mikvah. Generally speaking, for criminals si-
, ,
The Jews consider harboring criminals to be the most important
a godly deed.

The decoration is more ancient than that of synagogues, as can be seen from excavations
found with inscriptions. Jewish paleography is not a hundred ·
to be as firm as Greek paleography. Ancient
There are no dated inscriptions at all. Dating
Galilean inscriptions come mainly from
archaeological and historical considerations. Inscription
in Jish%, and some other Jewish inscriptions, found
those in Galileb, - in Kafr Bir'im®, are on the remains

ancient synagogues, which in their style are undoubtedly
belong to the same architectural era%.
Its boundaries can be considered to be half on one side
The Second Chronicle, on the other hand, is the end [of the year or
the first years of the 19th century after the R. Khr. In any case,
a walk among the ruins of a synagogue in the KKasiun stone
Roman inscription from Galilean synagogues in the 11th century
beyond all doubt.

Since the origin of the Jewish people was found in Kafr-
, i
Jewish inscription, more likely than not, then in the very
i, the initial belonging of which it is
put, naturally, the synagogue. This is pre-
is in good agreement with the discovery here 20 years ago
behind the ancient crossbar with images of grapes-
bunches and leaves of one of the favorite ob-

i i. i
in other Galilean synagogues, it can be easy
explained by their greater antiquity, compared with the Kaffirs-
Kenesh. The latter will have to be for these reasons too.
attributed to the extreme limits of Galilean prosperity
synagogues, i.e. to the end [or to the very beginning of the hundred:
i. The ancient church in Ѣ- turns out to be t-
in what way the synagogue was built on the site and, perhaps,
perhaps it was even directly transferred from the latter. This
it does not seem incredible if they have in mind
This is the Roman style of all Galilean synagogues, the only
i i -
which are the inscriptions found on them.

Until now, the remains of ancient synagogues were
are found mainly in the upper Galilee, namely in
KasiunB, Kafr-Bir'im%, Jishv, Safsaf, Meiron%, Na-
bartein%, Tell-Hum, Keraze and Irbidf!). To this
It seems like the list needs to be added to m$stechko
Alma (at Safed), where Geren found in 1815 1ud-
an inscription similar in content to a small inscription
synagogue in Kafr Bir'im (it was reported by Renan in

Yosht. Asiai., Ui ve. +. YSh. 1876, pp. 273 ff.). Kafr-Kenn find to expand the area known to us
i i -
mud, which embraces, as it turns out now, and lower Galilee. To this day, the ruins of the naked bodies were found here only in Irbid% (to the south-west of Tiberada). But it goes without saying that the people of Lower Galilee were enriched by the influence of the people of the lower Galilee
more or less significant points of their prayers houses, - from what time exactly, we do not know exactly we know, but, as is evident from the Gospels, it is undoubtedly already in time of Jesus Christ. Starting from the middle of the 2nd century, transfer of the Sanhedrin from Yamnia to Usha, the center of gravity the tins of Jewish life, as is known, have changed, with south of Palestine to the north—to lower Galilee. Number prayer houses that served as a service to the people in recent years, schools should have naturally increased here

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1) The magnificent remains in Kedeeg, which Robinson recognized as ruins of the Jewish synagogue, Renan believes, in the form of images an eagle on one of the portals of the building, behind a pagan (religious) temple; see „Mivviop de Rimtisie, p. 685 seq.

. It is possible, therefore, to assume that some of the lower Galilee synagogues, such as synagogues in Oepphoris%, where the compiler of the Mishnah lived (r. Teguda ha-Nasi), in Tiberias - the residence of the Jewish Patriarchate riarchate, as well as in other cities that played a role a special role in the intellectual life of Judaism since the middle of the 19th century until the end of the 1st century, they were in no way inferior to the Upper Gali- .
i . i -
Kena in the end, for example, IY v considerable i
synagogues with mosaic noles and inscriptions are not pre-appears surprising in view of all that has been said above. What particular Jewish city was located in Talmudist time, we don't know exactly, but if ancient .tradani is not mistaken, then we have to admit that ancient Cana of Galilee, which, apparently, impetus

_ in mind and Joseph Flavius in Uiz 86, belonged to
TY-Y v., obviously, to the number of very large mudflows, or
-ə, . i.

So, or else, a Kafir-Kenyan find in the highest degree.
penny precious. In addition to all the positive den-
which it gives, a new discovery is already therefore not
, i
discoveries through excavations in Galilee, where in the current
several wars after the loss of independence from 0s0-
bennoy j. -.
, i i -
ficheski monuments here can be still open and
how much light, perhaps, really comes through them
will still spill over into both the biblical and the gospel era.
There is no need to say, for example, how important it would be to find
a number of ancient inscriptions similar to the inscription of the synagogue in
Jish$.

46 A

CHAPTER 4.

The ancient form of the Jewish synagogue and the fight of Jews in St. Petersburg Burg synagogue.

The ancient Jewish synagogue consisted of a simple che-
a rectangular hall with a portico made of Greek columns
architecture. The most distant side, GDZ pomfshchalos

ĸə! 42 əï
viivoKae] '401 sang meoio centenchnya 49 əəïï əəəəj,

the sanctuary was converted, from the time of Solsmon, constantly-
Yano k [erasalim and was called, "kibleg", i.e.
sacred direction. In the greater good
tyakh synagogues were built from marble with sculptures
there are rough embossed decorations on the outside

from grape vines and bunches, or from blossoming
a branch of a tree, or from a vessel with manna. Nearby
entrance, on one side there were sidfnia for men, on
On the other side, behind the bars, women usually sat
,   i .
At one end was a "tebbagh" or ark
made of painted wood, containing sacred
 i,   „“, i.e.
an elevated place for the reader. On some elevation
sheni sidfli “b otlanamy”, i.e. biblical scribes.
Above this stood the headquarters of the head of the Rosh synagogue.
"hakkenezef". Those of lower rank were called "Hazzans",
whose duty was to preserve the sacred
books; the synagogue itself in ancient times was called
"Beth-Tefillag", house of prayer.

® i i,
the rituals have changed in the synagogues, but even their name has not
preserved; the rabbis began to interpret everything in their own way
arbitrariness, turned everything inside out.

The Jews have had various traditions since ancient times.
personal directions in religious concepts. Joseph
i   i,
fanatics, and others freethinkers. Among the current
There are also three distinctive parties among the Jews.
 i, : , i -
The parties of reformers and teleudists were widespread
(Ogihoyohe); in Russia - Talmudists and Kabalists, or
Hasidim; and in the Slavic provinces they predominate
Talmudists and Hasidim.

Each synagogue has a Beth-ha-Midrash, a large
a handsome, prominent and rather decent-looking man
ni; is located in the courtyard of the synagogue, next to the prayer
house. Its purpose was varied. It was also a m%s-
volume of collections for not particularly solemn prayers,
and after long and heated debates on various points
books and interpretations of the Talmud, and a repository of books for

brotherhoods or partnerships that had different goals and
occurring in significant numbers in every 1jude-
community. Here too - however, only in exceptional cases
in cases that require exceptional severity,
young people who had committed acts of culpability against religion were imprisoned
or customs, for a longer or shorter period of time
repentance, which was not so much harsh as ticklish
you have a character for your own self-love.

The strange appearance of the decorations of Jewish synagogues; on-
example, as in St. Petersburg, on Ofitserskaya Street,
the synagogue, costing 2 million Russian rubles, is equipped
on the outside with a multitude of decorations of varying sizes
ranks, like towers or flowerpots, all of obvious form
or similarities with their first kind of dogmatic holiness
„-“ (i), on what the Jews hold all
authority of religious faith, as the very first connection
toast, which was invented by Abraham, who for
authority and came up with the idea of declaring that Gegov had ordered him
obr%zavie, about which Tegov never even dreamed.

In Russia, according to the spread of enlightenment, though.
and are privately and secretly reformers,
i.e., those who do not strictly observe the prescribed rules
muda, but there are very few of them. Not a special name
obryada bogosluzhbija (), they cannot yet be considered
a special party. In Germany, the reformed Jews were highly
worked a special rite of worship, some even
pray in NBMetska, celebrate Sunday, instead of Saturday-
, i -
chikh, and even chorus of dvits, accompanying the cantor's p'ne.
But this ritual does not have general canonical force, so
how every reformer rabbi arranges it in sub-
the domestic region at its own discretion and discretion.
The Talmudists and Kabbalists, or, as they are accustomed to call them
call, Misnagdim and Hasidim, perform special
rituals during prayers%, namely: the first pray according to the German
Mansky rite (Ashkenets), and later in Portuguese-

Sephardic (Sephardic). In the essential dogmas of religion There is no disagreement between the Hasidim and the Misnagdim. Siya. In relation to the performance of rituals, although there is there are some differences between them, but about the party are based equally on ancient rabbinical literature authorities. The Misnagdim fulfill some general

i . , —[. .

2179; ==

It is well known that the Jews are not alone a holiday to prevent a bloody catastrophe in the synagogues, because they have a house of prayer to make money in the military exchange, to produce all kinds of business macherskaya sdBlki and political strikes, where $ and mfsto pro-illegal concealment and so on.

In St. Petersburg, 1902, October 7th, in the chambers of the personal justice of the peace of the 4th section (Judge N. G. Khonin) a rare report was heard about the massacre in the small Jewish synagogue on Torgovaya Street. The event that caused the analysis this 'dla, occurred on March 9th of this year in time of the morning service. Synagogue on Saturday. The Botniago day was filled with worshipers, among whom where regular local parishioners were present merchants: Samuel Trainin, David Kandinsky with his sons Monosom and Mendelem, Zaleman and Sender Katsenelsons, Hertz Etinger, Nathan Monozon, etc. All this rich people, merchants of the first guild, owners of the PeTerburgV various factories and large commercial and industrial

ii. i

"shackles and fights that arose on the following occasion. According to During the ritual of worship, the cantor read the “Torah” on the pulpit, and during the reading of each of its seven chapters the pulpit was set up at the call of the "shamos" - the servant at Bogosluzhii - someone from the honorary parishioners. By the way, it is the honor of taking turns to hold the “Tora” of Losta-Samuil Trainin. But as soon as the last one came down on the pulpit, like the aged David Kadinsky, and then his sons and other accused shouted: “You are not “toin” lift the torah”—they rushed at Trainin and pulled him down he was thrown from the pulpit, thrown onto the floor and beaten. For obi-

his supporters stood up for the woman and a riot began in the synagogue
a terrible noise that interrupted the divine service.
this is explained as established for the analysis of the personal
i i
"scandal, who decided to settle their personal scores in
i .
this massacre about the scandal in the police was sdflan ano-
a small denunciation. The investigation carried out revealed all of the above-
the lie was confirmed and the participants in the scandal turned out to be
brought to responsibility under Article 35 of the Charter on
i — „ i i -

Litvenny house is in some kind of disorder." Samuel
Trainin, for his part, brought to justice
David Kadinsky and company for what was done to him.
i i . -
great interest among the capital's Jews and for analysis.
It attracted a large crowd. Analysis of the dfla, starting-
started at 9 a.m. and continued until 10:02 p.m.
two breaks of 1 hour 15 minutes, and for all
At this time the judge could only interrogate 15 witnesses.
dBtelei. The hearing of the case was postponed due to un-
the appearance of several witnesses, whose interrogation the accused——
The other side finds it essential.

er”

CHAPTER 5.
The rite of consecration of the Jerusalem temple during the reign of King Solomon.

If you take into account that King Solomon is
these huge and beautiful buildings are not only
cherry side, but also their interior decoration, in all
milђtniy sred, then it is necessary to state the same
VB proof not only of his wealth, but also of his
i: i , -
the influence of such a grandiose enterprise was actually lost

the period of human life. T%m not
the king managed to complete the task in comparison with the gran-
i .
Immediately after finishing the work, he wrote Jewish
letters to the elders and elders with the proposal
We will gather all the people to Jerusalem for inspection.
temple and to participate in the ceremony of transferring the sacred
the Ark of the Lord in the Sanctuary. When receiving this invitation,
lashenija pribyt' v Ierusalim'm, everyone hurried to depart
to curl up there. It was the seventh month, which the natives were wearing
Ɵ, – .
The Feast of Tabernacles also coincided with this time,
so outstanding and sacredly revered by the Israelites.

And so the sign of the covenant with the erected Mo-
we sow the tabernacle, as well as with all the necessary things at God—
services and sacrifices with utensils, was transferred.

|

"Apovn ah ole ch3.4 and vivikh olvkhonigeoKet chionomogoo chmefep əəïə)

to the temple. The king himself and all the people with sacrifice
ni $ i, -
whether the path is through sacrificial wine and the blood of the masses of the slain
sacrificial animals, and also burned non-small animals
the number of fragrant incense, such that the air in all
the surroundings were filled with its fragrance and sweetness
indicated even at a great distance from this
to a passing traveler about the proximity of the Deity and, if you-
to be found in a accessible language, on His resettlement
in the newly built and dedicated to Him mBstozhitelstvo-
in. Likewise, the Levites did not cease singing hymns.
i i
temple. In this way the ceremony of transfer was performed.
<en_ya kvota. When did the moment come for bringing in the kivo-
and in the very sanctuary, all the people stopped; some
only the clergy raised the noose and took revenge

him between the two cherubim. These last ones were built by the artist in such a way that their wings are touched each other, forming a space for the ark dB roof or canopy. In the ark itself there was no, for- than, nothing, except two stone tablets, on which which the ten surviving commandments were written down, which the Lord God communicated to Moses on Mount Sinai-

. , i

a golden altar was placed in the sanctuary before the entrance house in the Holy of Holies on the same place, on which which they stood before in the tabernacle, and immediately were the usual daily sacrifices are imposed on them niya. The honey altar was placed outside temple, just opposite the entrance, so that when open through the doors he was in full view of everyone and it was possible to There will be priesthood and an abundance of sacrifices. All the other sacred utensils were placed inside temple.

As soon as the clergy had set everything in order in the sanctuary, tilish$ and came out of it, all over the temple suddenly a thick fog was pouring down, however, not cold and not filling filled with dampness, as sometimes happens in winter, but dense and tender, and immediately took away from the clergy-

.

the thought flashed through everyone's mind and imagination that this The Lord God descended into His sanctuary and graciously

occupied him. And while everyone was still deep in thought about the sight, King Solomon, who had been sitting until then, stood up from his guardian and turned to the Forerunner with the word you, whom he recognized as suitable for this occasion. tea; and in a merciful attitude on the part of the Lord God to which he was completely indifferent. Namely he said the following: “Although you, O Lord, are imbued with Our own, eternal abode, and although we know, that from what You Yourself created for Yourself, heaven and air, and earth and seas, and all that You fill

embrace You, I still decided to build this You

glorious temple with that temple so that we could bring
To You we offer our sacrifices and from Him we offer our sighs.
i, being in full confidence that You are here and
You are not far from us. And if You look at
everything and you hear everything, then from now on%, having settled here, not
deny your closeness to anyone and listen mercifully and
“night and day to everyone who comes to Tebf.”

“Having addressed this inspired speech to the Lord
By God, the king addressed the people with an appeal in which
rum revealed to the masses the omnipotence of God and
His love for the Jews. At the same time, he pointed out how
The Eternal had told his father David in advance everything from which
Much has already been accomplished, but the rest still needs to be realized.
to exist; how can He grant the real name not yet exist-
existing and predicts the future purpose of all-
whom and all; as He foretold to his father that He Himself
he, Solomon, will become king after the death of his father and rise
move [the temple to the Lord. Now%, he concluded his work;
when i i
foreshadowings of the Lord, it is fitting for them to glorify Him
and not to despair of the fulfillment of all that He
i : conf
can already give them what they can now see.

Having said this to the people, the king again turned his face to
temple and, raising his right hand to the sky, exclaimed: “People
I cannot thank the Lord with my strength
i, -
the state does not need anything and is above all goodness.
gifts. But still, Lord, in one respect
You have placed us above all other creatures, and

with the help of this one ability we are obliged to praise
Your glory and give thanks for all your mercies,
You have given to our house and the people of Israel. For
with what else can we better come to You or
to propitiate You, be You merciful to us or disgrace us-
van on us, if not with our word, which is
to us from the air and about which we know that it

rises again (towards You) through the same air?
So, to begin with, I will raise my voice to You.
his gratitude for his father, whom you, despite
his insignificance, so exalted, and then I will give thanks
You and for yourself personally, for You have fulfilled everything to this day.
Your predictions concerning me. Therefore, I pray to You
and for the future to preserve His mercy and blessings
to do everything that You, Lord God, can give,
to His chosen ones, namely to establish power in the vfki
our house, in accordance with your foreknowledge of your father
to me during his life and at the moment of his death, that we have
tanetia royal power, which will pass among
us from generation to generation continuously. So keep it for us
and grant to my children that virtue which pleases you.
Moreover, I beg You, send down into this temple
also a particle of Your spirit, to signify Your presence.
there is a place here on earth among us. And although the whole expanse of the sky-
with everything around her, and therefore this
a temple built (by human hands) is, of course,
is too much of a dwelling place for You,
I do not call upon Tebf with a plea: save him from
always intact, as Your property, from destruction-
physical onslaught of enemies and take care of him as if he were
in his personal property. And if it ever happens,
that the people, having sinned and being You for this, their so-
the decision is punished by some terrible disaster in
a kind of crop failure or plague or similar affliction that
usually befalls those who disobey Your saints
i, i -
dwelling in Your temple and with prayer will cry out for
salvation, then be merciful to him and, as you find -
(in this temple), listen to his prayers and deliver him
him in His mercy from these bi. But not for
I ask You for such mercy for the Israelites alone
case of emergency: even if people from the extreme

predBlov land or from anywhere with desire
turn to Tebf and beg You for some mercy
grace, listen to them and fulfill their prayer. 'Only such
it will become common knowledge that you yourself wished it

from us the construction of this temple, and that we not only
We are not human haters by nature and
are not at all hostile towards foreigners

no one, but we want everyone to use Yours.

help and a complete abundance of all kinds of benefits."

Having said this, the king fell face down on the ground and for a long time
was in prayer. Then he rose and brought
To the Lord God sacrifices. Slaughtering the prescribed amount
sacrificial animals without blemish, he could be killed
it was evident that the Lord God accepted the sacrifices,
because suddenly from heaven before everyone's eyes something descended
The flame on the altar engulfed all the victims and devoured them.
Having seen this obvious miracle and discerned in it clear proof,
i
His desires will remain in force for the future
stay, the people rushed to the co-
flax and began to pray, and the king began to praise the Predecessor
eternally, who forced the people to do the same.
This doxology boiled down to indicating that Israel had already
now have before you the proof of the merciful
the Lord God's disposition towards them, and to prayers—always
keep this feeling for them, protect their hearts pure-
protect them from all evil and harm to give them love for
justice, goodness and exact fulfillment of the requirements of the
commandments which the Lord gave them through
Moses: only in this case the people of Israel will
-
me. Along with this, the tsar added to this
his own admonition to the people not to forget that he
must preserve, and even aggravate his happiness with such
exactly the same way he got it into the present
moment: it is not enough to achieve it by way of piety and
justice, but one should always remember that only
in the same way you can keep it for yourself.
the fact that it is not so difficult for people to acquire what
they still have nothing to preserve and not at all
do not belittle him.

Having addressed the people with such a roar, the king dissolved

He brought it personally for himself.
and for the weight of the Israelites a sacrifice of twelve thousand
catch and one hundred and twenty thousand sheep. This was the first, according to
i , i,
All the Israelis and their families took part in the treat.
us and children. After this, the king brilliantly and magnificently
celebrated for fourteen days, so called
celebrated “Feast of Tabernacles,” and all the people participated in
this celebration%.

When the people had had enough fun and
duties in relation to the Lord God, it seemed, were
exactly fulfilled, all the Israelis, with permission
the king, went home, praising the king for his
i i, ђ-
, that He should preserve Olomon as king for them
for many more years. With joyful jubilation,
they drank for the journey and, completing it with praises in honor of
Lord God with the help of the Lord, without any effort for themselves
< (the sound of one's joyful mood),
arrived home. Likewise returned to their
hometowns also all TB who personally participated
i i -
now I would like to tell (from my own observations)
i) about the size and beauty of this temple, as well as about
in extraordinary sacrifices and celebrations,
in which they themselves were direct participants
nicknames.

That same night Solomon had a vision
a vision that told him that the Lord God was merciful
Stiv listened to his (the king's) prayers, ready to accept them under His
patronage of the temple and always imbue it with His veneration
stoprebyvaniye and provide mercy to his descendants,
and so to all the people. If only the king himself is the first to
tanets vfren zavftam his father, then, said vide-
ve, the Forerunner will not only certainly exalt him and
will give him the highest happiness, but also provide for his descendants
Solomon forever the royal power over this whole country

with a bruise and a stake. If he changes this
instructions, forget about them and forget Him on the ch-
earthly gods, then the Almighty threatened completely
destroy him, leave no descendants,
how not to spare any of the Israeli people, the un-

to live by their wars and an endless number of everything-
possible disasters, expel them from the country, which
was granted to their ancestors, and to provide this country,
after their expulsion, to foreign aliens. Together with you,
The Lord threatened to burn the now-built temple and re-
deliver it to the enemies for plunder, and also give away the whole
the city into the hands of the enemy. And everywhere the Israelis
tyan will then become proverbial and will arouse discontent
by its weight, so that when the Israelites were killed.
start asking with surprise about the reasons,
Why did the Israelites, previously so exalted and so
richly gifted by the Eternal, have now fallen into such
He is in disfavor, they will have to hear from the mouth of the ear:
a sincere confession of those who survived the pogrom
in sins and violations of ancestral covenants -
comrade.

Expelled from pBsen.

Our shining Solim perished,
A hopeless night hangs over us,
What can compare with your misfortune,

i ?..

Our temple was burned and desecrated by enemies,
The sacred altar of the people is overthrown,
No incense wafts over him;

Our king is in chains and in captivity.
Under the laughter of the enemy, under the blows of the whip
Our people, exhausted, are leaving for the land,

Our fighters fell at the hands of the executioner

And they became prey to the hyenas.

Where the songs sounded, there a groan was heard,
And the hymns replaced the sobs and crying,
And, seeing the unfortunate burnt Zion,

The executioner will laugh viciously.

The enemies will crumble! We will become a laughingstock to them!
Lord! Your enemy triumphs!
He fell into shame before a foreign god

The banner of the Jewish people.

Oh, have mercy! Why should the enemies mock us?
Where is your God, your stronghold?
The enemies rejoice: His temple is burned,

The chosen one of the people in exile!

O God, how long, how long will Your wrath end?
How long will we endure the shame and reproach?..
How long will the people of Svoya suffer from their unfortunate contempt,

He gave us over as a sacrifice to the executioners?..

Oh, remember our torments and oppression to our enemies.
And the destruction of your beloved shrine,
Cruel and menacing from the heavenly heights

On them His fury of needles
Curse the enemies who took everything from us

Damn, damn the enemies!

O Lord, O Lord, mark them

For our blood spilled in a stream!

For everything, return it to them a hundredfold, Lord,
And show Your power again...

o o0o o o o o o o o o o o o o o o o o o o

I fall down before You in prayer,

My heart was tormented by longing and fear...

Save us from the stuffy and stuffy temps,
Save those doomed to the treasury

0, have mercy, Lord, and remember your people,

Give him back some of the old times,

Save us, O God, our shield and stronghold,
Revive our Zion again!

(L. Jaffe. "Voskhod", 1892).
—ə-——

CHAPTER 6.

E,

Confession of the Bruisers before the rabbi tzaddik hermit.

A crowd of fanatical Jews stood in the hallway for a long time. beggar's hut of the tzaddik and asked him to help them with a holy blessing. For a long time nothing was heard from vut. Finally, trembling, as if creeping along the ground, a voice spoke:

- Nassi (prince). I am terribly poor, I rent a bad one. tavern and I get very little income from it. And for me, Nassi, six children, and an old man, the father of the living a vet with mn%, and two grandchildren - orphans, who have no money

no father, no mother... Mn, rabbi, it's so hard to feed
I want to tell myself and my whole family that we only eat meat
once a week, on the holy evening of the Sabbath. Kosher
meat is too expensive... so that's what I buy
every Friday three pounds of meat, and all of us, eleven-
twenty people, we feed on these three pounds... Well, I
he felt sorry for the meat and, even though there was a drop of milk on it, he ate it
he himself and his family allowed it to be done.

_ Thus the frail Sam repented and accused himself.
dream. The sage listened to him with a frown and menacing
with a low forehead, and, after a short silence, he spoke in an angry voice,
in an agitated voice, while maintaining the same un-
mobile pose.

. —— Your sin is washed away before the face of the Lord!
young man in front of the penitent. - You, because of gluttony,

1) The censorship apparently crossed out these verses, where the omission is.

destroyed the zavft, concluded [by Jehovah with the chosen one of his
them by the people, and transgressed one of the 613 commandments, which
which every true Israeli must observe!
By this very thing you deserve to be dealt with
the same curse with which Elisha cursed the persecuted
his youths, and [Jesus Joshua—the city of Jericho.
But in this case, only your flesh has sinned,
the soul preserved the truth in the sanctity of the prohibition to mix
meat with milk, and since you came to me with
great sorrow and repented before me, then I let go
you are your terrible sin and I will only order that you
yourself, your wife, and your children, for four years
Damn, they didn't reinforce their TB with either meat or milk
lokom, and the money that you spend on milk and meat,
distributed to the poor. When the four days pass, the souls
yours will be cleansed from the great filth that has entered into them,
you will live in peace and piety, like all of you
our brothers in Israel. Cry out: “So be it!”

- Let it be so! - thundered the voices of all and sundry
that were in this little room, and filled with dreams, and you-
lying near the hut.

Short Samson, freed from the yoke of hardships
i, i -
in a gentle whisper he slid towards the stars and disappeared into
the crowd that filled them.

Then Reb Moshe extended his index finger again.
to the people standing at the wall and said:

. - Reb Gershon, melamed!

At this call, a stocky, stern man stepped forward from the crowd.
a stout man with black hair, in disarray
scattered across his large, downcast head,
with a gloomy and pensive face. It was a tova-
, the same spiritual leader of the dBtei
Israel, who lived and taught in one
far from Shibov. Standing in the middle of the small room and holding
holding an open thick book in both hands, he said
the usual greeting and then he continued:

- Rabbi, two days ago my soul was terribly
confused. My bahors read in the holy book that
The evening Shema should be read until the end of the first watch.
They read this and asked me: what is it?
first guard? Who, before the head and head, should keep it?..

And when they asked this, my lips fell silent. Why-
Were they onfy$li? Because I didn't know what to answer
them. And so, Rabbi, I have come to you now so that you
shed a ray of your wisdom on my dark mind.
, , i,
every Israeli must mVrit duration
your prayer? GdV and before whom it is established, and
What should I tell my bahors about this?

A gloomy, stooped man stopped, and

the whole crowd surrounding him with the strongest curiosity stared into the sage's face and waited for an answer. Answer followed immediately. Without changing his previous position, Isaac Todros replied:

- What kind of guards are these that you are asking me about? Are you? These are angelic guards. Gdf, these angels are holding guards? They keep them in the sky. Before you Should they hold them? Should they hold them before the throne. Eternal. When the day ends and darkness falls, The angels are divided into three larger choirs. The first choir stands before the throne of the Eternal and holds I keep watch before him until midnight, and then the time comes evening prayers. The second choir comes at midnight and keep guard until dawn, and at dawn, when it becomes possible to distinguish a bright color from a pale one blue, the third choir comes and takes over guard before the throne of the Forerunner. It's time morning prayers...

The sage fell silent. Quiet murmurs were heard in the crowd. moaning and whispering, expressing surprise and delight. But Melamed Gershon did not move from the spot. Having rushed. Looking into the heavy open book, he began again:

- Rabbi, enlighten my dark mind with one more bright-than your wisdom and drive away his confusion by means of it-~ no, that engulfed my soul... Not far from the town, in where I live, there is an estate of a rich gentleman. Some of my bahors sometimes visit this estate and they listen to all sorts of things there. Once, one of them, having returned from there, began to tell in our m, what I heard in the master's estate, like thunder then it is heard in the sky when they collide with each other two clouds and emit some kind of force from themselves, which-paradise is called electricity. I will not talk about this force.

when I had not yet heard and did not know whether it was true that he exist in the Holy Land, and that more of it comes from it thunderstorms...

Listening to these words, motionless until then, the sage
I ate twice an impatient movement, and on the thin ones,
a mocking look crossed the stern features of his face
smile.

“That’s not true!” he cried. “There is no such power.”
to the light, and it is not she who produces thunder. When the Romans
dawn destroyed our temple, then for the first time
thunder was heard. Where did it come from? It came from
from the breast of God himself, who wept loudly over
the ruins of His temple and over the people of His
His. The Lord God often cries even now, remembering the temple.
His own and the past prosperity of His people, and when He
cries, then his sobs are heard like terrible thunder
to the whole world and are so strong that they
the seas smoke and raise the earth, which trembles
and spew fire from itself, that's why it happens
thunder and the terrible vibrations to which it is subjected
land... Go in peace and teach your bahors
words that I heard from me.

The gloomy melamed, with a humble bow and
with words of gratitude, disappeared into the crowd, and near the
my stBny heard at that moment a loud dBtskiy
cry.

The reb proclaimed:

- Tenant Chaim from Kamenka and his wife Malka!

A man and a woman emerged from the ranks of the vfruushchihs,
with exhausted, fearful faces. In the arms of a woman
there lay a pale, exhausted child. Both of them threw
fell at the feet of the sage and, holding out the wrapped
in faded rags, a quietly crying child, begged,
so that he would give them some drugs against
the illness that has been plaguing their son for a long time. Todros
bent over the tiny, pale face of the child
and fixed a quick, attentive glance on him, then
as Reb Moshe, sitting by the stove, stared into the face
his teacher and, pomshivaya spoon getting ready
I was waiting for what the rabbi would say.

For a long time, everyone took turns approaching their destination.
beloved sage, teacher, doctor and even prophet people

all sorts, asking him all sorts of questions and
addressed to him all sorts of requests. For example,
there was some upset spouse among them, who,
, bringing with him his young and beautiful wife, he asked for
the lord rabbi to administer divine justice to her through
the so-called water of jealousy. The woman suspected
in marital inertia, having drunk this water,
I would have died right now if I was guilty and would have blossomed
double beauty and health, if there were any suspicion that
was found to be unfounded. There were quite a few who
who, in despair, crying and complaining about their poverty,
-they made the sage see with his prophetic eye
the future and tell them how soon the joyful day will come
the day of the coming of Messi, the day of deliverance from sorrows, day
peace and complete contentment.

` It was obvious from everything that Isaac Todros was completely
was aware and understood the high significance of his role. He
performed his duty with unwavering uvfren-
with self-confidence, with tireless zeal, with unflagging
patience. No one was rejected by him, no one
met with a refusal from him. He thundered, explained,
“said, imposed punishments, supplied medicines, nor
without changing his motionless posture for a minute and only
fixing a stern or thoughtful gaze on the faces of those approaching
people who came to him! Twice, when in his closet
especially plaintive cries and requests were heard
%i i i, ,
like night, and his eyes, fiery like passion, twitched.
were wet. There was no doubt that he loved his
flock, if ђi .
these tears caused him to cry. From time to time, large ones
beads of sweat rolled down his yellow forehead, and he was sweating heavily.
my chest began to breathe, strained by a long conversation;
then he wiped away the sweat with the frayed sleeve of his clothes,
i, -
the shenija of those who turned to him. He worked, forcing

thought, memory, imagination and chest, with deep consciousness
, in the name of his duty, with zealous participation in the salvation-
the intensity and sanctity of their work, with high selflessness
the stature of a man who did not demand anything for himself except
a dilapidated hut inherited from ancestors, and miserable
daily food delivered to him by those who lie in him,

yes, this beggarly, dirty, worn-out clothes, which,
perhaps ten years had already covered his thin body.

This man was not like ordinary people.
rabbis, the basis of which is charlatanism: therefore, the influence
It was not his on the dark people that it was enormous.

A heartfelt sermon by the rabbi.

The cantor finished his prayer,

The preacher put on his robe and slowly approached
walked to his table. He straightened up and looked around the crowd.
with an inquisitive look, as if wanting to guess whether he would understand
She is everything that he will say.

The crowd froze and hundreds of eyes were directed at the preacher.
vBdnika.

He began:

“Dear brothers! I consider it my duty to warn you
you, that my work does not shine with bookish eloquence
and in beautiful turns of phrase, I say freely what
I feel in my heart. I will not tire you.
i i -
Holy Scripture, as other preachers do,
I will not scourge your crimes against the saint
the blaze of fathers, for in our sick, sad time
It is a sin to engage in secondary matters; for too
whom deep wounds have been inflicted on our people, and too
important questions are on the agenda.

“The Prophet Geremya in the 23rd chapter says: “it is not accidental-
listen to the words of the prophets who prophesy to you: they speak
beckon you and preach the visions of their hearts,
and not from the mouth of the Lord." [the time to keep everything in mind here
. TVkh prorokov, who have their own untruths and errors
i .
There are many of us such prophets. Jewish
the family now resembles a seriously ill person who has
Doctors offer various means for healing.
Every doctor praises his own remedy, some offer
the patient should lie motionless on one place and be terpf-
it is worth waiting until a beneficial crisis occurs
by itself; others say that the patient, on the contrary, does not
it is necessary to undertake a long journey to a new
country, beyond the ocean: movement, sea air and new
people, they believe, will not be able to remove it; others
the end, they say that it is best for the patient to send

to curl up in his old name, which still belonged to him
ancestors: there is a view of native fields, native graves
rest his broken heart, and he will rise again
to a new life. This is the advice of doctors, and the patient Izra-
or stand in thought and don't know what to do
him. His chest aches with pain, his heart beats hard,
and his eyes are full of tears. Doctors of the first and second categories-
i, %i, , ,
which to speak [time. Only the doctors who
to allow sick Israel to return to his native land,
understand the true essence of the disease, and their advice is
ln is rational. I will try to prove this to you now.

“Izvfstny Nasht Talmudism of Rabbi Bar-bar-Khona
tell us this legend: “Once upon a time a crowd of people
I was going to a ship across the ocean. These people have been
strayed from their native land and wandered through the waves of the desert
coastal ocean. Storms whistled over their heads,
There were hurricanes nearby, and the ship was thrown from side to side like a ball
to the side, threatening to sink it; but the people did not lose hope.
hopes and were eager to get to their native land. Suddenly they saw
island and moored to it. Tired of a long swim -

niya, the travelers went ashore and began to warm themselves in the sunnew and settled down to rest. They blessed the Lord. gift that He sent them such a cozy, hospitable corner. They were happy that after long wanderings voyages across the ocean, they finally had the opportunity the ability to live peacefully on solid ground%, and have already become forgetting their native country. But their peace did not last long. i i: when they laid out the fire to make to make food for oneself. And the fire began to flare up, the island suddenly began to move under their feet. The travelers snorted. to his ship, which, fortunately, was standing at the shore not far from them. As soon as they stepped on the ship, The island seemed to turn over and disappear under the water. Then the passengers realized that it was not an island, but a back giant fish that was swimming in the sun. In the beginning the fish did not notice strangers and did not pay attention to them attention; but when the fire began to flare up, she got angry. turned against the impudent strangers and, wanting to punish them, turned over and dived into the depths of the ocean."

“Let us, gentlemen, delve deeply into this legend.

what if the smart Rabbi Bar-bar-Khona told us that What strange fairy tale for no reason? No, I think that in etγ legend , understand the history of our people. The ship is 1udaism, the people on it are the Jewish people, and the fish are the country, where he found temporary shelter during his wanderings shelter.

„i, , - the life of our people has been repeated more than once. Usuallyvenno, upon arrival in a new country, when Jews are sick and unhappy, they are not remembered and tolerated. But when with Over time they become prosperous and start yut occupy a prominent position in trade and industry the new fatherland when they become educated

and the light of enlightenment will illuminate their dark horizon,
the natives are filled with hatred towards them and
hostility, since they see them as dangerous competitors.
comrade. And when the Jews, having adopted the customs and morals of the new ro-
Dins, ready to completely assimilate with the indigenous
population, they are pushed away with contempt and reminded
let them know that they are strangers, uninvited guests.
Then they are convinced that all their hopes are in vain.
solid ground beneath them, and again rush towards their
to him 'an abandoned ship, which has saved him more than once
them from death.

“We see the same thing now. But we are in time
came to their senses. And even some of us, like our youth,
our doctors, lawyers, engineers, who are calm,
happy days have left us, forgetting their own
brothers and the religion of the fathers, have now come to us again,
are ready to share our misfortunes with us and help our
suffering. For this we are very grateful to them, in this we
we find confirmation and hope.

“Our healers, who see healing in Brennoe,
not in assimilation and in motionless anticipation of the crisis,
They say that civilization is improving, progress
to blossom, and then come the golden hour, when
people will be equal: there will be no Jews or Russians,
neither the French nor the NBMs, but there will be only people - brothers.
I am convinced, gentlemen, that this will never happen until
the earth will stand. Look at Germany: in spite of
to its high culture, there arose in recent times

anti-Semitism; even in free France it did not die
hostility towards Jews.

“So, brothers, what shall we do? - While we are-
when we go to a foreign country, we will be pathetic stepchildren and
є
fall on us."

i i.

The complete unwillingness of Jews to serve in the ranks
arm! and, both in peacetime and especially in wartime
time, i.e. exactly when military action is needed
is given in the trained stock and when different
types of violations of calculations for a particular number of reserves
the number of officials may be reflected in the success of mobilization
cabbage soup, and consequently for the success of the military
, i.

For perhaps the Jews, not having thought or not having wished,
i military service, ®
conscientiously and are good soldiers, desirable
guests in the army? Unfortunately, life practice
tika gives a completely definite negative answer to this question.
negative answer.

In peacetime in those parts of the troops, where they
i, i,
serving in the ranks of the troops, are one of
undesirable elements. Sick, weak,
burdened by military rank, the Jews serve as a model
the ingenuity of evasion from service, submitting such
a bad example to everyone else; permeated
those, in most cases, with revolutionary ideas,
The Jews are their guides into the army; finally
Even in the army the Jews do not refuse to do their own thing.
favorite trade - usury, so diversified
rotating action on those around, etc.
There is no need to talk about exceptions.

The experience of the war with Japan has proven that in war
time good soldiers among Jews represent so-
i i, i -
to the wife of the whole society, that about each fact of bravery
a Jewish soldier, or about a case when a Jewish man turned out to be a good

A

as a soldier, they talk for a very long time and a lot. Most of them
the number of deserters from our troops, according to testimony
military commanders, if the Jews, who at the same time
they transmitted to the Japanese all the information about the location of ours
troops. But let's give the floor to Mr. Martynov,
who wrote his articles in “Molv”, which, as is well known,
treated the Jews more than favorably. Otm®tiv
that of the foreign soldiers who entered the Russian army
, only the Jews did not merge with the general composition of the army,
E. I. Martynov, who commanded during the Russo-Japanese
the regiment of the war and the acting commander of the war
chief of staff of the corps, say:

“Having arrived at the theatre of war, the Jews usually tried to
they tried to get a job in all sorts of non-combat positions;
if this did not work, then they simulated various illnesses
ni, narcivali prestupleniya, derezertili ili
even simply handed over to the enemy. In one division,
during the period from April 1, 1904 to July 1, 1905,
256 Jews; soldier of all other nationalities for
At the same time, only 8 Jews remained in the ranks,
usually had a very bad influence on comrades and veled-
in the nature of their nervous nature, the main dissemination
the makers of all kinds of panics. Of course, among the Jews too
There were some good soldiers, but they were unified
i, Jewish nationalness, the distinctive features of which are extreme
cowardice and physical weakness, completely unsuitable.
to military service. Join a good combat unit
a large percentage of Jews means that it is certainly her demoralize".

These words provoked a response from the other cell.
mine "Molvy" of the city of V. Zh., who, without refuting the words
Mr. Martynov, justified the behavior of Jews during
Russo-Japanese War, saying that the Jewish people did not
wanted to shed the blood of his sons for a foreign cause
them, and here for the sake of freedom for them
they shed their blood willingly. But is it possible to
to guarantee that the Jewish people will henceforth be pleased to
children to shed their blood for Russia, not considering it foreign

smoke" for yourself dBlom, is it possible to believe that in the event
in the future war, the Jews can be counted on

the same as for other subjects of the Russian Empire.
In 1871 the war had a noble liberation character.
character, but the Jews also did not want to go to war
service, as in 1904, during the war with the Japanese.
(Protsent ңi -
The proportion of Jews increased in 1877 to 47.8 percent.
Apparently it is not the causes of wars or their nature that influence
i j , -
something else is hidden in the very nature of the Jewish nation.
genus.

Count on the Jews as reliable and desirable
i, -
It is possible. They not only strive with all their might to
i military service both in peacetime and in particular-
nost in wartime, but also getting into the ranks of the army,
are called in them an element that is far from desirable and
harmful. In fact, for a significant part of the Jews
bear military duty Christians (in spite of the v
principles of the charter on military service).

All the efforts made by the state to achieve
i i ,
in vain, but also turn to his detriment, filling the ar-
with an unsuitable element and in advance preparing a violation
non-mobilization calculations in wartime.

It's time to decide to acknowledge the current situation and,
putting the interests of the armies first, in the sense
its combat readiness, to reject the Jews as a source
i, at least this violated the accepted
principles (which have already been violated by the Jews themselves),
thus contributing to its improvement and saving for
states the costs and efforts that are currently being applied
are used to combat the deviation of Jews from military service
guilt in its present form for the Jews.

At this point, a natural question arises: what is it?
to impose military service on Jews
armii?

It would seem that such a deputy is in no case
cannot be allowed in the form of a monetary tax, so
there is no doubt that the money taken
i i , -
in the near future they will be covered by them

insensitive increase in market securities, etc.
and taken from the same Christian population that
children to serve military service for them. On the issue
about the monetary tax on the Jews in exchange for military service
M. I. Dragomirov expressed this very well in
one of his articles published in "Razvdchik",
it seems in 1904 or 1905, in which he
such striking clarity proved the disadvantage of imposition
on the Jews of the military tax, that about the latter no more
I have to raise my hands.

Therefore, we need to find some other practical
what is the method of replacing military service for Jews with another,
, , .

To treat abot. Rabbi Avtalion teaches: learned! be
Be careful with your words, for you may bring upon
yourself i (.)
into the place that is filled with bad water, and your students,
those who follow you will drink bad water and
die.

There was a time when we also had “cibulized” liquids
kept their mouths shut, especially in relation to the government
government and its orders, in the eyes of the Orthodox
everyone responded approvingly, although behind the eyes, between
soboyu and scolded the goyim and their governments.

Now times have changed, the Jews have outgrown the right-glorious, they rose in wealth and became proud, they have already become dictators and rulers in Russian society. substance$.

In educational institutions they require that the univer-
to live teaching the law of God for Christians and require that the Jews be allowed to
1 i
Jewish students and students.

The cruelty of the Jewish nature.

The Bible, written by the Jews themselves, is full of such epithets against them. Moses also said to his sons To the Israelites: "You are a stiff-necked people." The prophets [Ezekiel Kiel, Isma and others call the Jews a people “without-
"warm-hearted", "malicious", "treacherous, deceiver, “unjust and causing confusion.”

We will find the latest characterization of the Jews in Maryus Fontana in his "General History", where he says : "A Jew knows no measure in anything." When a Jew reigns, his leadership is always cruel, as the ruler - he defies the despot, as the priest - his the authority of tyranny is like a prophet - his sermon is full cursed, like a warrior - he is cruel, like a merchant - his trade is a deception. Cunning, secretive, stubborn, vindictive nye, kidy dflayutsya easily cruel and prone to theft, slander and murder.

The Jews showed such traits of their character in many
i. i
facts of atrocity.

The Tudeyskaya history in Palestine is full of disgusting
The conquest of Palestine was accompanied by
beating of all the native inhabitants; the same villainy and
i i i -
to the Stimulants, whom they, as it is said in the book of Exodus,
they destroyed all the people. The Book of Kings is filled with
i, , -
stvo. From it it is known that the Jews even rebelled against
"they called upon God" and demanded that He give them a king
man (Book of Kings, 8). And read the book of Deuteronomy
"horse", replete with crimes. After all, no one knows,
what if two men get into a fight, and their wives
they will come to separate them and one of them will be the winner.
To dig up the most dangerous place in the world is worth it
punishable by death. There are no such crimes.
the nation did not invent the scarf on earth, but among the cruel
bones of the Jewish this crime was widespread.

During the reign of the Persian king Xerxes, to whom Mordecai
presented his niece Esther as his favorite, the Jews
having received permission from the king through Esther, he cruelly disthey treated his subjects because they allegedly constituted
plotted against the Jews, led by
Haman. By killing Haman and his children, the Jews exterminated 15,000 people.
catch and celebrate to this day this feat of theirs
Purim.

In the 1st century AD, Pontius Pilate, former Roman
a Jewish native, in his memoirs about the time
the tenth ruler of Judea exclaims that he was

a martyr in the midst of this evil, cruel and untavern of the people.

Y- . „ i“
a story about how the Jews acted there, where they would
were in the majority. In the second century they constituted
the majority on the island of Cyprus. The Republic of Belarus will establish a residence
there.

the Dovian state and, having conspired, they, under the guise of
friendship, in a treacherous manner, was used for evil
instead of the native inhabitants and unexpectedly killed in China
Ren 220,000, in Cyprus 240,000 Greek Christians and in
Egypt has a huge number of inhabitants. Many of these grief-
The victims were sawn in two.
The Jews ate the flesh of the unfortunate and licked their blood.
and girded themselves with their entrails.

During the reign of Emperor Justin, the Jews attacked Antyukha
Christians, they were killed on horse trails, and
then the corpses were thrown into the fire. In Tiberias they destroyed
lived the bishops and the entire Christian population. In 614,
with the help of the Saracens, the Jews took the subject Vizavtiy-
Jerusalem and in this one city they expressed
up to 19,000 Christians. They also wanted to do the same thing by surprise.
in Tire, on the night of the Holy Resurrection of Christ, but
their plan failed.

Ə i , -
the soup of the Jew's cruelty and treachery, on the bloody soil
reprisals, in themselves, are certainly the fruit of many-
your education of the Jews on evil principles, their talent
the Mudist code, which recommends that the Jews "exterminate-
"to kill the goyim."

By virtue of the same code, which teaches self-interest
and dishonesty, the Jews naturally embodied the extremely
unsightly features and in its moral and everyday life
activity.

A very apt description of them in this regard is
we find it in the description of the Mogilev governor
Lieutenant General Kakhovsky (Report of the Empresses® Ex-
terin® P).

In this way the Jews fulfill the Talmudic law perfectly.
Distish rule: “to deceive a goy” and “not to pay him”
debt." He also wants to carry out other instructions.
ni: do not miss the opportunity to get a big bonus
fish". But before we talk about this specially

Jewish valor, we will mention here their lack of
i .

Jews avoid heavy physical labor, as something terrible, like God's punishment. Biblical pronouncement meaning: “Cursed is the earth in your souls” by Talmudists distorted to the understanding that everyone is generally difficult physical-damned labor, unworthy and unprofitable for the "sons of kings." And here we see throughout the desire of thousands of people to strive for easy earnings "the most" and, in their opinion, noble. Such "easy- they found the tea bread in trade connected with by deception and cheating, and in all sorts of “geshef- "The Jews are absolutely not involved in land management. And this is not because they are not able to rule with a spade, but because they consider this work despised nym5; and at the first convenient opportunity they, putting aside spade, they begin to exploit their neighbors-Christians Because exploiting the work of others is much more easier than working ourselves.

If the oil of the Jews is of the farmers, then between the times there are very few Jewish carpenters among the slenniks, wheelwrights and workers in general, working in the open by the sky. The Goodeys only want to be tailors, hat-makers. makers, turners, watchmakers and - they especially like - to be jewelers (since you can sometimes cut a small piece of gold or a small, precious stone "with a trickle).

i

they are willing to engage solely in distilling and that is because that profitable abuses are possible here. Experience however, it showed that any large-scale production, getting into into the hands of the Jews, their welfare immediately worsens greed for big profits, as well as any their small craft is not distinguished by its conscientious execution nenija: the stamp of their desire to deceive lies on everything, to cheat, just to get away with it.

The only trade that the creatures would like to to be a Jew, this is factorism, i.e. mediation in

all kinds of conflicts in which they change hands
money and goods in hand. Where is the money, there is no one to them.
The Jew will certainly attach himself and drag away his crumb, and where
hard work, there is no spirit of the Jewish people.

The Toudei exist, for the most part, only by absorbing
the fruits of someone else's labor. When looking, for example, at the point
market, with hundreds of two-yard-long counters, behind which
which the Jews trade, the question involuntarily arises: what
Do they bark? They just sit and wait like spiders.
a passing fly, but they themselves do not create anything. And between
behind each of these sellers there feeds another one—
8 people of the 1st family. Selling only a small amount of goods
quantity, the i ruble for ruble and sometimes twice as much.

An Egyptian pig whose meat the Israelites loved to eat.
in Egypt

i.

0
about RKO.

In Palestine in the mountain - Goreb (Noge).

Tractate \/1st.
RULES CONCERNING THE SLAUGHTER OF CATTLE AND BIRDS,

CHAPTER 1.

.

ABOUT WHAT DEGREE, under the influence of Talmudic scholars
, i i -
} deviated from its true meaning, indicated
sacred scripture of the Old Testament, and before
why is she mired in impassable mud?
lazy little things that say nothing to the heart or
mind, formalities and internal sensitivities, - all tangible
you can see, read the instructions of the Talmud, referring to-
i , .
% i,

, i i
the fact that Moses, in hygienic vidakh, forbade the use of "tref" in food, i.e. padistance, and animals torn to pieces by predatory beasts.

The Talmud, on this basis, for some unknown reason, prohibits
It is forbidden to eat the meat of an animal that was not killed
by cutting the throat. In case of a hal-
i i, , %-
Nik (in our language, a butcher) was certainly a specialist
his dfl, and was allowed to perform his duties
of responsibilities only after passing a well-known exam.
i , i , , -
with the severity and complexity that it is not suitable for
test of a butcher in the umfn$ to handle a knife, and
for the examination of a scientist seeking a doctorate.

Both the properties of the knife he uses and the rituals,
accompanying throat cutting operation have been established
and are defined in the Talmud by hundreds of paragraphs. It is about
%, kosher and tref in talmud is on 642 paragraph, set out in the collection of Talmudic laws
new (Shulchan Arukh).

So, according to the meaning of paragraphs 10 and 11 of chapter 18,
i , a knife for cutting cattle and birds should not
women should not have the slightest notch; otherwise
Chav, the cattle captured by him is considered a club, i.e.
This knife is unfit for use,

running a fingernail along its blade. This is a trial
both before and after the cutting. Jews, Hasidim,
followers of the Kabbalistic teaching, use
a highly polished knife, which is what they protest against
Rabbinists who use a knife that is sharp, but not thin.
The butcher begins slaughtering only when the knife,
i, -
from the most insignificant notches. Cattle, wage-
cut with such a knife is considered fit for food
ђ, ,
this operation will be the same as it was before
chala her. |

% 2- 6- й,
cattle with a tooth remaining in the jaw of the slaughtered animal-
naked, and also with the fingernail, as long as there is nothing on them

jagged.

We quote literally paragraph 181 of Chapter 7:
If a knife whose edge is smooth but not sharp is free
from the nicks, then they can cut, and such cutting is considered
seems satisfactory, even if it is due to the dullness of the knife
“The whole day continued.”

The cattle prepared for the feast is
the picture is very outrageous: she is being tortured
until the moment when it is impossible to move
to stoat', and only then the learned man will tear out his fur
on that place, along which one must cut, conduct
with a knife so that the animal cannot be hurt by its movement
there were nicks on it, and that would not have made it necessary
fom. Zatm reznik begin to inspect the inside-
the vulnerabilities of a contaminated animal. The smallest trace of what
any internal or external disease, damage in
easy, a fracture of some limb, also called
it is unfit for food. Besides this, the reasons for the club:
rusa, nekuva, hasera, netula, kerua, nefula,
pesuka and shevura. Derusa means an animal, earlier

by a predatory beast; brain damage
shell, in the heart, etc.; haser and—with natural under-
with a lung infection; netula - with a broken jaw or
spoiled liver; kerua—with a ripped belly;
i i; — -
with a broken spine, and finally, shekura -
an animal with broken vertebrae.

These eight points form the basis of the entire country-
our teaching about clubs. In 86 chapters of the Talmud (Shulchan-Arukh), divided into 642 paragraphs, into the treatise lore

ea, each of these cases or points is considered
is discussed in detail and comprehensively.

Tractate Chulin, i.e., Svft for its use-
Nya. “Everyone commits shekhita” (cutting) - and their shekhita
fit (kosher), except for the deaf, the insane and minors
nyago, because they can make a mistake at p%-
lessons. In all these cases, if they are involved in
time, as other types of them, then their shechita is suitable.

Shekhita goya—dead meat (nevela): it defiles
even when carrying.

If someone performs shechita at night, or while being
pum, then his shechita is valid. If someone performed shechita

on Saturday or on the Day of Atonement, then, although he will answer
for this his head (death), his shechita is valid.

How is the hatat (i) of birds performed? He
pinches her head against the back of the head, but does not separate
head from the body and sprinkles the wall of the sacrifice with its blood
tvenik (into the temple), and he pours out the rest of the blood
on the altar. Only her blood is placed on the altar, all
but it belongs to the priests.

“The bulls that are burned and the goats that are burned are buried

ђ, i (the acceptance of their blood by a temple vessel)—
%; i 0-
lotoy altar, one sprinkling bezts; remains
they pour out blood on the western isod of the external victimtvenik, but if he didn't do this, then he didn't become worthless.
and others are burned in revenge for the ashes. What is the order?
sprinkling of public and private blood (sacrifice)
offerings)? He enters through the kevesh and addresses the soveva and, having come to the south-eastern horn, plunged the very
the index finger of the right hand, applied
fingers on both sides and sprinkled along the edge of the horn
lower and lower until the blood flowed from the finger; if
he sprinkled the horn from the sides, then kosher, and if not
fell on the horn, then it is pasul (unfit); if he changed
the order of sprinkling, to pasul (unfit); blood residue
he poured out, going down to the southern iesod; '. I son
R. Iuda and R. Elezer son of R. Simon say: he is a hundred
il on its place and poured towards the southern iesod.

Wanting to divide the village from the money of the second tithe,
should, according to the schools of Shammai, convert the entire village into mfd; A
according to the school of Hillel, one of the shekels is converted into silver,
and the other in honey. R. Meir says: silver vifetB with
fruits do not profane with silver, but the wise men tear
shayut 1).

i I-
Salim, converts, from the schools of Shammai, the entire village to hell,
and according to the school of Hillel, one of the shekels is for silver, and the other
go to mfd. To speak reasoningly before the sages:
three dinars in silver, and the last dinar in money; r.
Akiba says: three denarii in silver, and part of four

2) M.T. 2, 8.

that in the middle; R. Tarfop say: four aspers in the
rib; Shammai says: it is wrong to put the village in the bench and
Zet something about this village.

R. Khanina said that in Malaya Derevnya, which
was near Jerusalem, there lived an old man who lent money
residents of the village and writing letters written by themselves,
and others signed; when this reached the wise men,
they allowed (recognized as legal). In passing you
you conclude that the wife can write her own get, and the husband can-
he himself can write his own shovary, because the recognition of the act of action
The actual work depends only on signatures.

He also testified if in the sacrificial
If the meat turned out to be a bee, then the knife and hands are clean, but the meat is not
clean; if it is found in the litter (cross), then everything
purely.

Three rules said R. Ishmael before the wise men
Yamnivskom vertohrad: if a shaken egg gets into
for the vegetable sacrifice (for the sacrifice), then it is hibbur, and
if it is like a helmet, then it is not a hibbur ear that is worth
, :
it can be compressed together with uncompressed bread, then
belongs to the owner, and if not, then belongs to
».

Three rules were told before r. Ishmael and he did not
spoke out regarding them neither in the sense of prohibition, nor
in the meaning of permission, and they were explained by R. Jesus
son of Matthew: no one pierces an abscess on the Sabbath:
if for the formation of an opening, he does not answer;
catch a snake on Saturday: if he does this, so that she
he wasn't bitten, he doesn't respond, and if it's for medicine,
; „Əii“ boilers do not perceive shatro-
howl of impurity, but become unclean if they are carried
suppurative. R. Aliezer ben Zadok say: they are not
perceive impurities, even if they are carried by a purulent
out, because their processing is not complete.

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t. I-—14

CHAPTER 2.

0 clubs of slaughtered cattle.

Due to the strangeness of these laws, most the slaughtered cattle turns out to be a club, i.e. prohibited i i, , , - what they are doing would be lost if it were not for the benefit of Christians. Therefore, in those countries where the Jews control everything trade in one's own hands, especially trade in private supplies, the share of Christians is treifnoe, and sometimes it's not healthy meat, as the best varieties They are taken exclusively by Jews. The Jews take the treif meat. they call carrion, which is evident from the kahal acts, related to this matter, which we will cite here 1): “Saturday, part of Kora 5558 (1798). extraordinary general meeting and kahal authorities it is decided: under the herem-deorais, to prohibit the people, not in the service of our kahal, to p%zat v in our city there are birds and cattle. Under the same herem Our cutters are obliged under no pretext do not use a sharp knife when cutting birds or cattle. If any individual dares to violate both of these regulations, that meat from cattle, they are zar%known, will be considered carrion." Further: „Concerning i , I , 0 the dishes in which the beef was cooked from the cattle were contaminated by a member of our staff who is not on duty in our state rol, besdin (i.e. judicial society) from the rabbi-preacher of the brotherhood of burials, Rabbi Zevi Hirsch, melamda (teacher) from Slutsk and Rabbi El!azar, son of A..., so that he decides, on the basis of the laws of the Talmud, should whether the said dishes are considered kosher, i.e. suitable for i , , i.e. ?).

This is a copy of the certificate issued to the reznik rav-
wines: “On such and such a date, having become acquainted and having learned the
arts N, son of N, I found that he is holy in slaughter
cattle, and skilled not only in words, but also in action,
that is why he is allowed to slaughter and inspect the cattle, and

h) See the book by Mr. Brafman. No. 60 of the act, p. 32,
Book Brafman, No. 61.

it is allowed to eat everything that he pricked and examined,
however, with the condition that he should spend the first year every
i -
<matrivanii cattle, the next year each mfsyats
once, and then throughout my life only every
"A quarter of a year once a year. Written by Rabbi N."

The person who receives such a certificate stocks up on a knife,
which should be no shorter and no longer than three times:
granite and not narrower and not wider than three fingers, with a blunt
end. The knife owes its success to one swing
cut the throat; if this fails, then the cattle also
is a club. An animal for successful accomplishment.
operations, must be connected very tightly and must be put in place
on the left side 1).

i , , ·
with a tsply to find out whether it is fit for food or not. Year-
its nature is recognized under the following conditions: throat
there should be a block, the lung should not grow to the rib-
frames or meat, there should be no damage on the outside.
defects or deficiencies. If the lung has grown back, then it
carefully -ɵ , so as not to tear, and $-
they call away, but not with the dark knife with which
the cattle is cut up; then, having separated the lung, the slaughterer comes out
takes it together with the liver and heart, lowers it into
water and inflates. If you leave the grafted muffler
water, or, if you want to wash away the caked in lung or pe-
blood, that animal meat does not fdyat.

Jews also do not eat the rear part
animal, and if it happens to be used, then only in that
the case when the butcher will perform a special operation on her
radio of anatomical properties, when he himself finds it
necessary, in case of, for example, lack of kosher food
meat.

Then, for a special fee according to the conditions, , if -
wants and has free time, starts
anatomii posterior part scotina, to
as food for the Jews.

For this flower, he extracts all the veins from it,
even the smallest ones, as well as all the blood, with multi-layered

1) The custom of placing the slaughtered animal on its left side is a Talmudic tradition.
blow from Abraham, who, when he sacrificed Isaac, bound him
arms and legs, and placed him on the fire, specifically on his left side.

established for this case by the Talmud,
smallnesses and only then does it become kosher.
meat. But since the operation is not cheap,
The rear part of each animal is subjected to kosher-.
vaniya, but prefer to sell it to Christians.

Having caught the animal, the butcher examines it and
considers, on the basis of the signs known to him,
could it live for another 12 months? In case.
negative conclusion, the meat is considered carrion.

Tractate Chulin, ch. 5, p. 208, volume U, Pereferko-
vicha. “He killed the cow, and then her two sons;
he is subject to eighty blows. (Breaking the law.
begins with the first slaughter of the calf, after that.
his mother was killed). If he killed her two sons, and
then her own, then he is subject to forty blows; if
he took her and her daughter and her daughter's daughter, then he
lie down. eighty blows, and if he beat her and her daughter.

her daughter, and then her daughter, then he is subject to forty
blows. Silikhos speaks on behalf of R. Meir: he is full-
"lies eighty blows."

“The cattle are having difficulty giving birth and the fetus has put out its
the middle leg and took it back: it is permitted for food;
but if he stuck his head out, then at least he pulled it in
back, he is considered born. If anything happens
rBgano from the embryo when it is in the mother's womb, then you-
,
from the spleen or kidneys, it is forbidden to eat. Here
rule: everything that is her tBlo is forbidden, and what is not her
TBlo, it’s allowed.”

“If an animal giving birth for the first time has difficulty giving birth, then
cut off individual limbs and throw them to the dogs; if
if most of the fruit has come out, then the fruit is subject to burial
beniyu, and cattle are not subject to the laws regarding first-borns."

Talmud tractate Khulint. This is what a club is to cattle: if
the esophagus is perforated, the windpipe is interrupted,
the brain membrane is perforated, the heart is perforated to the cavity:
his spinal column is broken, and it is interrupted.
its thread (i.e. the spinal cord), the liver is removed and from it
nothing left, the lung is perforated or part of it is removed.
his (R. Simon says: it is required that the opening come-
reached the bronchial cavity), the stomach was perforated,
, i »

the internal belly is punctured or a large part is torn
part of the external, (r. There speak: in the bryukh of the big ones
phrases—a gap in the palm of a hand, and in the bellyIn small sizes-
Ivrov - a rupture of the greater part), the intestines are perforated
and i; if the animal
fell from the roof if most of its parts are broken
take, and also crushed by a wolf (r. [uda says:
crushed by a wolf for small cattle, for large
<a cat crushed by a lion, for a small bird crushed-
by a hawk, and for a large bird, crushed by a large
(a predator). Here is the rule: what could not live,

that's a club.

- i .

there is a reason to humiliate and mock Christians by us, so they call Christians dogs, nonentities, below all creation. If sometimes a Jew scolds a Jew in the samy humiliating degree, then he will call him "dumb bit' a goy." "You are like a Christian.

Therefore, the government must decide: if the Jews the butchers found cattle unfit for their consumption, then they must throw it away like carrion, to the dogs, for not to exhibit °in the lava for sale to Christians, as worthless carrion, from which the Jew is defiled from the

ᴋi -

a ritual in the mikvah, in the sacred well.

When i and birds there is another rule: namely, the earth is certainly sprinkled with ash, so that the discharge from the killed animal would not be visible blood.

About the ancient sacrifice it is said: Sacrificial meat (kodesh) —- capable, according to the teachings of the Talmud, of perceiving take the 4th degree of impurity when touching the 3rd, in the biblical text there are only two degrees of proderivative impurity; the remaining degrees represent addition of teachers of the law, and of the sadukes, of course, not were known, except for the sacrificial meat, for which

< i ").

The fifth degree is cleansing ash (khatat), to which The 5th degree of the derivative impurity was also applied.

generally for persons handling cleaning ash

1) Leviticus. UP. 19.

or those who were engaged in its preparation, observance ri-—

the purity of the place was brought to the extreme degree of brusqueness.
petulance. Let us recall the incredible worlds provided
activities that were undertaken with the aim of ensuring.
the absolute purity of the high priest who was about to
The burning of a red heifer. On the fourth week
Previously, he was isolated from the family in a special kelph.
at the temple, where it was sprinkled daily with cleansing
water; and in order to be sure of the absolute
the purity of the water used for this purpose, in l -
%,
wells, houses where pregnant women were sent,
to give birth and raise future water-drawers there;
and so that the high priest would not be subjected to any
any infection, desecration, on the way from the temple
Mount of Olives - from the Temple Mount to the Mount of Olives
each time they had a special, very complex design.
cabbage soup, a bridge that cost more than 60 talents each time,
gold!). In our money, about a million rubles. Zaty these
They did not come from the Pharisees at all, but according to tradition they were
introduced by Simeon the Righteous?), and they are adhered to
The Sadukei high priests were also present.
all the ordeals to which the high priest was subjected
for the next week, after enormous expenses
i
absolute ritual purity for oneself, a minute before
at the very beginning of the ritual of burning the heifer, the insidious farisei deliberately, or infringe to say, forcibly so-
i, gloatingly calling out at
to him: “Lord high priest, come down and
“Accept the washing!” And all this, as it is said in the mission, with
to oppose the opinion of the Sadukeevs, asserting
shih, THAT "No. 0i1-yut" cannot perform this rite
i.e. defiled.

This all arose from a dispute between the Pharisees and
Sadducees, which we see even now among modern Jews,
disputes and bloody reprisals between rabbinists and Hasidams, i.e. Kabbalists, Tzaddikists.

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in Tosefta Shekalim, P, 5.

Terushalmi Shekalim, 1U, 2.

CHAPTER 3.

Laws on kosher food, meat and dairy in mixtures.

“It is forbidden to cook any meat in milk, except fish meat and locusts; it is also prohibited to serve on so much vifstV with cheese any meat, except for fish meat and locusts; whoever gave obfti abstinence from meat, he will Fish and locust meat are allowed. Poultry meat can be served put on the table with cheese, but you can't Fet, - words the school of Shammai, and the school of Hillel says: one must not to give, nor to Fst. . I: this rule belongs to-to live to the relief of the Shammai school and to the stress Hillel's school (Wed. Aduiot 5, 2). What table are you talking about? rily? About the table on which he is %st; what about the table on which the food is placed, then on it They can be placed next to each other without any fear."

“You can tie meat and cheese in one scarf, unless they touch each other. Rabban Simon the son of Gamaliel says: two guests (in hotels) can-Gout News at one table, one meat, and the other cheese, without fear."

"The meat of pure cattle is forbidden to be boiled in milk" clean cattle, and cooked ones are prohibited for use;

The meat of clean cattle is the same as the milk of unclean cattle.

how does the meat of unclean cattle turn into milk from clean cattle? it is allowed to cook, and the cooked product is allowed for use vaniya»?

Originally, the meat of clean cattle, boiled in mo-

LokB of unclean cattle is permitted, -who is unclean—milk-livestock? Pig, dog, mare, cat, etc.

Talmudists who strictly observe their law,
The Talmud allows meat from clean animals, boiled
something in the milk of these unclean animals.

A huge role in the life of a devout Jew is played by
laws about food. One dry presentation of them without any
explanations will take several volumes, and if collected
all existing material on this subject, then
a very rich library is being put in place. But not the quantity of
mov filled with discussions about kosher meat%, about
that meat and dairy products are prohibited, and that
similar matters, encourages us to take up the consideration

we are breaking these laws,—no, but exclusively that general-
a condition that can hardly be found among all the Jews-
i- i,
on a more shaky basis than the laws on writing. And also
one reason, not less important than this: nothing is so different
Fuck people, like food laws! And in the present
the time of a devout Jew to separate these laws not only
from a non-Jew, but even from his own blood brother, for
among the Jews the number of tkh grows every day,
who stop following food laws; there are even
Jewish families and there are quite a few of them—® not only not
know these laws to one degree or another, but also
do not even suspect of their existence.
the implementation of these laws began in big cities, and
from there, little by little, penetrate into the most remote corners.
, i $
in recent years, in this area it is absolutely low
which did not win, and a small number of intellectuals,
barking precisely in the observance of these rituals to show
their Jewishness, will not be able to stop the movement. But if
it is also possible to justify tkh from a certain point of view,
who, while performing any ritual, do not think rightly
to curl, by which its obligatory nature is conditioned, then hardly
can one forgive someone who stops observing what

Until a certain time he considered it obligatory for himself,
without having understood the reason for such changeability in actions.
The only, albeit bad, excuse would be impossible.
the ability to understand this mass of books, in which
the subject is treated on this subject. But in this assumption-
there is a huge mistake hidden there, because there are no laws
We cannot understand the saying of the Talmudists: --- “they
like mountains hanging by a thread,” as to the law.
us about food. It is therefore completely pointless to engage in
comments on this subject, but it is necessary to approach the self-
to my source.

Food laws are divided into two categories:
1) ; 2) i %-
STV with meat, and also immediately after meat.

Let us first deal with the laws related to the first
category. Their most important part, so to speak, the basis,
consists in that the animal must be zarzano
in a known manner, subject to certain conditions

conditions, and then the insides of the carcass are examined and,
if there are no known flaws in them, then
meat is considered fit for consumption:

The laws related here fall into two categories:
1) the method of slaughtering cattle and 2) the integrity of the internal organs
new animal. We will not examine the second section at all
we will not, because its whole essence consists in the fact that
to give the possibility of anatomical analysis and to indicate the possibility of
i i,
the animal is recognized as unhealthy and therefore unfit for
use. Such laws are in the Bible, it is understood,
no, but the Talmudic scholars introduced them because
i i i -
known animal, so they included it in this category.
a number of animals with organic defects of the lungs and
etc. Here, the desire to imitate probably played a role
animal laws that were intended for
i i

To God. How was it possible to choose the best without
the slightest visible organic defects, so
and here we see only the further development of this prin-
, that in the era of the flourishing of the religious legislator:
The situation is quite clear.

In the absence of chronological data in the Talmud-
dicheskoy literatur%, trudno, ili vErn neposobno almost
to say when exactly the question of inadequacy was raised
i , i i -
natural defects in the contaminated animal.
this work is parallel to the one that concerned the
slaughterhouse dog, or did it come later? We don't
We are trying to solve this problem, because it must be preceded by
criticism of the text of the Talmud, the work has hardly begun yet.
taya. Fortunately, the solution to the question that interests us
will not suffer from such a slowdown. So, we affirm-
we give that from the biblical text there is no pi-
what laws are there about the suitability or unsuitability of contaminated meat?
of an animal if found in the internal organs
any traces of the disease process. That's why
ii , %i
with the help of casuistic interpretation of the text of the Bible, on-
i, i
this subject, as conveyed by God to Moses on the mountain

Sina. According to one belief, there were eighteen of them 1), according to another
goy—only eight *). Which of them is the real one, this is in the given
In this case it is completely indifferent.

Let's move on to the main part of our question: where from.
It follows that the cow must be cut in this way
bomb, which was developed by the Talmudists, in order to
get kosher meat?

The Bible contains an answer to this question. But Talmu-
The dissidents found mfeto in the Bible, where, according to their belief,
It is said that Moses was given a number of laws concerning
slaughter of cattle. It must be admitted that this discovery can be
call him downright brilliant, and the only surprising thing is that,

As far as we know, this method has remained almost without use.
imitation. Genius here consists of intelligence and use
to say just two words to his tsfli, as if in passing.
dropped by the Divine Lawgiver, for construction
they contain a grand collection of laws. It is possible, once
I hesitate to say with complete confidence that if
If these words weren't in the text, we would still have
food laws, because this is not at all in the text dflo. Necessary
just to pay attention to the fact that these two
words are distinguished by their highly precious quality
ity: they provide unlimited space for the thick-
to their forger. |

Let's open the fifth book of Moses and stop at 12 chapters.
It sets out several laws that the Israelites
i -
What particularly occupies the legislator is precisely this
desire to create a central sanctuary for the entire people,
so that in it and only in it sacrifices would be offered to God.
This chapter is full of repetitions, for example, verse 11
there is a repetition of verse 5, cf. also verses 21 and 22 with 15, 28 with
16th, etc. Every sacrifice, according to the legislator, should
was brought exclusively to the central temple%,
which was also the only one. The most important part
during the sacrifice there was blood, and we know that
among ancient peoples every act of shedding blood is connected
was with the idea of making sacrifices. So how can
it was foreseen that for many, due to remoteness

t) Tractate Chulin, book 42, verses 1-2.
2) Ibid., l. 43 page 1

, i
It is unthinkable to slaughter cattle at the altar, so they decided to allow it
do this at home in those cases when the meat is called
began exclusively for food, and blood was added
but then you can pour it on the ground and it won't be of any use to you.
to be. The order is set out in verses 15 and 16. The same
we find the same thing in slightly different expressions in poetry

21 ., whereby it is said that if , -
which will be intended for the temple, will be given
easily, then "you can breed from bulls and sheep (i.e.
any copy of them) that the Lord gave you, as
I ordered you to do so. The expression we have underlined is
Jewishly rendered in two words and based on it
all laws on slaughtering livestock. It might be extremely naive
to appear to be an interpretation of this from Rashi's side, if only
we didn't know that the matter was too serious here.
a strange person. Rashi says that from the words - <how
I tebf commanded" it follows that God conveyed to Moses
the laws on slaughtering cattle orally, because where can one find these
written laws? One could ask many questions.
owls that would clearly show that in these words
there is nothing that would be even remotely related to
application to the laws created by the Talmudists, but this is a
will be of little help to the cause, because the laws themselves are not at all
appeared in the world of God thanks to these two words
text, and if it weren't for these words, then we would have found for them
another reason. But one cannot help but ask: if Moses received-
I read these laws in a finished form in Sin, so
And what did the Talmudists work on developing them?
thus all their reasoning on this became possible
topic? And in what form, finally, did the laws reach
them? And how much more will we delve into the study?
this subject,
in that, given the existence of certain laws
on this account since the time of Moses, not only individual
pages, but also entire chapters of the treatise become blasphemous
superfluous and incomprehensible. On the contrary, it becomes
there is a lack of firm rules and casuistryIn the open-
i. , ђ, -
mudV reports the following!): “Rabbi Eliezer Hakkap-

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1) Khulin, l. 28, fl. 1; Kedush 71, p. 1.

steam (one of the great men of his time, add-
is included in the Talmud - see Rashi) says that the Torah is n-
what laws have not been established for cutting the nipples (by others)

in words: the laws established on this matter are not obligatory
(they are not relevant from the side of the Torah), but they were introduced by scholars."
Another scholar, Rabbi Gosse, says the same thing in another
m$stB Talmuda :), and to another similar statement
The third scholar Rashi adds the following, very
interesting explanation °); „our scientist wants to say,
that not only the written, but even the oral Torah is not established
impose any legalizations regarding
methods of raising birds; existing laws have been introduced
by the Talmudists themselves."

This exclusion of birds can only be explained
tBm, what is said in the 12 chapters of the Book of Ephesians that we mentioned
only about cattle, although in fact nothing mattered
scientists say that in the rules dictated by Mo-
I sow on the mountain of Sin, there is a paragraph that says,
that birds should also be killed in a known manner.

If we said that the Talmudists, referring to the words
“as I ordered you” (resolution 12), they left TOM for
itself the right to establish any rules, then, on the other hand,
on the other hand, this method of action is also the strength
the number of laws on slaughter of livestock. In fact, we already
saw that Rashi admits the impossibility of finding these
i , -
given to Moses on Sin. But the question still remains: what
Are these very rules set out in the Talmud really true?
and given to Moses? We know many cases, gdf Talmu-
the speakers had to say that this or that was transmitted
, i
justified, as is the case here.

We have already seen that some are quite authoritative
Talmudic scholars claim that there are no laws about
8 i «
on Sina"; the majority of scientists used their authority
issue special rules on this matter. What are they here?
guided? By what principles? Undoubtedly, by desire
enter i i-

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1) Tract. Nazir, l. 29, p. 1.
2) Tr. Khulin, l. 27, p. 2.

laws, because the question would inevitably arise: how understand that the cow must be slaughtered in a certain way method, but no chicken? But if the basis for the publication of the law

i, i i ,

in any case we can hardly consider these laws an integral part of the Jewish religion, even in the case if we accept that the rules of Sin were transmitted to Moses, concerning the cattle industry.

But once they decided to cut the bird according to the well-known traditions, the pitchfork and its meat are allowed for consumption only then, When these rules are observed, it is no longer surprising. that there were many questions that had to be answered answer, and these answers could again be objected to etc. And if work in this direction continues fifteen centuries, then can one be surprised that Now there is a rich literature on this subject, the study of which requires a lot of time is useless naked and in our modern times even harmful and sibshnaya, Not only Christians, but even the most prudent, The Jews are red and ashamed of this fanaticism nonsense, stupid and harmful.

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CHAPTER 4.

Bedika animals and the barbarism of the people,

Bedika, i.e. looking at a dead animal, existing is only for livestock; birds and wild animals animals are not subjected to it in such detail.

In our western provinces, Jews are everywhere to trade in all sorts of supplies, especially beef Noah; even in provincial cities, if this is from

i i

day, then on Saturday there should be no beef, because, except for the Jews, no one is engaged in this matter.

Moreover, Jews often feed Christians with carrion and do not
Rarely plague-infected sick cattle, which are being mutilated.
at a cheap price in the villages and brought to the cities.
True, having learned about this, the policeman strictly forbids
I sell similar beef, and I will charge a fee for selling it.

guilty of responsibility; but while the police find out the general
In this way, the Jews manage to sell all their
goods.

In “St. Petersburg Vdomostyakh”, for 1861,
and in “Russian Illustration”, for 1862, No. 205, it was
, %, i i
i , ȳ ,
Instead of lamb, they sell beaten dogs.

Therefore, on November 16, 1861, meat was inspected
shops of the Jews, and in one of them three murdered people were found
dogs from which the Jews skinned. The shop was not
slowly sealed and a guard was posted to it; but,
when the police arrived with witnesses the next morning
i , , -
tank, found fresh beef of the best quality;
I wait for the seals attached to the shop doors to be dark, but they were not there.
damaged. It turned out that the Jews, at night, taking advantage of the oversight
nostiyu privatnago karaula, dismantled the rear stVnu
benches and put beef instead of dogs, which then
were found abandoned in the garden of a neighboring house.

No matter how outrageous this behavior of the Jews is,
nevertheless, they act constantly and even with nBkoto-
rym progressively - growing against Christians
bitterness, there are darkness smflfe and rshitelnfe,
that they manage to acquire strong patrons,
which almost always justify their most iniquities.
1i.

the Jews managed to sell it in Russian in Moscow too
i battered cattle by them, for some reason or other
,

some distinctive feature of meat.

Of the four-legged animals, the Jews are allowed to eat eat only those cattle that imput cloven hooves and chew food, such as: cows, oxen, sheep, goats, deer, chamois, etc., of course, only if they are contaminated according to the rules defined in the Talmud.

All other animals are prohibited, as they do not imply both of the mentioned conditions or only one, like: hares and pigs. Although the latter have hooves and are divided, but they are absolutely forbidden by Mowe sow, according to the hygienic conditions of the hot climate.

Last year, in the German Reichstag, the draft law on the prohibition of Jewish speech was adopted slaughterhouse dog. Members of the Animal Welfare Society They spoke passionately about the suffering of unfortunate animals. those who fall into the hands of Jewish rebels; they appealed to the good feelings of Christians; they demanded from the state of protection for the cattle from the Jews what kind of hardness of heart, etc.

This issue has been raised in many countries, but the Jews, with their kahal power, declared their protest and the request remained closed.

That the Jews commit outrageous barbarism animals of all kinds, this is well known and must be to become indignant repeatedly out of compassion. Rzniki, i.e. animal executioners perform this function with pleasure They have been practicing this industry since childhood. in the study of the Talmud. Religious scholar, belongs to the Jews to the highest Talmudic scholarly class. R%zniki most often move into the position of rabbi. They always to be notorious fanatics, executioners, constantly thirsty for blood and bloodshed, this is their pleasure, why and are in statistics for many centuries, Almost everyone is talking about the ritual killing of Christ

Spanish children. The ritual ceremony cannot
an ordinary Jew, even the most na-
divine. It is always the main thing
the master of ceremonies was r%znik.

In general, Jews entrust their children to
bloodthirsty barbarism. You can constantly see how the buyer
a calf brought to the market is left for a boy to drive
to the butcher. The Jewish boy with pleasure
fusses over the calf, chasing it, takes it by the tail and
needs the calf to walk and run. This funny
a crowd of Jews gathers on the scene and begins to make fun,
who pricks the calf's tail with pins, one lo-
one wagging his tail, the other tugging at his ears, and the third with his finger
prick in the eyes, and here until the end of the day, drive the calf,
then he has little life left.

i
bulls and cows, also outrageously barbaric. Enormous-
with clubs they beat animals to speed up
they walked, and then they stabbed us in the sides with the end of a club, hit us on the

legs. It is often seen that the purchased meat was
in patches it is black and gangrenous, which needs to be pulled out
call and throw away. Especially if it is treyf, i.e. co-
which is provided for Christians, what Jews call
carrion. The Jews throw all kinds of carrion meat into the shop.
directly onto the dirty floor or under the table. Jewish kosher-
meat will not be placed on the table where the clubs are placed.
meat; they don’t even chop it on this block on which the ru-
Five clubs for Christians are carrion. Furman Jews, -
We all know how many horses they destroy,
If it weren't for their barbarity, the horses would be in good shape.
wines are cheaper - out of greed they pile it onto one truck
as much weight as 4 horses. Harnessing the exhausted
a pair of black horses and fries them with a terrible whip, with v.
on the wagon, but the horses can't even move the big one
weight. Then the enraged Jew jumps off the van.
and, approaching their heads, begins to lash with a whip.
` horses by their heads. Why do the zhidovs have horses?

the eyes are pale and gouged out. Saints and human d8-
It would be a waste to ban the Jews from furmanism.

Let's return again to the rabbis. The Jews treifnuyu go-
beef is kept in shops for sale to Christians, as
vile carrion. Jews are forbidden to touch it.
this unclean, filthy carrion; trading in trefnym meat-
catfish itself is considered unclean and treyf, such
may belong to the public prayer "minin"
to the ten chosen ones. Each one of them, before Saturday,
must undergo a cleansing ritual and kosher-
to go to the mikveh, only then can he belong
ó á .

That is why the Jews treat treif beef with
disdainful, as with carrion. In all of Poland, Lithuania
Little Russia, in this Jewish kingdom, where it is produced
the disgusting trade in this carrion, repeatedly christened
i .
even provincial towns, Jews bring beef from the slaughterhouse
din in the carts in which they carry manure from the garbage dumps
city pits. The Jew sits on beef and with his feet
tramples, - they drag him into the shop and throw him right on the dirt
in the middle of nowhere, under a table or in a corner. Dogs rushing in and tearing
beef and, lifting their leg, urinate on it. Jews in the shop
quarrel, shout and don't pay any attention to anything.

a Jewish child sits on the counter, who, having done his own dirty work, himself.
all dirty; the cook comes in with a basket and asks.
soon cut off her beef; the Jewess, jumping up, grabs
and put the child on his side, with his hand he erases the dirt on the floor
cauterized, throw a piece of beef into that place on the
benches and chop beef, take it and give it to the cooks.
Here is an example seen by many people.

Of the birds permitted by the Talmud, only tame ones are allowed,
such as: chickens, turkeys, geese, ducks, pigeons, sparrows, etc.,
i i. ,
birds, they also treat them barbarously. In each
handles carry several geese and chickens, holding them by one

wing, and the heads drag along the ground and carry them to the butcher. R%nik, having received a lot of work, take a knife and pull up under the throat and throws, a goose with a cut throat to rise and live from death, then the butcher and the Jewesses they catch the goose and step on the goose's head with their foot and hold until the goose is strangled with a foot. there is no bird in the Mosaic law of general principles signs distinguishing between permitted and prohibited. Moses called!) 4 kinds of forbidden birds names; but the real translation of these names is not now half known.

In relation to its own, the law is very scrupulous to preserve the holiness and cleanliness.

The text of the Mishnah reads: ‹ Dresses "amgaaretz" (black-worker or farmer) - "filthiness" for use-offerings of "teruma", an offering for the benefit of the priests, tvennye products (dresses of those who use "teruma" -midras, tref) for sacrificial meat; clothes of those using sacrificial meat - midras, treph for cleansing ashes. Iose ben Ioezer was a Hasidim from the priestly class, and his dress was considered "midras" for use laying out the sacrificial meat. Ioanan ben Godgoda all his life he observed his sacred cleansing during ordinary food however, his dress was considered "midras", i.e. trefoil-"for cleaning ash."

The first zamftka: "Dresses of the "amgaarep" laborer Jews, to form a midras for the Pharisees," in any case

1) Leviticus. XI. 13. 21.
2) Trak. hagigah 11, 7.

case, it was decided from the time of its origin Pharisees, as a separate sect, of the era of the first Macca-

Veev.

Second note: “The dresses of the Pharisees are clubs for the consuming "teruma", sacrificial meat, this happened from the Sadducean sect. |

The third note: “The dresses of those who use teruma are midrace or tref for those who consume sacrificial meat”, this happened even before the Maccabean era, from the time of the Hasiaction reactions, which in their severity exceeded: priests.

Zamftka 4: “Dresses of those who use sacrificial meat is a midras for cleansing ashes”, this happens from the Saduke sect due to disagreements between the Sadukes kays and Pharisees. Let us return again to the birds.

Jewish experts find that according to some zoological Chinese signs, the difference between biblical wild birds and manual: manual or home-made ones differ from the fact that on their feet the middle fingers are elongated and that besides goiter. They have a stomach equipped with an easily peeled muscular membrane'). From the discussion of Lev Inson it is clear that under the name of clean birds we should understand kill the entire squad of sorids (@aShtaseae) and granivores from the Department of Razzegii.

Allowed animals and birds are not consumed otherwise than according to the above conditions; but review% - the insides of birds are provided by the i - to us, who, in the event of extraordinary events they have signs in the insides of birds, such as: rottenness, smoke-rock, bruises and growths in the intestines, as well as fractures manna bones, or a bone or fragment found in the throat glass, a broken needle, recognize them as clubs, and all-what kind of bird is provided for consumption stianam.

1) Talmud. . 65, . 20011 4 ïs . .
Frankfurt am Main, 1858

CHAPTER 5.
, 0 .

As for the fish used by the Jews, they
distinguished by the following features: permitted fish
the essence of TV, which imparts scaly skin and fins,
such as: herring, pike, bream, salmon, perch, head-
nicknames, etc.; TV, which impregnate smooth skin or
do not have fins, strictly prohibited by the Talmud
pits. They do not consume burbots, eels, loaches, lampreys and all
fish without scales and fins.

The Tudeans do not eat crayfish and oysters, but
for that they watch a special kind of locust, which, however, is of no use to us
and unknown. All amphibians, reptiles and na-
; , i
from the plant kingdom, such as: cabbage, peas, fruits
etc., carefully sort them out leaf by leaf and
grains, so that there are no worms there, and where
they find that the worm has touched something from the leaves or
grains, then immediately all of this is thrown away.

Some varieties of mushrooms are not used by them at all.
are, probably because, while getting used to the school,
Mudist dogmatiki, they Bruise, that Jewish souls for
crimes migrate to unclean animals, nasV-
cobs, plants, and even stones. For the same reasons
so strict care is taken not to swallow
to suck a worm into a pea or a mushroom, in which
help to find a sinful Jewish soul that can
to remain in the swallowed one.

If in flour or cereals in the summer time it starts
moth, then the Jews will no longer use either one or the other
another, prednazachaya moth-touched products i-
to us. |
Of the drinks, grapes are strictly prohibited.
non-Jewish wine. Grape wine,
touched by a Christian is considered wine
„“, i.e. i :). -
probably because in all Christian churches

Nograd wine is used during worship and

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1) Tract. „iore dea“ ch. 123, 138. Tr. Avoyde Zure, ch. 55.

parts in the form of blood |. Christ. To preserve wine from
Clubs. The strictness of the Talmudic legislators is accepted.

In the Mishnah we read: “Since when did olive trees become
become receptive? Since then, as they began to sweat
in the pressing vat; such is the multi-faceted school of Shamisya...
miBniyu r. bash!e1'ya, not earlier than the end of the whole work-
olive harvesting work (as the juice used to flow out
not desirable for the owner). If he finished the collection, but
to have in mind to buy olives or borrow from a doctor, a.
at that time he had a family celebration or
family misfortune (and the evil dragged on for a long time),
then the olives remain immune, and at least for them
There were people walking around, possessed by pus, but they remain
CLEAN" 1).

Tosefta, among other things, adds: “If
he collected olives in Upper Galilee and looked after them
take them to Lower Galilee, then they will not accept-
are susceptible to sewage until it is taken to Nizhnyaya Gha-
lily... If he bought a wine press with olives from
pagan, and if at this time there is something on earth.
the olive harvest continues, then can them.
considered clean.” (ibid.).

Let us return again to the presentation of the rules that we interrupted.
8
subject of the SVB, we will indicate the documents taken from
gal'nykh aktov' and izdav', pri upravii Vilenskogo-
educational district, Yak. Brafman 2).

I. Friday, 9 Tammuz 5502 (1802). Regarding the--
the management of positions of the local population, representatives
the Kahal authorities decided: since the representatives of the Kahal—
i .

i i , --
persons involved in this dBLB, namely: the rabbi from the palace; Rabbi Samuel, son of R. I. Ohal; R. Moses, son of R. Yohiel, and his brother Jacob; R. Samuel, the son of R. Chaim, from the town of Uzdy, and the river. Gershon, son of R. Abraham, and so as the butcher of R. Yakov, son of R. Barukh, osvid-. he held his knife before these chosen ones, and he.

| 1) M. Tagagoyo IX, 1, 2.
2) From the "Works" of Yak. Brafman, translations of kahal acts, publ. in. 1869, in Vilnius. 6

.

(pozh) turned out to be unfit for Russian, and in the river Yusif, from Berezina, the son-in-law of R. Bezalel, R. Jacob, son of R.
, . , . ., i
turned out to be quite suitable, then with the general consent of everyone representatives of the kahal, it was decided: the said Baruch, deprive the right to be a r$$nik from now on until the coming the feast of Passover, and the rabbi-gaon and those said examiners cannot subject him to a second test:
i ;
, i i, -
which, according to many examiners, turned out to be legal and fit for employment, can continue their employment in our city, but under the condition that they pay
The gaon of our city receives his usual income for diplomas.
It is also decreed for the future that no one
I was afraid to kill cattle or poultry, even sheep imfl a receipt from our rabbi-gaon, without a certificate from representatives of our kahal that young man passed the test or before the already said by abusive examiners, in the kahal competition, or in the others whom the Kagal appointed in addition to the previous them. Also, the appointed examiners cannot be subjected to to put some rBznik to the test until he is not satisfied to give them permission to do this from the representatives of the kahal.

Nych" we allowed to test: r. Shakhna, son of R. Yakov Katz, R. Avraham, grandson of R. Lipman, and R.

Aizik, son-in-law of R. Bishki.

The above-mentioned R. Osif and his son-in-law Betzalel are obliged must re-examine their knives, if the examiners will require this from them; up to the same demand can they continue their work without hindrance. All this was decided with a general consent without any hesitation or reservation, if present number of members in the kahal room. Friday above-written date. G. Minsk.

We, the undersigned, are the elected ones, as stated in the previous document, the large collection here
niem , i, -
we confirm and secure the decisions of representatives kahal from Friday 9 Tammuz, from beginning to end, so that
i
i i, .

As for the committee of examiners, we have decided: for every test of the newly defined retailer, to call all members of the onego; those who do not arrive, lose their voice. In any case, at every
i , $,
three examiners. In the certificate of which and signed-We are. Wednesday, 15 Tammuz 5562 (1802). Minsk.

Faivish, son of R. Isaac.

Saul, son of R. Zeva.

Wolf Ginzburg.

Moses, son of R. Jacob.

David, son of R. Wolf.

Isaac, son of R. Isaac.

Tosif, son of r. Isaac Segal.

Sh. Regarding the local cattle and bird slaughterers,
representatives of the kahal and the general assembly of the resolution
leno: to elect the next five members of the general assembly
1) Moses, son of R. Jacob; 2) R. Zeb, son of R. Abraham;
8) R. Jacob, son of R. Joseph-Iekhiel; 4) Isaac, son of R.
Isaac, and 5) R. David, the son of R. Emazar, so that the ovi would partake-
i , -
The rulers of the Kahal and the general meeting will decide
regarding the choice or rejection of workers, appointment of them
salaries, as well as the drafting of general rules or any
or special m$r and fences relative to their
i, i.
we hereby declare that if the MBsyachny elder is appointed
i,
all the city leaders and the aforementioned elected
; if the result of such notification is
Only five of the leaders and three of the
the chosen ones, then they also enjoy full power over everything
big meeting. Representatives of the kahal and the general assembly
It was decided earlier: all the residents of our city, as large
both livestock and birds are required to do so after every three
mZsyatsev will appear for testing by the examiners elected
by a general meeting special for this center. They also cannot
, -
nicknames, of any position, in any
fraternities, and are also deprived of the right for this entire time
choice.

All this was decided with the general consent of the representatives

i, %,
based on laws and customs. Tuesday, 18 Tammuz
5562 (1802). City of Minsk."

1st Wednesday, 14 Tammuz 5562 (1802). We, the chosen ones
a large gathering, as is evident from
document, elected as cattle shepherds of the Yudel River,
from Rodoshkovich, and R. Joseph, from Berezina, on the promenade
period of time specified in our charter for the

nikov. To these two differences must be added
and a third one, having subjected it to preliminary testing.
and all three must take an oath that they will do the same
to execute all our decrees. For this purpose,
updated by us: in continuation of what was said in the charter of the pro-
the period of time for which new members are elected,
not to accept any of the former members, namely:
r. 'Yakov, son of R. V. 1., r. Shahn, son of r. A. and brother
his Samuel, equally the rabbi-gaon and the gentlemen of the exam-
the mentors admit these persons to the test, and the kahal—
to issue them permission to test them, or to accept
their rezniks throughout the duration of the above-mentioned time
meni. In all the above mentioned decisions,
It is important to observe the Shegat teo rule. If it turns out that
it is necessary to choose another rznik, then ta-
in no way can it be chosen from among the
the three persons named above. All this is decided
by us, the undersigned, vested with authority and power
the whole big collection. Signatures...

-FS-

CHAPTER 6.

Kagal acts on the RFZ.

i i,
and general meeting of cattle and inspection
entrails in our city of Minsk.

1) Three people should serve in the slaughterhouses of our city
separate cattle and small cattle: two of the appointed
specifically for slaughter or infected cattle and one
of the three birders of our city, who must
perform this duty on a weekly basis.
in any case there should not be a menfe of two cutters

when slaughtering cattle: one must perform the operation f#za-
her, and the other watches over the proper execution of it,
according to the requirements of the law. During the inspection of the insides,
both the breeders must feel the lungs of the cattle when they
still inside, and they have no right to recognize such as kosher-
until you examine them first
inside, and then after taking them out.

2) At the meeting place there must be three people present at all times.
knives prepared and suitable for cutting according to the law.
every time before charging all three retailers must
test the knife.

8) If there is any damage in the lungs,
no, then under the canonical herem it is forbidden to r-
the friends should pass over him in silence; they must immediately
to tell the butcher to take out the lungs for inspection of them in the tBla.
Every time, when the lungs after inspection turn out to be tref-
nymi, rbzniki, under the canonical herem, should not
leave them until the butcher has finished
their special sign, which is used to designate meat,
known to be unfit (by clubs). Also, if you examine the ka-
- i that time, when the cattle lies on
, , ,
should not lose sight of it until the light is taken out
i .

4) As for the cutting knives, the previous statement
laziness about them remains in all its strength, without any
new additions.

5) RB workers are required to go to the slaughterhouse daily.
from 10 a.m. to 7 p.m.; if there is a slaughterhouse,
children are still cattle for cutting, then they must
stay there for another hour. If the butchers need it
, ,
are obliged to fulfill their demands and for this they are obliged to
butchers or private individuals are required to pay for the work they do
15 groszy for each head of cattle
(7 kopecks), and small according to the regulations. If- any
the butcher or the owner wishes to slaughter the cattle, lying down-
, i -
catch of large cattle 10 groszy; for zarfzashe zhe v
the owner's house should be cleared of all large livestock,

80 groszy.

6) Salaries must be paid to these three butchers

To the king, seduced into idolatry, they read the Pentateuch
Moses.

from the public treasury 1 ruble 50 kopecks for each
'nedflu. The third one, which will be on a weekly basis,
Among the birds, the butchers also receive the above-mentioned
salary.

7) Under penalty of canonical punishment it is forbidden
said slaughterers to demand from the khal or assembly
any favor, or additional salary, and to the kahal -
to satisfy them, as well as notaries to collect votes
in favor of such solicitation.

Under penalty of the same herem, the kahal is forbidden
give at least a half-penny more than what is stated in these posts
i, — to take from the butcher or
the owner of something, even if it's worth a penny, or the user
to use his personal service. The resellers are obliged to bring
swear that they will follow all this
rules, will not upset either the butchers or the owners
in cutting, and allow to grieve or ka-
i- khitosti i pronyrstva v
to a friend. If one of the researchers makes a mistake, what do you see?
whether it concerns the knife or the examination of the lungs, then the rest
two are obliged to guide him on the straight path and teach him,
but in no way spread any rumors to the detriment of him
name. In particular, slanderers are prohibited from
to turn on each other in front of anyone in the world,
and if there is a disagreement between them in understanding
process of rBzaniya, then they must go to the rabbi-
to the Gaon, so that he could guide them.

8) The rescuers are obliged to annually, with full conscientiousness,
to teach the rules of cutting and examining the lungs, as well as

testing of the knife by at least two people, for which they can take 90 rubles from each, but not more.

If they have, in addition to these two, more students, then they have the right to charge them for their education more than the agreed amount, but at the same time they can only accept him for training, who will provide them with permission from the local leaders cities.

9) Every quarter of the year, all students are required to appear to the rabbi-taon to test his students. the rabbi-gaon must join in this test three more examiners.

10) Rescuers cannot hold any position, neither in public administration, nor in any brotherhood stv; if they are considered brothers of any brotherhood-state, then they are deprived of the right during the continuation of their service. votes when electing members of the fraternity committee.

11) If the butchers need to adjust the knife for r%8zanya, then they are obliged to show it before and after-corrections to the rabbi-gaon, so that he could instruct them in this d®l}%.

These eleven points have been compiled by us, the compilers of the rules, elected from the great assembly, heads, leaders and representatives of the city confirmation of which we sign. Tuesday, 19 MenaHem-Ava, 5562 (1802).

Note: These regulations were drawn up only for three years, so that they are not violated during this time.
10; i
there will be no new regulations yet, then until the drafting of such, these retain all their power and strength.
G. Minek.

Samuel, son of Dan.

Saul, son of Zev-Wolf Ginzburg.

Tsevi-Girsh, son of Reuben.

Joseph, son of Isaac.

Moses, son of Jacob.

Isaac, son of Isaac.

David, son of Eliazar.

==

CHAPTER 71.

29 new rules for individuals.

Thursday, 5 Elul 5562 (1802).

The representatives of the kahal decided: since the re-
birds, as a result of new regulations according to the previous
%i, , ,
with the exception of Betzalel, to contribute two chervonets to the general
state treasury, which 4 chervonets should be handed over
R. Idel, from Radoshkevich. This was decided by general
i i .

Y. 1) Shokhets (slaughterers) are prohibited under the strict

the dearest herem to be subjected to the bdicat-gareye (-
horse inspection) any cattle they have captured
i ( ),
; , -
the renegade could fulfill his duty immediately after
inspection of contaminated cattle, namely: record how many
It turned out to be kosher, i.e. beef fit for Jewish consumption.

dinas, indicate the name of the owner or butcher to whom
The cattle must be kosher.

2) Householders who own livestock,
cut to kosher, be it for their own use
consumption or for sale, they can take it home for
skin removal, if they are in charge of the next duty
for the cattle, give the trusted person a deposit: trusted
the animals must be taken out of the slaughterhouse immediately,
put a sign on the front part of it so that it
was not replaced by another at home. The front part, the inner
nost, the head and legs of the zarfzan cattle must be
the owners delivered the povremennykh to the VBS and now
after the payment the owner must pay the debt
three pennies in specie for every pound of beef,
counting 120 pounds per hundred. For the head, entrails and
the duty must be paid according to point nine
(of this charter). To receive a receipt from the povBrennykh, —
the sale of beef is prohibited, and upon receipt of such
the owner can sell beef only at his home, but
not in the shop. |

3) Feasts, wedding and circumcision, given not
otherwise than in the city, are exempt from the pound fee
duties and the giver can receive them duty-free
two pounds of beef for each person invited
, UST i
feast. The kahal and the general assembly are charged with the responsibility of
the need to draw up rules for inviting to a feast. Before ob-
i ?, -
The days for the ritual feast must be observed according to the rules
i, i
of them. The Povfrenye can release meat duty-free
for the ritual feast, not otherwise than according to the list of those called-
persons invited to the feast, compiled on a legal basis
vi and approved by the signature of the city mayor.

4) Kosher beef is exempt from duty.

feast of the holy brotherhood of burials on the 15th day of the month

Kislev, and for the feast of the brotherhood of the Mishnah, which gives
on the occasion of the end of the readings of its full composition. In
in frontal cases the mBsyachny oboy of the brotherhood is lolzhen so-
put together with the box collection list of persons,
who will be invited to the brotherly feast, for the release
i ,
which list must certainly be confirmed
personally signed by the month's head of the brotherhood.

5) Ə i
state taxes for the weight of the residents of our city
kind. The collection of this collection is prohibited under the strict
to spend even the smallest amount with the utmost care,
at least a half-penny from this collection, even for the benefit of such
emperors who concerned the Jews of the entire region.
this tax should be directed exclusively to
state taxes.

, i -
to exempt from this duty, nor to spend money-
. i i!
regarding the violation of these regulations it is forbidden
povfrenny under the strictest herem. Povfrenny
are obliged to confirm by oath that such are our positions.
the updates will be sacredly observed by them.

Shamoshim (servants and notaries) are also not allowed
the right to grant indulgence to violators of these regulations
'left.

6) Village Jews gathering in the city
holidays: New Year (Rosh Hashanah) and Day of Atonement
(i), are obliged to pay the established
duty on beef brought by them with them
gor.

%i. , i
Jews are quartered and are obliged to immediately report to the authorities.
%, -
held by the villagers who came to them
, for the exact collection of the established duty.
The povfrenye are obliged to monitor the precise execution
by the house owners of this decree. If anyone
or evade payment of such a tax, then beef,

brought by them to the city, by the power of this post of ours-
innovations, is recognized as unfit for consumption by a Jew,

equal to pork. About this our resolution
The infidel must inform all local householders
and guests.

7) The following beef is exempt from the established duty:
the dina that the kahal or any brotherhood wants
to divide between the poor on some holiday; but
at the same time, the kahal cannot buy beef for this
taxes on money from the box collection amounts.

8) In case of raising questions that are not appropriate
under the above points, - such should be r$-
®i; -
The collection agency does not have the right to dispose of such things.
cases at their own discretion.

9) For the head, tongue, lungs, fat and entrails of the ox
are supposed to be six five-kopeks (9 kopecks), and cows -
4 five-kopeks (6 kopecks), as is required for magistrates
by decree.

10) We are men and women, ministers and
maids, big and small, are strictly forbidden.
shim kheremom take out the beef they bought from
meat rows, until they pay the trustees
tax of 1:/g kopeck from each pound.

Payment of tax must be made in room B.
povvernykh. For monitoring of buyers,
relatively correct payment of duties in the meat rows
there must be two overseers who are obliged to
$, .
The purchase of beef brought it into the room of the faithful.
for weighing.

11) Butchers are prohibited under the strictest che-
It is forbidden to sell beef to anyone here.

or pr!zhim, outside the meat rows or in the absence
. Also
forbidden to butchers and all members of their families
to take beef for own consumption, while pa pe-
there will be no box duty paid. Sale of co-
the rough beef exported even outside the city should also
be produced in meat rows, because such a thing is not mastered
is afraid of box collection. Butchers are prohibited
immediately pay the duty for the front part of the charge
cattle, so that later they could earn 1 1/2 kopecks from each
pounds when sold in parts; they are obliged to produce

their trade in the meat rows every day; on weekdays
from 12 noon until evening, and on Saturday eves and
i .

12) Butchers gain the right to sell kosher beef.
dinu only two groschen above the price set by the mother
.

The guards and overseers must observe the accuracy
We will ensure that the butchers comply with this decree.
otherwise, i.e. butchers will sell at a higher price
the said number, the bred must file a complaint against them.
forehead to the magistrate.

13) Bb relations are not subject to rights
rely on guesswork or assumptions. But should
in each case, tie the beef and the number of pounds
receive the established fee of 11:2 kopecks per pound. When pro-
i .

14) In the office of the Povbrennykh there must be a
the first box with an opening in the lid, where the
They are obliged to deposit the duty money they receive
for kosher beef and, in the absence of different kinds of evil-
i, -
step herema to put such money in your pocket.

Every evening the povremennye are obliged to settle scores

collected money, enter it into the book and then
to put it into the common box that belonged to the rich man Rabbi Chaim,
son of I. Segal. Until that time, until this amount
will be delivered to the said Chaim, responsibility
the responsibility for it lies with the povfrennykh. The money must be contributed
i 6$
week: on Mondays and Thursdays. For saving
the same money before the general contributions on the said days,
infrennykh there must be a special small box
with two locks, the keys to which must be kept
one of the pofrennykh, and the other of one of the
overseers.

15) The box located in the house of the aforementioned Chaim
Segal, must be locked with two locks, keys from
which should be kept: one at the pofrennyh crowns-
barrel collection, and the other one from one of the centurions, who
appointed monthly for this purpose by choice from the general
number of centurions.

one of the former city leaders and one
merchant for a monthly cash check at the povfrennykh.

16) Shamoshin is obliged to publish in all synagogues.
gogakh, that kahal, general assembly and besdin orders-
give to all men, women, maids, little
, , ,
be they i ii,
your consumption in the city or outside the city no other way
as in the meat rows and at the time when there are
the guards and overseers are present; b) what is prohibited
to export beef beyond the meat rows until then,
until it is consecrated on the vBsakh povBrennykh and not
three pennies from every pound will be paid in favor of
box collection. The order is mandatory.
for all the Jews in the world
and prohibitions.

When purchasing kBm or beef from a private individual, i.e. not a butcher, the latter must show the buyer the receipt-dance signed by povfrennago, that the collection of the sale I paid them in full for the beef.

17) What is the salary of the butchers and one of the clerks, and other expenses, must be issued, as usual- from the income of small livestock. The remaining amount <kazannogo dohodna must serve for covering the kahal-nykh expenses.

Release of money to the kahal from the box collection box must be performed each time by both hands vmVstB, and they, without a note signed by five kahal members, they don’t dare to let go of even a penny.

The salary for the other guards and overseers kov should be issued on Fridays from income from the insides.

18) In a word, any kosher beef, with the box fee for the above has not been paid On certain points, it is considered a club, on a par with pork.

19) Two weeks before the due date for payment state taxes to the treasury, kahal distribution divides the total tax amount into parts according to the number of hundreds, into which the city's residents are divided.

If the cash collected amount of box collection will be insufficient for the full coverage of taxes, then, for i ,

hundreds and charged money from each hundred, to the chosen centurions. When collecting the arrears, each centurion must have another one present a member elected from his own hundred. Likewise, The rented box collection cannot be issued to the centurions. money in the absence of such a member. When issuing money The centurions' officers receive receipts from them.

x0) The guards and overseers must confirm,
by the oath we have drawn up for this purpose, that it is our duty,
imposed on them by our present decrees,
will be carried out by them perfectly in all points
I sing with precision. They are obliged to take such an oath.
no later than the 1st of the coming Tevet. This oath
should be recorded in the books: kagalnoy and poveren-
NYKH. A

21) Overseers are required to observe: 1) that each
the next buyer went to the room in which
datsya povBrennye, for svfshivan! I bought beef and
payment of the tax on the established box
collection; 2) to find out from the buyer whether he paid
the following tax, or n%t, and 3) to instill in everyone
from the buyers that the beef, for which payment has not been made
tax is the same as pork.

22) Both main povremennye must be on a monthly basis
nearby there is: one of the slaughterhouses%, and the other at the
sakh and money. The following were appointed as assistants: Rabbi Hermon,
son of Eli and Rabbi Neftali-Hertz, son of Isaac. After
it must remain there for the first month
at the meeting. The salary of these officers is assigned
two rubles a week.

The guarantors for the named povremenny are:
Rabbi Isaac, son of Akiba for Hertz, and Rabbi Isaac,
son of Judah for Rabbi Gershon.

23) The following were appointed as overseers: Gershon, son of {[.,
Isaac, son of [., and Zelik Sh

The salary of these overseers is set at one ruble.
in the week for everyone.

Overseers must carry out their duties in a clear manner.
radish.

24) The city rabbi with his entire family
pay tax on meat only up to 23 pounds per week;
the quantity above these figures is released to him without charge

lines. The number of pounds of meat taken by the rabbi
family, it must be written down every time
for the appropriate weekly accounts.

25) i
and prohibitions must be repeated in all synagogues
thousand times a year.

26) Souls, assigned to our society, but live-
currently in other cities, are required to pay a salary
state taxes according to the hundred to which
to which he is classified. Otherwise, in full
the debtor must appeal to the head of the
NO ONE.

21) The injured and the overseers must observe,
so that butchers sell kosher beef only in two
a pittance per pound above the rate set by the magistrate
that; those who deviate from this rule must be appealed.

28) If someone buys kosher food from someone else
meat, then the buyer must pay half of the price
tax on beef not yet consumed, i.e. 1/2 groschen;
otherwise, its meat is the same as pork.

29) We, the undersigned, have taken upon ourselves the position
tax and precise execution observers above
stated points until the next new choice, and on
the new election will elect 6 new members of the supervisory board
people who will undertake not to be leaders of the state
kind, while they will be overseers.

All these 29 above-mentioned decrees were ours
thought out and approved in order to protect and strengthen the above-mentioned
. i ,
members, authors of these resolutions, elected by the assembly
We will not eat on Thursday 15 Kislev 5562 years from creation
of the world (1801), we sign: Rabbi Isaac, p. Akiba:
r. Wolf, village of Ts. G.; r. Chaim, village of Isaac, Segal; r. Guda-
Leib, son of Jacob, and r. Isaac Aizik, p. Yehuda.

vol. 11-16

Monument in Palestine to the builder of the Jerusalem Temple
Arch. Iram.

Y.
RULES FOR SHAVED CHOCOLATES.

CHAPTER 1.

Rules for povfrennykh and shokketykh rezniks.

The prisoners and overseers are obliged to check every day
"Is it necessary to gather in the office of the PovBrennykhs every day?
Aw) later than 12 o'clock, excluding only Sundays

) of the ones in which kosher beef is sold
Noah should not be produced.

Taxi fares and mBshechki for
sending collected money to take from money
x tax.

? Shokhets and povfrenny slaughterhouses should
go there every day, even on Sundays, and be there

there from 10 a.m. to 6 p.m., and then until
8 pm. That all this was agreed upon and decided by us,
let's subscribe: r. Isaac, s. Akiba; r Wolf, p. Ts.G.;
r. Yehuda-Leib, p. Jacob; r. Isaac-Aizik s. Yehuda;
R. Chaim. s. Isaac.

Y. i ® ,

Hanukkah in the year 5553 (1792).

1) Nobody emet · ,
the amount of duties that will be assigned for this.

2) None of the shochets should cut anyone:
which bird, before the chBM povfrenny receive tax
with her.

8) Povfrenny, who should be appointed 6th
members of the general assembly are obliged to take an oath
in that the tax will always be collected beforehand.

4) For every turkey, payment must be made before it is cut.
10 groschen, in addition to the fee due to the shochets for the work;
for a goose also 10 groshey; for an indyku — 6 groshey; for
small chickens are given 3 groschen, in addition to the required fee
for the Shokhets. ` `

5) If anyone wishes to cut up birds for a feast
ritual" or to the feast of his brotherhood of burials, then
must present a large boxed one
collection of the register of all members of the feast, approved by the shamanshom (notary), based on paragraph 3 stated
in the previous document of the charter, to receive from
they have notes on the zarfzashe of the required number of birds.
In this case, the number of pounds of beef released for ta-
, `
as the number of birds that need to be kept increases
to r%ake. |

6) If someone brings: fat from outside the city for
sales, then he must first pay the buyer
at 3 pennies a pound, and until then, until you get
ticket from the povfrennago, he cannot sell it.
All contents are ordered under the strictest herem.
Residents of nearby houses should immediately notify adults
nago o fat$, brought to their foreign house from
cities.

7) Under the strictest herem it is forbidden for shochets
to r$zat something in the absence of povfrennago, razve for
sick and postpartum women; in the last case the slasher

+

collect the tax himself and then transfer it to the povren-

to him.

5 The Povfrenny must record his income daily.
with the birds in his book, and not later than
next day, transfer the proceeds to the owner
tax on beef, which, in turn, should
record the amount of money received in your book.

9) If after the attack, the bird turns out to be three-legged, then
the povfrenny must return the taken one to the vladfltsa
cash tax:

10) Money from the tax for capores (the ritual is purified!}
must collect shochets; in this case they are allowed.
to commit a crime in the absence of a trusted person, just to
transfer to him, upon completion of the same, the proceeds.

11} Birds for the sick, hospitalized in the community
hospitals, are released, upon the note of the custodian thereof,
from tax. |

12) The money raised from this tax goes to
covering state taxes; only a sixth part of it.
they are taken by chief officers on the salary of the shokhetai
and other expenses, as mentioned above, in.
17 point of the previous act; therefore, when contributing daily-
the unpaid sum in the box, the deceased owes 6th part.
separate it for expenses and save it in a drawer.
lago box collection.

YSh. Monday, 15 Ira, (5569) year. Imagine -
the Kahala has decided that the birds' rBzniki should repeat
oath, —in observance of all the rules concerning the r$za--
"i , , -

following additional points:

1) One of the three birds takes turns
to keep a register, in which case they would be accurate.
Shown: the number of captured birds and the names of the owners.
them.

Both the birds' rhinoceros cannot be killed and the birds are without.
notes from his third comrade, who is engaged in accounting
management of the supply of fresh birds.
duties.

2) Bird lovers do not dare to pay even the slightest
i i .
services.

3) If they bring a bird to the butcher's house because of illness,

leg or the woman in labor, then there will be no delays and pro-
The little sparrow should not bless, but is immediately obliged to fulfill
i.

In case this cutter, for some reason,
for some reason, he will not be able to fulfill his obligation
duty, then I must immediately go to my comrade
to his own and ask him for a speedy satisfaction of the pro-
sitel.

About the knives and the knives they use.

IX. Saturday, separate Korya 5558 (1798). Extraordinary
tea general meeting and kahal authorities
: - (canonical oath) -
to disturb the members who are not in our service
kagal, to gnaw in our city birds and cattle.
our individuals are obliged to do the same under any circumstances
what excuse not to use a sharpened knife when p$-
zani povol or katla. If any butcher osm%-

i,
cattle contaminated with it will be considered carrion.

X. Regarding the discussion of the question of the Rabbi Moi-
Seyah, the son of Joseph Yohiel, in which they boiled beef from
cattle captured by a non-service shochet
in our city, a besdin is appointed, from the rabbi
leader of the brotherhood of burials, Rabbi Zevi Hirsch, me-
(teachers) from Slutsk and rabbi Əi, son of N...
so that he would work on the basis of Talmudic laws,
Should the said dishes be considered kosher, i.e.
fit for Jewish consumption, or treifnoyu, i.e. not
suitable.

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CHAPTER 2.

Laws on kosher birds and food consumption.

i i
birds, both fit for consumption and unfit,
are considered to be the same source of impurity "ab-gatuma",
like the corpses of mammals and reptiles. But
corpses of clean (fit for burial) birds "Sifra"
apply the verse: „And everyone who will be Fet carrion or

torn to pieces, let him wash his clothes and bathe in
water and be unclean until evening, and then he will become clean.
(Leviticus 15:15). The Talmudists deduce from this that
the corpse of a clean bird tells a person to scour the earth only
at the moment of passing through the throat, — touching
does not defile such a corpse. As for the corpse
unclean bird, then it does not defile a person at all
, i. Modern Taludists reviewsare in their judgments. that with good intentions,
it wouldn't be difficult to prove, on the basis of some
from the seven formulas of Hillel, that and the corpse of an unclean bird
also defiles a person when used in

2),

It would be easy to prove without any stretch,
using the argument of identical expressions, - so that
from one text to prove that the corpse of an unclean bird
defiles even by one touch. In Lev. 21
It is said: “A man who touches everything unclean from human uncleanliness, or to cattle uncleanliness
stoma, or to any unclean “abomination” (shkt.), etc.
But it is precisely by the word “abomination” that they are designated in Lev. XI, 18
unclean birds.

If the carcasses of birds are not recognized as a source of "clubs"
i.e. desecration, then can't their meat perceive
i ?
In this respect, they are, of course, no worse than any other
other food substances. The corpses of clean birds are assigned
uncleanness of the 1st degree and without touching the source
to anyone of impurity °).

The fact is that a Jew is forbidden to eat poultry,
killed not according to the rules of "shoket", therefore, such
meat cannot be called a food substance; it becomes
appears as such only when he thought of giving her away
as food for the pagan (ibid.).

The Mishnah says something similar to this: “This is the general
the rule in ritual cleanliness: everything that is appointed to a person
Anything consumed as food may become unclean until it is used up.
spoils to the point that it is no longer fit for dog food; and
everything that is not intended for human consumption remains clean

1) Veveheigi, a4dege\ Etsaki, sheet 124.
z) Tagorat 1, 1.

until it is directly assigned to a person
into a pigeon for food. Example: a pigeon fell into a winepress
with wine (and drowned), if the vat's owner took it out

to a pagan, then the wine is unclean, if he thought to give it
dogsB - then the wine is purely "kosher". If deaf, half-smart or minor thought to give the dove to the pagan, then
wine "kosher", if they actually took it out and
gave to the pagan, that wine is "tref", for in this kind
people i , i 1).

Trak. Chulin ch. 8th. A bird has clubs: if prod-
the esophagus is torn, the windpipe is torn; the one who
I was hit on the head by a stick in such a way that it
dBlaet her trefnoy: if the stomach or small intestine pro-
She fell into the fire, and her entrails were burned.
damaged by fire; if they are yellow, then it is no good, and if
red, then kosher; they stepped on her, she trembled and
, .

All such age-appropriate birds should be provided with
see shkoy for Christians for a tasty dish - the discards of non-suitable for the Jews and for all this take a high price
i.

“The signs of cattle and animals (clean) are indicated in the Bible,
and the signs of birds are not indicated, but the wise men said: every
food that torments is unclean; any food that has excess
finger (spur), crop and peeling stomach, clean.
R. Aliyazer son of r. Zadok says: “every bird,
"She who does her paws is unclean." |

·i , ii
the people were so scrupulous about their religious
; the aspiration of the Pharisees to them is an important economic meaning. In the sources of impurity never
there is no shortage. Once the food substance is predisposed,
if it is supposed to be unclean, then touching it is enough
him a pagan, a woman with menstruation or not at all
a pure person, so that it becomes unfit for consumption
laziness of a normal person.

“If someone puts plant products into water
with a tsar to hide them from thieves, then they did not become
resourceful. Such a case occurred (during the last

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1) M. Tagarot YSh 6; comment r. Simeon, also Gemara-Nidda

p. 50, 1.

war) with the inhabitants of Gerusalem, who hid their press-
a fig tree thrust into the water by the Sycarans; and the teachers of the law
The believers accepted the figs pure, i.e. untreated!).

From the reported fact we see how sharply
The people adhered to the laws of ritual purity.

In these very troubled times, it is not the priests, but the pro-
Stop people, inhabitants of Jerusalem, do not hesitate without
approbashchi pravouchiteley ustaniv' v pis' produkty
of dubious ritual purity. And this during a siege.
and hunger.

“Whoever sprinkles his threshing floor to settle the dust,
there must be concern that the wheat located there will
it gets wet because it is supposed to spray the ground, not
wheat" (ibid.).

"Who carries wheat to the mill and along the road it
got caught in the rain, and he is glad about it, then the wheat becomes
appears receptive, but if he is not happy about it, then she
"insensitive" (ibid.).

Karaites reject the relief of the conclusions of "",
including the principle of “desirability”, although
know that rain does not predispose plant pro-
ii . , -
ties, “predisposing” force possess, according to their teachings,
i, also fire, , and i, i.e. -
, i i .
the ability of water to perceive pollution. According to
Karaite water only predisposes food substances-
the water itself serves as a purifier
cleaning agent and it cannot become unclean.

0b giving away the collection of birds. ~

XI. Monday of the Pentateuch Department Nitzovim 5557 (1797). City of Minsk. With the general consent of the leaders the city is given to Yakov, son of Mordechai, to farm out the collection kill birds for a period of one year, i.e. from the 1st day From the present day of 5557 to the 1st of the same month 5558. This collection is given to him, Jacob, for farming for the agreed sum of 55 rubles per year, which he is obliged to pay pay the kahal with silver coins. As for other conditions of this ransom, then they remain the same

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1) M. Makhshirin 1, 6.

agreements that were concluded with his father in the past year. The said Jacob is obliged to hire as usual at the expense of the overseer who must watch for the observance of all laws of the Republic and which is imfl to become the head rabbi of ours cities.

All this was decided in the kahal chamber with a general
i i -
rones.

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CHAPTER 3.
0 reziikakh.

XI. The village of Idel, from Radoshkevich, gave way his right to his son Mendel, so that he could take over his meto. E
' Just like the rest of the guys, for reasons too with great difficulty, they asked to add one more to them from the former residents, then with the general consent of all, the undersigned elected representatives of the great assembly,

it was decided that R. Yakov, son of r. B., and R. Gosif, from Berezina, they were here as separate people for a long time three years, counting from today; and it is mentioned The well-known river Yakov will also be engaged in inspection. The butchers of the birds will be R. Simeon, son of Shalom, R. Bezalel, Shosif's son-in-law, and the said R. Mendel, for a year, counting from the coming month of Elul. Every day long alternating, one of the mentioned, birds of prey must work in the slaughterhouse to help those named two groups of large livestock will be issued from public fund at 11” rubles per person per week, and the bird-slayers must divide the birds equally among themselves the total amount of salary, as well as income from unpaid temporary resh$anizatsiya. It was also decided: to elect to usthe dull-witted BeyatsB Nisanth of one of the bird-slayers, precisely the one who, according to the good judgment of the kahal, will be available slaughtered in the herds of large cattle, henceforth for a period of three years, in addition to the real two.

All this was decided with our common consent,
i . % 18-10
Mavekham-Ava 5562 (1802), Minsk.

The Jews, burdened by any government mfframes, tending to the legitimate increase of statetreasury, everyone by deceit circumvents the law in order to get rid of payments and, at the same time, willingly submit are subject to the peculiar regulations of various fraternities regarding taxes. So, let us cite the resolution of the brotherhoodthe state of butchers on the beef tax. Here is the content this postanovleniya.

0 tax on beef in favor of the brotherhood of butchers.

Saturday, separate Bao 5562 (1802). Local brotherthe butchers' union established a tax office for its maintenance of his brother's synagogue, namely: every butcher is obliged to to pay 3 groschen for every pound sold

im beef. If a private person, not a butcher, earns
if you eat cattle for selling meat, then from each head
for cattle it pays 6 groschen, for small livestock
1 groschen each, as indicated in the document%, approved-
with the signatures of the members of the said brotherhood.
The leaders of the kahal decided to approve the above-mentioned tax
and allow the brotherhood to farm it out to whomever it belongs
, i, i -
so that all the income from this tax goes to the
the maintenance of the synagogue of this brotherhood and the salary of its pro-
ђ . .

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In Jerusalem is Mount and the Valley of Jehoshaphat.

YI-й.
Laws 0 Є ,

CHAPTER 1.

0 dairy and meat food.

It is FORBIDDEN! To consume dairy products
with meat, in the Pentateuch as the original source
This law is served by the verse that is encountered
occurs three times. In two cases:) he is the main
sit: “Bring the first fruits of your land into your house
Lord; do not seethe a lamb in its mother's milk"; in
in the third case °) it is presented as follows: “There was no fall...
but you are a people dedicated to your Lord; you shall not cook yoghurt.
" " (his mother's milk). It must be thought that it is expressed.

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1) Exodus, , 19 and I, 86.
2) Deut., 14:21.

"to boil a lamb in its mother's milk" was a synonym the words “don’t be obscene!” Josephus Flavius and Philo explain this verse by the desire of the legislator to i .

Philo says: “If you want to eat meat with molokom, then why do you necessarily need to take milk for this? the loco of the mother of the young animal you killed. Provide mothers feed their fetus with their milk at least in the first "You are seven days after his birth." This is how they understood this text by all later translators. Luther, for example, translated : “Do not cook lamb when it is still on the mo- "lock of his mother." Karaite scholars interpret this The place is completely different. In Hebrew the verb “bashol” means tea not only "to cook", but also "to grow"; since the corresponding biblical verses speak about i clergy the first fruits of the earth and animals- , then the Karaites translate the end of the verse: “don’t give the firstborn lamb to grow on the mother's moloch" (scorphe take it to the priest). NF who think that The reason for the prohibition by the legislator was that it was customary tea among ancient peoples to appease the gods with sacrifice, consisting of a lamb boiled in its mother's milk. In Rome the shepherds made such a sacrifice to Silvanus and "The Faun provided himself with a rich offspring of cattle. This pastoral custom existed even in Spain. It is possible that this is a pagan custom. existed among the eastern peoples, and the biblical the leader, knowing about this, considered it necessary in the order to speak about sacrifices, which is by no means appropriate boil a lamb in its mother's milk.

Mishna, tract. Khulin without any preliminaries and cantivation to announce: “All meat, except fish, is ex- It is forbidden to cook in milk." This is a completely new law. a horse that has not the slightest basis in the Pentateuch. Gemara to develop already countless number of thin details of this new law, which occupy 28 pages folio. Trying to justify the established mishna no- , γ there is no other way out, except that the verse is about the impermissibility

`°   i
menfe three times. “Why is it forbidden three times?” — spra-
the Talmudic interpreter sews and answers: - once for

prohibition of jam, another - for prohibition of $da, and the third -
i
pleasure." But from this it only follows that B
It is forbidden to boil and eat lamb. The Talmud
uses his method to answer this question too.
"The prohibition is repeated three times because it applies,
firstly, to four-legged animals, secondly, to
all kinds of birds, and thirdly, to all kinds of evil spirits."
To strengthen this weak motivation of the Talmud, May-
Monid, in his great desire to reconcile the people
with the burdensome legitimization of the Talmud, the Talmud hesitates
for medical reasons that milk is mixed with
meat represents unhealthy, indigestible food.
Eben Əzra, on the contrary, declares that the “Ishmaelites” are considered
melt lamb in milk, very tasty, healthy and nutritious
nutritious food; but this does not mean that he should bow down
before the established law. Joseph Karo gives
already very complex legislation on the conditions of use
meat and milk products. Here, dairy products and meat-
are depicted as two elements, diametrically opposite
positive.

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CHAPTER 2.

It is forbidden to boil and eat milk with butter.

The laws on dairy and meat should be divided into
two categories: 1) about the prohibition of cooking and -
2) i
consumption of meat. We have already said that all these laws
based on the order not to cook lamb in milk
mothers, and also cited a verse from the Talmud, from which
It is clear that even in |Zabilon| it was not observed everywhere
this is a law. It is forbidden to cook lamb meat in the

his mother's lok in the Bible is not motivated and
It seems to us that it is impossible to explain it to the legislator who wanted it
it is impossible to use this as a means of softening morals,
and the purpose of this place is to counteract the pagans.
rite, as we see in many others.
cases in the Bible. But, be that as it may, the Talmudists
, i -

i
is it right to eat meat with any kind of dairy products?
products. If the laws on livestock slaughter are based
on the order given orally to Moses on Sin%, then for-
the laws on meat and dairy products are derived exclusively from
by means of casuistic interpretation of the text of St. writings.

It is unlikely that anyone will argue that it is from the Bible, if
It is impossible not to call upon Talmudic casuistry for help
to bring out no laws on dairy and meat. Also
It remains completely unclear why after milk
It is allowed to eat meat, and after meat, dairy products
Products are prohibited.

We can see what role casuistry played here.
. i ɵ
some extended it to the entire class of animals, while others
found that since the lamb belongs to the family
domestic animals, then this law does not apply to wild ones
animals and birds. Rabbi Akiba says that wild
animals and birds do not fit under this law. Rabbi
You should exclude poultry, for it is said: do not boil it for milk.
mothers, why can't the law be extended to
class of birds, because birds do not feed their young
milk" 1). In the same tractate of the Talmud we read:
a curious place that shows that in
In the second century after Christ there was no education even in schools
hard rules and scientists have been working on this matter
differed in many ways in their understanding of the very essences
essential parts of the law. The question of the prohibition of boiling
meat and milk are again aroused and a dispute is underway
so: “What is the disagreement between the R. Akki-

boy and r. I? — The disagreement concerns the law on wild ones (i.e. not domestic) animals. R. Tose believes that meat a wild animal cannot be cooked in milk on the basis of law of the Torah, R. Akkiba thinks that the prohibition is established by the rabbis. But if you like, you can say, that the dispute concerns birds: R. Akiba believes that cooking The Torah does not prohibit the meat of wild animals and birds, the scientists issued such a ban, R. Tose also thinks that There are no prohibitions regarding poultry, even from the crowns of rabbis... We also know that in that

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1) Tr. Khulin, p. 173.

mstv, where to live (or lived?) p. Iose, usually used The children ate poultry meat with milk... Levi (scientist's name) came one day to Joseph Ptitselov and I saw that they served the head of a peacock in milk to the guards and he didn't notice anything to him. When Levi told this one scientist and then expressed his opinion on this matter surprise, then Levi said: he lives in the countryside p. I and I believe that (the last one) adheres
m . I, . J , i ...
can be eaten with milk> !).

i %
Christian era. We see that if the Talmudists then and ordered that Jews be prohibited from eating wild game meat. animals and birds with milk, then they are in bags in in any case, they did not have a solid foundation and in the most learned corporation there were people who such laws did not consider themselves obligatory and did not therefore obeyed the orders of their supporters. in such an order of things it becomes clear that the observance there could be no talk of these laws by the people. It could be
, $ -
of complicated casuistry they were observed, but to say that all the people performed them, as for example, in our time in Poland, or Lithuania, will be great mistake. We know that the Talmudists carried out

their decisions with very big energy and it is possible
therefore, it is assumed that at the end of the third century, Christians
these laws were recognized by all Jews in the early 19th century, but in
in any case, not earlier. And that still needs to be proven,
that at the end of the third century they received the rights of citizens-
. i, i ,
then they were performed, then by a very small group of people,
and even then they were undoubtedly very simple, and it is unlikely
then the Jewish women went to ask the scientists what to do
with a "milk" fork that fell into the meat soup? But
i i
different questions and answers and now i
busy developing them.

FR sale

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1) Ibid., l. 116, p. 1.

CHAPTER 5.

0 i i .

But if you can’t cook meat with milk, or in molockB, then it still remains to be asked whether it is possible to have the last or before drinking milk. We know that now the Jews do not Fdyat' milky after meat, if six has not passed hours, what time is necessary, or is it sufficient? so that there is no undigested food left in the stomach meat. We see here an example of the development of Talmudic legislation. It is interesting to trace this method in in a few words at a glance. About the fact that meat News forbidden with milk, nothing is said about peat, and it only says that to cook a lamb in its mother's milk shouldn't. By means of interpreters they proved the eclipse, that dBlo here is not in the lamb, but the law concerns everyone ` pets, and not at all in that - his mother milk, or not, but milk in general; and here's the next one The result can be summarized as follows: you can't cook meat

pets into milk®. The next stage is
vitya: you can't have such meat; — the word home
animals were replaced by the words: animals in general and
also birds, although the widespread interpretation is not in the sense of
It was divided by scientists, as we saw above. We will do
another step in this direction: if you can't cook meat
with milk and eat them with milk, then is it possible, you ask?
It turns out that their Message is one after the other, or not? From the point of view
i ,
meat can mix in the mouth; for example, if there is meat
soup, then in the mouth or in the stomach there remain uneaten particles.
soup, its traces; then, taking something into your mouth,
We, so to speak, mix dairy with meat.
i i ,
the scene again a whole lot of questions regarding the mixture
milk dishes with meat, regarding whether it is possible
place the milk pot next to the meat pot in the oven:
What if a drop of soup splashes from one onto the other?
In a word, it is necessary to foresee and understand the type
there are hundreds of cases that can take place in the kitchen even
a very efficient housewife, and all these cases must be summed up
under certain categories and solutions to such questions

strictly justify by law. 'That's how the numbers are filled
folios and all these are laws binding on the legal profession
i.

We must look at some of the indications in the Talmud,
i ...
after meat. In one place of the Talmud ') we read the following:
the words of one scientist: „poultry meat and dairy
products can be eaten one after another without
to wash hands in between without rinsing the mouth."
In Tosafot we read: “And R. Jacob speaks, and also in
Halakhot-Gedolot we find that if someone eats meat, then
he should not immediately after that dairy
products if he has not washed his hands and rinsed
(verne: cleared) his mouth; but if he did it, then to him.
is allowed; if he is a dairy product, then he can eat
meat without any rinse of the mouth and cleaning of the hands...

Here they adhere to custom (but not to law! — i . .)
, ...“
And we find another interesting note in the text
Talmud. R. Ase asked R. Tochanan how long one should wait.
$ i ,
dairy products (See Rashi's explanation!)? R. I
answered: Not at all! But this is not so, for R. Hisda
said that if someone ate meat, then he should not eat it afterwards
there is dairy, if he eats dairy, then he uses it
he is allowed meat. (The question is, however, how much time
I need to wait for the meat to be consumed after eating it,
Was it possible to eat dairy? - R. Tohanan (again) answered:
not at all!.. Mar Ukba said: my father, if he is
meat. then does not consume dairy products.
ducts earlier, when 24 hours have passed since then,
I'm just waiting until the next meal" °)...

From the above we see that the observed in
our time strictness regarding non-use of the last
meat and dairy products, before the CBM, six years passed
hours, not a Talmudic law, but purely a custom. This
in sufficient quantity it is proved as existence
strong disagreement between Talmudists regarding
the period of time between the consumption of meat and milk

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1) Tractate Chulin, l. 104, p. 2, also Rashi:
h) Tract. Khullin, p. 105, art. 1.

t. \U1—17

of local food, and also bolfe—a complete denial of n$ko-
some of them need to wait no matter how long
was, as well as a direct indication in Tosafot ') that
that taking precautions in this case is not necessary
follow from the law, but is a simple custom. Such
it turns out that even if we admit that meat and
dairy products cannot be cooked and eaten together, then the following
there is nothing wrong with their use in food

points of the law in vain, if only, i ,
clean your hands and mouth from any particles that may remain there
food check. Everything that goes further in this regard
the preface we mentioned should be included in the custom
and it cannot be obligatory even for the most pravovr-
i.

Kosher is the name given to selected beef, intended for
reserved exclusively for Jews; for kosher beef
or meat is intended not only for the healthiest,
undergoing inspection of rabbis, kosher and "hakhams",
animals, but also the best-fed, the fattest.

Moreover, in every animal subject to slaughter,
the best parts and, therefore, the most nutritious and
healthy cuts of beef are always considered kosher.
and are sold to the Jews; the worst grades of meat, scraps
or the remains are intended for the Christian population
i.

Of course, the price of kosher meat is higher than that of treif meat.
approximately by half: so, if a pound of treif meat
cost 12 kopecks, then a pound of kosher 18-20 kopecks. This tsfna,
however, in fact, it does not have any meaning, so
how kosher meat is twice as nutritious and fatty as trephine
nago. It is clear that the Jews are not so naive as to be healthy-
you live to overpay for the highest grade of meat: they have long
managed to pay the same price for the best grade of meat as
what do Christians pay for the worst kind, tvm bolfe, that
in the devil of Jewish osfdlosti decisively in all cities-
dakh and m5stechkah - slaughterhouses are located in Judean
hands. But to retain such a privilege for oneself,
By stirring up Christians against themselves, the Jews could not. And exactly
That's why they came up with the following combination:

Since religion supposedly requires them to

1) Chulin, p. 101, 2,

to consume only kosher meat, then oppress-
the shadow people are ready to pay twice as much for it, only
if only they had such meat at their disposal. And therefore
the Jews also established a special tax on kosher meat,
so-called boxed collection, sanctioned
our government and going exclusively for once
new public and charitable affairs of the Jews.
This is an artificial and at the same time fictitious tax,
<and sometimes twice as much, as half, as the price of the highest grades
meat, made them immediately completely inaccessible not only
for the poor, but also for the Christian middle class
villages. Gudei, in essence, pay for the best meat
not more expensive than Christians, since the increased cost is
fiction and is formed as a result of the fact that to the actual
to attach an indirect tax, intended-
designed to satisfy various social needs
Jewish.

For clarity, let us give the following example:

Let's assume that we would like to sdflat an inaccessible
i -
essentials, while retaining only the privileges
legi $ -
the nyaks will have to be content with just his surrogate. It is assumed
we would decide to reserve the right only for ourselves
buy cheap first-grade hlfb, forcing
poor people have to pay bakeries extra for what we pay ourselves
we won't pay extra. To solve this problem, we had to
to do exactly as the Jews did,
who came up with the idea of a box collection. Having gathered, we said
would: since we still have to pay different
i , i
municipal economy, then we will pay the same taxes in
another, more advantageous form for us: let's fasten them
to the first grade of bread: then, having fastened it to her
How many kopecks of tax do we pay during the year when buying?
first-class bread, we will pay this tax; and at the same time
time, withdBlav his inaccessible by price for the poor
class, let's get rid of the central group of competitors-buyers-
Patels.

This is the meaning of the box collection. However, this is not enough.
By adding a tax to the price of kosher meat,

they would have inevitably paid anyway, if they had kept it for themselves

*

i i %,

what Christians pay for the worst varieties, the Jews went even further. Taking into account that all slaughterhouses are in their power that the elections of cattle tenants slaughterhouse and box collection depend mainly on from them; the Jews, arbitrarily raising the tsny on the tref-meat intended for Christians is subject to indirect tax for their own benefit and various needs Today's life, and then withhold this tax from slaughterhouse tenant.

What is the size of this tax, we provide calculations to drain the darkness, who, having leisure, is not filled with sdBmake this calculation. But, for clarity, we will give all here's an example:

Let's assume that a city with one hundred and fifty thousand The Christian population consumes 50,000 daily pounds of beef. Then, if the Jews raise the price only by one kopeck for every pound, it turns out that chrysanthemums

i , , ,

pay a tax of five hundred rubles in favor of the Jews. This will amount to more than one hundred and eighty thousand per year. rubles. But Jews often raise this tax not by one, and for two - three kopecks, that is, they are collected from Christians for the population of such a city a tax of half a millenn per year! But there are a lot of such cities and towns in the devil! Jewish OsBdlost is a thousand, but in the middle there are thirty million Lions Christian population paying this tribute, this wild tax on meat, on the product of first necessity seven million Jews! But, in general, this means to read that the Christian population pays only to Jews for the right to Vst second-grade meat an annual tax of millions lions at fifteen!

It's scary to even think about it, especially if you take into account
i, all tor-
the trade is in the hands of the Jews, then they are impoverished
the opportunity to introduce any taxes they want,
turn Christians into your eternal tributaries.

Alas! And this, however, is not enough: throwing aside all
the injustice of the economic anomaly created by
exclusively for Christians like the privilege of Jews,
We must also address another, even greater injustice.

a timidity that has long been a great danger to the Russian people
magic, people's health.

Inspection of meat intended for Jewish consumption
established by Jews, rabbis, kosher teachers and doctors
in order to protect them from the sick or infected
Christians are not forbidden to eat whatever they want
meat—skinny, emaciated, infected with tuberculosis, fin-
us, worms, etc. But Jews can only be healthy
fresh, uninfected meat. |

We are reminded of an article and a number of documents on this matter.
treasures of the famous publicist Dr. Portugalov. They
were published in "Nedel" fifteen years ago
back. And here, Doctor Portugalov, with numbers in hands-
kakh, proved that while tuberculosis is fierce-
<is among Christians, Jews give relatively unknown
significant percentage of patients with tuberculosis. Name in
it is known that tuberculosis is transmitted through animal meat
gives a huge percentage of tuberculosis patients, Dr.
Portugalov explains the insignificant percentage of defeats
tuberculosis among Jews is precisely because they
eat kosher meat, completely healthy, selected
, ® i. Indication this becomes
especially significant if we take into account that the doctor
Portugalov himself is a Jew. 'Thus, our Christian
< i,
"collection, thanks to the monopolization of the Jews' meat trade-
som, not only pay them colossal taxes, but also

the right to purchase the best varieties of meat
Jews, uses only the meat rejected by them.
som, which is both nutritious and represents the maximum
the maximum chance of contracting such a deadly disease,
like tuberculosis.

And kosher meat, and boxed collection are included in our collection
quite a long history and extensive literature,
cohabitation with which, we are convinced of this, would force
even the most simple-minded layman will agree that more
injustice, which is the exploitation, the economic
heavenly oppression to which the Christian population is doomed
i , -
giving kosher meat and boxed collection, it is difficult for yourself
introduce.

Therefore, it is now, when our ministry is in-

morning affairs near reforms and industrialization showed
that it really looks into the very depths of Russian-
of the national life, trying to heal its ulcers, we are deaf
with a sideways glance and hope we express the following wishes-
lanie, which is together with that very flame-
with the wish of at least thirty million
Christians living in the Jewish wilderness.

The box fee must be completely eliminated,
,
different dangerous for the Russian people and state
.

Kosher meat must be completely abstained from.

Slaughterhouses and slaughterhouses must be completely
taken from the hands of the Jews. |

How the Jews will settle down is not our business, it is theirs.
.

We live in Russia. And therefore it is our duty to take care

only about making life easier for Russian people and
so that no other people could use it
privileges that give them an advantage over the Russians
by the Chinese people and allowing them to suck out
this people's last juices.

black,

CHAPTER 4.

To the position of Christian servants among the Jews.

“Take a foreigner as a slave, but not
Jews, carrion and unclean meat are not
, ".

From the Talmud.

At various councils, Christian popes and patriarchs
churches strictly prohibited Christians from being in the service of
Jewish wives; the reason for this was constant complaints
from different countries and regions that the Jews corrupt
Christian servants, and often violently converted
zom is converted into Jewish vphra, in which imphem
facts in criminal cases, even in our time.

What i i ,
it is generally clear that we also have: the most i i to become
yourself in need of imft in Christian service
a woman, while they have plenty of their own Jewish women,

to whom there is nowhere to go. % i
Jews, both rich and poor, have one: - view
Christians humiliating themselves; they enjoy pleas
their requests, in this they see the prediction of the Talmud,
that Israel is the king over this insignificant world,

his servants will be; kings and queens will serve the Jews
“as slaves.” With such sweet hopes and dreams
there the Jews enjoy day and night, and, seeing the Christian
in the service of bowing and begging for some
be merciful, - the Jew looks at him with pride,
telling myself that the bourgeois kingdom was already approaching
Jews over the whole world and vengeance on the goyim; wow Ahi-
he will give away all the Nokhrims, their kingdoms and their riches.
the property of the chosen people!..

In the Western region, the mass of Jews is extremely low.
fast, but none of them will dare to enter
If you serve a Christian, he will soon die of hunger,
rather than become a servant of a Christian. Even nђt %-
a ditch among artisans; Christian craftsman sing-
to go to a Jew as a worker, but to a Christian - not
When! This explains the absence among Christians of such
,
exists in 1udef to Christian.

Jewish intrigues and political intrigue against
Christians are always in use both in former times and
i, i,
Jews in all Christian states. Oratory
, %, -
, ,
and literary articles, constant reminders and
stories about the suffering of Jews from injustice
about the Christian world, about the Inquisition, bonfires,
exiles and other horrors of medieval times.
Furthermore, in these speeches a highly moral
the advantage of the children of Israel as guardians of the world
the law of Moses and the Talmud, the most noble
Jehovah's chosen ones among other unclean people.

Christians serving the Jews, in addition to what they find
they are in complete economic dependence, and
therefore they are forced to be submissive slaves -
)i, -
personal corruption, lose national-patriotic

feelings, very often religion, become lifelong
spoiled people. They are no longer Russian people with strong
with a natural, honest, healthy nature and holy ideals,
appearing in renunciation of oneself, in love and
sostravii k ochernomu , i,
following the great and holy Zavphtas of Christ, and what-
they are renegades of the Russian people and the Christian religion.
They are lost forever to the Russian family and represent
They are something in between Christians and Jews:
having broken away from the Christians, they are finally unable to accept
join the Jews and wander like a herd of fools
puff of sheep without a shepherd. As best as it could be, to the Jews-
The following proverb is accepted by the Chinese “hiremen”: “in-.
the ravine fell behind the crows and did not stick to the peahens,” but,
of course, with a small change: “Russian from Russian-
“I fell behind the Jews, but did not join the Jews.”

I think that everyone, more or less, knows how
what pernicious influence does life have on the Christian
Jewish ethics, their morbid outlook, hostile to Christianity
morality, the concept of duty and integrity, honor and truth, vol.
duties and mutual relations of citizens,
fatherlands and governments, etc., and therefore widespread
I will not stop talking about this and will proceed to the statement of nko-
some facts illustrating, of course, in pale
colors, life and position of the Christian, the main ob-
together with female servants among the Jews.

The correspondent writes from personal observation and study.
i .

Last year I rented an apartment from a pretty
rich today F. Russian apartment in a Russian city
I couldn't find it!? There were 18 apartments in the courtyard and they were all
occupied exclusively by the "Jerusalem nobles"
numerous families. The court was represented by
itself a miniature "Jewish kingdom", at the head of which
stood my landlord, Jew F. Thanks to nature:
the Jewish kingdom was due to the uncleanliness of the "nobles"
full of dirt and garbage. The air was carried from it to a distant
a distance that forces passers-by to cover their noses, -00-
a distinctive “garlic-onion scent” inherent only to the shoulders
meni [udy.

4 Jews kept a permanent staff of servants, consisting of exclusively from Christian village girls

from 12 to 18 years old, and three Jews had two each women's servants. The other four Jews, mene sostobodies, hired Christian women for 20-30 kopecks pfek, only “on the Sabbath”, since on the “Sabbath” Jews are not allowed to do anything for a day. Male servants there was one - the janitor Ivan, who received three rubles a month. Ivan, in addition to his direct responsibilities, completed all the work that was very generously given to him Jews, and never knew a holiday.

When he was once asked the question why he on holidays. to work and not go to church, he and he answered: “You, sir, don’t know what’s going on If you serve a Jew, you can't go to the circus. He doesn’t allow it, but I try to listen to him. God forbid I catch a cold.”

Of the 14 Jews, not one paid his servants. 3-4 rubles a month, but they forced me to work very hard a lot, even on Christian holidays.

Usually the girls did all the work, they were cooks, nannies, laundresses, maids, seamstresses and etc. Many of them, on the advice and with the help of Jewish sons-in-law supplemented their meager salaries with vile by trading with your tbllom.

The Church is the majority of girls who served in the Jewish community, none of them observed any fasts or holidays I didn't observe it, but between the tBm these same little girls were accustomed to all this in the village from the very beginning
.

Many of them, as I learned, did not confess. they did not receive Holy Communion for several years, since the Jews did not let them go to church, instilling in them that they to go to the church is completely unnecessary. for a person.

To every observant person who has lived at least a little in the village, it is well known what kind of love uses among the village population church. Ə It's quite clear. The whole life of a peasant, in the most important its manifestations, starting from the cradle and ending with the very death, is regulated by the laws of the church.

Here, looking at this, the Jews are re-educating the religions

despicably and morally Christians, instilling in them wild concepts about the church, completely contrary to those that have developed among Christians from childhood.

Ə: on holidays

they have Christians in the church, the Jews deprive them of the opportunity nost, after six days of hard labor, the seventh dedicate the day to God, prayers and rest. What an evil irony-i .

In case of refusal to do backbreaking, hard work, the two-room apartments were subjected to attacks from the Jews and Jewesses beatings and beatings, which I have involuntarily witnessed more than once telem. If these “humane” means did not work, then The Jews drove out the “disobedient” servants without paying them, i.e. they did not pay the “exiles” for what they had earned with sweat and blood. money, and sometimes they did not return things.

An innocent woman cannot protest. to oppose such a crude, robbery-like, self-government state, since the cunning Jew, in case of protest, begins to threaten her with the police and the court for the crime committed allegedly stealing from him. Threats of this kind always achieve the tsfli and the "exile", fearing the judgment, leaves the greedy-The Jew gives his money and things to him and goes to look for another place. But it's not so easy to find a job. And there's hunger tormenting you, and the cold pierces, from which you want to take shelter even in a doghouse. The situation is critical... Forces weaken, energy falls, but ahead everything is just as urgent and bezprosvetno...

And there you go, there's no other way out, thrown out into the street like a dog, a woman indulges in debauchery and drunkenness state, and in the end ends up again in the damned "bondage" to someone corrupted to the core, a Jew who, with the aim of easy money, leads a merciless vile, disgusting trade in her tBlom.

My landlord, the Jew F., hired me as a a village maid, a 15 year old Christian girl. Her name was her Alena. Alena was a real “child of nature”: healthy ravishing, beautiful, fair, with a bright blush on her dark skin, tanned cheeks, and despite his, comparatively, young years, reached full physical development, as and most of the village girls her age are grown in the bosom of nature and untouched by the blessings civilizations. F. paid her three rubles per month.

At first, full of energy and strength, Alena obediently did all the hard work; cooked, cleaned rooms, washed floors, washed and ironed clothes, etc. and in addition, she nursed five Jews and three Jews

, , .,
and most of the sons of Israel, put in no small amount of effort. rani, in order to produce more future citizens of the future soulful (!?) Jewish-Sonian kingdom.

“Future citizens,” of course, are not yet thinking about she about the UN%, caused a lot of trouble to Alain%, since there was neither time nor place for management her natural needs, and she had to several times a day, overcoming understandable disgust. clean the rooms, wash the floors soiled by the little Jews, carpets, etc. |

Following the anti-Christian legalizations of the Talmud, F. although Alain did not give “carrion and unclean meat”, but kept her half-starved, and she was forced to eat

a piece of rusty, smelly herring and dry bagels,
which F. gave her daily as rejected
to the grocery store (F. imfl). Very, very
rBdko Alena's food was replaced with some "potatoes"
with salt.

Sometimes it happened that the "sabbath" coincided with the day
Christian holiday and then I had to observe
i „“:

Evening"...

In the dining room, at a table illuminated by candles, sit
F., his wife, the children and about ten invited guests
and . .
stuffed pike, herring with onions, and kugel, barosses, peisakhovka and other “Shabashka” dishes.
All this is greedily devoured by those sitting. F., having drunk
Peysakhovka, comes into some kind of "bullish" mood.
His sweetly smiling face shows that he
to feel very good, almost like the king of S1ona.
His „bullish“ mood, under the influence of alcohol
Passover birds, the rest gradually become infected, and everyone
a meaningless, stupid expression appears. GaldBnie ne-endurable. F. dressed in "tefillin" and "talits",
to begin to speak, in a heart-rending voice, Jewish-
ii , , -
Mamele tea with Kinder eggs.

Their faces are all filled with pleasure, joy and happiness...

Kitchen...

A ragged, half-starved Alena, a third of the ashy pan,

in which the "Shabbat" dinner was prepared, moet ta-
. plates, clean knives, forks, etc. Then go cook-
to make beds for the "gentlemen", to fluff up Jewish featherbeds,
take out the vessel... |

And in the dining room there is noise, laughter, and no one cares.
to the point that Alena, despite her Christian holiday-
Nick, to work and that she is hungry...

And of course, to none of the merry and well-fed sons
It would never occur to Israel to think: “We, Jews,
We strictly keep the sanctity of our holiday. On Saturday we
we don’t take an extra step, we don’t even light a fire ourselves,
and therefore in the highest degree vile, low and immoral,
i,
his holiday."

“For you (i.e. the Jews) not for the goyim, for you, not
“For dogs, holidays are established,” says the Talmud, and
because there is nothing surprising that the Jew F., committed
quite consciously and even intentionally, forces Alena
to violate the sanctity of one's Christian holiday.
Alena, according to F., is nothing more than an animal;
Tina...

But, I continue further.

Vekor%, thanks to hard work and chronic non-
doBdaniyu, Alena weakened and could not, as in the first
time to cope with overwhelming work, and with these
it was hell for her, not life. Almost every day
She was subjected to abuse and beatings.

In front of my eyes, F.'s wife hit her with hot pincers.
.

Alena endured this in silence.

Vskorf beat her himself F. I remember that this happened
On November 21st, the day of the Entry into the Temple of the Most Holy Theotokos,
Goroditsy. Alena, for the first time during my service
went to church. As soon as she returned, she was
F. rushed like a predatory beast and began to strike
anywhere, saying: “Don’t wander around, you pig face,
Perkvam! Don't hang around!.. I won't pay you money for free
I will!” Alena raised a cry for help. I can’t
sufferer, burst into the kitchen and with the most repressive m%-
Rami forced the Jew, with burning anger and hatred
with eyes, stop this purely cannibalistic reprisal. F., how

the ball rolled towards the door...

On the same day, as soon as stemiflo, Alena,
She disappeared to an unknown place, leaving F. with half her salary.
a month and a half and their meager belongings.

The next day I also left the “Jewish kingdom”
and moved temporarily to a hotel, since after
the "incident" that occurred with my landlord
F., I couldn’t stay at his apartment.

After some time, I found out quite by accident,
that after long wanderings around the city in search of work,
Alena gave herself over to... debauchery.

One Jew seduced her with a “fun” life, to which
to which she entered the hotel as a “numberwelts".

And now the greedy, despicable Zhid, sorvav j i
sowing, trading in fresh produce, youth and beauty
hundredth.

And how many of them are there in Rus', these unfortunate peasants?
the little girls destroyed by the dirty Jews!

In both our capitals and in other large
in the cities Jews keep various small workshops
conduct as follows: grinding, bronze casting,
gold dBl workshops, fringed, etc... Personally for us
we ourselves had to be a witness in the city of Moscow, for
MoskvorBchii; one Jewish fringer, held an Orthodox
there are ten young girls in the village, who are in the subthe bots did not work, they only served their master and
his guests all day. Sunday was supposed to appear
from five o'clock in the morning to work and were busy until one o'clock
day. When the church service was already over, then
The Jew sent his students home. It was on purpose,
straight to the festive revelry along the boulevards. Contents
i -

sing with Christians, according to the principle of their religious teachings
niya, in order to corrupt Christians.

. For such a harmful act, Messrs. Jews, in Mogilev-
province, once an Orthodox priest, out of duty
his pastoral duties, he came to the Jewish monastery
i host ,
i i
kicked him out of his workshop. Therefore, there was a reason
a lawsuit was filed for insulting a priest; the Jew was
arrested. The coffins and accusations flared up in the West.

Russian newspapers, in sympathy of the offended priest.
On the contrary, Jewish journalism and newspapers have become
frontally reproach for unfair attacks and violence
the trial carried out on the poor Jew Pevzner.
Russian Jewish newspapers began to be distinguished by their
supposedly humanity, in defense of the Jews, but the main thing is that
to show, they say, that the Jewish "tsimes" is not wasted
falls.

Lawyers of the Jewish faith, reading newspapers about the burning
new dfl, come into raptures, in hopes of receiving
i i
fictitious tears for a dramatic scene, in which there are many
repeatedly succeeds in crushing the hearts of the judges, and then
there was an abundance of "tzimes" from the Jewish gentlemen. At this time
interested lawyers, behind every creak
doors, the heart trembles, in anticipation should I go already?
a messenger from the Jewish community, at the invitation of
i
(as expressed by the Voskhod).

CHAPTER 5.

0 revolutionary Jewish.

History teaches us that the neglect of Jewish war

millet destroyed many countries and wiped them off the face of the earth
nationality. This issue needs to be resolved radically.
there were only two states: ancient Egypt, which,
as it is now scientifically established, in the 14th century BC
knew it was impossible to become one of his subjects
Jews, having lived with them for several centuries, and
that's why he forcibly evicted them beyond his borders
territory. According to Professor Zenger, "on the Jews Rome
I have tried almost everything imaginable.
forms of international and governmental relations,
from friendly neutrality to crude militarism,
and in the end was brought to the conviction of non-
the need to destroy Jerusalem and evict the inhabitants
from their homeland. In other words, centuries of experience and
native political wisdom was not suggested to the Romans
another solution to the Jewish question than the one to which

Oalmaneser and Nebuchadnezzar once arrived, and Egypt
Petsky king Minepta P-th.

Our bfda is that we do not
we took up this decision quite firmly and seriously
question.

Yes, it's absolutely true, it's a big mistake with our
sides, that we believed that we would destroy
sidelocks and lapels, or with the alternation of the name Itzki on
Ivan will cease to be a Jew. It is possible to bring
full row of names of Jerusalem high priests
from the times of the Syrian monarchy, which were purely worn
Greek names (like Menelaus) and remained
i i.
asimilyatsiya was profitable, and the Jews did not hesitate for a minute
even Greek games in Jerusalem were played, why
why should they stop before a change in our time?
name, or before the opportunity to obtain a passport with
"Orthodox" hypomflotka, since it is profitable?

As for Russian gratitude for the delivery,
i i „“, ,

perhaps it is in the interests of the Jews themselves not to stir up
this question. For many Russians killed by bombs
Jewish Wund, they haven’t even served the forty-day memorial service yet,
let's move on to something else, which is also quite unexpected.
to this statement, that it seems that the Jews do not need ours
parliaments.

Let us now turn to the facts.
On the one hand, we saw examples in our Duma,
we see it in foreign parliaments too, that's where
only there is an opportunity, the i captures
a parliamentary seat, and for nothing other than to win
vaniya as if by unnecessarily i i,
They wouldn't have even stammered if their sidelocks hadn't been touched.
, i ?
i i
countries where they lived, consisted in the desire
niy to seize power into your own hands and achieve equal-
rights, which they, as if by agreement, were denied-
. Ə policy,
Joseph, who received the portfolio of Prime Minister (expressed
in modern language) thanks to the presence on
the throne of the Semitic king, continues uninterruptedly to our time,

when just the other day Messrs. Gertsenstein, Vinaver and company
They also almost grabbed the same briefcases.

It is necessary to look into the historical Yenizhki, as
I can’t remember such names as Moses, who was called
was ordained as a priest by Osarsiph, who, striving for
authorities, locked himself in the city with his entire revolutionary squad.
the Avaris family did not receive this power only because
that he could not overcome the Egyptian troops; how can one
forget Esther and her relative Mordecai, step by step

finally power in the greatest empire of its time;
Jew Joseph, having become Minister of Finance and State
a gift tax farmer during the Ptolemaic era
Egypt, which resulted in Jewish pogroms. But not
we will disturb the past more, for this we will not
enough meta in the main%.

One of the deputies once said in a speech: “In

have mercy, the hare, one might say, even he bites when he
“They laugh.” In the position of such a hunted hare and ochu-
i - .
When it was in power, when the government supported
it was in his interests, it treated the Jews peacefully,
and to the Poles, and to all others. No pogroms
it did not suit them and they were not there. The Gsmel pogrom
The Jews started it, this is sufficiently clear for the court. In 1891
The Jews staged a pogrom against soldiers in Minsk. But when
everyone became against him when the name Russian became
it is considered shameful when the Orthodox lie is:
the movement was no less intense than in the time
exchange of Polish rule, when finally from the side
the state no longer had protection, as the authorities now do.
in the province of oil, it began to defend itself.
only talk about the pogrom in B%®, where 70 percent of the population
of those who possess a well-organized self-defense;
it could only be produced under these conditions by the population
no, driven to despair by terror and abuse.
vfroy. The Feast of God's Body is a public feast.
our confession in the Fra (the Romans kept silent about this
_ i) i i .
mockery of her and persecution of her confessors?
I don’t know what the Jews would have done if a bunch of right-wingers
glorious or Catholics in the same BlostokB osmBli-

planned to attack the synagogue on the Day of Judgment. Probably all
the Christian population would have been
$. There is no legal protection for the population between the TTBMs.
Polishcha is insignificant in its composition and completely terrorizovan. Crimes, the most outrageous, were committed
are carried out with impunity. In the State Duma, the local Russian population
i .
themselves, in the Minsk province out of 135 electors were appointed
41 from peasants, 14 from landowners (Poles) and
20 from the cities (Jews). It is quite clear that the peasants,
Having chosen their deputy Gotovchits, they refused to participate
in the choice of the rest, since this meant signing
with your own hands, the death sentence.

They say that the policemen and their wives took part in the pro-
Yes, they are Christians, why couldn't they?
participate? But they were in disguise. Who would wear it?
Is the policeman's uniform now out of service? To say that
the thunder continued for three days and the troops did not interfere
This. There is no data to prove it.
The shooting lasted for three days; but it was a struggle with self-defense.
a pogrom, not a riot. Who else was pogroming is unknown,
whether they are Christians or a fighting squad. Single robberies
up to that time were not produced by the civilian population.
him. Didn't the gangs of these robbers take advantage of it?
among whom were the Jews, brought about by the unrest? No
did anarchists punish the population by pogrom?
which in the masses has not been sympathetic lately
revolution, which hit the pockets of capital, represented
whose body are the Jews?

To pose the question in this way, no intricacy is required.
shadows. It suggests itself.

t. U1-18

SECTION OF BIBIOGRAPHIES.

Tomb of Judah in [Jerusalem].

CHAPTER 1.

The English and the Israeli tribe.

1" 789

<

#2 WHERE and when did the Jews move to An-

It is unknown, but we find that in 1041

Edward the Confessor has already announced and-

` ` Gliyekih Jews and their property are their own-
the king's power. William III the Conqueror (1066—
1087) forced baptized Jews to return to
tradi-tion, so that his income does not decrease. On the day of
i (3 1189)
years) Jews were forbidden to be present at this trade-
gifts and convey gifts to the king through his deputies.
But at that time several foreigners arrived there.
Jews who went to watch the coronation ceremony
niya, and this caused an uprising against the Jews in London%.
Things got violent, and the crowd, incited by the sight of

prey, attacked the houses of Jews. The murders were committed without
mercy, they robbed all movable property, and immovable property
the people were consigned to flames. Only a few Jews were lucky-
saved his life. His bo, but the greater part was
killed. The same thing happened in the cities of Linn, Norcia,
Otanford% and York% robbed and killed Jews everywhere.
TorkV 1the Jews fled into the wilderness and defended themselves against
besieging them, but, seeing the superiority of force, the Jews pre-
gave their property to fire, killed their wives and children and
behind themselves (March 1, 1190). King John
Lackland (Richard's brother 1199-1216) called upon the Jews
to England and initially treated them in a friendly manner,
he renewed and confirmed their privileges for 1,000
marks, protected them from insults and appointed them to study
Nago Talmudist Such is the chief rabbi of VsBkh 1ud.
communities of England. But soon he discovered all his
nature. (It was not without reason that the Jews revealed their nature.
and instincts, so it went as usual).
In 1210 he arrested all the Jews and gave them his
i 60,000 ,
Judea he pulled out one tooth every day until
he didn't pay 10,000 marks. Where did this rich man come from?
The Jew acquired this wealth not from Palestine
brought. Under Henry III (1216) the Jews used
shield, but later Henry took the third from them
part of their property. Frequent extortion of money

forced the Jews to ask for free exile from
edge, but they were denied this. Then Edward [
robbed all the Jews and, mocking them,
told all Jews to leave the state, this is also not
in vain, that is, it was not without fault. Around the same time
the Jews were expelled from Gascony, which belonged to
then England.

For several centuries there was not a single Jew in England
and only in 1655 were Jews allowed in there by order
to the data of the above-mentioned Manasseh ben Israel and Crom-
In modern times, Robert Grant introduced into the lower
the first chamber of the proposal to grant civil rights to the Jews
right (1880). In 1835, David Solomons and two
years later Moses Montefiore (1784 - 1855) were
were brought to London by the sheriffs, and in 1845 the Jews were
declared capable of holding municipal positions

Ra

. In the last time, the Jews occupy the highest state
“shock positions and serve as lord measures in Lon-
Don and other cities in England, for example. Lord Ferdinand
Rothschild, Solomons, Phillips, Baron Hirsch, Worms,
Samuel Montagu was a member of Parliament. In 1886
Jews were elected: Baron Worme as Minister of Trade
to zhabinet Salisbury (then only after they were baptized), and
On February 2, 1885, he was appointed Minister of Colonel-
to the same office of the Marquis of Salisbury; Abraham
Gofnung was appointed as the representative of Great Britain at
Zhorolev of the Sandwich Islands. Rabbis in London®
<stands: the supreme doctor is Hermann Adler, and the spiritual-
nom O. Shekhter (lecturer of Talmud at the Cambridge University
university). It's a strange thing, the English themselves come from
The 10 tribes of Israel had been tormented for a long time.
<their fellow tribesmen. Our Jews are revolutionaries
Finally, when they divided the Russians, they quarreled and began,
at the police, shoot at your own, everyone wants
It's worth being a governor, and many ministers in Russia.

The English are pure-blooded Israelis, in ancient times
of all were red-haired, as we see from the types of biblical
<whose and descriptions in the Gospel. Characteristics of Israel
known to the whole world under the sun, - characteristic
Englishmen, if you follow the rules exactly, then not one iota
differs from Jewish. Who are the English? Question
This has long occupied many people, both in Europe,
and in England itself. The worldwide trade of sons
Albion, their predatory policy, based on gesheft,
and many other characteristic features of the nation that are not characteristic of
European peoples, even much less cultural
and civilized, like the English, have long been
were made to appear very suspicious and made to appear
There is some affinity between the Anglo-Saxons and the Jews in this.
the last two decades in England and America,
and also on the European continent, especially in France
Shchi 1), a whole literature has been formed proving,
basis of a set of data, considerations and historical
of the Anglo-Saxon race
not Germanic, but Semitic, that the English are straight by:

1) Fabre d'Olivet, Eliphat Levi and others. See especially "Ha Mizzion
dev j", Marquise Saint-Ivad'Alveidre (Paris, 1892) "7 1s si
ïï un j” by Martin (Paris, 1896).

toms of the Israelis, abandoned by historical fate
the shores of distant Albion. How popular is this theory?
even in England itself, the fact that
in addition to various books and studies, in England you-
there are several magazines specially dedicated to this.
this question, of which two are - "Ile tot "
(„Life after Death“), „ # I1* („Banner of Israel“
diverge in quantities of over half a million specimens
ditch.

What is this curious theory based on?
history knows that after the death of Solomon, his son
Rehoboam, the people of Israel split into two kingdoms—

Israelite, to which the ten tribes of Israel went
sky, and Jewish, which was composed of the other two.
knee The mutual enmity of these two kingdoms or states
gifts helped the neighbors overcome them and both of them prosdid not last long: the Kingdom of Israel was the first to fall
(725 BC), the second - Judean (588 BC).

Having destroyed both states, the conquerors—the Assyrians and
The Babylonians annexed them to their dominions,
The people were resettled in their internal regions. So.
the history of the Israeli states ended.
the people, however, did not perish; its two tribes, Judah and Be-
i, i i , -
separated from the Babylonian-Persian Empire (538 BC),
even restored their kingdom for a time and prospered
reign to this day, especially abundantly populating our
ill-fated fatherland.

What happened to the other ten kolBnas,
who established the kingdom of Israel and were taken captive.
to the Assyrians. They disappeared and their inft.

Although even without these ten tribes, Israel is too
which in sufficient quantities fills all countries; all
the mysterious fate of ə has long occupied historians.
Where did they go? According to history, they started
fought in Assyria, merged with the Assyrians. But how can
Can a large people get lost and disappear without help?
Merged with the Assyrians! It is known, however, how difficult
Jews merge with other peoples even after a thousand years
summer life together with us, as in Europe.

What kind of people are these? This is according to the Anglo-Israeli theory.
Englishmen.

The Jews were scattered throughout the world to this day.
are, so to speak, some kind of miracle of nature. Israel-
i i,
and, according to the testimony of the prophets, were transferred "to
, i “. i .

It is known that the Danites, i.e. the Israelites of Dan's kolphna,
to be with the Phoenicians, since ancient times they have been torgovaya faktori along the northern coast of Europe

i ,
here in large numbers, mainly in the present
Dani (a very convenient trading point). From where and
the title of the country Denmark (from the Danes, Danites, Danova Kolfna).
Their migration, however, did not end there; they moved
they went to the Dalfe on the right and thus reached
i, l i, -
Helm-Conqueror (Normans descended from the Danes, i.e.
Danov. Danitov).

i i
islands are significantly rank, especially in Ireland, which
toray, as it is known, even called rane Iberiey from
Iberians or Iverians, descended from Eberus—Rhodonus-
chief of the Jews.

hs, duchess Pomar, i -
other documents and referring to the testimony of Philo,
Joseph, Seneca, Cicero, Strabo, and others, establishes
5 i:
Zedekiah was taken by the prophet Jeremiah to the shore of Megi,
in Ireland, where the Prince of Ulster, Ashand, married her:
in the army with the daughter of the Israeli king, he accepted and
Israeli flag with a lion There in its coat of arms, and in
The coat of arms of Ireland adorned the harp of King David of Israel.
The descendants of Eshand ascended the Scottish throne, and
Tbi and the Stuarts took possession of the English throne,
which, by hereditary order, were occupied by the queen
Victoria, thus descending from Zedekiah,
the last king of Israel.

Indeed, the lion of Judah, accepted with the daughter of Zedekiah
Ə, the British lion and flaunts in
The coat of arms of the King of England. The harp of King David is still in use today.
constitutes the coat of arms of Ireland.

But not only are the kings of the Ayagliyas direct
descendants of the Israeli kings, they even sit on

the throne of David, on which the ancients were crowned
kings of Israel. The throne is the stone on which he fell asleep.
I ,
The Lord promised the kingdom to his descendants. This stone is
called the "stone of fate" and served as a throne for the
the chaniya of the Israeli kings, was brought by the prophet
Teremey to Ireland; Fergus I transferred it to Scotland.
land, from where he was transported to London. Edward I
placed him in Westminster Abbey, where he and
is located at the present time. The historical stone is inserted
linen in a Gothic chair, which has served since 1296
throne for the coronation of English kings.

It is interesting to note that there are many prophecies about fate
The bang of Israel is quite suitable for England, as for example
mr, that "Israel will become a numerous people,
a kingdom on the islands, ruling over large colonies
"pami".

S%vernaya Amerika is populated by the Manasseh KolBnom, relative to
regarding which in ancient prophecies it is said that
it will form a “separate great nation.” The word itself
zakhop - Saxon is derived from Izaas'vor, i.e. son
Israel.

i
ancestors of the Normans who took over England in the 11th century,
Danes or Danes (Danites), as well as the name Ireland-
di. To this we can add that ancient Irish-
The Ukrainian alphabet is almost identical to the Israeli alphabet.
skim. And to this day in Ireland there are many
a group of words and names of Israeli origin. The same
in England; in the English language there are up to 800
Israeli words, what about Israeli names and fa-
dear, then many Englishmen wear them. As for one
from the characteristics of the English population's connection with the ancient
Israel, one cannot help but point out also the very close
the similarity of the English type with the Israeli one, on the same
manner of speaking, and most importantly, on bargaining as the basis
a different character trait of both nations.

It is also interesting to note that here in Russia,
in general, on the continent of Europe, there are "civilized" Jews
wanting to hide their 1judea, they most often pretend to be
English. (Borrowed from the newspaper "Svet").

The English, in turn, although they protect

their country from the influx of Jews into it due to
competition, but they are distinguished by their biased i-
state, which more than once forced them, forgetting everything in between-
public decency, to raise a huge fuss in defense
"unfortunate", "oppressed" Jews on the continent
in general and in particular in Russia. In general, the English are in many
they resemble the Old Testament people. In their
services, for example, daily, as in Jewish
synagogues, the Ten Commandments are read and their preachers
take the themes of their sermons from the Old Testament.
i i -
ter of the Old Testament Sabbath rite and almost no difference
despairs of the Jewish Sabbath. System of English cities
based on the Jewish finger, i.e. the 25th part of the sacred
nago kutya. Finally, special veneration by the English
the Bible, undoubtedly, sounds like the Old Testament,
Israeli. Even the English love for long clothes
sets the fashion for long-skirted frock coats, dressing gowns or
coats, long, Asian, etc. It is also worth mentioning
i ;
known external religiosity of all classes of the population
I, reaching the point of hypocrisy, as among the Jews, in England
quite usually non-observance of the Christian sacrament,
which has always been recognized and accepted by all Christians
is considered the most important and necessary, namely, baptism
rejected, as is known, by the Jews. According to the words of
Cardinal Vaughan, in London alone up to two
millions of unbaptized English Christians.

Causing unanimous indignation in recent times
to the whole civilized world, the British too
time evokes in him surprise with the darkness of his own properties.
qualities, instincts and aspirations that positively

They are considered freaks in the family of cultured and civilized people.
bathed European peoples. Let us suppose, as he says
proverb, “Every family has its black sheep.” Any ugliness, however,
something must be explained, it must come from something
to eat, as it is explained, that the Jews are from the Jews.

i ,
since in the history of England it is a fact, the signing of the proclamation by the Jews
The king's cabbage soup to the secret council. Proclamation of the New England-
i: ,
Sir George Fauvel-Phillips and Sir Marcus Samuel.

fe

CHAPTER 2.

Archaeological research about the Karaites.

As can be seen from the sources of the Karaite teachings themselves,
researchers and brochures of the Karaite Mr. Kokizov, which
The Raims came from Asia. . |

The ancestors of the Karaites who now live in Russia,
emerging in ancient times from the depths of Az!, little by little,
through Persia and the Caucasus, they reached the Black Sea coast
seas and lands on the Tauride Peninsula (Crimea),
where, in general, the remnants of different peoples somehow ended up,
who moved this way at different times, such as the Goths.
Kumani, Alani, etc. 1).

That the Karaites came to Crimea from Asia is proven-
is supported by many archaeological and historical data.
NYMI:

1) Very early, even before the Tatar era, almost in the first
the Tatars were not yet in the Soviet Union
there were Karaite tombstones in Crimea

nicknames with Turkic names, namely: Parlak from 180.
according to R. Chronicle, Vakhshi from 262 and 667 tenge, Tokhtamysh from 262
and 618, Bikeche from 685 AD, etc. (see names
even further).

2) The dialect which the Karaites speak contains
many Turkic archaisms that are not found in the
temporary dialect of the Tatars °), like, for example, the Turkic archaic
The logical word is birgasinde (ђ), and in modern Ta-
Tarsk language - birabirend%, kenesh (council), in modern
mennom - mushevre, bitik (book) - kitap or dafter,
ayak (bowl) - kade, ulgaytym (increased) - buyuttem and
etc.

8) Karaimskiya famili, which are borrowed from m5st-
properties located in Asia, namely: Alan, Kumuk,
Meruk (Temruk), Cherkez, etc.

4) There is a historical record where it is said that ta-
Taras who lived in the northern countries of Az, for reasons.
severe cold and poor soil, they moved from there
in large masses to the south, and with them many Karaites.

1) See the collection of ancient letters concerning Russian ka-
raimov professor V. Smirnov, preface, p. 10, St. Petersburg, 1890.
2) Ibid., preface, page 11.

to seek fertile territory. The ambassador of the militant
i , the Tatars reached
to the Crimea and, having taken possession of it, settled in Oolkat (formerly
Crimea). Karaites and
merged with their brothers, who were found even earlier
were there 1). However, this does not yet lead to the conclusion
It is believed that the Karaites came to Crimea at the same time as
Tatars, that is, in the beginning of the century, —they still have many
they were there before, since their resettlement
in Crimea was not all at once and, as one must assume,
The Karaites were not so powerful that they could stand on their own.
to pave the way for themselves, but always joined

to a stronger people.

5) In the Crimean biblical scrolls of the Karaites on-there are postscripts in which the existence is mentioned the presence of many ancient Karaite societies, which were located in Asia or between Asia and Crimea, namely: Azak, Sarkel (Khazar Itel), Tokht, Tamatarka, Kara-Koban, Erzurum, Gagra, etc. And which of these societies, such as Azak and Gagra, still existed in the 19th century and even later. The Karaite prayer house is located on parchment the Pentateuch, which a certain Shabetai, the son of Isaac, in the Karaite communities in the city of Azak, during their hard what disease, donated in 1274 to the Karaite community to the Old Crimea (Solkat); later it brought to Θi. Still in the Imperial public there is a wooden board in the library, also from the Karaite-Θi, which reads: " 15th year of the 212th cycle of the moon (1404 AD) I, Isaac, son of Moses, and Sarah, daughter of Moses, Azikeyan, poet-they built this board in Kafa (in Yeodosiya) Karaite prayer house in front of the altar of the Most High, so that She served in memory of us." There is also a squeak regarding Gagra °) (in the catalog of biblical codes, No. 72, p. 95), where it says: “I, Goshaana, Michael's son bought this scroll of the law from the society

1) Mass Yorymt, op. 9. Daynard, etr. 13. Warsaw, 1879

2) Gagra lies on the eastern shore of the Black Sea, near the Turkish borders, on the Gagrini river; there are still significant ruins. See the book of 18 gravestone inscriptions of the Crimean yog, prof. D. A. Khvolson. St. Petersburg, 1866, p. 109.

Matreka (Taman) and donated it to the Solkat society (old (Ryy Crimea), in the year of our holiday from our hometown Gagra" and so on. There is also a Karaite monastery on Mangubsky cemetery complexIn the tombstone of the resettled there from Gagra, a renowned copyist of the sacred books,

Okiya-Gallevi, who died in 1356; in the inscription on
it says: “An alien from Gagra, from the locality
Khazar, died in 5116" (1356). Besides this, in
At one time many Karaites moved from Gagra to
Solkat and formed a separate community there, called
Vaniem "Community of Gagrash" (see catalog of biblical
codes, pp. 206 and 281). The above
the data serve as clear evidence that these general-
the states still existed in the above-mentioned areas and
i .

6) To Academician Keppen, who asked three in Crimea
Karaite elders, who were the last to leave the present-
completely deserted city (since 1191) Mangub-
Kale: Where did the Karaites come from in Yorim? - They answered
to him: “We heard from our ancestors that they migrated
from Perm, Bukhari and Cherkesia" (Köppen „Crimean
collection”, p. 289, Siberian Branch, 1837). There are still some of these
There are many other proofs.

, i ,
vmfetV. serve as sufficient confirmation of the opinion about
the arrival of the Karaites in Crimea was not due to any other
qualities, as if from Asia.

The resettlement of the Karaites to Crimea happened a lot
earlier than the appearance of Tatars, Polovtsevs and Khazars. This is a
there are ancient tombstones located
in large quantities in Crimea in Karaite hoards
bishchakh, namely: in Chufut-Kale (formerly Kirk-Er)
there are gravestones dating back to the year 240
R. Khr., in Manguba-Kale from 866, in Solkat (old
Crimea) from 910 AD. and to Cafe (Θodosiya) from
10:3 Although these cities have now come into ruin,
ni (Θi), -
the presence of Karaites in them is evidenced by the remains of the khran-
mov and preserved ancient cemeteries in the mountains
These Karaites existed until the annexation
ni , ie until 1783.

one document of the last century (1784) transition Karaites' acceptance of Russian citizenship is described as follows: “We Until now they were under the rule of the Tatars and Turks, now Our territories were conquered by the Moscow army and we they came into their power and flowed from one vessel to another :). In addition to the above mentioned tombstones, The very early appearance of the Karaites in Crimea is evidenced by Their language and names also exist.

The Karaites speak among themselves in the Turkic language, in the so-called Jigatai dialect?). Language this was not borrowed by them from the Betny Tatars, in the s- the period of their rule in the Tauride Peninsula, as Many people mistakenly believe this, but it is not taken into account in the distant future. times from the peoples with whom they lived before the transfer their villages in Crimea, and contains many Turks archaisms that are not found in modern Tatar dialect, as was said above. Moreover, Lithuanian regions and located in the borders of the Austrian Empire Empires (in Galicia) also speak this language, among others then they moved there from Crimea soon after me after the arrival of the Tatars, i.e. in the KhSU century. This the short-term stay of the Tatars in Crimea, of course, could not have influenced the Karaites so much that they could completely forget their native language and at the same time time to make an effort to learn something new from the Tatars. It was implo-by another hundred in that case, if the Tatars brought with soboyu culture, like Rome or Greece, but, as stno. Tatars came to Crimea (at the beginning of the 13th century) semi-wild nomadic people and lived in tents. Only at the beginning of the 14th century Oagib-Girey ordered They replaced the kibitkas with houses and they became osfdly: therefore, the Tatars, being completely uncultured, native, they could not impose their language on them in any way a period of such a short time. Thus The Turkic language spoken by the Karaites is a very ancient and they managed to assimilate it very early times, being in all dependence on the Tatars.

Also the names of the Karaites are mostly Turkic

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1) i á

A. Firkovich's collection No. 81

2) However, most Karaites now use Russian
language.

origin, such as male: Buki, Bakhshi
Parlak, Tokhtamysh, etc., and female: Mamuk, Aytolu,
Bikeche, Bubus, etc. The root of these proper names
is implied only among the Turkic peoples. In addition, there is
the names are also Persian: Gulaf, Gohar, Sinan and
friend; as is well known, the Tatars in Crimea have similar names
are not in common use and are also borrowed from the unknown.
peoples familiar to us, before their appearance in Crimea, that
is mainly proved by the fact that the Turkic
The names and the work are on the Karaite tombstones
stones, much earlier than the Tatar era, i.e.
when the Tatars were not yet in Crimea. Karaites,
living for a long time in the east together with the Turkic peoples
of the Scago tribe, adopted their language, names and customs. That is,
the same thing was repeated later under the Khazars, who
vladfli Krym from the 1st century to the 19th century.

It is not superfluous to explain about the Khazars that they are in pro-
many of the VBs played in Crimea in a very outstanding manner.
role, as well as a lot in common regarding and punish-
These people have lived in the western capital since ancient times.
the edge of the Caspian Sea. Their capital was the city of Oar-
kel (Khazar Itel). Europe recognized them in the 1st century,
heights with the Huns; and at the end of the UP vfka they became the power
rulers of Crimea, and in the aftermath of their dominion
was erased from the Caspian Sea to Difpr. Even the most
The Crimean peninsula was called by the name of
them—Khazars, right up to almost the Khakassia. The Khazars are a people
Turkic tribe and were pagans, but around 740
according to the R.C. their rulers and the majority of the people became
confess the Old Testament, i.e. the Mosaic Law, and
Subsequently, some of them also accepted Christianity
(858), but still many of them probably remained,
as before, by pagans. In 965, the Grand Duke
Svyatoslav captured their capital by campaigning against them

Sarkel, and after + years—and for the most part of the krBposts and
their cities and, moving further into the depths of the country, you-
Khazars were taken from the Caspian region.
they retired to their Black Sea territories and established themselves
, 50 , 1016
years, and this small kingdom finally collapsed
bull of the Russians and Byzantines. According to legend, their courtyard
with the remaining army he retired to Spain, and the rest

the majority of the Khazars fell under Greek rule, and
now% there is no pa-
there are no mintniks left and where did the remaining Khazars disappear to?
in Crimea, is also unknown. Therefore, many, the basics-
based on the identity of their religion, language, etc.,
hold to the mn%niya that the current Karaites are the
the remnants of these Khazars. However, this is assumed to be
not thoroughly, since the Karaites have never been
Khazars and, without originating from them, have always existed
independently by a separate people. It is only fair
the fact that between these two peoples there is
solidarity and mutual sympathy constantly existed,
the biblical scrolls of the Karaites serve as an example of this,
are now in the manuscript departments of the Empire
public library, in which the
scribblings about the Khazars, where it is said:

«Ə dro
the city of Solkat (Old Crimea) at its own expense and
sanctified it in the Temple. It is holy to the God of Israel and not
should never be sold or mortgaged, and yes
God bless Israel this honorable society (hazarskoe), which dedicated it, and they will be honored to contemplate-
to count the goodness of the Lord and to sanctify his temple (Psalm.
Y—4) and so on. - And also this same Khazar Society
sacrificed a large cauldron to cook in
food; at weddings, ceremonies and celebrations
days. He is holy to the God of Israel, and must not be
sold and not mortgaged and will be blessed
preserving it, etc.," -
tel 1).

There is also a postscript in another scroll, which
read:

“This scroll of the law of Hamu son of Yuguda in the city
Solkat, from the Karaite community, dedicated to the Temple
Khazar Society. He is holy to the Lord God of Israel,
should not be sold or mortgaged,
the one who preserves it and reads it will be sloven, and will give
the Lord will give him a good result and share with the pious
peace and good name" and so on, - then go the signature of the witness
engines.

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1) Catalog of biblical codes Imperial. publ. b.,etr. 183.

t. I—19

i
mutual friendship served as the reason for the remnants
the old Khazars who were in Crimea,
the ledstvos became part of the Karaites and the soveBm merged
with them and have reached our days in the persons of the Karaites.

The history of the Karaites themselves, by name sufficient
i, ,
if anything has been done so far, it is far from being achieved
that's right, she's still waiting for her time. However, this
the shortcoming cannot be blamed on the Karaites, so
how have you always found yourself in such difficult conditions?
in life and among such uncultured peoples, for
whose history was of no interest and was even considered
as if out of order in ordinary things. - With all this
there is information about the origin of the Karaites in Crimea
i: (-
confirmed by historical facts) part of the prisoners,
taken away from Palestine by the Assyrian King Salman
Manassar in 722 BC to the Median kingdom!).
As it is written in the books of the Kingdom: And he settled them
in Halakh and Havor® of the Gozan River and in the cities of Mi-
(Kingdom, Chapter 17). They brought with them

also the law of Moses and the Prophets that they profess. These captives, moving gradually from Asia, through Persia and the Caucasus, settled along the shores of the Black Sea and inside the Tauride Peninsula (Crimea), namely: in Taman, Cafe, Sudak, Chersonese, Solkat (old Crimea), Chufut-Kale, Mangub-Kale, etc. Therefore, we we meet already, almost in the first centuries after Christ, in Crimea, on gravestones in Chufut-Kale, among the names of the Karaites, next to the biblical ones, also Turkish and Persian names, as was said above, borrowed by them in the aforementioned localities, during their long stay there. The Karaites, living for a long time,

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clans of the Turkic tribe, due to the flexibility of their nature, completely adopted their language, names and customs, and there was complete assimilation (likeness) with them.

1) The Median kingdom was located in ancient times beyond the Caspian Sea. ө, but never adjoined it, and bordered on one side with Persia and Armenia.

In addition, later the Karaites were included the remnants of the Old Testament Khazars, which existed vali in Crimea after the destruction of their dominion, and how the raims managed to morally subdue them and they merged with their co-religionists, the Karaites; and formed one people. As is known, many things contributed to this, the similarity of their religion, language and also the fact that and earlier there were mutual sympathies between them and close friendship, as was said above. And the rest parts of the Khazars, in all likelihood, merged with the Greeks, Polovtsians and Kumavs, peoples who dominated in TB vfka in Crimea.

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CHAPTER 3.

Karaite fortified town of Chufut-Kale.

One of the oldest cities in Crimea, in which
which the Karaites lived from the most distant times,
i i ® i
the town of Chufut-Kale (formerly Kirk-Er). The inhabitants
It has always been exclusively Karaites. This town
is located four miles from the city of Bakhchisarai and,
like an island, standing on a high cliff,
reaching a height of about 2,500 feet above sea level

seas.
“The high cliff of Chufut-Kale,
„ é .
“Wrapped in a patterned turban;
He frowned and looked
"For the lives of people"...
(From Khrushchev's poem).

The town of Chufut-Kale is surrounded from the east and west.
on the other side there are high tower walls, with two
. covered with iron gates, locked at night.

Since the most ancient times the Karaites have constantly defended
and guarded this city against various wild peoples
and also against the Genoese, which testifies
monument, No. 211, to some Ilyago who fell
in 1261 on Saturday, during the defense of the city,
tive of the Genoese. The inscription on the monument reads as follows:
“He served as a strong guard for his people inside

and

fortress and outside it." That the Karaites defended this city
also during the rule of the Tatars, it is also mentioned in the Khan-
belliger® Selamet Giray Khan, from 1608 A.D.,
gdb it is said that such (tarhat) preferential label is

our fathers captured them from ancient times, for the sake of shields with them krBposti („Kalenin muhafezasinda olunduk- ") :). During the civil strife and unrest, Crimea- the khans constantly locked themselves in this city, as, for example: Menglei-Girey, in 1480-1486, Islam- Giray, the khan's nephew, in 1524, and Sagib-Girey in 1584 and so on. But from the end of the 15th century, Chufut- Kale will cease to be an inaccessible treasure, and the place it is occupied by Mangub-Kale; from now on Chufut-Kale It is a peaceful town, and only occasionally here isolated serious political criminals are being held and important figures from Russia and Poland. Among them, From 1659 to 1678 he was imprisoned in Russia boyar Vasily Borisovich Sheremetev and almost one- temporarily with him was the Polish hetman Potocki, and from 1692 to 1695 Moscow Ambassador Vasily Aytemirov and others i. The current name of Chufut-Kale is new, having appeared only at the end of the 18th century, the city was previously called Kirk-Er was located, i.e. "place of forty." -But this is also the after- she was named after him only after the administration of the Tatarstan by the Crimea, from the 14th pillar; what was it called? He was unknown to us until that time. It has also been preserved predstavi, that during the time of Tokhtamysh Khan, in the 14th century, came from Oarkel (Khazar) again to Chufut-Kale forty Karaites who were distinguished by their bravery, and in in view of their merits, the khans granted them yarlyk; these the newcomers were called kirk-lar (i.e. forty) °).

Among the attractions of Chufut-Kale in the standing time, edge of the tower pillars and its gates, there are two Karaite prayer houses (kenesas); One of them, very ancient, is considered to exist. not a 600-year-old man, but another relatively new one. the altar of the last one, Karaite archaeologist A. Firkovich. found in 1839 the oldest book in the world

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1) See the collection of ancient letters concerning Russian Varaimovs- Prof. V. Smirnova, p. 63. Siberian Branch, 1890.

2) This is indicated by the census found in the biblical catalogue Codex Imperial. publ. bib., p. 15. St. Petersburg. 1875

The Book of the Last Prophets, written in 916 A.D.,
containing in itself a special system of punctuations, about which
which was not yet known; it is now
in the Imperial Public Library. In Chufut-Kale
There are also many primitive caves, two and
three-tiered, which served as dwellings for prehistoric people
man, as well as underground secret passages leading
to the source of water that the Karaites used in
time of long sieges; zatm is the place of judgment
prison, where criminals were tried, and the durbe (mausoleum), in
Moorish style, in which the ashes of the daughter rest
the famous Tokhtamysh Khan, Ninkinjan Khanum, died
in 1487 AD, in the month of Ramadan -841.
The reasons why she was buried here are the stories told
It is written differently, and this fact remains mysterious.

Further, at a distance of !/ versts from the eastern gate,
It is located between two hills. It is a very ancient Karaite
cemetery called the Valley of Iosaphat (Emek Goshafat),
covered with several thousand ancient tombstones
monuments of various forms. On the monuments are
chen i svyaschennykh ,
the name of the deceased and the year of his death. The cemetery is
there are oak trees and various shrubs
nicknames. Academician Pallas, who had honored him in the past
stolfti, describes it this way: “At the very entrance to the south-west-
The western valley is located outside the city (Chufut-Kale)
a cemetery lined with side trees, in which rows
stand very well, mostly according to the same pattern
folded gravestones; they resemble a sarcophagus
"governs equipped with a sloping roof." Further describes
Pallas, how highly do the Karaites value this little Iosa-
Fatovu Valley: the khans, when they only wanted to force the ka-
Raimov's money or gifts, resorted to threats of expulsion
to cut down the trees of this cemetery; and after such threats
The Karaites were always ready to satisfy the desires
There are still Karaites in this cemetery now.
continue to bury their dead.

Among the crowned heads, at different times they were honored
with her message to Chufut-Kale in God, the deceased Im-

Empress Catherine the Great fought with the Roman Empire Rator Francis Joseph II in 1187. They accepted in his house the famous elder of the then community

Karaites Ven1amin-Aga; Emperor Alexander BlagoSlovenian in 1818 and 1825, in the Kingdom of the deceased Empire Emperor Nikolai Pavlovich and Empress Alexandra Oedorovna in 1837, Sovereign Emperor AleXander P, Empress Maria Alexandrovna and the Great Princess Maria Alexandrovna August 24, 1861, onthe end, in Roses the deceased Sovereign Emperor AleXander the Peacemaker, with His Imperial Highness with the honor of Heir Tsarevich, now safely parrying Sovereign Emperor Nicholas AleKsandrovich P and with the entire August family, - May 4, 1886. The memory of them will forever remain in hearts of the Karaites.

And also from foreign sovereigns they fasted ChuFut-Kale Joseph 11, Emperor of Austria, in 1787,
- i 1858 ., i -
Emperor Don Pedro in 1819, Queen Natalia of Serbia skaya and King Serbekiy Aleksanir in 1837
In addition, there are still many Russian and foreign highappointed persons.

According to the professorships produced in 1878 and 1881,
 . . ,

The date of the oaa is occupied by gravestones, starting with . 240 AD, there are monuments relating to
i 289, 380, 545, 618, etc. *) . More earlier from the work of D. A. Khvolson, Karaite scientist A. Firkovich, starting from 1839, with the permission of the Central Bank
ni   -
the days of the Karaites, also researched and produced works excavations in all Karaite cemeteries in Crimea as in Chufut-Kale, as well as in Mangub-Val, Solkat (became
 ), (Өi)   i,
He outlined his detailed research in a special

books published under the title: “Obrichnik of gravestones” “inscriptions”. Vilnius. 1871.

E y

1) Ancient Hebrew inscriptions, Professor D. A. Khvolson, p. 227 and 229. Siberian. 1884:

CHAPTER 4.

i .

i -

for violating His covenant. The closest inheritors Solomon's nickname was his eldest son Rehoboam, but he was not destined to keep all of his father's sins for himself the vast state of Israel. Only two kolfn Judah and Benjamin recognized the authority of Rehoboam. The remaining ten tribes of Israel fell away from him. and formed a special kingdom, which became known as Israeli. Over this newly formed state-one of the highest dignitaries was crowned king by gift Solomon, Erovaam, to whom the resurrection had already been made It was written about this through the prophet. The Gudean state was located in the southern part of Palestine, with its capital in Rusalim, and the lot of the Kingdom of Israel was: its faithful part with the main city first Shechem, then Oersoy and, finally, Samaria, built through sixty lft after the end of the reign of Israel. The society did not exist for long (only 257 years, and in this time it implo 19 kings, belonging to eight different dynasties). The Jewish kingdom lasted a hundred too many years, after the fall of ten tribes. there were twenty kings in his sight, all of whom were Toms of David. So, with the division of the Israeli nation, kind, which immediately before the tBm reached the vertires of his power and glory, his pa-

i. But not this and not the power of enemies

was the cause of the fall of Israel, and the turning away from the path
i .
the emergence of a special Israeli state, kings,
both Israeli and Jewish, with the exception of n$-
which of the latter changed the faith of their fathers;
they, and following them, the people became carried away by the external,
irritating to the eye, the glitter of a pernicious pagan cult,
and his great, holy teaching—he taught Moses and the prophets
re-emphasized into pagan. But when neither persuasive
rBchi, neither the threat of true prophets, nor punishment
The gods could not enlighten and correct Israel from
idolatry and other iniquities, God has ordained

destroy these kingdoms. Being between strong monarchs-
i: Egyptian on the one hand, Assyrian and Babylonian
on the other hand, Palestine became the theater of their war
and the spoils of the victors. The first fall of the Israeli kingdom
conquered by the Assyrian king Shalmaneser (4786 BC).
from the present day 723 BC). He destroyed the capital of Sa-
i i i ,
He took a group of Israelites to Assyria and settled them alone
beyond the Tigris, others beyond the Euphrates, in Mesopotamia, others
in Midi. This event is usually called Assy-
Russian plan. Thus, it came true exactly
i i,
threatened Israel that for idolatry and the vices of the State
go and hand them over to the enemy and destroy them
foreign lands. For the m%hundred prisoners allocated to Sal-
Manassar resettled in the devastated Samaritan cities
residents of Babylonia and the towns closest to Sidon.
From the new pagan settlers the Judeans were formed.
sect or schism called the Samaritans, and here
as: Foreigners who settled mainly around the cent-
people of Samaria, suffered for a long time from the devastation of the country di-
animals; especially from hungry lions. Pagan-
The Jews thought that God was sending the Israelites against them.
predatory animals as punishment for not wanting to
to know God, who once chose this land for his
his people. Therefore, they asked their king to invite
send them Israeli priests to teach them

Mosaic law. Their request was granted. But the
The Maryans still did not become true followers
the teachings of the Mosaic law; the religion of the ykh was to be
no concept of the true God with the lies of the pagans -
NIKOV.

The Jewish kingdom was conquered in 585 BC.
the Babylonian king Nebuchadnezzar, who, turning
Jerusalem and the Temple of Solomon are in a heap of ruins,
took into captivity a significant part of the inhabitants of Judea
distant Babylonia, in order to thus destroy
in the corner of every possibility of political nationality
revival of the Jewish people. In this so-called
i , -
dreams. Nebuchadnezzar tsfnil ability and good character
the life of the subjugated people of Israel and treated

very kindly to him. He allowed them to live as they pleased.
to the laws and to freely confess one’s
league. Many young men from the royal and princely families,
including Daniel, Azariah, Mishael and Hananiah, converted
i i ,
were taken to court. They were brought up in all wisdom
Chaldean and subsequently granted them the most important duties
i . But all this, however,
did not particularly please the Jews. For worshiping pagans
Having lost their native land, the Jews were saddened by the gods
and they cried for their lost homeland and shrines—
temple%, which people once passed by so indifferently
to the idol temples. They had an aversion to idols
worship and in a feeling of deep sorrow turning to
to the eternal God of Israel, they sacredly kept and lelfyaly za-
The Sinai scientist given by him. Sorrowful feelings
they are very clearly reflected in the national
new penalty, which did not go away from the mouth of the people and began
In the words: “At the rivers of Babylon there we sat down and
"They were afraid when they remembered Oion" (Psalm 187). At this time
among them lived the famous prophet Izekiel :) taken
in the plBn at the same time as the Judean king Jehoniya,
He loved his fellow tribesmen dearly and more than any other.

I felt their grief. Having spoken my prophetic
with gratitude and as a spiritual leader, Iezekiel
with his inspired divine word he encouraged,
calmed the spirit of the people, instilled in them hope and aspiration
on the heavenly Father and Patron, as well as on one's own
forces. Yes, he does not, at every opportunity,
stopped convincing them that this was secondary slavery
the Babylonian captivity will not last long,
that the hour of their liberation will soon strike. And act-
Indeed, the Babylonian plBn did not last long,
freedom of Israel soon broke through. i

2) The prophet 1ozekiel was a priest. He sternly denounced the innocent
horse of the Jews and predicted the destruction of Jerusalem. In his pro-
Prophecies Ezekiel predicts the conquest of Jerusalem and the death of the king
The sedeks are performed in such detail as if they were being performed before him.
eyes. Oa was unusually perceptive. Once upon a time in Babylon
1zekiel, carried by the spirit into the temple of Terusalim, saw there
idols and the worship performed by them: the elders of the people of Israel,
censed the idols before them, women cried for @ammuz, etc.,
and the Lord revealed to him the instructions and the babstviya, preparing the Ieru-
Salim.

people to be held captive for fifty years, as on
Cyrus, the king, entered the historical stage of the ancient world
Persians. About this anointed one of God, who became the only
the ruler of the East, the prophet Ismya still
several dozen years before the destruction of Jerusalem
predicted that God would exalt him above kings and
families and return the Jews from captivity. Ispolnie etho
the prophecy was revealed with full force and accuracy.
In the first year of his reign, Cyrus proclaimed
throughout the kingdom that God had commissioned him to build
temple in Jerusalem, and therefore resolved all captivity-
any Jews, whoever they wish, to return to Palestine,
to restore Jerusalem and rebuild the temple to God
Israel. Moreover, he ordered that the emigrants be given
into the hands of all the treasures, robbed and dragged out by Na-
He came out of the temple, invited all those who were vengeful

authorities located along the roads from Babylon to Jerusalem
Salima, to provide emigrants with all kinds of material support
it is both moral and beneficial to give them guards for the road
and the army. According to the magnanimous royal permission,
A large party of 42,000 men was immediately formed.
a group of people who have expressed a desire to return to
former homeland. The party set out under the leadership of
the property of Zerubbabel, the grandson of the penultimate Judean king.
Tegoyachin, and the high priest Gehoshua. Zerubbabel,
going to Gerusalem, he began to build a temple on
in the very same place where the first temple stood. But it’s not easy
it was necessary to fulfill this task. To every good beginning,
as it always happens, unexpected pre-
Friday. You just need to not get discouraged, not lose heart and
then you will bring the most difficult task to the end. That's it
the Samaritans, hostile to the Jews, appeared at the construction of the temple,
who tried to stop the construction that had begun. However,
With God's help, the temple was ready and consecrated
solemn celebration of sacrifices.
It was six weeks before Easter. In his new
The Jews celebrated the Temple according to the ancient custom with sacrifices
with you and questions in the feeling of the most living joy of the holiday
Nik Easter, which had not been celebrated for a long time at the start-
the pillars of Jerusalem. In general, the ancestors,
being under the supreme rule of the Persians,
were granted special favor by God. They again
began to live an independent national life.

After several decades of the revival,
i.e. their return to the holy land of the mountains
their umbrella appeared two new lights in the face of Azdra,
renowned for his learning and piety, and Nehemiah.
Ezra and Nehemiah, these valiant men, enjoyed great
our honor at the Persian court. His honorary position
i -
nephews. Thanks to their requests, the Persian king
Artaxerxes Dolgoruky allowed another one to be resettled
party of Jews in their old fatherland and build it again
i . . The second column of the i -
settlers from Persia set out under the leadership of

by Ezra and Nehemiah. At the time when Nehemiah was he focused his concerns primarily on restoration civil order among the Jews, Ezra tirelessly worked on the spiritual well-being of the people. To to give full authority to the Mosaic Law, Ezra formed educational institutions and appointed teachers i ancient biblical language and Law God, built synagogues where the people should gather every Saturday for prayer and listening Words of God. He restored divine services in the ancient view. Therefore, sacrifices were again brought to the temple, again the stumps and hymns of the Levites were heard in the columns tov with praises to the Eternal God. But these pfniya, these hymns, never so joyful and solemn, now
i i
the first temple and the greatness of Jerusalem, the holy city. So, in the times of Ezra and Nehemiah it rose again for
i i ,
from darkness to light.

Under the rule of the Persian rulers, the Jews walked about one hundred and twenty liters. During the reign of Agash-Verosh (Xerxes) of the Jews, as is told in one of the book of St. scripture (book Eseiri), where history begins Amana. Kene

CHAPTER 5.

Doctrine of the Karaites.

i „“ or came from Semitic word "kara", which means "to read writingno." The word is singular "karay", and in plural "karaim" - reading the holy scriptures, i.e. in the written law. In addition, the Karaites still They also call themselves "beneh-mikra", i.e. dBti of the sacred
i.

Karaites confess and adhere literally
only the book of the old Testament, i.e. the Holy Bible, in
that original purity as it existed in
times of the prophets, the divine origin of which
is not rejected by the Christian Church, and is not recognized
no interpretations or additions to them. From these
from the holy books the Karaites draw all that is relevant
concerns and touches upon their moral and spiritual life.
The main basis of the Karaite vry is the text: “love
"The Lord God and your neighbor as yourself" (Leviticus,
XIX, 18 and 34); this text, spoken twice, refers
not only to close members of his fraternity, but also
to all mankind, which is created in the image of God 1).
Karaites firmly believe in retribution for good deeds,
resurrection of the dead and eternal life, i.e. if a person
in the continuation of his earthly life he prepared himself
good dflami, i i -
to go to another world, the spiritual one, in which one will be
to live in the Karaite kingdom.
completely reject.

Based on St. the scriptures of the Karaites were decreed
ten members of the union, which comprise the main
knowledge of the Karaite religion.

German scientists fully appreciated the significance of Karaite
literature, worked a lot on it, like, for example, Iost,
Julius Firm, Gretz, Neubauer and others and introduced
her readers. Our own Russian
the literature on this subject is still rather scarce,
we must expect that perhaps in the future she will be engaged
I'm torn by this.

We briefly present the names of the most prominent Karaites.
Chinese writers with links to their works.

1) Veniamin Nagavenda (from Nagovendiya) lived in
$ Y , -
nenny, - the first under the name "Mas'at-Benyamin" -

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1) That is, in a spiritual and meaningful sense.

explanation of religious laws; the second — comments on the books of the prophet Isaiah and Akklesiastes. Comments His books of Isaiah are considered the most ancient in world%.

2) Nisse-ben-Novah, also of the USSR, respected scholar ny, wandered through different countries and suffered greatly; as he himself writes in his writings, he knew the ho- good languages: Chaldean, Arabic and Greek; wrote a very voluminous work entitled “Bitan-Kham-maskilim", but, unfortunately, only part of his creation has reached us; it contains an extensive explanation of 10 Zapovednik.

3) Moshe-Garafe-Darai, IX century, possessed great poetic talent; we will compose his work under the name "Divan" contains various poems of the saints i, i, etc.; their number extends to 544 and dates back to 848. The only instance in the world The page of this composition is in the Imperial Publication personal libraries%.

4) Salmon ben Yeruhim, 10th century; he, as a pro-
¥ -
the people's val. There are several of his works: the first under the name "Milhamot", explained the psalms David, Jeremiah's lament, Ecclesiastes, Esther, Ruth, etc. His explanation of the psalms of David was written in 957. I also think it would not be amiss to cite here a part of his pro- lead:

° “My brothers! Reverence the greatness of God from your tsov and great-grandfather. Be afraid to resist wolves of Him and do not bring upon yourself a just, terrible- His wrath is so great. My brothers! If you look upon the field pious, pure change, then you will reap a pure, blessed fruit. Oh! don't forget that beneath us yawns hell with devouring flames for sinners. Furnaces- try while you have time to save your souls. tes', this is the light sent down to illuminate the paths of the earth life, may it not fade in your hands. 0! do not pro-

give for talent or dinariy bliss in the life of the soul,
bliss of the soul, which we cannot even comprehend among
darkness and dirt. May the lamp of Za-
the commandment given by God to Moses on the mountain
Sinai! And you, arrogant and impious apostates of Za-

horse! The day of vengeance will come for you, the day of the God of Giyov—
Punisher. Oh, that day, like a blazing fire, will devour
you! How will you give an account for the illegal, unlawful
What do you know about your daughters? You, servants of your passions, sinners.
watermen who violated the Lord's commandments, remember that
you will have to stand before an impartial judge
His terrible Judgment."

5) Tosif Kirkasani, 10th century, author of the famous book
"Alnuar" (holy), in Arabic. This book is
consists of two sections; the first is about the laws of Karaite
vfra, the second - exegesis on the Pentateuch of Moses, comp.
in 937 the only copy of it in the world is
in the Imperial Public Library.

6) David-Al-Fasi, or Abu-Soliman-David, trans-
lexicographer of the 10th century

t) Efet Galevi or Abu Ali Hasan Albusari,
a highly respected scientist and one of the most prolific
you writers; he wrote comments in Arabic
languageB for all books of Holy Scripture; he and his son Levi
Ben-Efet-Albusari lived at the end of the 10th century.

8) Joseph Garoe, or Abu Yaqub Albusari, the famous
philosopher of theology, author of the books: “Niimot” (sweetness)
and “Makhkimat Peti” (instructive); lived in the 11th century.

9) Yeshua Gamlamed, or Aiprag Eben-Esed, 11th century,
lived in Jerusalem, author of two books in Arabic
language, the first is an explanation of the Pentateuch, and the second is a sign
the famous book “Yashar” (about bloodshed), the only
The only copy of it is in the Imperial
public libraries%.

10) Toviya Gabbaki, 11th century, lived in Constantinople, from where the following scientists also come:

11) Iehuda |[adasey. 12th century, famous scientist, author «Ә - » (γ), a voluminous composition consisting of 200 chapters on Karaite _skom vfrouchensh, set out in the adopted verses and in alphabetical order. This work was published in 1148 in Constantinople%, during the rule of the Greeks.

12) Aron ben Tosif Garofe, 13th century, highly respected a Karaite exegete and philosopher, author of the book "Mivhar»') (commentary on the Pentateuch), composed in

1) Due to its importance, it is taught in Karaite schools.

1294, and the books “Mikhlal-Tofi” (grammar); aka corrected the prayer books and added many prayers to them Lithuania; lived in Crimea and Constantinople.

13) Aron-ben-Ilia-Nikomodio, 14th century, prubrel the composition under the title “Keter-Tora", and also wrote the book "Gan-Aden" (paradise) about Karaite laws in vfra and the book “Ech-Khzim” (tree life) about theological philosophy; died in 1369, lived to Constantinople%. .

14) Iliagu-Bashyachi, 15th century, author of the book “Adderet-Elijah" - about Karaite rituals and other works - him; he is highly respected; he died in 1490 lived in Constantinople.

15) Kalev-Apondopulo, son-in-law of the last, XYI century, known current of Greek literature, mathematics and astronomy, onwrote a lot of essays; died in 1524, lived in Constantinople.

16) Moshe-Bashiyachi, a great linguist and expert in Arabic

Skago and Greek languages, great-grandson of the above-mentioned Iliyahu Bashiyachi; he ruined the entire Karaite society in Asia, Africa and Europe and wrote the book “Matte Elohim" (about the foundations of the Karaite faith); died in Constantinople in 1571, at the age of 20.

17) Isaac-Troki, 19th century, author of the book “Hizzuk-Emuna" (fortress of the city), translated into Latin, published in 1593

18) Mordechai ben Nisan-Kokizov, from Krasny Islands, in Galicia, KhUP vka. On, on call leiden-<whose professor Trigland wrote a very interesting the book about the Karaites "Dod-Mordechai"; it was published in water into the Latin language in 1714, and is now being prepared to come out into Russian; at the request of the Swedish king, He also wrote a book about the Karaites, “Levush-Maikhut” and yet other serious works.

19) Abraham-ben-Ioshiyagu, 18th century, from Chufut-Kale, the author of a voluminous and serious book entitled "Emuna-Omen", about the Karaite vrf (it is in the pechat); died in 1714. |

20) Sima-Isaac, nicknamed "Olam-Chair" (little Kiy Mir), 19th century, from Lutsk; housing in Chufut-Kale; wrote 24 works on various fields, died in In 1161.

21) Izak-ben-Shelemo, 19th century, from Chufut-Kale, a highly respected mentor and scholar, the author of the book under the name "Or-Gallevana" (light of the moon), to determine
i , i
astronomy, and the books “Pippat-Ikrat”, about the basics of Raimskaya Vfra, died in 1824

22) Gosif-Shelomo (Yashar), 19th century, from Evpatoria, author of the book “Tirat-Kesef”, - explanation of the book "Mivgar"; died in 1845

28) Abraham-Lutsky (Abez-Ya shar), son of the last,
died in 1855; both of them were highly respected by the Karaites
scientists.

24) Abraham-Firkovich, scientist and archaeologist, author
many works and works, died in 1874
Chufut-Kale.

Besides these, there are still many Karaite cars.
ditch, which we are not allowed to talk about here
lyates the method. One can only say that when in YSH and
I Karaites possessed a very rich divine-
, i. i, -
, i, , i .,
at the same time, many other peoples have nothing similar
did not exist. The works of our ancestors that have come down to us
Karaites serve as the glory of their people and honor for Russia.

ef

CHAPTER 6.

i .

The source in which the divine origin is preserved
i, ,
i :). Ə . i
importance and dignity. The Holy Scripture is a collection of books,
written by inspiration of God by Moses and others
God-sanctified people or prophets. Such
together the holy scripture is the word of God, revealed by Him sa-
by means of gradual communication to the chosen ones of His
them, and every well-intentioned and experienced person

1) from Greek B!0$, book. Holy scripture, preferably before all
other books, deserves the name of the Bible, i.e. the book of books, the main
naya book.

knows that only the holy scriptures can show the direct path to
truths and goodness. It gives us pure knowledge about
God, about His providence, about man, about his purpose, about everything
fief, about rewards and punishments. It is clear and precise
i
to the highest level of his being, cares about his life not only
eternal—afterlife, but also present—earthly, as the expression
written in the books of Moses: “This is what I have set before you
life and good, death and evil, for I command
love the Lord your God, to walk in His ways,
I commanded you to observe His laws; you will live and multiply,
that the Lord may bless you on earth." It also says:
"Choose life, so that you and your descendants may live."
(Deut. 80:15-19). Take from the Bible, this precious
central bank treasury, everything that can and should happen
live as a guiding thread for your whole life. Read
holy scripture and you will find in it the fullness of infinitely high-
high religious and moral rules, always
children draw from it as an inexhaustible source of pro-
sanctification of all the abilities of the heart and soul, the power of the highest
i i ,
true, kind, humane, which are necessary for a person
much more important, precious than the material ephemeral bo-
estates. Reveal the history of our saints in the Bible
patriarchs, prophets and other great pious
out of the husbands, and you will see there a powerful, all-conquering
the living power of the Divine word. The human word
never achieved and cannot achieve more
power and greatness, what it received in
St. scriptures, as in the words of God. If we didn't have
there was a Bible, we would not, it seems, have to express a lot-
the state of our spiritual feelings and impulses, not
there would be precisely words to express the best and
our highest thoughts. Yes, the power of inspiration, what
i,
while reading it. He who reads the Bible attentively,
he is involuntarily imbued with a feeling of reverent fear
i, -
the desire to achieve the highest perfection. "The Torah,
to write the famous Aaron Garofe, this tree of wisdom-
growth, the fruits of which can be enjoyed by anyone who wishes to
to be satiated, this is the source of life, the streams of which each
vol. 71-20

smoke can quench its thirst." But if this is the most
Holy Scripture is understood incorrectly if it is interpreted
at random, commanded misunderstanding, then it is inevitable
leads a person to morality. "Who is wise,
m i, whoever understands, know this, for the ways of the Lord are straight,
the pious walk on them, and the wicked fall
on them" (Hosea 14:10). "We must think as
says the Holy Scripture, and not to force it to speak so,
as we think." "The Torah is divine law,"
stand above our minds, and therefore we have no power to criticize
to treat this holy divine work with strict respect
We must not try to penetrate into the secrets
Deity, and obeying His will, to fulfill the holy words
without any philosophizing."

i i, -
i,
against humanity and even God himself.

"The wondrous perfections of God, manifested in the form
my world, and especially St. scripture or revelation
God tells us such a concept about God.

God is the eternal being, not the created spiritual being
Being. Eternity and beginninglessness are inseparable.
properties of God's being. He always was, is, and will be, not
® i .
He has no izifeniya and no what we say.
ryat - past, present and future. In the Lord God
eternally one, ineffable and extraordinary, real,
as it is said: “I am He who is” (Tegova. Ex. 3:14), “I am that
“I am the first and I am the last” (Isaiah 48:12). God is
the spirit is boundless, omnipresent; His greatness is filled
all the worlds. There is no space where He would not exist. Heaven
and the heavens of heavens serve Him as a throne, the earth as an offering
we are going to His feet, and therefore there is no God for the omnipresence
words that are called "distant"; He has all the objects
equally close. For He exalts high, bowing down.
is called to "look upon the heavens and the earth." God is all-

powerful; for Him everything is possible and for Him nothing is possible impossible; He can do whatever He wants, He wants only justice and goodness; there is nothing in Him nothing unfair. God is a wise being and omnipotent; He knows everything; He knows nothing in the whole world, neither in the past, nor in the present, nor in the future,

that would be unknown to Him. Before His Leader-the web of Blessings and the hidden-thoughts. God, showing His power in accordance with His creative wisdom, has in its actions the most the best ones and for achieving their goals the best ones their ways, and therefore His Blessings are perfect; nothing can to be better than what He did; He is the ineffable-the ideal of perfection or the same as holiness, in

-

stva. And therefore He does not tolerate violations of moral law prescribed by the Ii to freely rational beings. “Be holy, for holy am I your Eternal God” (Levit 19, 2). Words: omnipotent, omnipresent, living, pre-eternal, omniscient, all-wise, speak our laws-teachers, it is not enough to lead to knowledge of the essence of God. For His perfections are inexhaustible and incomprehensible. the great mystery of His being. He revealed—as far as—accessible to our weak mind, which humbles itself and is gracious speak before Him. Great is our devotion to You, O God! For with you is the source of life; in your light we see dim svT.

On December 3, 1646, King Vladislav IV he asserts his privilege for the Trotsky Karaites exclusive right to reside and trade in the city of Trokakh; other Jews, "rabbinists", who made their way here

i i,

must be evicted from here. In volumes 1 and 2 of the Talmud and the Jews" about the Karaites there is a detailed description in praise from even many crowned heads.

The way of life of the Karaites.

The Karaites have always been inclined towards education, although
lived in the east, among the Asian peoples; during
khans, at Haplan-Giref, in 1784, they founded
in Chufut-Kale their own printing house, where prayers were printed
i , i-
count and in the city of Evpatoria. At present, the Karaites
are diligently engaged in the education of the young generation
and we have made great strides in this direction; now%
They already have quite a few doctors, lawyers, and in-
engineers, officers and women who graduated from higher education

women's courses. Nowadays, the main center of the Karaites is considered
+

Evpator is hiding! I, gdf is the Karaite spiritual guide-
presence and continuation of the highest Karaite spiritual
persons, hahama '). Also recently opened here Karaite-
theological and general educational school, under our
i « »,
consisting of five classes; the last one is two years long,
special, for preparing Karaite spiritual
persons and teachers.

Previously, the Karaites were exclusively engaged in agriculture.
cooking and crafts, skin cleaning, cooking and
selling sBdel, outdoor footwear, felt boots, felt boots, etc.
Academician Pallas, who lived at the end of the 19th century,
It is believed that the Karaites from Chufut-Kale constantly
tanning plants were collected from Mangub-Kale, where Mt.
abounded in them, and they were used for the extraction of leather,
what were the masters better at? Besides this, they were engaged in
and also other, more refined, crafts, preparing
without braids, cords, etc. Later they
also began to engage in trade, sending to Kon-
Stantinople and grain exports to Western Europe,
wool, etc., and trade in various goods in the lav-
kakh, but mainly, possessing since ancient times

I have a large amount of land in Crimea, they are formed
they were treading on them; for example, in the khan's labels,
fortified behind the Karaites all over the land near Chufut-Kale,
starting from Bakhchisarai to the Kacha river, under the then
names: Ramadan-Salasy, Popas-Chokrak, Tepe-Kerless, etc.; moreover, the khan’s labels say,
that the Karaites have owned these lands for a very long time
time °); in Solkat (old Crimea) the Karaites under-
i -
STVOM.

Karaites up to the middle of the 19th century were still very strict
adhered to the eastern way of life. They did not use it in houses.
they cut up the furniture and sat on the carpets in the oriental style
custom, wore national clothes and spoke exclusively

1) For inspiration with spiritual and other evils concerning each
Raimov, has existed since 1837 in the city of Evpator! and a special Karaite
spiritual administration, consisting of the leadership of the gaham and two
gazzanov; the same management, 2nd, also exists for the karanams of the
fallen lips., in the mountains. Trokakh, Vilna province.

2) See the collection of ancient documents concerning Russian Karaites
Prof. V. Smirnova, pp. 70-102. St. Petersburg, 1890.

her

in the Turkic-Tatar language, women hide
talis from men; also at evenings (ziyafet) and weddings-
Bakh men and women were always separated,
that is, in general, as it exists today in the East
exact peoples. Starting from the middle of the current
stolftiia, the spirit of the times began to strongly influence the Karaites,
which was particularly facilitated by the Crimean War of 1854
, i i
The Karaites were forced to cross the Crimean peninsula.
to the southern cities of the Russian Empire. There they
came face to face with a real European

environment; in addition, they also added to this
wide transformation of the blessed memory of the Emperor
Alexandra P. All this, taken together, had a great influence on
Karaites, and from that time on they began to change the eastern
, -
i i -
new instructions, etc.; thus the civilization
the Karaites moved forward with rapid steps, and now
it became very difficult to distinguish a Karaite from a European,
although in Crimea some still hold on to the eastern
lifestyle and wearing national clothes, but now
there are very few of them.

The modern meaning of the Talmud.

As the leader and inspirer of the national world-
i, i i
patriotism. This is, so to speak, accumu-
lyator Judaism, keeper and protector of its proud
. i i,
i , ,
so many religious people as their own economic ones,
social and political tasks. Then, as in our
days, it was primarily a social factor, and
if it was cried, as it is cried now, on its own
supposedly in the adversity of the confession, it is only because,
that he did not want and did not want to discover the true nature of his character.
i. -
i i , i

its policy; Judaism, expressed in the Talmud,

has always considered its policy as a national
national religion, and remains at this point for the rest of its history.

Along with the political reasons indicated

the emergence of the Talmud, there were also psychological reasons
i. i , i ii i
this period of time, were reflected with particular force
ii , .
The descendants of Aaron and Levi, the Kohanim and Levites, were at first
pushed aside by the scribes and Sadducees, and eclipsed by the Pharisees,
who became the main authors of the Talmud. Having rejected
the Jews committed the crime of legal priests and judges
in some way a radical revolution in their midst. After-
tripled on lies and contemptuous of work, filled with
immoral and anarchic tendencies, hostile
all ideals and worshiping only wealth, -
The Talmud is the offspring of the most despicable of all revolutions.
i, - i i
stupidity and bloodshed! Impudence and treachery, sophistication
scientific casuistry and soulless formalism, in connection with
with a deeply revolutionary spirit and with extreme non-Bzhe-
- these were the main features of the sect of the Pharisees.
Without stopping at any of his inventions
fantasy, juggling customs, creating legends,
i -
to his tyranny and to seize power, trying to turn
him into something unattainable for ordinary mortals,
the Pharisees developed a real quintessence of nonsense
The core of Judaism is the Talmud, with its indispensable companion
this cabal. Having created this incredible work of study,
of faith and self-worship, they gave to their successors.
rabbis and various talmidehachamim endless topic
for the wisest in the same enchanted
sphere—and forever doomed the Jewish mind to sterility, and
Jewish soul to cruelty and egoism.

The Talmud has been the guiding star of the Jews for
not, at least for two thousand years. "Talmud,"
to speak Drumont, is already imprinted in the brain of the Jew
the law of heredity. He is a mental asset,
bequeathed to countless generations, which
rya sokhli i bledn$li let's study Talmudic
wisdom and managed to embody it in themselves. Gudea did not
only imbued with, they are oversaturated with their Talmud;
They owe him the idea of their superiority over
with the rest of humanity—which is what blesses them

tu ee aaa 5.

strong, - and with the absence of any moral a feeling that almost disarms us Christians: to such an extent it is innate and directly "Jew": It is not for nothing that it is said that this people has bile crushed, the Talmud is the quintessence of this bile. Written without vowels and punctuation marks, in a monstrous language%, which was formed from confusion! Aramaic, Haldeic, Persian, Syriac, Parean-skago, Greek and Latin, representing the unexpressed winter difficulties for understanding and free field for sa-mykh arbitrary interpretations; systematically falsified-
i hide it
true content from the Christian and, finally, full
the Talmud is an ugly one,
i i ,
Fierce fanaticism...

Finally, one of the most important, although involuntary Christianity became the stimulus for the development of the Talmud. Pitaya unquenchable anger towards the new religion and not seeing anything in it what, in addition to denying it, the Pharisees directed at Christians all the poison of their despicable obscurantism and all the abomination of the most senseless slander. the struggle of Pharisaism against Christianity is sealed forever

today's Jewish rabbis, since they are all they learned the traitorous and wicked teaching of the Pharisee, set out in the Talmud, and what is most terrible, consider-they regard it as a law given by Jehovah himself!...

Synthesizing the concept of the Talmud, it is unlikely to be a mistake. It would be safe to say that his laws for inner life are The Rail communities are instructions of the infinitely-mountainous milk, but a loving mother. As for the relationship Jews to all other people, with the exception of wise and in most cases insidious advice of the umphren-
, i
the principle that non-Jews are bestial idolaters

followers who rebel against the "divine" power of the Jews
reev, and therefore should be treated with harassment by the Jews
with appropriate severity.

OTIM POLITICAL.

d

0 conquered by the former State Duma.

- d 8) LYBAYA, Chairman of the former State Duma of Murom-
KO Tsev, with a broken heart, spoke with

departments.

GG “I myself heard how in the group $ cre-

: 559 styan the word “presidium” was pronounced in
E lum. When I asked one of them what
it means to live, he answered me that it was
Duma under the Jews"...

“O insult to the Jewish people,” the reb shouted.
Vinaver.

“We will not allow the Jewish people to be insulted,” the cry
chali r.r. Frankel, Katsenelson, Franson and everyone else
i i.

“Gentlemen, I ask you not to interrupt me,” he continued.
I am sorry, Chairman of the State Duma.

“I am reporting the facts and you know well that I
I know very well that the presidium does not mean the Duma
under the Jews... but when this word begins to be pronounced
to call, to explain and his
meaning“.

At that moment the peasant deputy, accustomed to celebrating,
to celebrate Sunday, interrupts Mr. Muromtsev's words:

“But if we have decided to celebrate the Sabbath, we know
to read the Duma under the Jews.”

The noise begins. Karfev (from the Judaizers)
shout:

— “Respect the peoples! Foreigners get first place, just like
oppressed."

- “The Christian world should teach the commandment of God,”
Reb Katsenelson says, - which commands the holy
to be on Saturday, not Sunday.
ii , i
and Saturday"...

- “They are ready to celebrate all year round!”

— “Prohibit, Mr. Chairman, the incitement of religious
questions, someone shouts in a sharp voice. - Decree -
i . !»

— “Indisputably! All days are equal.”

— “Sunday in memory of the resurrection of Christ. His
We need to celebrate. Our great-grandfathers and grandfathers celebrated and
We must celebrate. The State Duma is not assembled for
religious question, and for the state and people
question."

— “Down with your dBds and fathers, down with all
"It must be new, all the old stuff out" (shout
Jews).

— “(Saturday was earlier, as your dBdy and pra-dBdy"...

“And Mikola was canceled,” says the peasant. —
Therefore, I never go to Duma on Saturday,
"But in all cases, holidays can be simpler. It's illegal."

- “The Duma is the law! There is no law except the Duma...

— “There is no God, only God and Muhammad is a prophet
him,” the Muslim shouts. “We are too for the resurrection.”
"We're used to it."

- “Get out of the habit!” shouted by Reb Vinaver. - Tudei about
they shed blood! They receive a bill of exchange,” (the Jews shed
shed not your own, but Christian blood). And so on and so forth
further.

The Jews are seeing things, especially because they are afraid of losing Saturday.

Reb Ostrogorsky gets excited and sweats.
the deputy continues to act amidst great chaos and
shouting noise: “Shabash, Sabbath, Sabbath, etc.”

Out of 500 deputies, 12 Jews were allowed in, and they all
turned over to their side, and most importantly, they stopped the encroachments-
bodily and attempt to overthrow the Christian lie. Iz

The State Duma formed a stormy Jewish kagal and almost a bloody fight.

Therefore, we should try to ensure that in the future Duma®
There were not only no Jews, but not even any Judaizers.

What miracles are there that the State Duma is not a name?
not the slightest right to stutter, in relation to the right-
glorious religious dogmas, decided to transfer
a holy day on Saturday. This was successful, - further
could be established as a mandatory law, and live
Dovish education, as well as this biblical law
also very ancient.

That, therefore, is the reason why the late Duma
by right received the correct name not State-
not the Duma, but the Jewish one.

i .
celebrate Saturday instead of Sunday.

On the eve, according to all the v8royat!yu, Jewish deputies,
the Jews were generously treated to kugel and tsemmes, and
Palestinian Passover wine, so that under the influence
the vapors of Jewish aromas, in the morning, did not come through
to come to my senses when the Jew proposed a question to-
the account of the celebration of Saturday and quickly bending in
the Jewish side. It is impossible to vouch for these deputies-
that some of them, being in an excited state
i $-
the Jews' loyalty to them is in their strong devotion to the Jews.
this would not have happened to all the former cadets, the extreme ones
l%vykh, subject to medical examination for official
i, ,
to bring to trial for this, like the Skopchestvo sect of freaks;
After all, this law has not been repealed.

If Reb Ostrogorsky, being a Jew, proposed
Saturday, then he only proved how small the plan
and how Judaism is deeply ingrained in him; Saturday.
appeared so sacred that everyone celebrated before her
Nicknames faded, because Sunday and other holidays are not
they get rid of the burden, and Saturday gets rid of it. Not
To work on Saturday means to deny Sunday rest.
and give the Jews the opportunity to preserve their religion
custom, and take it away from Christians. This means,
besides, to give the Jews the opportunity to do the same
crossings, and those Christians who do not want to get rid of

to accept their customs, to remove them even voluntarily.
there were about 200 peasants in Duma. Let's assume that at least
most of them are used to going to the
Church. Why should the Jews be given an advantage? Really?
out of 7 days of nedfli it was impossible to choose two neutral ones,
as other deputies proposed, for example Mr. Nabokov, not
asking no one's religion, no one's custom. It's tactless
and impudent, indecent and wretched. But the main thing is that here it is so
and smell of the Sabbath Jewish kugelei, tzimmes,

and some Passover wine and some other tableware to boot
essential. According to rumors, these deputies, loyal to the Jews,
The Tatars even established a Jewish synagogue on Saturdays.
Ofitserskaya Street, so we can assume that they
received obretash from the rabbi, who, according to the accepted
the ritual of formation, must suck three times with the mouth
blood, spitting it out each time and taking vodka into his mouth
for rinsing the mouth. During the adult education ritual
lykh, the godparents hold the lying neophyte tightly by the hands,
so that he doesn't grab the operated member from pain
kami, who could pomfshat the operator "ash ejgeshpeizio-
pis". The rabbi-operator performs a complex ritual, after
$1 «», i ,
must carefully and carefully make the bandage, then
performs a rite of prayer, especially for the deputies of the State Duma
the ritual was performed still solemnly — at the stump. Then
the feast day of "Mishe-Beirakh" took place, for many years, with pro-
i , . i.
if it was really as it says
, Rumor has it that the godfathers of the Novoobryozantsevs were colleagues from the State Duma:
Reb Vinaver, Jacobson, Katsenelson and all the rest.
according to rumors, during this Duma time, similar things often happened
kind of celebration, obrBzanie deputov. As for me
Personally, I don't believe in this rumor, speaking about the formation of
deputies, this is revealed as if the reason why it was
established in Duma to celebrate Saturday instead of Sunday
i.

In the former State Duma, Muslims proposed
to celebrate Friday, the Russians proposed to celebrate
to celebrate Tuesday and Thursday, both were rejected
Well. Link to ministries that celebrate the sub-
a bot for summer cottage husbands, i.e. during summer cottage time only
season, do not make the slightest sense. 1) Duma have

holidays, like everywhere in Eurotf, and holidays are possible

only . 2) The ministries are filled with family members
Terburg residents, while in the Duma there are only Petersburg residents
six people and the question of dacha husbands comes up by itself
disappears. 3) If the Duma did not want to respect Jewish
law," we express ourselves in the style of members of the State Duma, "then could
I would like to schedule Monday, i.e. also two days in a row,
If only dBlo were talking about this.

Be that as it may, the question of celebrating Sunday
remains open and Saturday takes precedence over it,
and because it depends only on the holiday on the day of the week,
casting his lot with Wednesday, while Sunday is
i [be at the disposal of each member of the Duma]——
them as he pleases.

In any case, we thank the former Jewish members
new Duma for clarification and wit about Judaism
of the law, which undoubtedly brings greater success,
forming Russian independence, and at the same time its own
independence. A common proverb: "The early bird cries."
Another popular proverb: "Only let a Jew in the door."
"If you stick your finger through, he'll climb up onto the table with his feet."

, i -
by the Russians, were admitted to the State Duma as guests or
as auditors, as a foreign people, temporarily
living, without rights, so that they sit and listen
shawls, putting a finger on their lips. But this nation,
like the animals that the Jews hate the most
hate, who, once having made their way into the garden, will destroy it all
they will dig it up, just like the Jews did in the Duma, as soon as they entered
the door—they had already jumped onto the pulpit—now accepted—
they boldly began to restore their laws, ministers in the
to drive the stake, to make threats to all authorities. And
that's why we need to ask them to go to Pa-
ladder, but they will never leave voluntarily. And therefore
we need to force them to do this, because it is their place and
former kingdom in Palestine. Let them have the Sultan's
They fight for their rights, and not in Russia, which is foreign to them. Poland
accepted them, let them live there temporarily, until
wait for their messiah.

Jews, members of the previous State Duma, from intoxication with reasons
great luck came into the ecstasy of madness, so

that in synagogues, they say, after joining the Jewish faith

many members of the State Duma began to shout that he had already appeared the secretly awaited messiah and already Rabbi Tryapkin grabbed
«», i , . . ,
climb the tower of your synagogue and sound the trumpet sound about the phenomenon, i.e. the arrival of the mess. But the members The newly annexed Dumas were frightened by this publicity - They seriously stopped the rabbi, who had become very heated.

Jewish bloody revolution in Blostok%.

i
streets, Jewish self-defense squads began firing to deploy troops and police stations. On the night of June 2 There were two fires. Around 7 o'clock in the evening the Jews sat down on sawmill on Nikolaevskaya Street. They reported- with a house standing in the field. When ten sol- they surrounded the plant, where a fire started, then they opened fire. The soldiers responded with volleys. It was 6 Jews were killed, including one of the leaders, Rickmaker Pande. Around 10 o'clock in the evening at the site, gaf there was a colonel and other officers, it was opened fire from the adjacent garden. Bullets flew into the open windows. The bailiff Karnitsky reported that the warriors had occupied the garden real school and an abandoned factory next to the department... leniya of the State Bank, in which were located significant sums of money. Under fire, the colonel Voitsekhovsky with 30 soldiers rushed to the plant, but revolver fire started from there and fire appeared fire. The volunteers did not allow the fire brigade to approach, called to extinguish the fire. After several volleys they left the hot plant, crossed the narrow and shallow I crossed the Bfluu River and shooting began from the other bank in packs of Brownings. There were up to 500 Jews. There was a real battle on Bloi. At that time, on the go- an explosion occurred in a ammunition depot near a digging factory, leaving captured by the squad members. The echo of the explosion was so strong,

that it seemed to many that in the side of the location
A battle is taking place in the Kazan Regiment.

The city was expecting a pogrom of Christians from hour to hour,
since the Jews said openly that Jewish blood and
The plundered property will soon be avenged.
moms of Catholics and Orthodox Christians

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: --.-.:

Jews on June 1, property and goods were not touched.
There were few women. The troops defended the Jews,

vigilantes sent on patrols. Taiteka of the Jews
concluded in i -
wagon. People don't sleep at night, the dragoons' horses don't
are spread out over several days. The officers said,
that they sent their families to the camps because
officer houses in Blostok are produced permanently
attacks of warriors from gardens in the evenings.
Cemeteries even overshadow the governor-general's house.
At night, among the bushes and trees, the warriors cannot
track down. They skillfully use vengeance and darkness.
that one. As you can see, in B$lostok there was a purely Jewish religion.
volyutsiya.

— They slandered the army, saying that the soldiers fired a volley
in Jewish hospitals! - the nurse told the correspondent
Popov. - I was one of the experts who examined
-—ə -
and other .

The Jews attack Christians not only in Bialystok,
but also in the surrounding areas in all the Jewish settlements:
Fastov, Grinevichikh, Staroseltsakh, Zelenom and others.
decomposing corpses were repeatedly found in the rye. Especially

The Jewish beasts dealt with the Slonimskaya street in the BZh-Lostok® with the eighty-year-old elder Khodakevich.
He went out of the house with an axe to mend the fence. Jews
they pounced on Khodakevich, took away the axe and, having chopped off
hand, they finished off the old man with a shot from a Browning.
count 30 Christians killed by the Jews. Russian
the district hospital and the Jewish hospital are overcrowded
wounded and killed.

It is curious that a member of the State Duma who arrived in B%lo-Stock, Reb Jacobson, examined only the Jewish hospital-
another member, Professor Shchepkin, was also in
Russian. This hospital also housed those wounded in
time of the religious procession on June 1st Maria Komisaruk, Alek-Sandra Benkovskaya and Anna Dimidyuk. Pregnant Dimi-The duke was wounded especially seriously in the stomach, groin and leg
bomb fragments. Doctor Zhdanov said that her wounds
beyond any doubt, the injuries were caused by the explosion of a shell. The Jews

deny that bombs were thrown at the marching right-glorious procession.

According to the stories of the wounded, two crowds of Jews were walking
from the direction of Staroboyarskaya and Institutskaya streets, attacked
to the crossroads. The first shots were fired
in the procession from the Jewish house of Makovsky and the
two bombs were thrown, killing Nikolai Kozubai outright,
three women and two children. Among those wounded by the bomb
were the policemen's wives. Thus, "policemen
provocateurs", according to the Jews, as if they were throwing bombs at
own women. They threw themselves at the frightened procession.
a crowd of Jews came and took away the icons, one of which
was shot through with a bullet, and threw them to the ground. One
The pilgrim was hit on the head with the image. The people left
icons and banners, went missing, but then the Catholics arrived
from the church and, tearing out the stakes from the fence, began to smash
Jews. All those who escaped from Makovsky's house were killed.
Get to your place. The Russian troops began to clear the crowd,

but from the windows of Jewish houses they opened fire on them
from Brownings. The soldiers began to fire back with volleys, feeling
,tivshis between the angry crowd of Christians and Jews-
ski vigilantes. A crowd of Christians, consisting of
residents of Blostok and surrounding villages, including several
thousands of people smashed Jewish houses and shops.

The religious processions of June 1st were not established for
water from cholera, as was said in the State Duma, to Judaism-
deputy from Grodno Zhukovsky, and in memory
, i $ -
fell in with the Orthodox. The processes were solemn.
ny character. The churches rang when they passed
religious procession, in Orthodox churches bells were met
the Catholic procession was ringing with tones. It was a tro-
the final holiday of the unity of all Christians, and ended
outraged on June 1st by the outrage of the Jews, never
who treated him sympathetically despite their beliefs
. i -
The falls on the procession were not accurate. He suffered
only one priest from the village of Fastov, wounded:
pour into your hand. The other priests and priests were not harmed.
The pogrom continued all day on June 2, but then the organ-
the lowered detachments of the Jewish self-defense went over to
offensive and began to carry out reprisals against Christians.

The troops equally protected the Jews, the Orthodox and
Catholics, but they had to shoot at the armed
vigilantes who constantly attacked patrols.
The Jews demanded that the troops be removed. Grodno gu-
Governor Kister, having arrived in Blostok, convened the Jews
community and tried to restore peace, but this
he failed. The mood in the city of Jews is extremely high.
awakened. On June 3rd, a bomb was thrown at the Glitsky patrol
regiment. On the market street the second bomb was thrown into the police
The dress was not torn, but the egg did not break. In the Jewish
hospitals registered 72 killed and up to a hundred
wounded; among them there were still warriors
wounded in private apartments.

Slander of the former deputy of the City Duma Zhukovsky from the city of Grodno.

False words spoken in G. Dui, to Judaism-
the current deputy Zhukovsky, outraged all Christians,
those who know the attitude of the Jews to Christianity. Hear
from the mouth of a Christian slander, pronounced in favor of
Judaism, greatly outrages every fair person.
vka. These gentlemen deputies are the appointees of the Jewish
intrigues during the disorderly elections. For the most part
some Jews tried to get elected to the State Duma,
from which they imfly bills so much that they could
cover your deputy with them from head to toe.
. it is clear that such a deputy in the Duma could not express
his own mania; but he only said what was pleasing to the living
'dam. Deputies of this kind, like Deputy Zhukovsky,
they spoke of an incongruous lie, similar to the Egyptian darkness%
everything against one's will and against one's will, and
they flooded their lands with their weapons in favor of the Jews, slandering the Christians
i, i.

Zhukovsky said: “My stock is well known;
I am a resident of his district - only twelve miles away. I can
to say that concerning the friendly life of the Orthodox,
Catholics and Jews, then they live by one spirit
{like a cat and a dog) and they are all oppressed. Zhukovsky
to speak further: regarding the process of the 1st of June.
Ricks told me that once during a cholera epidemic
in Bialystok, Orthodox and Catholic clergy

%

unanimously agreed to go through the city in procession, and
cholera has miraculously stopped. I must
to m%tit, says Zhukovsky, that the procession does not go in
day 1 i,
Christ's, - that means, for the Orthodox, the day of the procession
$. , i ,
they are friendly to her, they put flowers (bombs), they decorate houses

carpets and they themselves come out to welcome the procession (with Brownings). The aftermath of the Polish rebellion was the Catholic processions were banned and only Orthodox ones were allowed procession. Last year the Catholic one started again procession, and it was decent and nice to watch how the Jews They treated her the same way. They decorate the streets for about both processes, since about the process to walk along tBM the same streets. The public sits not only on the balconiesnah, but also on the roofs, and our population, as is well known, by two thirds of the Jews. Now, they say, the exodus has begun. arrows, from whose side is unknown. This is set up for in order to incite one part of the population against another goy. Polishchya reasons that if a shot occurred walked during the Christian procession, which means str$- . But I will say that if the Jews would i, then they would not decorate the houses of the kov- "The rams themselves would not have come out to meet her."

Further, the deputy continues his lies like this: “Besides that, the Jews were a learned people; they knew the origins of the processi, did not want to insult her. That's why I have reason to assume that the shots were fired from the Black Hundreds." Applause and 0d06- i .

From this it is clear that Zhukovskiy is a Catholic and must to believe extreme nevzhda in their religion. According to the revolutions. His words and expressions show that he is a Pole, a godfather he calls the procession a procession, which is Polish. because they don't even know the history of God's procession tBla. The Feast of God's tfl was established by the Pope- in the ninth century or even later. In Rome there was some then there was an epidemic disease and the Pope ordered to go around the city— in front of the procession with the Holy Gifts, in four directions in the streets of the city, on the edges of the streets, they read the four gospels and therefore it seemed as if the epidemic had stopped. On this basis- Vanii Pope decided to celebrate this day in Catholic-

the world, namely, a solemn religious procession;
<about the holy gifts, and read on the suburban streets four
i. #Ђi i ,
as it is evident, he studied more Jewish rituals.

As for the Orthodox procession, it
established at the request of the Vilnius Metropolitan Se-
Mashko, after the reunification of the unions. Catholics are idle
" ",
they were not tempted by the fact that the Orthodox do not vBryat tBlu
Christ, on this same day it was decided to walk
procession of the cross, in memory of the union's accession. Catholics
They go on a religious procession and the Orthodox also go on a religious procession
in a quick move, it looks the same, for the eyes
common people, the meaning of the festivals is different.

Deputy Zhukovsky spoke out in defense of the Jews and
turned out to be a complete idiot, besides, he was impudent
lied in defense of the Jews, saying that they shot and threw
The bombs are not Jews, but Black Hundreds. Against this impudent lie
there are thousands of witnesses from the people and themselves
victims of Jewish bombs. Besides, Catholics,
i,
and we saw how the Jews shot at us from their homes
family and troops, from which the Catholic and right-wing
glorious people to defeat the Jews, in revenge for the insult-
no Christian shrine.

i i
lied to the Duma, allegedly the Jews on the feast of the Lord Jesus
decorated their houses and balconies with carpets in Blostock,
flowers and greeted the procession on the balconies.
indeed, not knowing either the customs of this region or the way of life
, only Russian people living in Russian provinces
in central Russia, they could believe the brazen lie
Zhukovsky, but the local people of the Sverdlovsk Region, hearing
such an incongruous lie, will only be indignant. One
the name of the holiday “The Body of Christ” brings the Jew to
indignation, a Jew not only cannot sympathize and not
will decorate your home with flowers and carpets, and on the contrary-
It often happened that the Jews tried, though cautiously
to commit some mischief for the sake of such a process
i i : i

on the street or threw some dirty stuff, and they
They shouted offensive words in Jewish language. That's why

similar kind of Catholic solemn godparents
khodakh, Catholic teenagers, in the shelter of some
Jewish abuse, which often led to fights,
They always filled their pockets with stones and threw them at the Jews,
watching the procession from the rooftops, the little Jews
They threw something at the people and hid. It was inappropriate.
Zhukovsky's lie that the Jews met the procession on
their decorated balconies. An educated Jew or
uneducated, fanatic, will never stand on
i i,
that he must bare his head before the Christian
matchmaking, which is strictly forbidden to him by his religion-
by law. It is impossible to be in a cap and vein
! i,
will be embarrassed by the publicly maintaining order in
of the poor, and from the crowd of village youth, who
Paradise loves the Jews so much that it is just waiting for the opportunity,
to throw stones at them, a Jew standing in a hat,
can always expect great trouble.
I owe my education to the sight or meeting of Christians.
to slander, curse, etc.

The Talmudic law states: “The names of other gods
“don’t mention it”... (or don’t force it to be mentioned); yes, don’t-
it is heard from you. (Megilta Mishpatim 20 to Ex.
28, 18).

"Do not mention the names of other gods": do not dBlay him
mstom i; , , —
near such and such avoidi zara: i.e. near such and such a church
(unclean abyss), do not say: wait for me near such and such
avoyli zary. Rabbi says: the names of other gods are not
mention in praise, but only in reproach and abuse
state, as it is said: "Make her disgusting."
Avoyde zara is called in peat by humiliating names:
herem (accursed), shekets (disgusting), tozva (abomination)
nesel, maseka, elilim, teraphim, atsabim, gilulim,

` shikutsim, hamanim'; such despicable names
call Jews Christian holy places: images, temples, chaowls, religious processions, icons displayed on the streets,
at the gate and so on.

A pogrom took place in Kishinev, from the same source.
: i i
in the religious procession in which the elder bishop walked,

ero RYa

2

t". ma s

— af sha A la Ch 0 od l

—

and wounded several who carried the icons and banners, even the icon
The Savior was shot. The whole procession fell apart,
the elder bishop was seized by spiritual guards and taken away
him, and the irritated people grabbed the stakes and rushed
on the Jews and began to thunder.

In the village of Korzhevoy, Tiraspol district, in the house
peasant Lavrenty Vorzhak was two years ago
such a case of blasphemy. It is unknown on what occasion
Gulyak, a man who was there, fired a revolver
i i -
mothers. This terribly excited all of Korzhev's peasants.
and surrounding villages. The bullet-riddled icon of the peasants torthey carried it out into the middle of the village and announced the incident.
we are going to the authorities. The peasants were produced in the villa.
naked blasphemy, it was terribly agitated, what else

contributed to the provocative behavior of the Jews. However, the authorities with the participation of the local priest, they managed to calm down to bury the peasants, and only because of this there was no bloodshed pouring vengeance.

Facts of this kind could be easily It's hard work to gather thousands, but what's the point? — Christians living among the Jews and so know everything from their practice.

In 1880 in Warsaw the cause of the Jewish pothunder was also the blasphemy of the Jews in the Church of the Holy Cross at night, during the solemn service, the Jewish thieves took They stood up and shouted at the door: “Fire, fire.” There was a fire. panic, many people were crushed in the pile-up at the exit. A pogrom of Jews took place.

The newspapers are full of details about the Bialystok pogrom.
% , .
Krainiya newspapers, of course, are not shy of their imaginations, and if they remained silent about the details of the Sevastopol tragedy i, produced by revolutionary bombs, and - removed her provocation by the authorities themselves, 6- The Lostok pogrom is explained by the actions of the police themselves and military. The mouths and throats of the wise Jewish newspapers are so great, what can one say - they are just Fdyat gov- the army and soldiers with their bayonets and rifles and even won't choke. . |
° Her mouth of wisdom grasps, chews, sends forth lBe into the stomach and zatVi all this to digest for re- of revolution and in the name of revolution. She, please,

children will be happy if more lies are spread and slander. And lies and slander are obligatory in this case.
i, i i -
i i .
No doubt is allowed. The mouths of newspaper wisdomsti are greedy, like Shabbat's kugel and open reach up to the ears, which, in turn, grow become like donkeys. All this is consumed, roaring and joyfully flapping one's ears with a skullcap on the back of one's head for the glory of the Russian

revolution.

, %.

The late member of the dispersed State Duma, Reb Vinaver
(in Wunover jargon) received from his (shot-
(nago in a duel) comrade in the Duma, Reb Jacobson, tele-
gram from Blostok about the fact that all messages are related
i i
revolutionaries, about the attack of the Jews on Christians absolutely
“They are wildly fictitious.” At the same time, this improvisation
bathroom investigator. on particularly important Jewish matters
to see in pogrom someone's provocation and sodVystye bez-
order on the part of the police and troops. Of course, everything
are guilty of everything and only the Jews are innocent of anything!
An old lying pfenya, the least capable of softening
i.

In fact, the dflf is “completely fictitious” Reb Jacob-
sonom fable about “someone’s provocation”, about participation in
thunder of troops and police. Strange deed! At the slightest
the ghost of a pogrom the Jews beg for immediate action every time
the fiefdom sent troops and every time they complain
on the troops as soon as the storm subsides or passes. For
the history of the Blostok pogrom of impartial people
It is now clear to everyone, no matter what the children come up with
The Jacobsons. They say that they are neither ulema nor revolutionaries.
neither houses nor institutions were fired upon, but in the right
the Orthodox procession the bomb was thrown from the house,
Yankel Rakhites; injuries received by one of the killed
and the two wounded clearly proved this. Their appearance was similar to
Risch Reb Yakobson according to G. Dum prof. Shchepkin. Iz
in the same house two people were killed by revolver bullets and

four were wounded, one fatally; all of them were participants
procession. And this is a provocation? How shameful to
run to old lies in the face of incriminating facts
Comrade? According to Polish newspapers, they fought to the fullest extent possible.

i, ,
They even shot at the firefighters who were putting out the fire. And in
Were they shot by provocateurs? Polekiy "Vseobshchy Dnev-
» to say that the Jewish pogrom turned into
pogrom of Christians. About the Jewish shooting$ in the most RB-
other Polish people also report in significant expressions
newspapers: "Den Dobryi", "Polskiy Zvon", "Polskiy
Courier”, and Reb Jacobson claims that all this is “ab-
"absolute fiction!" It is as clear as day, the beginning
this terrible pogrom is supposed to be the work of the revolutionaries
frames, and what happened next and who is to blame for the incident?
we are going, everything is clear to everyone and the Jewish lies and impudent
slander showed its black and dirty nature even more
intolerant nature, increased disgust against themselves
common and malice of all nations. |

R . . . i i
Levina.

“We Jews are closely connected with you Russians. We—
“These are the twins!” This is what Reb Shmariya said from the
Lena bombardiers of Jews. “As for you,
concerns us too. and vice versa—the happiness of Russia is happiness
“of all the peoples of Russia.” Of course, and even more: happiness
humanity is the happiness of Russia, because it is part of humanity.
v. But we are far from the time when people
"to become brothers. For Russia, happiness is not in cosmopolitanism-
i , it is our land, which
Our fathers created it with sweat and blood.

Reb Levin says: “that the relations of the peoples in-
“all are not based on feelings of love.” Let’s assume. Then
what connects us with the "twins" so much that
Should we have everything in common? Is it really only that
The Jews came to our country by force, i.e. by violence
broke in and settled among us? But under one and
people with different interests live under the same roof,
often with opposites, and it's not a matter of chance

or forced unification, but into a union, based-
based on personal qualities, love and respect.

The question of feelings in the State Duma was resolved quickly:
There was no tribal feud in Blostok, but according to the zhi—
the surviving Zhukovsky even had a greater love for the Jews.
Dov to Christians and everyone lived in the world, like a wolf.
a lamb in paradise before the fall; and in others as well.
cities where there are Jews. However, from the same Vilnius province,
which sent Reb Levin, there was another in G. Duma
Deputy, Bishop Baron Roop. Be careful, very careful.
it is horrific, but he dares to declare among the general admiration
ni i, that »it cannot be said that the people.
“I loved the Jews.” There is no reason to love.

Bishop Baron Roop recalled the Jewish “sa-
"Mooboron", when the Jews set up their posts at night
streets, and if the cabbies didn't listen to them, they shot.
The governor's official did not obey their orders.
niyu, they were shooting at him. The officer did not allow them to shoot.
soldiers against the Jews who threatened the posts, but the soldiers
, i . ϰ
They spat on the officer and wounded him a few days later
on the streets... These things are terribly annoying. Only one
voice and then timidly, tried to wait
`The idea of being impartial. But even that was silenced...

“How is it that the Jews are annoying?” the rebbe asked.
laws ®d Vinaver.. “Of course, the bishop is in mind.
only anarchistskiya and ɵi i»,
Reb Levin echoed: “We must not step onto this slippery slope.”
i , i i».
"Slippery slope"! Can't say? I honestly don't understand.
raise your head in the State Duma. According to Reb Vinaver, Catholic-
the Czech bishop had in mind the Jewish revolutionaries
circles, and from this point of view he is right. And from the point of
.
right: "Jewish revolutionaries use the same
rights, as the revolutionary parties of other peoples
and the Jewish people are not responsible for them." Catholic
Does the bishop consider "self-defense" a revolutionary party?
asks Rabbi Levin. But in this self-defense
the entire Jewish people takes part; therefore,

the entire people consists of revolutionaries.

Thus, from two “Siamese twins”

== INTRODUCED

perfect Jew. Don't look for vices in him, otherwise
you will be entering a slippery slope. And yet, despite all this,
in his perfection, he is exhausted, he suffers:
him according to Reb Vinaver, now there remains only “one
enormous power—the power of despair." He has "one ally—
This is the Russian people, filled with true humanity."
All that remains is despair! - Come on, phrase-monger! Except-
aspirations, the stock exchange and almost all banks are in the hands of the Jews.
we gradually transition to all trade; Trading Moscow
became Jewish. The Petersburg hotel was filled with Jews.
ny yard, they run the Kalashnikovskaya grain market
exchanges, manage the timber trade, the majority of the advocacy
tourists are Jews; doctors in large centers are all Jews,
almost all pharmacies are Jewish, thousands of drugstores
new #Idovskie actors and playwrights in Russian stsev$,
i i i
everywhere they organize a revolutionary boycott of the Pabor-
kami; if the Jews don’t like the book being printed, then na-
the borschtniks refuse to recruit and in return receive a living wage
daily rent of the dovish society. Therefore, it is unlawful
Jews, and the general capital took over the complete management and
order, but what will happen if the Jews, God forbid,
receive rights equal to all citizens, then m%st-
Russian residents would be forced to leave
Russia, everyone who would not want to remain a slave of the Jews-
ski and serve for them.

Reb Levin said that “there is no data to sue

“To learn how a nation treats another nation.”

No data? Oh, we need more of it! Terrible facts.
thunders date back to the time of Yaroslav's grandson
The wise Svyatopolk II, who “killed” the Jews for money.

in Kiev. In the year of his death, Jewish houses in Kiev
were plundered, and the Jews themselves were subjected to cruelty
i. There were no provocations and hostility back then.
The Jews must be explained somehow differently. It's past
800 lft; a lot was experienced and felt for them.
vano, much has changed, but not the relationship
Jews. From time to time, pogroms flare up again;
but a new one has been invented for the service of the defenders of the Jews
word, and everything is easily and simply explained by the "provocative".

Reb Vinaver is right when he speaks about "true human nature."
"ness" of the Russian people. There is no people more good-natured

and easy-going, easily forgetting insults, more gentle in his attitude
towards enemies than these people. And yet on pro-
the weight of the vfkov remained with him, the present unpunished
feeling for the people alone, although history forced
he had to settle scores with almost a hundred nations.

Ii „ -
i ;
there we will meet!" A cosmopolitan people, a people without
the earth looks and acts in this way: "through the national-
"noe", both through the wall that hinders him, and the universal-
The catch serves him only as an excuse, because yes-
it is easy not to coincide with general human morality
nost. This morality is Christian, and the Jews strive for it.
They try to subjugate it to their own, Asian, Semitic. Jewish
"through nationality" crushes the people's soul, destroying
craves national individuality and, destroying the old
temples, creates a new one, where there are fewer Christians
stu. "Do not look for the secrets of Judaism," said Karl Marx, "
in the religion of the Jews, and look for the secret of his religion in him
mom, in modern times. In what is the present foundation-
what is the Jewish faith? In his self-interest; what is there to serve for him?
cult? Benefit. What God does a Jew worship? Day-
"gam". This is what a Jew, a social democrat, says. How can
such "individual", through such "nationality"
go towards perfection?

No, no! We're not Siamese twins! But maybe
to be “the entire Russian people are an ally of the Jews”? Maybe
Shall we go together to one goal? Each ally
must give something of himself. What gave the Russian na-
the Jewish race? The Jews destroyed the economy in the trees,
roared the LBSA and closed the working population. In the tor-
The nasty Jewish cheap stuff killed a serious pro-
thinking, and factors dominate production
There are very few Jewish warriors in the army and very
many Jewish deserters. The Jewish press created a cult
lies and unbridledness instead of freedom. Jews are everywhere
i, — ii
strongly, energetically and unintelligibly
this people. In Western Krai, it is considered a bar. Roopa,
«in the sphere of economic activity, in trade, — everywhere
the Jew is the first link in the social chain of command"—and
the first exploiter.

---n-

But Reb Levin is right about one thing: Russia is from the Jews
you can't get rid of them, they won't leave here under any circumstances
the uncovered land, despite the "line of freedom". This
"the line" has long since become something eternally elusive, mobile,
alternating from Crimea to the shores of the Arctic Ocean.
i, ,
They stop, but force you to go around. Holy truth
in relation to the Jews - “00i Bope I! slave”, i.e. gdB

` life is good, there is the homeland, it must come to the end

power. The Russian people will not want to be with the Jews <Oiam-
"Russian twins." The Jewish twin will suck the life out of the Russian
weightB is better than juices, suck out with Jewish cruelty and
promiscuity and subjugate oneself. This is how it happens
everywhere. The same mother gave birth to the Slavic twins.
A Russian and a Jew from different mothers, who do not have

they have nothing in common with each other, neither by tribe nor by vVr%, neither in morality nor in outlook on life.
Semit and Aryan - the abyss, and the Russians who do this if they don't understand, they will perish!..

Sacrifice of Christians in BlostokB from the barbaric Jew Bunda.

On the first day of June, a bomb was thrown at the corner of Alexander-Rovskaya and Institutskaya streets from the house of Yankel Rakhites
During the Orthodox religious procession, the following suffered faces;
1) Nikolai Kozubai—killed. Lacerations and found-the fragments contained in them leave no doubt that the death was caused by a bomb.

2) Alexandra Benkovska— wounded by a bomb, that is confirmed by the properties of the wounds.

3) Anna Demidyuk was wounded by a bomb, which completely is confirmed by the properties of wounds.

Moreover, from revolver shooting from the same houses damaged:

4) Ivan Kamensky - killed by bullets.

5) Olga Gimik—killed by bullets:

6) Alexander Lotovsky - mortally wounded by a bullet.

4) Maria Komisarchuk—wounded by a bullet.

8) Vladimir Yatsevich is equal to a bullet.

9) Gerasim Zhuk - pierced by a bullet from top to bottom.

The weight of the named persons was delivered to BBlo-

Stock District Hospital, where the wounded were examined from June
rBny and interviewed by the member of the State Duma, Professor Shchepkin.

i $
all the people who took part in the religious procession
to confirm that the listed victims suffered from
the hands of the evil fanatics of the Jewish Bund.

Of course, it is necessary to calm the population, but why?
to hush up the facts that served as the true cause of the
thunder along with a number of unpunished murders
and attempts made by Jewish anarchists during
not the last two years?

Official report on the authorities of the Blastok Bla-
dated June 1: “On the day of reunification of the unions with
Orthodox Church arrived at Blostock Cathedral
out of six parishes with a religious procession, a lot
pilgrims with their priests. After finishing the
turgii, according to long-established custom, headed
religious procession along the main streets of B$lostok. Vef,
both pilgrims who arrived from the villages and parishioners
, i . When
the religious procession was passing along Aleksandrovskaya Street, suddenly
rapid shots from revolvers were heard from the houses
faith in the crowd of pilgrims. Instantly rose among
people panic. Some with holy icons and banners
, i - , i -
banners and holy icons hung on the streets, crying arose and
groans of the wounded. They rushed back along the same
Aleksandrovskaya Street. The clergy began to calm down.
people and when order was restored, the religious procession in
i , -
headed back to the cathedral. When the procession of the cross
drank on Yipovaya Street, on the neighboring, Surazhskaya Street
a bomb was thrown which exploded with a terrible
by force. Here, many injuries were caused. The Cross
The procession returned to the cathedral. A thanksgiving service was held
prayer service. A doctor was invited who provided
medical assistance to the wounded, and the priests
someone confessed them, and then the wounded were sent to
city hospital.

Correspondence of Polish newspapers from Warsaw

claims that the Jewish self-defense consists of 10,000
in BlostokB. The newspaper "Polish Courier" says that
6,000, etc., according to him, one detachment of the squad
fired at the railway station, and at Aleksandrov-
.
nights in the city and around the station took place continuously
shooting from Brownings with liquids. Characteristic
The name "self-defense squad" is good. This is self-defense
Ron, when the peaceful procession of the Lord is attacked
, ,
with holy things, icons, banners from six monasteries
Orthodox processions, tens of thousands of people and Jews
<what self-defense dares to attack from around the corner and windows
firearms and bomb throwing. This is
attack on the Orthodox religion and Christians, with
with the desire to destroy and exterminate all. This courage
received because the Jews were accepted into the State Duma.
What can one expect from Jewish courage then,
God forbid they receive equal rights in Russia.

| Report by Shchepkin G. Thoughts on the Blostok pogrom.

On June 28, D. Shchepkin reported to G. Duma about the blast
<a pogrom. His entire report is a triumph of the new prin-
principle of the glorious Russian constitution: the right to lie without
with muddy shamelessness, mocking the best feelings
by the qualities of Russian people who do not even dare to doubt,
when the slanderer, draped in a deputy's toga,
will, breaking down and posing, mock everything, what else
did not sell out to Judaism. When you read this pathetic "history-
"richeskiy" report, then you involuntarily ask yourself the question,
what is it dictated by: bewilderment or calculation on
the Duma's complete inability to sort out all this lie?
The arguments and premises are so primitively naive, so
clumsily drawn to the ultimate goal of the entire report -
to turn the wolves of the Jewish Bund into lambs, which is not
a lot of work to figure out this game.

The Judaizing deputy Shchepkin cannot establish
It turns out that
the anarchists are too sensible for that
would throw a bomb. And a number of murders and assassinations on the streets-

the attacks carried out by the Blostock heroes were prudent
are they reasonable or unreasonable? Or will they call it quits before June 1st?
i ?
: „“ (
(It was said) The thieves could have thrown it instead of a otychka. Very cute.
joke D. Shchepkin, and he, as a Jewish deputy,
these jokes suit the face. Obviously, the thieves thought that the bro-
put a bomb in a multi-thousand procession completely
for them it is safe and convenient. But in general,
The police themselves threw the bomb and in their fanatical way.
Izveztv$ did not regret to examine his two wives
policemen and kill two Christians. The mute will understand-
slime, so that these animals would still be exposed to
disperse at their posts and they must be replaced immediately.
the thread of the magnanimous and noble Jewish militia.

But in the report of the Judaizing Dr. Shchepkin, where everything
it goes so smoothly, there comes a hitch: “everything for the sake of
It would have been much calmer if the police had allowed it.
“go forward.” But Dr. Arakantsev proves that
there was no bomb, otherwise the procession would not have taken place
would have continued to move forward. The auditors, Mr. G., were not able to sleep.
Regarding the shooting at the police station
Let me remind you that he was shot at from the garden of a real teacher.
lishcha and from houses diagonally from the administration: nothing m$-
there was a blast. I'm not even talking about the eyewitnesses who
there were thousands that Mr. and Mr. deputies asked at the meeting
there was no calculation.

What follows is unbridled slander, brazen, triumphant.
. Ə . , i
B$lostokf to demand protection from the troops, these same
the troops are openly accused of complete complicity in the robbery.
and robbery. Hiding at the slightest opportunity is dangerous.

It is quite natural to post behind the troops and polishes mental and moral means of Mr. Shchepkovich, but nothing but servile abuse is possible from them wait in gratitude to their guardians.

The Jews, as it turns out, were shooting only in defense. there is no need that these oppressed innocences do not It was filmed that during the shooting at the police station their bullets filled the Jewish hospital, they still nothing to do with it in the eyes of its grateful defenders, who became "more Jews than the Jews themselves." For them.

O and OI about ZI V

everything is for the benefit and protection. Judaizing deputy Arakanets, citing the correspondent's opinion, talks about the fierce fire of the Jewish revolutionaries on the night of June 2 to 3, he tries to refute, asking why there were only three wounded lower ranks. It is very clear why, Mr. Prosecutor General: big the difference between meeting danger face to face or str8to come from around the corner, from under the gate, from behind. Revolutionaries they shot at random, trying first of all to hide better, and besides, it’s difficult for a revolver to fight with a winwith a forging, the bullets of which easily pierce wooden walls. It was only worth Colonel Voitsekhovsky with 30 soldiers approach the abandoned factory, where 500 revolutionaries were Tsioners, how they ran away after several volleys, Of course, losing people. But if D. Arakantsev deservedlived so well on the part of the Bund that his styles in the destroyed Jewish quarters, then he killed
, i ,
i i i, -
which can be done with great difficulty and loss There may be much more in the troops.

Deputy Shchepkin, among other things, with impudent intrigues, produced in the State Duma, to say that the soldiers they didn't ask who was a revolutionary or not, but simply they shot at those who shot at them. Of course, our

The famous historian does not approve of this.

The naivety or inability to understand
logically events were demonstrated by D. Shchepkin, who claimed that
anarchists have nothing to do with it, since the pogrom “didn’t rage
in your streets, which are inhabited by the Official Anarchist
"We inhabit the skies, namely on the rich streets." Which
evil irony over oneself! Compare the words do-
worthy ascetic of the living Shchepkin - Reb Yakub -
son: "in those parts of the city where there are no police or troops

.they dared not appear, there was no pogrom.” This

the phenomenon of Reb Jacobson drowning his like-minded person,
declaring that the "poor anarchists" have settled in so comfortably,
that they dare not even come to them. The Jews' sheep are good.
i
D. Shchepkina, that the pogrom targeted only wealthy streets
on Staroshosseynaya and on Boyars a lot of damage was done
b. But further, in response to the impudent Jewish lie, “our
t. U 22

the army has learned to fear the shot" we can stop,
that Yakubson can only speak about the troops "from
Jews”, and the Russian troops, first of all, did not have any rights,
there is no reason to go to those streets where there was no pogrom, but
secondly, they are not at all to blame for the fact that the Bundists
The nests remain inviolable: they cannot
They attack these streets without orders from the authorities.

If malice and hopeless lies had not darkened the life
i i ,
the senselessness of the accusations that there were
troops, were there pogroms there? After all, troops were thrown there,
Where there were pogroms, the GDF had to set up posts
and disperse the thugs. But with true Jewish advicelessness-
The presence of troops at the pogrom is explained by
their cooperation with the pogromists, and the absence of troops there,

where it was quiet - cowardice.

But how these Blostock lawyers would shout if
the troops were absent from the pogrom sites! With what tor-
gesture would indicate the absence of troops, as if it were not
dubious proof of the authorities' complicity in the pogrom. But
Why this pathetic hypocrisy and who are they trying to deceive?

And everything, everything that was said in the State Duma by the Judaizers
about the pogrom caused by long Jewish violence,
distorted beyond recognition by the slander of wild malice and servility
sly service to you, who no longer
Neither the people's honor nor its child, the army, is dear. And only
Mr. Fedorovsky's voice alone dared to say anything
speak out against this impudent insult to the truth. Slander-
shield, slander, something will remain. For your benefit,
This is necessary for your purposes. But the Judaizers have forgotten.
About one thing—does Russia need this?

Let's add one more thing: on the same Botanicheskaya street
soldiers of the 7th cavalry battery, wanting to save the homes of the Jews,
hung their icons on some houses.

The Jews themselves spoke about this, and also about the fact that
Many completely innocent people suffered from the pogrom,
who did not sympathize with the revolutionary Bund.

after inspection of traces of destruction, the correspondent
went to hospitals, first to the Jewish one. Here he
steel not bolfe 20 wounded, the rest were sent to
Warsaw.

In the hospital's office, a correspondent for "Nov. Vr."

mch - ma

gave the number of victims in the junta: 76 killed, · wounded
60 of them, 2 of whom died. - In the Christian healing
A local correspondent saw two seriously wounded bombers.

women: Anna Demidyuk, who has a fragmented
hip, she's pregnant, and Al. Benkovska, who has a left
the side of the abdomen is covered with characteristic black wounds
bomb fragments. In addition, two of her fingers were torn off.
right hand. On the policemen's wives, that is, provocation with
The police side receives brilliant confirmation here.

In the same hospital, the correspondent drew attention to
not one wounded by what is in his left hand
17 early fractions.

“Who was it that wounded you with shot?” asked the correspondent.

“A guard,” the wounded man answered.

“That surprised me,” said the corporal. The wounded man turned out to be
Catholic, from the village Skorupy, Bolislav Chizhov. The matter is
according to him, it was like this: on June 8, he and his companions Fhal
from the village on a cart. We met another cart.
water with Jews accompanied by a guard. Chizhov and
Others began to scold the guard and threaten him. The peasants
got off the cart.

Here Chizhov interrupted his story and hesitated.

"What next?" asked the correspondent.

- Yes, he shouted: don't come near, I'll shoot...

- Did he protect them? Chizhov remained silent.

These are the facts that are more convincing than any reasoning
they say what is the attitude of the peasant towards the Jews and that
it would be if in reality the troops and police
They staged a pogrom. It's a guarantee that there was no Blostock.
there would be more, and there would be no Jews left there.

In total, the following were delivered to the Christian hospital:
there were 12 of them, including 4 women, 2 of whom died,
and 5 killed were brought.

These were the impressions taken from the personal
inspection and evidence based on factual

data.

„ꞙs“ i.
Almost every Jew suffers from his national

disease "!atiz" (scab) and, despite the fact that they
*

besprestanno pereklyayut' omoveniya, almost everyone from
they are surrounded by a disgusting, stupefying atmosphere,
in which it is unpleasant to have sex with a Jew at close range
from him ragstoyanii. The characteristic smell of Jews is pre-
Is it common sense or not? The pure blood of a Jew smells like something out of a pig.
bedbugs, says Dr. Boudin (Boųii), the former
President of the Anthropological Society (see author. Baronius
(Vagopiiv). Sish eogat sorogigaz fish bgatiz geiog ipsachwegif.. Ex
vo eta 6$ lost vopi azzespii p goeiepivv, etc. T) 1, p. 667).

Specific 1 i,
all poor Jews are subject to this, it is known
"parhi". In the Bible, this disease is called minor prokaza, in Hebrew "zarhat". This Egyptian disease and in
currently manifests itself in India, China and the Middle East.
her Azi, and by nature, in the hot weather there
countries—is extremely contagious, painful and unavoidable.
Here is the main reason for the Jews' desire for the Sabbath.
I believe, — because this caste ђ
painful and disappears for a while.

In our countries, this disease exists only
in the Jewish nation, although often among children,
i , i-
i , .
quick release, but only among local residents.
1The Jews have this native, natural disease,
as an emblem and seal of God's chosen people, not sub-
is given to full release.

The national body of the Jews, the park, is kept among
them in full force and to this day, proof
What should correspondence from Vilnius serve in the magazine?
“Voskhod” (99 December 2): “Our Lithuanian Iran-
Salim has so many urgent needs... Among them
refers to the institution "favozoriya", i.e. hospitals for
patients possessed by one of the most unpleasant
$, ŕγs, .
"scab".

„Specialist doctors for skin diseases
wives of increasing development among the Vilnius Jews.
this disease, which is also quite contagious.
Local doctors estimate the number of patients to be between 300 and 400.
(according to other sources, about 1,000).

"The disease rages exclusively among

Jews: one doctor recently told the writer of this
correspondence, that from 19 examined Jewish pro-
4 of the prostitutes were sick with scabies, while
79 non-Jews were not found to be suffering from this
illness. Therefore, the establishment of a special hospital is not
necessary for our society."

How should we now treat our Jewish people, who are sick?
? i
i, i
It happens that there is a threat of infecting all Russians.
There is a rule that is strictly observed in all
educational institutions, the applicant must submit
i , ;

, i , .

Gudei for many years, and especially in recent years
not three years, fully showed irreconcilable hatred
, -

hatred, one's complete alienation from others
ii ђi,
those who are close to you understand only one Jew, and in the
the wearing of Christian goyim allows all kinds of lawlessness and
violence, up to and including murder. |

As is well known and as has been stated repeatedly by the 1st
dei in their "Manifestos" and proclamations-
1, — the turmoil we are experiencing and the revolution in general
movement in Russia—with daily killings of de-
hundreds of faithful and oath-sworn honest servants of the Tsar
and the homeland, - all this is the work of almost exclusively Jews
and is carried out with the help of Jewish money.

The Russian people, being aware of everything and having full opportunity
ity, using his right as the owner of the Russian land
, i -
i i
by his will, before the will of the Sovereign Master of the land
Russian, but, guided by the highest tasks of the Christians-
i and too conscious of its strength for
rather than respond to them with violence, he chose a different path
for the i i , -
the main question for all civilized nations
nesses.

i, i i
they strive by all means to resettle in Palestine

and, mainly, to the formation of one's own
states and finding that their expulsion from all
countries in which they now live is
the only true means for delivering man
the kingdom forever from the evil that it represents
Jews, the Russian people will strive with all their might,
so that his representatives in the State Duma
first of all, they put forward the question of education
, i -
state, no matter what material sacrifices such an eviction would require
neither did they demand anything from the Russian people.

Moreover, the Russian people will oblige their representatives
representatives in the State Duma %, going forward
I speak to the desire of the Jews themselves, to turn to their own
to the government with a request to enter into relations with foreign
by strange governments about every kind of social development
deyam for pereshesti them into svobodstvo ·

i
, i 1-
deev, the Russian people believe that the imminent possibility
The reality of this dream undoubtedly reflected
by the normal execution of the Jews of their civil
duties in the countries that have shown them hospitality,
and to the detriment of the peoples among whom they live.

And therefore the Russian people oblige their
to seek representatives in the State Duma,
so that the residents of Russia would be able to immediately
recognized as foreigners, but without any
rights and privileges granted to all others
foreigners. Such a situation, in connection with other restrictions,
would undoubtedly support the energy sector with rigorous measures.
the Jews are in the process of imminent resettlement in their own
the kingdom and the establishment of one's own household.

Based on all of the above, the Russian people
i, , i i
with his own kingdom, it would not only be unpleasant for
them, but it is harmful for the country to continue to fulfill them
some civic duties, and therefore considers.
it is one's duty to seek:

1. That the Jews should not be admitted into any
army, neither in the navy, nor military personnel, nor

m i g

free recruitment, neither in combat units, nor in intensive

dantstvo.

So that the Jews could not be military doctors,
paramedics and pharmacists.

On the other hand, it is considered fair and
to be necessary for the departure of the warrior-
duty - monetary; continuous post-
i
1Jewish population with mutual responsibility.

2. i i-
active slander in the previous limits, with the pre-
setting the subject companies included in
, i -
i i , -
i .

$, ,
the destruction of the Jews, so that the laws would be restored,
which acted to restrict the Jews until 1908.

% i i,
crafts, granting them the right to universal
of residence.

i i
port cities.

3. i i;
where two Christians study, and deprivation of their rights
to found the highest educational institutions and the middle level.
Jews are forbidden to be teachers and

by superiors (directors, inspectors, etc.)
state, public and private educational institutions
i.

i i
teachers.

(This prohibition also applies to Jews).

. i i -
military service.

i i i
concessions and participate in any kind of
public and state contracts and supplies.

Preventing Jews from being shipowners and ship-drivers and in general service in the merchant navy and on the railway on lush roads.

i i i

public institutions and self-governments, as well as and
in them their representatives by appointment of the administration
state power.

5. Non-admission of Jews under any circumstances
view to the State Council and to the State
The Duma, nor the elections to it.

6. Preventing people from maintaining pharmacies and drugstores
xue stores, be pharmacists, manage and serve
IN THEM.

i i -
and medical products.

Ch. Among the Jews convicted of participating in the revolutionary
, confiscation of all property, which
go to the treasury.

8. Not admitting Jews to either editors or publications.
bodies of periodicals.

i i , -
graphs, lithographs.

`9. Prohibitions for Jews—foreign subjects—
stay in Russia.

Why in all cases, the anarchists,
fighting squads or other stinking gangs of the notorious
"Bunda" allow themselves to brazenly blaspheme or
to encroach on the most important, the most sacred for the Russian
souls objects, the explosion of popular indignation,
against which the most severe repressions are often powerless
si? Isn't this a natural indignation of rage-
of this ignorant people, insulted in their own
best feelings? Is this an explosion of popular rage?
simultaneously broke out in forty cities and hundreds
mBstechek in October of the year before last, covered the whole of Russia-
from the shaken Kremlin to the walls of motionless China
melting, and was always accompanied by the same accessories
suars...

So it's the government that organizes all the pogroms.
It's simple and clear. Start repeating it daily,
in newspapers and on the podium - and little by little the whole world will believe
· this legend. The complex historical references are here
a 1a Maxim Kovalevsky, why are there references to people?
, ,
a peasant deputy who is perhaps capable of
In this bloody Lynch law the same wild ra-

"What is happening in his village to horse thieves?
In terms of party tactics, it is completely inconvenient to recall
to pass the whole sad history of unsettled Judaism,
which among all peoples they never tire of pursuing
pogroms, starting from the first centuries of the Christian era;
who in 1290 was completely expelled from England,
in 1394 from France, in 1494 from Spain and
finally at the end of the XV century from Germany, while this
the unfortunate people will not find shelter in Poland% and
Ukrainian%, where it experiences endless pogroms right up to
to this day. Why should we remember the Vilnius "Bund"?
i, i

the fight against power “through terror” and proclaimed
"the great all-Russian revolution", which again brought
i -
Tiv vsBkh, calls for a fratricidal war%, necessary.
Dima for the triumph of the proletarian republic?

On October 18 in Chisinau, when I took the long-awaited
Noah Svobodny gathered a large crowd of worshipers at the Cathedral
square, suddenly from behind the bushes began to be heard
first there were single shots, and then the hall thundered
, iç a peaceful group of praying people with the hail
bullets from Brownings; the unarmed crowd was horrified
run away, leaving the elderly person to the mercy of fate
the bishop, around whom bullets whistled until then,
until someone grabbed the old man and took him away in a hurry.
but to the church; having come to their senses, some of the worshipers
rushed with bare hands at the attackers, but
managed to hide without a trace in the lower Judean quarters-
Talakh of the city.

Police again! But why was it necessary, since
the administration allowed the prayer? It's clear that neither
not a single Christian would raise his hand in such a tor-
a sacred moment to encroach on the life of his brother and
mercilessly shoot women and girls, not to mention
© the decrepit bishop. Besides, the agents of power need
it was necessary to disguise themselves as Jews, for such were the only ones seen
among the bushes, — ,
then, at the first sign of danger, flee to the Jewish quarters
and there they could hide without a trace, crawling along the common vegetation.
zeal...

There, in Chisinau, the staggered troops,

, i i
extermination by an angry crowd, - arrange traitorous-
skies of the west. October 20, late in the evening, they let us know
'cavalier picket, which is going on Benderskaya Street
terrible destruction of Jewish houses. Squadron of fast
, trot along the indicated direction and here it is

roads dozens, hundreds of passers-by Jews frightened firm-
dyat, that there in the distance on Benderskaya street began a desperate
pogrom. When a closed unit in the midst of a stormy autumn
to approach the indicated point at night, suddenly with both hands
from the sides of the streets, from the upper floors, the attic opens.
fire on the troops; people are falling, and the merciless brown-
ђ ,
manages to restore order.

It turns out that there was no pogrom, it was
a trap is simply set up so that under the cover of impenetr-
shoot the unfortunate with impunity in the icy darkness
soldiers, their saviors, and that all these passers-by are Jews
were bribed by the same police to report neuro-
i
into the prepared ambush. So, here it is already time to act
The police are at one with the Jews. But it’s strange, among the number
subjected to this unexpected execution, was the vice-governor
Bernator and Assistant to the Chief of Police, ZVhav-
she was next to the squadron at the pogrom site. How could
administration shoot the administration? Really
“I don’t know my own”?

During these same disturbances in Kishinev twice
an attempt was made on the life of the governor.
or again the police, skillfully disguised in two.
m%5stakh, shoots the crew of his chief commander
ka, pierce the carriage with dozens of bullets, wound twice
coachman, and only by a strange chance does not kill his
his boss. Well, the lucky coachman clearly saw the mo-
young Jews who were lying in wait for this crew and
showered him with a hail of bullets from the sidewalk. Again his
they did not recognize their own! |

Gentlemen, have mercy! Why, this legend about provoking yes-
It's not such an innocent lie as you think... These pri-
creative cries that the government is encouraging
thunders, capable of instilling in the minds of our dark n*-
ii

Jews. Who knows, maybe all these slogans are blasphemy.
Ganov: "Beat the Jews", all these stories are among our rabble
that a golden charter has been received, allowing
thunder, -navByavy this senseless chatter about the conduct-
i...

Isn't it better to engage in preaching than to resolve the enmity?
mutual love, to eradicate in the hearts of some
hatred and try to accept the suppression of the re-
volyutsionnoy propagate and combat organizations among the zhi-
dov. All these self-defenses do not defend anyone, but only
are the culprits of all pogroms, and then they create
gangs of robbers and murderers attacking banks,
shops and peaceful dwellings.

Wouldn't it be better now, having met at the "liberation"
crossroads, shake each other's hands in a friendly manner and peacefully
disperse to one's own activities.

The cadets found themselves in the position of Kazan orphans. But
even in words they do not meet with condolence, but with sarcasm.
i . „i“ „ i“
indicates that the time has come for the cadets to "enter
the fluctuating illegal scene with its failures, disappearing
"noveniye and constant worries" and speak "exactly-
in a clear, unambiguous language." However, even that
i ђ-
shitelny.)

What can they say along with you, for whom?
the certainty of means is the result of certainty
programs? Can they compare with them?
having just arrived in the “camp of the perishing”,
guests driven here by necessity, and not free-
new consciousness?

And indeed: cadets are equipping bombs all over
, i Browning
unusual, well, and the extras of the revolution, which strB-
to use metaphors and explode with manifestos, in the “commodity-
There are enough of our own cabbage soup.

The Practical Doctor provides statistics on those killed.

and seriously wounded by bombers from February 1905 to May 1906.

Governors General, Governors and
mayors . . . . . . -

Police chiefs and their assistants. . 38
Police officers, bailiffs and constables. 204

City policemen... 0...0... . 206
Police officers and guards 184
Security officers and accidents

ro POET O" A 14
Lower gendarmerie ranks. . . . 51
Agents of the security police. 56
Army officers 61
Lower ranks of the army. . . 2.164
Civil officials of the VV HOUSE of the hedgehog "MV
Clergy... 31
Rural authorities. .... - 20

Landowners. . . . . o. 49
Manufacturers and their senior employees. 64
Bankers and large merchants. . . . 64

Total... 1,421 people.

These one and a half thousand victims of the former State Duma are shown- it seemed "not enough" to condemn their murderers, the Jews shouted: few, few and all under the command of Woonover.

From the month of May 1906 to the present day we can count the death of Christians from Jewish bullets and bombs the Bund is twice as big in number and there is no end in sight, This is how the Jews have run wild in Russia. All those who

who provided protection and patronage to the Jews,
exterminated, not a single one is left alive.

Finally, let us cite some of the Jewish exploits of the Bund:

Romny.

(Correspondence from Novazo Vremya).

The terrible event upset and embittered the residents of the
of the city against the robbers of the "liberation movement"
Zhenya." We had a gang of revolutionaries, foxes-
specifically and personally extorting money, threatening death
execution in case of refusal. I received such a letter very
respected priest of the Ascension Church, Fr. Yuriy s

demanding that at 8 o'clock in the evening on September 26,
at the bell from the front door, I brought out a package containing 100 rubles -
with arms, holding it straight. If this requirement is not met,
i i threatened to kill him.

the police sent several townsmen to the main town from old times

the policeman Tsaba, who, having put on the cassock of a priest,
Nika, went not far from the house at the indicated letter
source. A young man approached him and took the package;

then Tsaba, grabbing him by the chest and just managed to
whistle, as a Jewish woman whistled from a cab driver who had just pulled up.
shouted: “This is not Fr. Yuri, this is Tsaba!” This Jewish woman first

A shot was fired at Tsaba, and then several more were heard
shots from different sides. When the policemen
dospBli to help, then Tsaba lay dead to the robbery -
Nick, who took the bag that was constantly pricking him
with a Finnish knife, so that he released it internally

The hands of the murdered man convulsively clutched the dress on his chest.
killers, so that the police released him with effort

and although he decided to run away, they managed to catch him and
take to prison. The killer turned out to be a Jew, Ratner, a Jew

a lath, shot from a cab driver, named Zeitlin,

former pupil of the Romny girls' gymnasium. Face

The murdered Tsaba was riddled with bullets, and his hands were bitten by the letter

The policeman's funeral was

very solemn, regimental music played funeral-
march, the regimental commander followed the coffin,

the police chief and other people. The task was to capture these

two robbers were searched and found

a large gang of revolutionaries who organized the fires,

pogroms, , i

The gentlemen also came running to the bombs. The Jewess Zeitlin was
the chairwoman of this committee, whose début

· was expressed especially in constant fires,

which on some days reached eight, nine in one
evening. The insolence of the revolutionaries reached the point that

On September 28, a policeman was buried, and on the 29th, two
the inhabitants were again sent extortionate letters with threats

rose of death and demanded money.

Orel, October 20. Seven young people were arrested.
Bryansk fighting squad, armed with Brownings and
arrived in Orel. The leader of the gang, a Jew, was taken away

a checkbook for 10,000 rubles belonging to merchant Anosov, robbed -
nago in Bryansk district.

Orel, October 25th. A gang of seven arrested
Bryansk thugs, led by a Jew, student
a student of the Technological Institute, committed in the pre-
16 armed units of the Bryansk and Revel Ufzds
robberies.

B , 26th of October. Arrived in Knyshyn
two Jewish agitators called a meeting of workers with political
Czechoslovakia. The meeting was attended by police officers; one agitator.
arrested.

Kamenets-Podolsk, October 25th. ep-
Lik, Gaysinsky UFZD, detained Jew Khzim Vosko-
boynikov, who distributed it to recruits during the recruitment process
i, i -
GUILT.

Mstislavl, October 27th. In the "Tatarsk" museum.
Jewish revolutionaries attacked the post office en masse
i, i -
They immediately walked up to the police officer and took away over 1 million roubles.
rubles and marks worth 300 rubles. Seven people have been identified.
and taken into custody. The money was found.

Vilnius, October 21st. Today, the station is guarded.
Sara Tokman was detained by the police department, who
A large quantity of illegal literature was confiscated.

Warsaw, October 27th. On Muranowska Street.
the police discovered a warehouse belonging to two Jews
firm "Renessans", which sent out messages throughout Russia
a large number of pornographic photographs and publications
niy; 48 boxes of pornography were detained.

Kalisz. An undisturbed meeting place was discovered near
10 people, mostly Jews. The Web was arrested.
There are about 30 minors detained.

Kerch, November 1st. The Jew Dekhne was arrested,

i -
of a similar nature. Dekhne is court-martialed.

Polotsk, October 21st. A gang of policemen was discovered, engaged in various abuses, with the center exemption of young people from military service. Ares-
Three Jews were captured. Several people managed to escape.

Riga. Jewish student Gilerson was detained while walking shiy po evreskim akvartirakh i razdavshiy litsakh, ne

tea

E!

t m m“

imbued with electoral rights, the under-flagged voters-
lists for participation in elections for certain candidates. According to the production in Gilerson's apartment a lot of prepared ballot papers were found during the search sheets, as well as large reserves of revolutionary
i.

O%dlets, August 10. Details of the police murder-
such are the master of ceremonies of Goltsev. It was a trading day. Many the visiting people were on Penknaya Street, populated
Jews. The Sanitary Commission went to inspect the factory.
carbonated drinks. From the gate between two houses
A bomb was thrown at my mother. The police chief's head was blown off.
legs. Wounded: paramedic, guard and others
The policeman who was brought home died.
At the same time as the explosion, revolver shooting began from 4 Jewish houses. The arriving troops responded.
182 people were detained; 33 of them were Jews;
In the Jewish hospital registered: 3 Jews killed,
8 died of wounds, 2 were wounded, a bomber was seriously wounded

boy, a Jewish woman wounded by a bullet. In the Christian
8 wounded Jews were taken to hospitals; one of them died.
the number of wounded women 3 Christians. In the city to kill
Christian lackey. Many of the wounded escaped, some
γ. A lot of Jews left the city. There are guards everywhere.
At 10 o'clock in the evening, stones were thrown at the patrol from the house
not far from the explosion. The patrol fired.

S , 10 August. Today in the presence of the
governor and with the participation of the entire Russian society in m-
i -
master of the captain Goltsev. The tor-
the funeral of the deceased at the station for the
i . i
many wreaths were laid on the coffin. A wreath from the Jewish
the society was sent back by the wife of the murdered man.

Kerch, November 14th. It was established that the stored
in the courtyard of the synagogue, the script in the barrel, reports of the revolution
i i
transferred to two Jewish apartments, where they were discovered
Russian workers. A revolver and cartridges were also found there,
more than 1,000 ready-made brochures, papers, books. In the yard®
synagogues collected scattered font And arrested n%s-
how many people?

Kerch, November 13th. Found in the main synagogue

a barrel with a font of about a pood, a revolver, cartridges
i i. .
crimes of arrest of the Russian worker Tanyushkin. Pro-
a search is being carried out. |

Vilnius, May 1st. Today, near the Polatsk administration,
a crowd of Jews attacked the policeman; he was
four wounds to the head with a blunt weapon. Defenders
arrested.

Mogilev. September 18th. In the robbery of the mail between
Five Jews participated in the Rudney and Lubavitchers, three of them

derzhany.

Warsaw. 5- ,
the Jew intended to shoot two people with a revolver
passing policemen, but were disarmed by them and
detained. A

Vilnius. Yesterday, police officers detained two Jews.
a man and a Jewess, who turned out to have 140 passport numbers
forms, 86 passport books and the Grodno seal
Mfshchanskaya administration. |

Warsaw. Yesterday the military court heard
dBlo about the townsmen KolkV, Romatsky, Rotshtein and mshchankakh Leyman and Brahms, accused of belonging
to the Jewish Socialist Party Bund, which put
self-overthrow by violent means
existing form of government in Russia. Suz prigovo-
the first sentence to hard labor for 2 years 8 months
Syatsev, two subsequent to the exile to the settlement. 06%
women are acquitted.

Moscow. Assembly of the Moscow Union of Russian People
They unanimously decided to send it to the chairman of the Oovfta
Minister P. A. Stolypin's telegram next
i: |

, i i
the edge of destruction is conceived, supported and managed
worldwide kahal and Freemasonry. The Central Bank of the Bund is enslaved
. i i
Jewish rights can only contribute to achieving it
There is no justification for ingratiating oneself with
Jews. As history proves, the abuse of all-
what mercies are the main rule of the Talmud, and what is perverted
the enactment of laws is its primary task. It is dangerous and
It is humiliating to belong to Jews on the mountain of Russia.

to thoroughly and hopelessly count on reconciliation
them with us. Deeply convinced of this common

the early union of the Russian people and the society of Russian pats
rootov to ask your Excellency to decline-
thread to reconsider the question of the Jews, because the game is ter-
The stump of the Russian people is overflowing and cannot be foreseen
all the horror of what will be resolved further
state to the Jews.

For the glory of the Jewish Bund.

In Privislinsky Krai, the organization of mass murders
who else can find the courage to die?
on duty, is being improved. Now for convenience and quick-
Troty i signals
the simultaneous beating of dozens of people serving for-
law and order. Telegram from Plock with a terrifying
to say briefly: “Sho signalu at all posts part
the guards were killed and some were wounded." How intelligible
this brevity: people are destroyed so easily and quickly,
like game in a hunting ring. But now for
i   i
in their heroism people wearing the uniform of a soldier and city:
dovogo, became really only game that can be
to set up as safely as hunting. But
people are falling, and it is only by their blood that the world still stands
our melting power on the outskirts and without which it
will lose its last support. If from reading some
telegrams that bring us these disgusting things every day
new news, everyone's heart burns with indignation,
in whom the Russian feeling and shame have not yet died out, then how-
what about those who see helplessness on the outskirts?
our recently formidable power, constant and without-
the fruitful death of hundreds of Russian people? It is unthinkable that
could this state of affairs continue? Let them read it.
a letter from an officer from Warsaw, who day after day
I saw how his soldiers, honest and devoted Russians,
people fell victim to the frantic, maddened
in his opynneniya with someone else's blood, a gang of brutal people
action. How much bitterness and indignation must have accumulated
into the heart of every officer and soldier who is being poisoned
with such bestial cruelty! But does it still exist?

t. U1--93

Russian power is in kraf, will it wake up now, at least
in these days of bloody sacrifices to the greatest glory
Jewish Bund?

Jewish tactics at the university.
The Jews, obviously, hold on to the Russians
tactics: “whatever is yours, let it be ours, and what is ours,
that... is also ours." Upon entering the university,
choice old age, etc.—they were concerned about equality%, about
free access along with the Russians; now you can
i - i i, -
chair, in the eighth auditorium of the university, at 11:00 a.m.
owls of the day, for the election of authorized representatives (?) and for discussion-
i i i. .
when it came to money, they decided to stay separate
and help only the Jews. Generally, reading announcements about
various meetings in the university's halls, involuntarily
You ask yourself, are there Russians here? Russian is
university, or n%t? There were gatherings and armenian
and ii, and i i, ,
a meeting is appointed to resolve academic issues
(in Russian universities), for choosing old age, for example
mBr,—there are also Jews and Poles. Russians
everything is a little boring, even in old age.
Isn’t it time to shake off these stuck-on parasites of the Jews?
and act independently.

It is no secret that the entire Jewish tribe is at war with
by us—and in all countries. And if it seriously decided
to achieve liberties, - why not commit a scam at the same time,
the grandest of scams? In two or three years of anarchy,
neatly financed, the Jews can take a thousand percent-
tov on the invested capital.

There is such a conspiracy or not, the trouble is that
it's almost indifferent. Because there are conditions for this
laziness, the reasons for it are adjusted by themselves, unconsciously
or deliberately. If in a certain area the show-
an expensive beast is born—you don’t even need a spell for it to

was to be killed. There is a constant conspiracy for this, not needing scraps. Enormous and rich booty, as soon as she felt her defenselessness, she herself gives a signal for prosecution. For those who wish to profit at the expense of Russia, both consciously and unconsciously they are working now for panic, for anarchy, as a result

which the new aristocracy will reign and rule us.

Kerch, July 18. Judei Latmach, agitator, was arrested who came among the soldiers and scattered proclamations with a call for an uprising in view of the dissolution of the Duma. Aresissued by soldiers.

Kovna, July 18. In the outskirts of Kovna, Aveksotakh, Suwalki province, the Kovno town of polishchi fromcover the bomb warehouse. Two bombs were found, material for manufacture of seven bembs, gun cartridges. Arrested two suspected of making bombs.

Ruzhitsa, August 3. Some time ago
i i, 1- i,
and took up agitation and organizing gangs of pogromists.
The police found out about this and launched a search in her apartment.
, i -
, 1 .

Poltava, July 9. Arrests were made in the reHakshi of the magazine "Jewish Workers' Chronicle". Confiscation manuscripts and proofs were printed. The editors sealed Tana. Secretary Ryabchinsky is arrested.

Warsaw. Yesterday morning, while passing along Panskaya street% company of the Warsaw regiment from the balcony of the 4th floor of the building No. 17 was fired from a revolver. At home immediatelyhe was cordoned off. The soldier was detained and found himself by the private accountant Bronze. In his apartment A lot of cartridges and Browning were found. With sodnyago bathe soldiers who surrounded the house were shot at by the zar; the soldiers

They fired shots, but no one was wounded.

 , 21 i. (. .). i
in VftkV committed at 9 o'clock in the morning on July 17 by 5 residents
m8stechka. Gomel postman Bauk was killed. He was inflicted
Hay 10 through wounds in the heart, both lungs, liver
and kidneys. The driver was wounded by two bullets. The killers escaped.
 i i ,
but persecuted by the bailiff and the guards, they fled
in Vftka, where three of them were detained by guards. They
turned out to be Yankel Feidin, Radu Rakov and Aleks-
Sandrom Malev.

Ponevezh, October 18. Two people were detained in Rakishi
Jews are accomplices of the crime committed on December 10 in Ponemunka
i i .

Odessa, June 5. After the week's proceedings
in the military court% ended with 16 people accused
those who belong to the revolutionary party and
preparation of explosive shells. The court sentenced
deprivation of rights and exile to hard labor of Gershkovich and Tsu-
Kerman for eight years each, Zarifi for six, Rose
Maidenberg - five, Veylin - four and Kirichik -
for two years and eight months. The remaining ten people—
The military was acquitted due to lack of evidence. June 8
the court is going to Sevastopol for hearing ©
i .

Proskurov, June 6. At night the police surrounded the
, i ""
Bunda", and arrested 18 people, mostly dBtey
10-14 lt.

Mitava, June 21. May I ask if it's true
There is no way to rid Libau of the Jewish
youths who are shot into the city every day by the police -
ranks for several months already. All those sent
from the underground killers—these are the little Jews, like
The current system ensures almost impunity. Two or three:

days ago they shot at the local police officer Va-
Sil'evskogo, and yesterday to the passing policeman Preuss
The Jew came to his aid and the chief pointed a revolver at him.
and, having fired an unsuccessful shot, he ran away. The policeman rushed
pursue him and, having caught up with him, snatched the revolver from him.
and led to the police station, but immediately a crowd of Jews gathered,
struck Preuss hard in the eyes with his saber:
a deep wound to the head. Price went to the police station,
but the pursuit sent from there found no one.
After searching, we managed to find the young hero in an apartment."
1Judea Glaser hidden under the mattress. He refused
to identify oneself and give any evidence. But it is established,
that he is a bourgeois from Aronberg, 16 years old, and late
and as a fighter and along the Vasilievsky district.
Only by example, and most importantly, swift punishment.
it would be possible to put an end to these Jewish outrages
ski riflemen. Until now, they have been distinguished by their quick reprisals.
Only Jewish revolutionaries are expected.

UP conference of the bunda.

The newspaper “Prizyv” published the following on May 11, 1906:

The Bund's first conference recently took place.

At the conference the following issues were discussed:
questions:

1. The State Duma and our tactics. 2. Professional-
“national unions: a) trade unions and the party;
) organization of professional unions based on the principle
nationality; c) Sagregapa and Kegsiegria (leather unions)
niks and bristle-makers); 4) unions of liberal persons
i. 3. 1- , 4. i
re part. 5. Reorganization of our party. 6. Publishing house.

. Miscellaneous.

i , i ”, -

which time were not discussed.

From the resolutions adopted by the conference we present
next:

I. In relation to the State Duma and our
tacticianV.

i ,

1) Tactics of active boycott of elections to the State
Branch Duma, aimed mainly at
in order to discredit the Duma in the eyes of the population
and sodBystvo i i
mass, most responsible for the beginning and responsible for the tasks of politics
political moment and the class interests of the proletariat
i. |

2) The further tactics of social democracy are
in that, while still exposing before the people
the entire counter-revolutionary essence of the Duma, opposed to
give it the slogan of a national constituent assembly
, , -
vaniya; subjecting the rBzkoy critic to half-hearted tactics
bourgeois democracy within the Duma, to support only
TV dVystnya oppozicionykh elementy, kotoryya napra-
i -
ditel'nyj sobriem; to concentrate around the organ-
called under the banner of the social democrats of the proletariat
vSB revolutionaries with the goal of final liquidation

i i
democratic republic. |

About the only representative office.

i ,
about the sole representative office, developed by \№
, i i
with the Russian Federation, she does not fully support
to demand the statement contained in this point
It appears that the normal connection between the Jewish worker
movement and Russian social democracy in TsBlom
can be established only when the Bund is in
party as the only representative of the Jewish pro-
i, i.e. the only organization that has
to put into its environment mass work and through
which party will lead the struggle of the Jewish pro-
i, ii i
the influence he needs on the general course of party affairs.

About pogroms.

In view of the fact that in recent times, along with the established
, $-
there is again increased governmental activity
organs in the sense of preparing Jewish pogroms,

i,
resistance as a means of combating pogroms is recommended
i i
organization of self-defense units and strengthening them
readiness.

About the autonomy of Poland.

The Conference recognizes that the Warsaw Committee of the Bund,
i i YI
from here in regional self-government to the meaning of autonomy
mi Poland, remained in the pre-flakh of the said resolution
.

gt

An exemplary initiative of the Pochaevites.

The editors of “Pochaevsky Listok” and “IzvVstiy”, self-identified
faithfully defending the interests of the Russian people
from Jewish-Polish encroachments, received the other day
a threatening letter with an offer to end forever
to maintain one's activity, otherwise anonymity
nye—but well known throughout the district, the authors threaten
destroy the editorial office with bombs, of which they have so many,
"which is impossible to even count." To end the l%ya-
the editorial staff is given a two-month period
term.

Faithful to the leaders of their predecessors, heroically
i i,
ninety thousand Orthodox Volyn peasants
statehood, united into the Union of the Russian People, responsible
to their opponents with the following message
from the editor (“Pochaev. Izvetiy”›).

“From myself and from all Orthodox Volynsk
peasantry united in the Union of the Russian People's
and in the amount of 90 thousand householders, we declare:

We've been waiting for you with bombs for a long time, you vile and stinking ones.
, -ђ i
Atheists, traitors! Go and destroy the Holy Lavra,
Throw bombs at holy relics and miraculous icons! Kill-
listen to us, monks, who expose your baseness and
treason: we want to suffer for lies, the Tsar and for happiness
long-suffering Russian people. Just give it to me, hell-
citizens, servants of Satan, worshipers of the Antichrist,
that the sound of the first exploding bomb will not spread
not only throughout Volyn, but also throughout Orthodox Russia
si. He will call together the noble sons of the dear Motherland and
Orthodox Church; he will raise them to defend themselves
of your own sacred places... And... then it's the end for you, who-
shameful. On the Pochaev mountain and around it there is
there is a forest abundant in cedar trees: on these de-
revya you, , will swing for the edification of va-

to our damned and wicked offspring and in witness
to the following Orthodox Russian people
about how their ancestors defended their Orthodox

I'm lying.

So go, asps, in the evil hour! The winds are ready-
to watch over you day and night!

, ,   , -
fight to the death for the Ottoman and desecrated independence
godfathers of the Lord of Christ!

It is not the first time that Russian monasticism has to bear the brunt to defend the nation and to be violated by the godless Christ's. Holy memory of the monks Oslyabya and Peresvt, those who fought during the Battle of Kulikovo—the decisive the fate of Russia still continues to inspire pochaevtsev, preparing to meet the enemies of the Motherland «in the day» and NIGHT." |

Greetings to you, glorious Volynians, prepared
i
and the Autocratic Father Tsar.

Anti-Jewish riots in Romania.

It is clearly proven that the cause of the disorder is there was equality given there for the Jews. Provide To give freedom to a Jew is equivalent to giving freedom to a crazy person give me a razor.

In the newspapers “Dilo” we find a description of the following fact: characterizing the behavior of Jews in Galicia: February 25 the peasants returned to their homeland, to Hungarian Rus, engaged in forestry work in Hungary from the North-Western Galicia®. Trade union via the metro station Lyuta-

at the temple they were stopped by one Jew, who
demanded 30 kreuzers from them in payment of the debt for the
milk, early from one of the workers. In a moment she gathered
a huge crowd of Jews. The workers declared that if they
prove that they owe at least a few kreuzers, then
for every kreuzer they are ready to pay a gulden and
They offered to hand over dBlo to the MBst gendarme. The Jews
They didn't listen and pressed harder and harder. The peasants came
had to retreat, defending themselves from the attacks. At this time,
The gendarmes summoned by the Jews showed up. They stopped
peasants and despite the presence of gendarmes, Jews
they immediately surrounded the workers, hitting them with sticks
and stakes. The Jewish crowd went wild, and there was no
the possibility of containing it. Victims of the Jewish massacre

= = n V e

There were 11 people, three were mortally wounded, one
died right there. No Jews were harmed.
the murdered Gryts Rosokha was given a solemn burial
child, 7 Russians and 1
Catholic priest. The local society gathered 20
crowns for the benefit of the surviving victims.
They accepted the donation with deep gratitude,
decisively refusing the 200 crowns that they
the pogromists who came to their senses suggested. Jews.

i i
March 3, and apparently the government first
gave them serious significance and did not accept them for submission
the laziness of their energetic iers. The movement, however, turned out to be
serious. On March 7, crowds of peasants attacked the village
Botussin, they smashed Jewish property and beat them
Jews. The pogrom here took on such a serious character
, that i
troops, and several peasants were killed.
riots broke out in the town of Foduanlai, where
the crowd attacked the Jewish shops and destroyed them.
On the border of Bukovina, the unrest took on a bloody character.

ter; About a hundred Jews were killed and wounded. Having plundered Bo: stewed, the peasants set fire to the town and one burned down masses of Jews are driven out of the region, engulfed in a bloody way, to the city of Chernivtsi and abroad. Although Romanian the government began to take energetic measures to suppression of unrest, but calm in Romania it doesn't happen soon.

Minister-President Kantakuzen received from m%$et-
i, -
This movement of Romanian peasants is not an accident. It is the result of a broad peasant conspiracy and that with the opening of spring we should expect a general uprising peasants' movement directed against the Jews. Telegrams, which state that the Romanian counter-civil unrest turns into agrarian, petty, for agrarian unrest is essentially anti-Jewish. In Romania, Jews enjoy full rights of citizenship, as well as the right to acquire land. And a lot of help passed into the hands of the Jews. their and peasant lands. Farming on these lands Poles and served as a reason for the uprising of the peasants, who

which attacked not only the city dwellers, but also the villagers.
SKY JEWS.

%i i i :
“Anti-Judaic riots in northern Romania are become. In Iasi, Jewish shops have been destroyed. The surrounding area the peasants plundered the lands belonging to them among themselves. zhashchiya zhidam. Two thousand peasants burst into the IBS-: the heat of Targul and Frenos and began to bombard the stones Jews were housed there. Those who resisted were killed. The governor of Botusany district allegedly declared: “I will not give up one Christian soul for a million Jewish ones." You hundreds of Jews stand in camp under the open sky. Jews are not allowed to cross the Bukovina border. The following towns were plundered and burned: Voludany, Berezhany, Podul-Ploane and others." From Bucharest they telegraph, that students from the local university decided to join

to approach the rebellious peasants in order to strengthen the agrarian
movement. In the most recent times, the troops have been energetic-
but they came out against the rebels. Bloodshed occurs.
heavy skirmishes in which many peasants were killed.

A correspondent for the Krakow newspaper "No. ou. Keğ." writes:

i
large peasant besieges began on the Bukovinian border
orders. The wave has already spread, except for the cities of Iasi
and Botushan, the surrounding towns of Pashkony, Torgul, Pri-
i . i
exclusively against the Jews. The peasants burned a lot
Jewish houses, in Iasi, Polushokakh and Pashko-
lakh i . It was
i ,
let the peasants into towns and cities.

Romanian peasants are demanding, the correspondent reports.
„ 6“, i
from villages and towns. The Jews, according to them, are being removed
peasants with extortion, as a result of which they fell into
extreme need. Instigators of peasants to pogroms
and violence is, according to the correspondent, students
from the University of Iasi.

Thousands of Jews are fleeing to Bukovina and Chernivtsi. Crowds
There are several peasants who carry out pogroms
thousands of people. The Romanian government is trying to pacify
to punish the pogromists, but at the same time to bring them into the chamber

the question of agrarian reform and the interests of the
Jews have been expelled from many villages.
violently. A very characteristic moment
Romanian newspapers note: when the president of ministers
Cantacuzene turned to the prefect Batushan, asking why he
does not care about the safety of all subjects, in that
'number of Jews, the prefect replied that he would not give
one Christian for a million Jews. This otvft ha-
characterizes the mood of the Romanians. What's the latest TV

gramm "Mozh. ɵ.", the troops refuse to shoot at
peasants attacking Jews. Damages caused before
Until now, the pogrom has determined up to 5 million rubles.
Several dozen people were killed during the pogrom in Botusany
Jews, many were seriously wounded. Through the Tskons
There were about a thousand Jewish families. The unrest did not
subside.

According to telegrams from “Ogav”, from Bucharest to Botusha-
so far 50 leaders of the Jewish people have been arrested
thunder. The peasants tried to free them and set them on fire.
prefecture. The troops advanced on them with bayonets at
In the surrounding villages the pogrom was in full swing.
In some cases, soldiers join the pogrom
to the scouts. The villages of Buchetsa and Verseti were burned. In the village of Teo-
Dorens son of the tenant Krasnoselsky, defending himself from
pogrom, shot five peasants with a revolver.
The gendarmes arrested him and saved him from the fury of the crowd.
The President of Ministers Cantacuzene stated that it was safe
ranks of peasants will be eliminated by force of arms and, in
in case of need, it will be announced in the districts covered
_ , i %.

The newspaper published in Chernivtsi draws the following:
a vivid picture of Jewish pogroms and unrest in
i.

The Jewish population is gripped by panic.
In Iasi on March 5, Jewish offices were destroyed,
shops were looted and goods were destroyed. In the neighboring villages
peasants divide the land among themselves. In Targul
and FrennozB about > thousand peasants bombarded
received a message about the current unrest
mark the beginning of a serious peasant movement,
directed to discord among the peasants of all lands

and the expulsion of Jews from Romania. Jews on TV
The Count asks for patronage and protection from King Charles.

to prevent the influx of peasants into small cities and towns stacks.

The situation is becoming more dangerous every day.
villages are robbed and killed in cities and villages. V Is:
In Kanakh and Chernivtsi, thousands of Jews are seeking salvation.
Riots are suppressed by military force; volleys kill
16 peasants and very many rapes. Some Romanians
villages are completely destroyed; others are threatened
the same fate.

So here are our brave little Jews, Bundists, bombers-
tatels and you, old Jewish bankers, money-givers,
taite sebB on sidelocks and a beard, that someday sooner or later
it's late, but all this will not be in vain for you, because
you stuck your finger and beard between the doors into something alien to you
you politics.

Much information about the Jews of the Viennese burgomaster.

The mayor of the city of Vienna, Dr. Luger, expressed his opinion
his opinion publicly, in the dark, even with the Jews. Dr.
Luger finds that the main reason for the development of anti-seed
which spoke out in defense of the capitalist party and
to the detriment of the entire population, especially the workers
class. Since this seal is in the hands of the Jews,
then the masses of the people, experiencing the burden of modern
of a smaller economic system, and poured out its anger on that
nation, whose representatives helped the capitalists and
the government to strangle the people. What is the Austrian press, for
we will exclude a small minority, indeed,
unprincipled and unprincipled, that she cares less about
interests of the population, including the interests of individual
entrepreneurs, Dr. Luger, see in 1udef
exploiter To combat this, industrial
and trade unions and enterprises that must be
Jewish entrepreneurs. Such unions exist
It's been about five years in Austria. If the Jews are
This is bad for us, let them go.

To put it bluntly, an anti-Semite cannot achieve
Austria's fame as a scientist, due to Jewish intrigues
seals that paralyze all scientific activity.
anti-Semite. For example, look at the Polnensky trial,
executions, what impudence arose in the Jewish press
throughout Europe. This process characterizes the power
and the insolence of the Jewish press. If it weren't for this perky press,
The Polnenskoe case would be clear to the whole world. We would

` learned the true background to Grusha's murder. Jewish

The press interferes with the clarification of the truth. It confuses the government.
from the true path. In the Dreyfus affair, the Jews
what a scandal the press produced throughout Europe, that
for insolence and impudence produced in the whole world; bday
Franshchya, the first to give emancipation to the Jews, motherly
lovingly sheltering the Jewish nation into her bosom,
suddenly found itself on the edge of a serious abyss from the Jews-
heavenly betrayals, in thanksgiving for all the blessings given
Judaism. No matter how you feed or pet a wolf, he will still
to drag on, so does the Jew, no matter how much he is blessed
there was a Christian, he will still be an enemy. He cannot
to be a Jewish citizen under any circumstances.
Christian states; at every step he tries
to harm, humiliate, denigrate, deride and finally destroy.
his imaginary homeland, in which he lives and considers
falsely claims to be a citizen of this country. Every Jew.
pray three times daily for the speedy appearance of the place
sii, and praying to look out the window, will you not see
already coming messiah, then destruction and death (according to the words-
prayers) for all Christians who are enemies of God. With this one.
every Jew lies down with the thought—and gets up, thinking about the shame—
laziness and death of Christians. This hatred is soldered with.
mother's milk for Jewish children. In the cradle
rocking the baby, old Jews sing in songs.
a little about hatred of Christians. Then melamdy in
hederah continue to try to develop anger and disgust:
to the Christians.

The grief of the border settlements of the Vistula region
is a smuggling industry, as evidenced.

in the VN the rector of one border Catholic-
arrival.

Until now, smuggling has not been considered

the abbot, his soul aching for his flock, falling
morally everything is lower, depending on the occupation of the coin.
the population, according to the testimony of the rector, is no less.
damage caused to state treasures by smugglers.
But this harm is difficult to measure in rubles and kopecks...

The smuggling is run by Jews, but there are also non-
the essence of grave responsibility is almost always only Christians
stiane, performing, usually, the role of "pack animals".
At the head of the "enterprise" there is always a Jew with a big
capital containing the salaries of Jewish agents; these
agents hired assistants from among the Jews,
who, wandering through the border areas in quality
traveling traders, recruit peasants to move
socks of smuggled goods, and the peasants, as a rule,
Of course, they don't know who they work for. One Jew
one hires them, the other indicates the time and place of transfer
socks, the third - pay a reward. In case
smugglers will be caught, Jews always remain on the sidelines%,
moreover, they do not store goods in their own dwellings.
shakh, and somewhere on peasant land.

Tin, the Jews do not risk anything, raking in the lion's share
share in the profits, and the peasants, these "pack animals",
they end up under the bullets of the border guards and in prison,
pay fines and from the hardworking farmers pre-
turn into robbers and swindlers.

"Easy" earnings affect the whole structure of life
peasant carpet bandit Betting his life
during secret crossings across the border, smuggling
Dists do not think about tomorrow. Easily earned
soon he spends his money on vodka and the parties that are organized afterwards
have a successful "campaign". In the families of smugglers reign
debauchery Living like wolves, they nervously, like wolves,

they rush to their loved ones, and having become drunk with the circle and
having lost the last remnants of conscience, contraband is ready
to do anything just to earn money; to not stand still
such a subject is also responsible for betraying his own comrades.

It is sad to state such a sad state
the aforementioned abbot of the border monastery to his flock
arrival, but do not indicate any means to its morals.

And these funds must be found... In the first row
bands of Jews secretly directing smuggling
It is necessary to prohibit not only the residence of Jews
in border areas, but also their temporary presence
being there as traveling merchants and
etc. ZatBm, it would be useful in types of restrictions
contrabands during the settlement of goods do not limit the scope of their activities.
be punished by "pack animals", but by careful
punished Jewish inspirers.

Red numbers
on the Jewish question.

“We have many old, already dead liberals,
never loved Russia, even hated it for
"barbarism" and killed in the souls that they love and
Rosso and the people. All these are abstract people who
all education and Europeanization consists of
"It's terrible to love humanity, but only in general"... Zast
They fight for the Jews because once upon a time (in the 19th century)
it was new, liberal, and necessary. "What do we need?
Why is it that now the Jews triumph and oppress the Russians?
For them, the Russian still oppresses the Jew”... - I think that
"This is just the beginning" (the influx of Jews into the Russian literature and journalism), and that the Jews will seize more
a large circle of flattery in literature; and already in life,

"I don't even touch upon the current reality:

"The Jew is spreading with terrifying speed." A
after all, a Jew and his kahal are the same as a “conspiracy”

against the Russians."
. Dostoevsky.

We will allow ourselves to cite a number of figures taken
by us from an official source and compiled by the state-

we will establish. Therefore, the competence to drive—
the figures below cannot be subject to doubt and
dispute. Our source from which we will
to give figures, is the “Report of the Main Directorate of the non-tax collections and state sales of alcoholic beverages for 1899."
St. Petersburg, 1900. Our Ministry of Finance, as a treasury
, it is difficult to suspect in anti-Semitism and
in the deliberate distortion of figures to the detriment of the Jews.

The percentage of violators of the said “Regulation” in the south
nom and southwestern regions between Christians and Iu-
The actions are distributed as follows:

The Jews, as the reader can see, give in these provinces
a very significant percentage of violators; so, in

In 1896 they accounted for 29.5 percent of the total number of violators.
telev, in 1897—already 39.3 percent, in 1898—40.2 and
1899—39.6 percent

Most of the violators were Jews in 1899.

in Podolsk province (71.7 percent), then in Chernigov province - (58.5), Kiev - (42.6), Kherson - (46.6), Poltava - (42.9), Bessarabian - (40.5) and Volyn - (37.8 percent).

To understand the meaning of these numbers, we need to between the percentage of crimes and the percentage ratio There is no difference in the number of Jews to the Christian population. So that Jewish crime is not higher than Christian crime. skoy, it is necessary that they constitute, for example, in Podolsk- in the same month they make up only 18.7 percent there. Unfortunately, the criminality of Jews is higher than that of Christians (71.7 percent: 18.7 percent) almost 4 times; in Chernigov- Jews make up 4.4 percent of the population of the province, and their crime rate is expresses 58.5 percent Dovskaya is 13 times higher than Christian one.

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The largest number of Jewish criminals was observed in the North-Western provinces, as can be seen from the table below:

And here we observe the same phenomenon. This is a huge inconsistency between the percentage of Jewish crime the percentage of the Jewish population to the Christians stiansky. Thus: in the Vitebsk province the number of Jews- criminals 79.3 percent, and the number of Jewish population in relation to Christianity is expressed in numbers 14.8 percent in Vitebsk province 74.3 and 12.9 percent in Grodno Nenskaya 77 and 19.7 percent, etc.

Let us now turn to the Vistula region, our own kind of beaten land, where the Jews not only do not consider themselves oppressed and persecuted, but in fact the state to lead and rule, to direct public affairs

LIFE, HAVE IN YOUR HANDS both industry and

trade and printing.

In the provinces of the Polish region there are Jews, although not in the number of people, as in the northwestern region, but still occupy a prominent position among criminals, which is evident

from the following figures:

In 1898, Christians accounted for 69 percent. total chithe strength of the violators, and the Jews are 31 percent. And zdfei, in this blessed Jewish Palestine%, which is for them Poland is affected, the number of Jewish violators is greater Christian violators twice, because the Jews are make up no more than 15 percent of the total population

Poland.

The figures we have given are much more eloquent. But they are also important for other reasons: numbers This is not a fact; it is difficult to argue with them. For factfacts of a different nature are emerging. In parallel to the Jewish predatorthe usurer and the loan shark are brought to the Jews and Judaizing similar facts from the Christian environment are widely reported. To expose the kulak-Jew to the misto and bring him to prison There are a dozen Russian fists.

You can't do that with numbers, especially with official ones. with official figures collected, so to speak, any tribe or people can give criminal statistics. The number of crimes is fully clearwith integrity and impartiality outlines for us the internal

the spiritual nature of one or another people, its psychological
giyu and brightly illuminates the moral principles, according to
How does this tribe live?

The Jews carry ethics and principles that are opposite to
Christian and undoubtedly predatory and harmful.
Over the course of thousands of years, the developed Jews one basic
common principle for all Jews, sanctioned
different Talmuds, Shulchan Aruchs and Midrashim, which
the second is to spare no one
Jews. "The ruthlessness of the Jewish tribe in relation to
of all mankind, not belonging to the chosen ones
tribe - amazes with its unswerving, inexorable
consequently! The Jew is told in advance that he has
the individuality of the individual constitutes his personal non-
the property he is entitled to return
himself by right, not disdaining any means, starting
from simple deception to forgery, robbery, murder
property and oath-breaking!

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o Freemasonry.— Jews are the rulers of the world. --Evil will come."

P.

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A.

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hi.--The Jewish question, as the cause of the reasons.—Anglia, Fashola and Japan. . . . . a ba
i, љ i. – .—
The Paris Commune and Freemasonry. -Great Britain politics, universal kahal and palladism. "The Great
» i .
"Ub i ogfab" - We've played too much! - Requests from "cadet" o legalizatsii. – Foreign revolutionaries and ours seditionists.—Helsinki, Krakow, Paris, Zheneva. How do they view the State Duma in Germany? - Specific features of the "Russian" revolution, as a 1iudeo-masonic business. The need to
i, . ` . .
One of the main commanders of the Russian liberation "boditeley" and the supreme ruler of the ‹free stone-
"The Ka-det" was honored by Jewish Masons.
we—under the guise of English and Italian "deputies".
New synodicon of victims treacherously killed "liberators". —- Daringly rebellious: evil and the epidemic of revolutionary bombs...
The flourishing of patriotic societies. Rus-

the heart awakens. ~ He sees who his enemy is and who is ra-

"". . and a in

Geni ras.—Dukh me. In O. y-popularization of the Talmud in the Jewish world. --Gaon Yosif Karo and the "Shulhan-Arukh".—/2e“ Li4enzrayue pi Zale deg IGakiey, ete zil5hetzsya sye Slisgzisliie. —Professional Sor I. A. Sikorsky and his characteristics of Jews Modern events, as well as possible, justify-give this characteristic, taking away from the sons of Tudy the right to supremacy, no matter how much, in its exchange-howl of pride, they never dreamed of it. - Poland, [Shveytsar and Finland — «Kadetskiy› sfzd in Helsingforce$.—Another martyrology of the victims brought by Mosucker of “freedom”.—80 bombs.—Sabbath in Moscow.—Revolution between dfl.—Encyclopedists of the 20th century.—"Great element"... . ha g m

Reception Commission in Moscow ‹ Jewish-Masonskikh deputations.—Page 1906 and the court of the official society . — ‹A Life for the Tsar» in Kiev$ . . . .

Protest of the Old Believers. . . . .

Final thoughts... 0..0...

OSXX

RSXXIX

RSKHHAI

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OSEKH
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Part two is special.

"The Jewish Mirror" - in the light of truth (translated from Russian)
), iє - , - -
we are in Munster%.

P.

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Sources of Jewish law. 4
The Jewish Code of Laws— « -» 7
Bezchelov i «- |
Christians are also directed against the "worshippers"... 18

Critique of the Hundred Laws, according to the Shulchan Aruch,
by Justus in "Juiepvriyese'v". . . 2. © 2 24

Akum*) are not people, but animals—2, 13, 15, 17, 25, 31, 88 and 92. **) Midwife-Jewish woman—13. Fragrance—8. Marriage between Akums—88 and 96. Marriage between
-—98. ɵ- (i 5)—19 and 20. i—58. %-
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Trade—11, 16, 24, 25, 26, 27, 28, 29, 32 and 43. Ubiktvo—19, 45, 46 and 50; ‹ ə»
(anaə, !)—6, 20, 21, 32 and 90. Temple of Akum—8, 9, 10, 60, 61, 62, 63, 64,
65 and 70. Holidays of Akum—66 and 94. ///Abai:5—10 and 13.

A.

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) Avums, gop, nokhri, etc. are the names of the Talmud for non-evreevz, i.e., and giving three
e

") The numbers are numbers of the Jews who live in the lands of the Dvreyskomu Zerialu.

Oioiigea Bu Coo e

PREFACE.

CHAPTER ONE.

The Japanese War and Jewry. —John Bull, Yankee, and Agasfer. —General Conditions of the Jews
Russian question.—A look at the situation of Jews in Russia. —Adolf's Council
The Kremlin on the seizure of the press. - Some comments on the Talmud in connection with the legislation
the work of Moses and the book of Isaiah.—Benamine d'Israeli and the politics of Great Britain
tashi.—The eternal Jew and his three varieties: the stock exchange Jew, the newspaper Jew and a political Jew.
Zionism, Kabbalah, Freemasonry and Social Democracy.—Obpiya zamѪchaniya.—Iuda ·
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straya.—Secret circumstances of the Russo-Japanese War. —Satanism and Mar-
tipizm. -The origin of Freemasonry.—Zohar and its cosmogony. —Luck or evil -
Vytsia Kabbalah. Masons, Jews and the First French Revolution.--The nearest re-
the results of the investigation of Freemasonry. — The Dreyfus affair, as a tribute to those who loved the Kahala
Freemasons.—Social democracy, as Jewish-Masonic terror.—Zionism, as
proof of Jewish faith.--what conclusions,

Gua rots" GAZ gay beikh]0165: yosocigig se du' opogee
[6$ aniges in; hepuerzeg se 00'115 sgoepyo zamo.

Eivnie Gatu.

I. The Japanese War and Jewry. - John Bull,
Yankees and Ahasuerus. Even on the eve of the first attack on Port-Arthur, if someone said: that the three rays of
our battleships will become sad victims of the Japanese;
that, despite such a lesson, in the midst of the same raid, again
from the mine, but already in the middle of the day, it will disappear, in one and a half
minutes, "Petropavlovsk" - with Makarov and Vereshchagin;
that at the very first naval battle, our military
the slaves will run away from Gogo's squadron like chickens from yakes
reba; that, even further, already on the dry path, suffered from
the Japanese suffered a brutal defeat in the battles of Yalu,
near Kinzhou and Wafangou, our troops will barely escape from
olfna in Liaoyang$ - in order to, without having seen a single light-
time to again experience unparalleled humiliation under Torment
flax, and the western fleet that was inactive in Port Arthur,
with his inglorious death, he will create for Admiral Togo, among
horrors of Tsushima, an unprecedented triumph, we will be flooded
it is with shame and tears, - each of the Russian people, with
with indignation and contempt, would have silenced the evil
the prophet.

Alas, the truth has the right to be incredible.—Sipi Iasgutae
 ќ ќh ќiќ!....

C

And, what is most amazing, Japan knew in advance
where fate would lead us and did not even hide it.
It’s true, everything that happened, and the Japanese themselves, of course,
did not expect, as they could not, of course, count on achieving
the wife of such fatal results for us—exactly according to
i .

True, because of some sugar bonuses, we went crazy
to finally ruin his recent friendship with
Ameriksyu, - thus playing into George's hand
Kennan (see his book, which has been published in many languages):
gu "Siberia") and the dishonest press, which incited us
public mi #0 љ,
thirsted for our blood in order to draw gold from its streams
lotto... Four hostile newspapers are dangerous for 100,000 people
enemy army in the open field, Na also said:
Poleon. Are only four newspapers hostile to us?
America?... And can it even be compared?
the insignificance of the press of that time with its current tyranny?....

True, we managed, further, during the Boer War,
to call a unique moment when, moving
If we had sent an army to Hindustan, we would not only have recaptured the An-
i , , ,
in the Crimean War or at the Berlin Congress, but also
i i, -
the city of South African Spartans—in their heroism—
the struggle for the homeland against the new Xerxes, staining-
i , .

It is also true that we had fun twice
by themselves, pushing away the one extended through Ito and Yama-
Gato, the hand of friendship and thereby, so to speak, forcing England
to the immediate conclusion of a treaty with Japan, which
our natural against the same England, irreplaceable
turned an ally into an arrogant, treacherous and ferocious one
Russia's enemy:

True, it follows that, according to M. wine%, for
10,000 miles from all our resources, to foreign and enemy
we got into a war with more than one LA-

with her, but, in essence, with Great Britain and America,
without whose help the newly-minted "Englishmen of the East"
would not have thought, obviously, to abandon their daring and for
such a humiliating challenge to us.

It is true, finally, that, to the disgrace of our change-
There is no liberalism, the Japanese have love for their fatherland
truly touching, and the fulfillment of duty is selfless; that,

Sh

in a terrible conflict with everything that was happening to us,
their diplomats, warriors and sailors were not inferior to each other
in valor and that with precision to develop amazing
our orders, except for trade relations and joint activities
boat to China, "the land of the rising sun", without a doubt
i, i' ...

TBm not instantBe, - all of the above would not be enough.
exactly to bring us to Portsmouth.

The Japanese way of acting from the very first days of the war,
as well as their contempt for the rules of honor and for everything
to the requirements of international law, starting with evil:
, ~ $ -i -
our enemies' infatuation with their impunity,
in other words, in the inevitability of our defeat.

This was the case at the very beginning of the war. And in its critical
that moment when we, with trembling and prayer, look-
into the vast expanses of the oceans, with every step
Rozhdestvensky's squadron, starting with good services, provided
sent by Japan to England in the English Channel, was poisoned
press of both hemispheres, and, conversely, not a single one of the known
the article about the Japanese fleet did not appear. How monstrous
the dragon, he was lying in wait for us near his main base,
- at Sasebo, where John Bull, Yankee and Agasfer delivered
to him, everyone, all that is necessary according to his own urgency, ~ without
doubt! I, to my own shame.

How to thoroughly plunder a private
house, you need to find an accomplice in someone

of its inhabitants, and for that degree of decomposition,
Yes, Russia was brought down by the Manchurian events, it was necessary
a seasoned spy settling personal scores with us.
who will ponder our hopeless grief and calmly accept it
otsfnit, must admit that with some internal adversities
ladies of our long-suffering fatherland without malicious o
without their denunciation to the enemy, we still would not have experienced that despair.
Yanya, what, the Japanese gave us.

P. There was another, equally exceptional,
deeply corroding our state organism and
the disease is aimed at his death.

Only with such a diagnosis is it possible to understand the whole
the tragedy of events.

GAB and what is this disease?

On our own land, in the Jews.

[U

The Japanese have no, or almost no, Jews, but we have
there are at least eight million of them, i.e. more,
chfm in all other spaces+ of both hemispheres.
Representing the main forces of the chosen people, but.
acting in unison with his sons, scattered everywhere,
Jewry hates Russia as a power that is disobedient to it,
although under its protection it multiplies and becomes excessively rich,
he does not want to leave at all, and therefore strives to transform
take her to the new Canaan.

It would be ridiculous and criminal to deny this or, in spite of this,
Israel's gloating, even in the face of such a danger of closure,
to close one's eyes.

Sh. Towards their tsfli, the Jews move forward in a confused and incompetent manner.
Lomno. The campaign plan itself is better developed than the Japanese one.

A. They are already in charge of Russia: its state
and private credit (most commercial credit-
institutions, as well as almost all land, operating

As is well known, banks are located in cities as well. Jewish hands); many railways, grain trade in almost all the capital, and in manufacturing, sugar, teanou, l5snoyu and some other types of trade and pro: thoughts - to a very significant extent - to the devil with their osfdlosti they managed to capture all trade in general and industry. - They are the main suppliers of wine monopoly, in the Naval Ministry and in the Ministry of Defense. Railways, and contracts under the Ministry The military almost monopolized the center of gravity in its benefit. - I have connections in all other countries and managements, and then exploiting these sources according to the law. vilam talmuda, Jews penetrate into the highest state official positions, especially in the Ministry of Finance, Foreign Department and Justice, for which, until recently: me, - according to the mrb need, were baptized, now - returnare drawn into Judaism, little by little at first, of course, in the near in the very near future they will stop being embarrassed. It is not for nothing that a project to eliminate it was mentioned in the press just the other day Christian theology from the course of higher educational institutions niy and are inspired by his “history of religion” — with the permission of the submission to persons of both sexes. Thus, if, on: Primf, the rector of the St. Petersburg University has already a Jew (probably baptized), i Jewish equality by the State Duma, in which

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It’s hard to doubt that the new faculty for lecturing the students Dentam will probably be occupied by Ruhlya Vekselfresser or Malka Happergeld. Our musical education has long been awaiting Dovlenno, in the main hall of the conservatory, in Moscow, Glinka's portrait is placed on the second plan—just as decorative high relief by Nikolai Rubinstein. Opera and operaThe river and dramatic scenes behind them are filled with songs: us Goods, nerdko ‹helping their happiness» Rostovquantity. Alvocatura is not only in devilishness, but in Moscow and, as expected, in St. Petersburg, ro will become almost entirely Jewish; in particular; itself: called "All-Russian Union of Advocates", recently, under the prewith the help of the Jew Vinaver, who was going to Moscow, but removal

police, consisted of 13 Christians and 32 Jews. -At least-
The net, with a few exceptions, is completely Jewish
in our country, as elsewhere, the periodical press is
This is an extremely dangerous force and an indispensable means
manipulation of the "public people", i.e. the authorities.

In this area, Judaism has shown itself to be inimitable:
in our way, especially after the manifesto of October 17
1505, which was so boldly and shamefully abused
consumed.

- "Look at government positions, how
to nothing. Consider all honors nonsense. Wave off for now.
hand and the money itself. First of all, grab the iris,—
then everything else will come to you by itself."

This is the advice given to his fellow tribesmen,
In 1860, Adolf Tsremyo, the founder of the "World
Jewish kahal, - Khabura Kol Yisroel Habe-
-- ||1 Isi1i 1 .—
belong to the head of the Illuminati, Weishaupt
(18th century), which, according to Jewish custom, Cremieux kept silent about
began, but, listening to their talmidas, the Jews brought a solution
concept in execution.

Alas, what did the eyes do with the press and what did they turn to?
!!...—is is, .

. i i
not less significant. The Ostzem Gudernia, ten
Vistula, six north-western, three south-western,
two Malorossian and four Novorossian,— a total of 26 best-
major provinces of the west and south of Russia, with space in

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912.C0C quar. miles and 30,000,000 inhabitants, certainly
enslaved by the sons of Judah, entering into the borders of their osflost. Yes
and from here, by the way, Judaism seeps throughout the whole
to the boards and in considerable quantities—partly as a result of
the unsuitability of the dam holding back this pressure, not only
left without repair, but also diligently destroyed by itself

we are its guardians, - obviously, not without ringing argumentstov, and partly because if, according to the Talmud, a Jew have the right to shirk even ritual obligations, i.e. to deceive to whine the Lord God, then about the observance of which, tell me, goyimhe would begin to care about foreign laws, when he is not even for the people of these very goyim considers. |

In the course of the war, the local population was fed by its own breasts. protected the Novorossiysk region from all sorts of enemies, and even during the final conquest of Russia in campaigns As far as is known, not a single Jewish bacoupon or squadron. Look, gentlemen liberals, How many Jews are currently being fattened there? and to what slavery they brought the unfortunate people before themselves Orthodox people. And there is no trial or punishment for them, as any resident will testify with deep sadness tel of the region, once he has the opportunity to be frank, i.e. to talk outside the Jewish spyThais!,...

Observing, albeit in their own way. zavft with [yehovah, Jews, to this day, they consider themselves the only ones among all nations His is the kingdom of priests, for the whole earth is His. and a holy nation (Genesis XIX, 5 and 6).

Foreigners (goyim), according to the teachings of the Talmud, are only to human-like animals created in honor of the Jewish ev, so that with greater propriety to the holiness of Israel serve him as slaves. According to this, not only aliens nothing can belong to a money-grubber (goy, akum), but, therefore, the first person he meets has the right to appropriate everything, that he would succeed in capturing, but also, having converted to Judaism, Akuma can marry his own mother. According to the meaning of the Talmud, This is based on the consideration that while they remain alive, votnymi, Akum have no human-related relations sheniy, and when, with the transition to Judaism, they become people, then the former Akum is no longer born from his mothers, in other words, from the Jewish point of view, they do not

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are known as mother and son, therefore, they can enter into
into marriage.

The above is the essence of the Talmul and the Jew:
state. The incomparable and immeasurable superiority of the “chosen:”
"nago narod" and the absolute lack of rights of goys—two roots ·
foundations of their mutual relations. Not only the Jew
capable, j, to deceive or rob a goy, but, on the contrary,
The goy himself deserves exemplary punishment for insulting her:
of the Royal Majesty, when he dares to lie, as if he needs something
can belong to anyone. From this it is clear why for the Eu-
the whole question is “not to disgrace the Name of God”, which, according to
Talmud, means "not to get caught." To achieve unpunished-
duties are possible only in two ways: a) either by enlisting
patronage of the authorities - no matter how, i.e., bribery,
we will influence accomplices - goyim or directly
participation of sons [uds in governments, and the first
two methods are even preferred as transferring
responsibility on others, or b) one's own
with the tricks and contrivances that the Jews turned into non-
supported sport and quite revealing meaning,
that penetration into the Talmud, that to the one who is tempted in dexterity
comes out of the water dry ‹talmid-hakhamu» (Talmudi-
(a Czech businessman) is allowed everything, and, vice versa, “am:
Ha'aretz," i.e. e.-a simpleton who does not want to pervert the “law”
an arbitrary number of times in this and that direction, allows-
even on a holiday, "spread out like a fish."

Attributing daily occupations with the Talmud to [his-
vB and pointing out that even He sometimes happens, when:
to invite famous rabbis from the land for consultation,
The old men of the "long-suffering synagogue" themselves show
this, what importance they attach to the Talmud, and on the other
the parties logically argue that, according to the agreement (covenant),
[Yehovah pledged to love the Jews and hate
the rest of the world. But since the agreement is being reached, then the European
at home, as in the "i" for him
obstacles, which, it seems, is known to everyone. After all, even Roman-
The Lyans noted that the right to interpret laws (the contract,
in particular, there is a law for counterparties) equivalent
the right to publish them. How did this practical thought slip away?

would it have been from the sons of Israel? If it was not said by them, then for
, «Is si 1 sђj γiis, i {—
"tegeigises"..., In harmony with this, in addition to nel Epykh, sometimes

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funny evasions, at least to get around ritual prohibitions:
tov on Saturday (mainly, according to the Talmud; but also all
moiseevo legislation 613 i,
of which 248 are positive and 365 are negative), mentioned
i -
are used by Jews in prayers themselves. When a Jew prays,
strictly speaking, he only lodges a claim — on the basis
correctly completed and duly witnessed-
of the contract. Taking into account, however, that the answer
the chik is no one else, but Jehovah himself, who
which will neither destroy its promises nor be satisfied with
i , -
he does not make his demands in the form of direct harassment,
and in the form of prompts (sometimes in a low voice) and reminders.

And what about the property of a goy (and his very life—see Yal.
Kut Rubeni 93.1; Mekhilta, Parasha Beshallah l. 11 count
1; Talm. Babylonian, treatises Soferim XY, l. 13 count 2
and Aboda Zara l. 26 col. 2 Tosef.; see also Sefer To-
Ledof Adam Beshabba L. 160 count 2\belongs to the mole-
to the current Jew and the Arab, he cannot doubt this.
to at least seek permission by force to rob the Egyptians,
so as not to leave empty-handed (Exodus 3:21 and 22).
Prayers said in a low voice are like “dra”
the goods stolen by her husband from the royal storeroom and
gifted wives with TBm so that she would not overdo them
publicly" (Midrash Rabbah, $ bet-shanon).

The Talmud tells, among other things, how, without doing
trade or commissioning, no less than,
to acquire a large state of the greatest of the prophets of Israel.
i ,
With his finger [Jehovah wrote the Ten Commandments, Moses skillfully spun.
he stole the fragments, and then he made a huge amount of money from them
sales. Is it any wonder that, not clouded by "fragrances,

Jewish capital (this is how the “chosen people” speaks about
percent), author of “Nathan Mudrago” Lessing, nor sv%-
the very glory of Israel is Lord Beaconsfield (let us remember
the hero of his novels (Sidonii) even an idealized Jew
could not imagine themselves otherwise than as a banker.
The genius of Shakespeare himself reduced the “fragrance” to Shylock’s operation
only to a pound of human flesh. What can you do when
the Jews do not allow paradise itself without gold, and even better
roshago (Genesis, P, 11 and 12).

IX

| Thus, if the sons of Judah take part

in an alien civilization, then exclusively for the sake of its interest-
resa. It would be childish and nonsensical to let him
that Jewry will sacrifice its own interests for the benefit of others
ghikh varodov, when his own God commands them not:
to destroy and exterminate. In full, they apply to
sebf Jews and now what was established n$heg, at
other conditions.

- “Israel is my son, my firstborn. Gee people
holy to the Lord your God; the Lord God has chosen you
yours, that you may be His own people from among all
peoples who are on the earth" (Ex. IV, 22; Deut. VP, 6)
I swear by myself that as you (Abraham) did
"le dflo and did not pity your son, your only one
(for Me), then I, blessing, will bless you, and, wisely:
I will rejoice, I will multiply your number like the stars of heaven and like the stars of the sky.
juice on the seashore, and your power will rule over the cities of the enemy.
"your beef" (Genesis XXII 16 and 1: 1).

— “And when the Lord your God delivers it (the city)
into your hands, strike all the males in it with the edge
sword. Only women and children, and cattle, and everything that is in the city,
take all his spoils for yourself and use the spoils of your enemies
yours, whom the Lord your God has given you.
do this to all the cities that are very far from you
far away, which are not among the cities of these peoples.
And in the cities of these nations, of which the Lord your God
gives you into possession, do not leave a single one alive

souls" (Deut. XX, 13-16).

— “And you will destroy all the nations that the Lord your God
gives to you, so that your eye will not have mercy on them” (Deut. UP, 15).

— “And the Lord thy God will bring kings into thy hands
yours, and you will destroy them from under heaven. (Deut. UP, 24).

—— “Give to a foreigner at interest, but do not give to your brother
give at interest" (Deut. XXIII, 20).‹Claim from a foreigner,
“And whatever happens to your brother, forgive him” (Deut. 15:3).

— “For the Lord your God will bless you, as He
I told you, and you will lend to many people.
I will lend, but you yourself will not borrow. And you will rule
You will rule over many nations, but they will not rule over you.
to rule” (Deut. 15:6).

— “Don’t eat any dead things,” the foreigner said,
happens in your dwellings, give it to him, let him take it,
or serve him, for you are a holy people to the Lord” (Deut. 14:2).

X

—- “When the Lord your God brings you into that
the land which He swore to your fathers, to Abraham, to Isaac
and Jacob, to give you large, good cities, which-
which you did not build, and with houses filled with all sorts of
with good, which you did not fill, and with wells, you-
carved from stone, which you did not dig out, with wine-
with gardens and olive trees, which you did not plant, you will
“You will eat and be satisfied” (Deut. 11:10 and 11).

— ‹Wander,... and I will be with you. I will multiply later-
three stars, like the stars of heaven, and I will give to your descendants
all the earth is” (Bytpe 5 and 4).

— 'And foreigners will come and pasture your flocks,
and the sons of strangers shall be your farmers and
your Binohradari. And you will be called priests-
we of the Lord, - the servants of your God will be called
you, you will enjoy the wealth of the peoples and be famous

their glory (Isait, XI, 5 and 6).

—— "And kings shall be your nurses, and their queens—
your nurses; they will bow down with their faces to the ground
you and lick the dust of your feet" (Ismi, , 23).

—- "The sons of strangers will build your pillars and
bet them. serve them, for the roses and kingdoms that
they will not want to serve you, they will perish, and such nations
"They will be completely destroyed" (Isash YH, 10 and 12).

- "You will be filled with the milk of the peoples and the brethren.
i » (i, , 16).

_ — "You cannot put a foreigner as your king,
who is not your brother (Deut. 12:15).

— Siii $&.

In accordance with the above view, they acted all the later Jewish legislators, in particular, are autory of the Talmud, who in their "holy" books developed whether the named point of view before personification in the Pharisees god of hatred for all humanity. These pizanya give give us an accurate picture of the modern character, they draw their own God and creator in his own image and likeness - so with all its shortcomings. In fact, it would be too much for a Jew extremely difficult, not to say impossible, to refuse one's vrf and love to such a deity, which allows and even orders him to steal, fetters: to eat, take off the last shirt and, finally, destroy foreigner, and, in addition, communicates supremacy over everything

mi peoples. Against so many advantages, such a "sa-
"I'm preoccupied" and such hopes cannot withstand, he understands...
sya, not a single religion and not a single civilization.

"Not for adults, but a drink for little kids.
"Sano is a scientist," said the philosopher Averroest (died
in 1217), and then it was designed so that the followers

Talmud nt opportunity to extract neither from, miserable childhood,
nor from their deepest immorality."

Indeed, by all its characteristics, it is a Talmud.
єi, , -
du tBm, he appeared at the very height of the Greek and Roman
civilization. This already clearly proves how racial-
The enmity invariably separated Jewry from everything else
of humanity. i $
the only one to stop Jews from being like the pro-
no matter how wonderful and useful the institutions are
other peoples, they must be cursed by the Jews.

Their god, religion, law, morality, hopes and
plans, aspirations and pursuits, crafts and holidays, nra:
you and entertainment, housing and clothing, courts and calendar, finally
and the food itself—everything must have a special character.

Even today, the same feelings and the same inspiration
are the guardians of 1udaism, when asked about these
barbaric and corrupting prejudices, how could
You are counting on proselytism! They give all the same
same stereotypical fromvft: this is inevitable for the device of the limit-
, ,
whatever morality.

The guiding star of the Jews, already for two thousand years
the Talmud is imprinted in the brain of a Jew by law.
heredity. He is an exceptional intellectual asset,
owned by countless generations, which
dried up and grew pale over the study of Talmudic wisdom.
grow, and finally, embodied it in themselves. Jews not only
imbued with, they are oversaturated with their Talmud; they owe it to
they are known as the idea of their superiority in everything
the rest of humanity, which is what makes them strong,
and then by the absence of any moral feeling,
which almost disarms us, to such an extent it
innate and direct in the Jew. As being satiated
the sea absorbs sand with each new tide
more and more salt, and infected with Talmudism

The soul with each new generation perceives the learning
the world is becoming more and more miserable.
on the Talmud, each of the young Jews acquires and n$ko-
the second part of legal training. Having entered life, he
introduces Talmudic concepts and techniques into its foundations
actions, and then, being convinced that the positive law:
the country where he lives relates to his ideas
negatively, he begins to resort to ingenuity in circumventing the laws
by interpreting the instructions of the Lord
or 1. -What threatens the Jews at least
one advocacy?..

Polish Jews, says the historian of the sons of Judah, Gretz,
Later everyone became familiar with the Talmud, but for that they
rushed at him with some kind of mad passion. It seemed
that the subtle curves of this demonic product
must receive clarification and assessment in Poland.
It turned out that it was here that true seafarers were born
unfriendly and boundless waves of the Talmud. In general,
saying that the Polish kingdom was a paradise for Jews and a hell
for the peasants. And what then? Having penetrated here under Mordoch% P
(as Casim the Great is rightly called in history).
through his mistress Esther, the sons of Judah, for four
i, , i
n Lithuania, and then, as already said, all of New Russia.

Now they are already in Moscow and all over Russia........

Without land or permanent residence, no name is
what external protection, Jews, in a manner unprecedented in
history and among hostile peoples, no less,
managed to form, through the Talmud, their own state,
your religion, administration, criminal and civil court
additional production, your budget, in one word, - sŕis 51
in the full sense of the word. Weak and, apparently, helpless:
, this people, in fact, turned out to be so strong-
and so well built with its traditions and institutions
i i, i,
and the whole world failed to either destroy it or weaken it.
Persecuted, crushed in one place, Israel disintegrated
covered his vitality in another way, again with his own
God, national hopes and constant enemy
depravity towards all other peoples. Such self-loyalty

and such a firm constancy of aspirations, in the final re-
the result served as a powerful engine of Jewish phi-

HS

financial transactions, but, with this in mind, they also appeared
the main cause of the political collapse of Jewry.

i,
colossal evils and unspeakable abominations, about:
exterminated the Jewish Talmudic scholar, who in turn, being
deprived of a fatherland and the very ability to live together,
being called a stranger everywhere and not having any concerns, except
the interests of his like-minded people, he was nerBdko
than the countries where fate took him.

Let them not say that education and communication
other peoples cannot help but change Talmudism.
As there are no slow hares, there are no simpletons.
these Jews. Just as it is impossible to become a Jew, so it is impossible
stop being them. If for the Talmudist it is still conceivable
physical impossibility, then morally impossible
exists for him. - He who loves a goy is not
sees his Creator...

"The Greeks were the true people of God," he says.
Fourier, “among you are the Jews, whose descendants are now
still hesitate to appropriate this title, were
a direct fiend of hell, whose literal writings are full
vile and disgusting villains. Without leaving
a single monument in the field of science or art, they are stained
have shown themselves to be stubbornly striving for barbarism, when
independent, and to the pharisean theocracy, when they were
“enslaved.”— And in our time, continues Goossenel,
“these arrogant parasites,” through their scribblers, henchmen,
they give us a shameless lesson in our faces, that poverty is law-
the fate of human herds and what is on the path of life
There is no revenge for the poor people!..

, , -
fighting himself both against idols and against the Gospel,
in spite of the darkness and in defiance of the light, despising the surrounding

hatred and not learning from the warnings of fate, forgetting
I am afraid of persecution and I cannot bear happiness, -
Rey is an educated and ignorant Jew, a fanatical Jew and a Jew
renegade, Orthodox Jew and atheist Jew, Tsa-
A wild Jew who denies Moses remains the same
a Jew and only a Jew.

After all, everything and everyone belongs to them alone. - Jews are united
the world's noble aristocrats and its summoned rulers!
(Beaconsfield).

I

It is important to understand the boldness of this phrase before:
which, however, constitutes only the essence of what, in a number of
dB of his novels, at first foggily and slyly, and then
openly and systematically carried out the aforementioned Spanish-Italian
yan-apgliyskiy ev (coming from the East, ancestors of Beaconsfil:
yes Sephardim, i.e. Spanish Jews, after expulsion to
19th century, some of them fled to Venice, and then to
England), educated at 6 days of age, and baptized at 13 years old,
but always remained a Jew, and before his death completely
returning to Judaism, it is necessary at least to
Let me briefly recall his political biography.
fiyu. Like his fellow tribesman Lassalle in Berlin, too,
of course, a “friend of the people,” like most Jewish
careerists, d'Israzli debuted as the reddest of
radicals, although this did not prevent him from slavishly insinuating himself into the
Aryans.
hundred-times London's hotel and even become 'legislative'
Let's cut waistcoats for false gentlemen." Burnt chi-
with a hundred Jewish lusts for power, he, on the first moon
vftra, turned in the opposite direction and crawled
in front of one of Kent's most storied rich men, Windham
Lewis, from one of the rotten towns of a good hundred:
"a swarm of England" penetrated into Parliament, as a protégé, a Tory
or, in today's terms, "black hundred"... Right:
Yes, he never missed an opportunity to spill a few bloods.
Kodil's tears about the fate of workers and the lesser brethren
in general, it so easily gives “good press” and
so quickly attracts the heart of such a small, albeit evil,
child, which the crowd remains everywhere!... But for that, in the name of
the merits rendered by Israel to humanity, he acknowledged
to lead Lionel Rothschild into parliament, where he soon became the

the role of bankers: of course, Goldshmidt, Simon, followed
Kogan and various other Jews. At every convenient opportunity,
putting forward his baptism, d ` Israeli did not make it difficult
to identify Christianity, in its original form, with
Jewishness. - “Christianity,” in his words, “is Judaism,
how accessible he is to the majority, and yet still a success!
or— “Christianity—added Judaism or
nothing”, in other words, Christianity is Tamism, which brings
directed to the lower level of the pagans, ...
Further, in the novel Koeningsby, d'Israeli writes: “Romesk Catholicism should be revered as the only one,
the Jewish-Christian church that still exists today.

O

All other churches established by the apostles disappeared.
one Roman stands as before, and no matter what happens:
i ,
forget about its primitive character, when there was no
“Have she lost the fragrance of paradise?” So, it is obvious that if
Beaconsfield and recognizes any moral autorite at the papal throne, then not for the sake of the very
Rome, but for the sake of the reflection of Palestine, which, however,
as he himself asserts, now there are no more Slfds left.

However, the author's enthusiasm is already evident,
his own, "Lothar" Beaconsfield refers to the Catholicthe clergy with great disrespect, and the religions established by them
gossip ceremonies! and calls the pagan pretense of truthof our cult. Accordingly, demanding freedom today
Catholics, as the eldest sons of the great Jewish
Beaconsfield families: tomorrow to go over to the Anglican sidethe real church, according to his new uvfrent, paslbdnitsy Jerusalem legends. Such an argument strikes with particular
softness in Protestant countries like England, GDB
The Bible serves as the first book for reading dBtyam, where 1 itshi are taught the history of the Jewish people earlier, whose
own, and where the intellectual atmosphere is, in all classes
society. is imbued with Tamism. For the Protestant JerusalemLim is as sacred as Rome is for a Catholic. They are both.
The main stages of Jerusalem are:
we, the Israelites, baptized with the name - the Asian tavna"

(si isŕ),
"unsolved" mystery for the glory of his fellow tribesmen."
From here it was not difficult to move on to the provisions that
.everything comes down to rasB—there is no other truth"
(A11 15 gase, {Bege 1$ by Beg {gai B) or what
The idea of race is the greatest truth on which everything is based
other» (h { hh). :
Ningsby", in "/The Life of Lord Bentinck", in "About:
"Here's the preface" he, 1o and l%lo, returns to
this problem, revels in it, shouts about it. - For what,
one wonders? Without a doubt, only in order to carry
proclaim the supremacy of the Jews, as the purest of all races.
This, however, in itself, contradicts all the data.
Jewish history, but on the other hand, it could not be justified:
to give the German superiority even if it turned out to be inBr-
nym, because the most gifted are precisely

HU!

peoples with the most blood, such as, for example, sa-
we are English and French. - Egyptian pharaohs, he claims,
TBM no less, d'Israeli, Assyrian bets, emperors
Romans, Scandinavian robbers, Gothic kings, finally,
Holy Inquisition, they consistently vowed to destroy
a cursed people, but they did not perish. - “Gdf,” - arrogantly -
he exclaims, “it is unreasonable to look for better proof of this.”
my natural law that the superior race will never
can be absorbed by the lower one."

Such a conclusion is brilliantly illuminated at least
the notorious Blowitz, the Parisian correspondent
Types, who, in response to the Romanian Queen’s question, replied,
that he was born in Bohemia of Israeli parents
, i, %,
roo 1e go de Rgiz$e, or zh- by the former confessor of im-
the empress Eugenia and the example of all kindnesses Itskaya
Bauer, who became Bismarck's son in 1870,
and after the war, he opened a cafe-chantant in Brussels.

It was not for nothing, then, that Gladstone called d'Israeli
“a foreigner with not a drop of English in his veins -
"Russian blood."

Should we then consider political experiments?
the comments of this pure-blooded Jew, who, while remaining un-
the errant enemy of the "great old man", his ideas of reform,
and in particular, even his bill to cancel the sale of officials
in Arm. and calling O'Connell a traitor, he himself brazenly
cheating his benefactor, Robert Peel, - quite, it seems
sya, earned the certificate given to him by Karleil. Comma-
having nicknamed his policy Shuzhtovsky, the famous historian
Rick despised the Torlev leader, “like a Jewish sorcerer,
dancing his crazy sarabanla on his belly
of the Leysk people."

Alas, d'Israeli dBlal his satanic dflo, nothing
but he doubted. He hated Russia, precisely as a Jew,
and at the Berlin Congress he appeared as an avenger for his own
'oppressed' fellow tribesmen. with a favorable, however,
the fate of the "honest broker" Bismarck and the half-Jew Waldig-
tone, the French ambassador, who in turn got along with
we have to pay the price for our truly reckless policy in
1870 Having given up all his ears in Se-
nice war and destroying the center of the Russian troops under
Friedland, Preussisch-Eylau, and especially under

HUP

We didn't limit ourselves to Austerlitz!
this. Destroyed by the same Prussia to finish off France after
Metz and Sedan, we ourselves prepared everything further;
inability, to say the least, to be a diplomat! and
after the Turkish war of 1877/8, fatally
zom entailed the loss of important results:
obtained by Rumyantsev-Zadunaisky, Suvorov and
Dibich-Zabalkansky, therefore, is forced into a compromise:
our relationship with Austria, i.e. the renunciation of Constantinople already
forever, and our Port Arthur adventure. Enormous
Russia's debt, directly from these terrible misfortunes,
flowing and fruitless streams of blood for several generations
iI, i
and Manchuria, are, in addition, a prize for our impunity-
i. , i
thirty years ago, we also had no idea about anything

they didn't even know that, in comparison with us,
with our peasant, the Turkish rayah is prospering, and with others
goy side, that the primfry of Serbia and Romania is enough
testified to the hopelessness of political subordination
niya us bulgar. Incomprehensible shortsightedness in this:
the government was aggravated by the complete inability of our ob-
to establish any trade relations with their beautiful and bo-
greedy countries. We were still sentimental until
The British and the Jews did not seize everything, leaving it to our
share of terrible loss, bitter disappointment and hopelessness
poverty. Is it any wonder that, by the Berlin Congress,
and France itself managed to forget how, in just two years
earlier, we saved her from Bismarck's new "operation," gro:
zivshago, this time, “spaspeg a Yaps” (carve and dry-
blood).

These, according to our own VINF, were the TB conditions,
which the British Prime Minister took advantage of in Berlin.
er aa tajoget Isji >]opat.

If, therefore, we ourselves have rediscovered England
opportunity to secure their commercial and other interests against us.
interests and create new ways of enslaving our natural
a close ally, Asia, with the prospect of destroying the navy.
and the political prestige of Russia, when we decide on
something, still thoughtless, then on modern
We are strictly judging the consequences and have no right to complain.
si! said the Romans, “who should we blame but ourselves?”

HUSH

ourselves, if, to our lot, we have managed to call down only
_ grief and shame, even when we are victors? How strange.
did it mean that in Berlin we met the enemy in the face of France itself?
shi and that Congress was, in essence, a criminal court
over us on the false denunciation of the Jews, who had killed him
identify your dBlo with the benefits of "enlightened sea-
swimmers"?!...

"Grapes don't grow here," the English say.
no, “but we drink the wine of all nations.”

England lives by trade and industrial exploitation:
the body of other peoples. It produces a lot every year.
so many manufactured goods that, with savings, they can be
seven times would be enough for all five parts of the world. From here, all-
which foreign manufacturer or plant owner is her enemy. Therefore
for her it is absolutely necessary to create difficulties and pre-
hindering the development of production in other countries, in
the features are the same -mBshat foreign manufacturing pro:
thinking, since any progress of this role is:
to deprive her of her monopoly and to prepare her for competition
for life, and for death.

It is possible to avoid a pogrom only by leaving the peoples in
industrial development and supporting war in their midst
ny and anarchy!

Under the rule of Jews and Freemasons, England

| Take a look at the globe or try to cover the world
such spaces as from Hudson Bay to
Tierra del Fuego, from Spitsbergen to Ceylon; from Norl-
capa to the Cape of Good Hope, from Canton to Finisterre.
Everywhere, with few exceptions, you will see red
stains. - This is the blood spilled by the English.

China, learning the art of destruction in its schools
the same guardians; Hindustan, Egypt, Canada, Spain, Africa
Ghanistan and Gransvaal are states divided by England
and in silence the gnawing bit of its slavery; France, Holland
Landia and Denmark, which must present the old predatory
CB list of so many robberies and insults; Germany,
Recently deceived by the Helgoland obmBnB and stalkers:
connected with England, namely in trade, in Africa, in
Asia, in Him the ocean is almost at every step; Russia is
natural enemy of Asian rulers; S.-A. United
The States, in turn, are expecting the settlement of many accounts

XIX

finally, the newly emerged Japan, capable of perhaps
give the treacherous Albion a few points ahead,

ready to play the role of the ruler of the oceans, by no means
i , i
a case that no longer allows its friends - the English - to
in Dalny, not in Port Arthur, - can this whole world
Tell Britain something good!!...

In the dark time, as if for greater temptation, accept-
, i -
to roll into the cash registers of John Bull the wealth is truly monstrous and
he uses them conscientiously to be everywhere
keep civil strife and revolution on the payroll.
from the significant experiences of British policy on
this field is the so-called great revolution-
tion in France, conceived and played out, by the head of the
now, with the favorable participation of English Jews, and, in
features, - Masons, and still active in the glory
in England). |

War feeds monopoly, and monopoly cor:
to wage war.--Let only one or the other cease,
and the colossus of British power, a real gold
that colossus on legs of mud will collapse in the same instant-
thing. |

And so, behind the MB rocks of their island, they sit
yuni, these arrogant lords, manufacturers and bankers of the foggy-
of Albon,—in total, perhaps, two thousand families,—
like a nest of vultures, which the genius of evil keeps on
ties from all sides of humanity to tear it apart
meat and drink its blood... |

i
and to provide them with production, so much is accomplished on the earth
crimes, so many peoples laugh at each other's throats,
so many ships perish at sea; tens of millions.
horsepower is spent on one production of ta-
some poison like opium; in England itself, masses of people
wander around in rags, and the Irishman and the Saxon are doomed to ki-
give yourself up to food that even pigs disdain!....

---

*) See the one published back in 1792, i.e., before the assassination of King Ludo-
, Y e
Wiki XII, book of e-gaps, entitled -Ga UoTse geygee ots 1e sgege e Ia B6-

iџi iiє 1 -; John Robin referred to this book:
zone, professor at the University of Edinburgh, already in 1798,—see Ge sŕ
"Che 1a Egaps-Massoppeggie. Ragis 1905 rag M. Taiteug, as well as many others
"compositions in European literature on the same topic.

XX

i, i '.
the last of the Wars, turned this country from two in-
large islands with several million inhabitants
into the mistress of the seas and the arbiter of the fate of the rest of the world!
ra, —in the state of the immense, gdB, according to the proud declaration
one of the British ministers, the drum beats
at all hours of the day and at all latitudes. Then
how back in the 19th century the English navy was established
fell into Dutch to the same extent as Russian
the fleet (before the war with Japan, of course) was smaller
temporary English - already from the beginning of the 19th century escalated
The British are stronger, and now much stronger
the combined fleets of any two foreign powers.
More people speak English nowadays.
350,000.00 people, and the growth of English trade is developing
with such speed that whereas in 1874 it was ob-
the mouth barely reached twelve, now it exceeds
twenty billion francs, which is equal to four
twice repeated, colossal and unprecedented—in
five billion - indemnity taken by Germany from France
in 1870.

Along with this, it is worth noting that, in its own way,
predatory and cruel character, Englishman
It's as if he's been sweating as a Jew for all his time. According to
to the well-known author of the book on anti-Semitism
Bernard Lazare—in the year 1891, Jewish revolutionaries
celebrated the anniversary of the founding of their club in Bern-
Straight. Having prefaced the review of Jewish social
thoughts, one of the speakers pointed out the fact that the Jewish
The liberation movement is fully organized and that
Everywhere, there is Jewry - in London, in America, in Australia.
whether at the Cape of Good Hope or in Russia, they also

i -.

| — “There is a nation in Europe,” said another fifty
Spanish writer Balmes, "extremely dangerous
with its enormous power and possessing it throughout the entire space.
,zemnogo shara powerful tools with which she,
in addition, he uses it with amazing dexterity and co-
"variety."

“Before others, I survived, in modern times, everything
degrees of religious and political revolutions, this nation
I had the opportunity to study passions at their greatest
tension and crime in all its forms. Motives,

driven by political and religious unrest, she do-
quite well known. Now she can no longer lead herself
empty phrases, which, in the period of revolutions,
greed and revenge are hidden behind it. Her sensitivity is too
who dulled it so that it would be easy to manipulate her wave-
nenija, from which other countries are drenched in blood and
"with tears."

“That is why, amidst the general discord and confusion, she
knows how to maintain inner peace and enjoy tranquility
stviem, state system, customs and
wealth, and especially the ocean that surrounds it
"from all sides."

“Taking advantage of this situation, this nation vigilantly
to follow the other nations in order to harness them in turn
them in their chariot, if they have enough naivety
follow her voice."

“She tries, at least, to invent barriers
their development when the feeling of independence liberates them
"from under it there is a dent!"

"Steadily expanding through its trade and
for his sake, she knows how to throw on a veil of modesty
to the vile and despicable designs that guide it.
The most sacred and important state

tasks are indifferent to her when it concerns other people.
births. Hm, no, she skillfully uses these tools.
actions to create friends and crush enemies
kov or catch them in their sti, scattered everywhere.
All data are carefully studied by its government officials.
which can bring her benefit or harm, and they
here are not limited to the scope of current policy, but
explore the life principle, sources of strength and degree
energy of every people."

Pointing out, in turn, the transformation of the Mediterranean-
sea (after France's cession of Egypt) into English
lake, and the entire Atlantic Ocean is Anglo-Saxon
sea, as well as the passage of the Panama Canal into the power of
day of the S.-A. S. States, a thoughtful author of a number of works on
the Jewish question, Russian finances and gold currency%,
as a source of enslavement of peoples through the capture of Jews
the monopoly of money, i.e. the very synthesis of political-economic
nomic life, G. V. Butmi writes: *)

+) Sy. his introduction to the brochure “Freemasonry and state-
"naya izm$na."

— “For the final domination, the Anglo-Saxons of Europe-
py and America had to turn the Pacific Ocean into
its own internal sea, which was masterfully achieved
inspired by the Russo-Japanese War, alas, weakened for a long time-
i i -
"Talu".

- “Such successes are usually achieved by the British.
diplomacy without spilling English blood, even without
military expenses. For England they suffer humiliating in-
financial hardships and others are shedding their blood in streams
childbirth, she only reaps the fruits of the un-
hatred, finding convenient harbors and concentrating in
in their hands the debt obligations of the warring parties. In re-
the result, the rest of the world, on public debts,
shares and bonds of various, rather senseless,

enterprise, pays a peace contribution to the English
in TB there are five billion francs annually."

"The disposal of enormous financial resources gives
to the English government, which is rightly called
and the government of bankers, a huge impact on the foreign
and the internal affairs of other states, since not
some external wars and internal coups, but also peaceful
direction of public thought through the Jewish press
demand money and ensure prevailing influence
to the one who knows how to give them on certain conditions and
to achieve the goals set by the creditor.
This influence of money explains the impudent behavior of the English
diplomacy and the unceremonious tone of the "English" press
sy, who are well aware that might does not make right and does not
arguments. This also explains the servile subordination
nie diplomats and the press of other countries most vrolom-
i i « ».

“The whole foreign policy of England represents a series of wars
i i , ,
however, the same England, in most cases, is
an authoritative interpreter of the said law.”

“Wars are waged by the English exclusively by robbery-
draws - against the weak and defenseless, and with no
unheard of barbarity and violation of all con-
crowns. Despite this, the voice of England is recognized by the Russian
"and in matters of humanity."

"The Mistress of the Seas" brings war or turmoil into every

II ESN = si

I

country with which it comes into contact.
, i -
courts, and the monarchs overthrown thanks to them,
will end the inglorious remainder of their days at the same time
England itself, which they served and which destroyed them."

History shows us that every state,
including an alliance with Angteya, it is most inevitable that I arise
and falls on the path to his own destruction. But, contrary to common sense,
stinct of the peoples. Their diplomats and leaders of the period
the Czech press does not cease to strive for such desperate
a new agreement for himself with this modern Kareagen."

“In particular, the idea that it is England
to manage, through its agents, external and internal
the early politics of Russia, brings up a whole series of phenomena,
difficult to explain by the stupidity of Russians alone, because in
"There is a system in this":

"   i
in a direction directly opposite to the tasks of
in Asia, as well as the interests of the invariably friendly
until that time China; our rights were not used
to build railways in Persia; non-use of the edge-
these are the difficulties of England during the Boer War; evasive
their attitude towards advances from Germany; encouraged
nt of English military contraband during the war with Japan
her; tolerance towards Englishness to a greater extent
penalties, which is resolved by some stupidity. This is—
in foreign policy."

« :
Jewish political army, called to dominate in
Russia under the protectorate of England; censorship
against protective and anti-Semitic organs of the pe-
chat, next to the complete licentiousness of the modern press;
the inaction of the authorities against the Jewish demonstrations, the political
tic murders and open rebellions, and, in parallel
with this, the harsh suppression of any attempt at good thinking-
the general population to curb such uninvited reformers.
the ditch of the Russian people's way of life; the conduct of the Tudeevs,
without any need, to the State Duma and, conversely, from-
the demand for reasonable class elections, etc."

“In the Caucasus, there are neither Tatars, nor Lezgins, nor Chechens,
neither the Ossetians, nor even the changelings in the last Turkish war
Well, the Abkhazians don’t dream of re-creating independent states.

Xx

states, but only ask that the Russian rule over them.
i, i ,
and not Georgians, - in the Caucasus, Russian people are shamefully expelled, and the favor of the authorities at first still wavers between the Armenians and Georgians dreaming of Great Armenia and independence noy Gruzi, in the end the result is the preference given to It is precisely the Armenians, alas, who are not only more hostile Russia and strongly organized, but also taking advantage of with the support of England. - The authorities themselves seem to want to to hand over, under the protectorate of England, Armenian dominion on Caucasus".

On the other hand, there can be no doubt in the fact that the deposition taking place before our eyes Finland from Russia, with the benevolent sovereignty Russian governor general, is the fruit of English influence-"niya on our internal policy and on its leaders."

“In view of the above, it naturally suggests itself question: is it really true that in all states there are large masses of people, obeying the influence of England and working on its pol-zu, are corrupt traitors to their state, -"conscious traitors to their own homeland?"

"" .

"Most of these agents of the British machinations they themselves become victims of a cunning deception, weak weapons in the hands of the hellish machinations, where they enter into frivolous or unthinking, carried away by the mirage of freedom and "enlightenment" tsflei in general. Behind them, unnoticed, they deviate to criminal paths for their own benefit, and about the satanic zeal of the organization itself, the majority of it adepts will never know. There are few who: where these doors open, in most cases, to: reliable", experienced criminals, for whom retreat. "not impossible."

It is quite obvious, furthermore, that to pursue such a policy success is impossible without a solid system and a comprehensive plan, without permanent and interested agents, without selection

of cunning and illusory means. That's how it is in
reality.— England's allies are: worldwide
kagal, — a bound, secret and international communication
a society strictly disciplined and subordinated to the
the technical power of the talmid hachamov - for the enslavement of the world
usury and the falsification of freedom, and with

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on the other hand, Freemasonry, in turn, is a secret and
international company, equally pursuing
vast, very secret and deeply treacherous flowers:
in all countries to give rise to internal unrest and state-
the state change - for the glory of England, and on the other hand,
universally disintegrating in Brovania, state and nationally:
strive for their destruction.

S. Like a colossal octopus with huge suckers-
we, —,, “ is divided, in our days, into three parts-
new types: Jewish stock exchange, Jewish newspaper (deg emse ss-
J) and political Jew.

"The world is governed by completely different people," he said.
even the Israelis, “what do those who have not been abroad imagine
"backstage" *).

Complementing each other, these varieties of Ahasuerus are connected
are inseparably linked—to the point of being impossible to determine where they begin.
one begins and the other ends. In particular, the Jews
The Russian press is falsifying public opinion and is false.
cifies freedom, and Jewish banks serve as guards,
under the fire of which the worldwide cabal mobilizes its
, triumphal bataliony,—-«i»
“IgrB” kagala with the rest of humanity.

a) A stock exchange Jew. - Indeed, among the allies-
kov of Jewish domination, based on secret societies
entities, the type of which is its own organization-
the state of Judaism—how could one not call it gold!... Isn't it his
reproached paganism for its savagery and depravity of morals, and Christians
i i
hearts? Isn't gold the tempter of every conscience, - in the self-

in my silence, isn't it the most eloquent of
orators? Isn't it, furthermore, the undisputed ruler of man%-
chesky herds? Simple, apparently, metal, and yet, all

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*) It is not superfluous to recall that when in Fransch!a an exemplary
— the Panama scandal, revealing the ulcers of the parliamentary regime and the shameful role
Jews even in the countries that favored them, then the notorious ‹doc-
"tor of Panamanian sciences", the Jew, of course, is Korns Ley (?) Hertz, commander
the Order of the Legion of Honor, received for an unknown reason, rushed to escape
it is in England, where, for her joy and according to Jewish custom, to betray
those who had succeeded, transported their secret papers, without a doubt, humiliating and
dangerous for the French government. Here, in Bournemouth, Hertz fell ill
so that all the efforts of French diplomacy to achieve at least his liberation
i ..—] si si siђ.

*) "Th moga 15 rouegpea h essss (about maќ 15 iii
Bu Shoze mho age pog Behipa e ssepe."—D'Izraeli,—in "Coningsby," books, where
The power of the Jews is shown with particular clarity.

what can be bought, sold, or given to him.
atmosphere that envelops and protects the wearer,
who would indicate the thing or person on whom the oil is
bought tsfny......

"A corrupt city, as if it hadn't been found yet
who wants to buy you?'!......› with BBShenstvo, rev:
Jugurtha called out as he crossed the threshold of Rome, "this arrogant one."
republic, where, however, having become accustomed to the plunder of the
Vintsy, senators and commanders so often humiliated themselves before
gold, which the formidable enemy of Rome extended to them,
- the same Jugurtha.

Now there is a buyer and everywhere. Supreme
the master and lord of gold, who has never experienced it
tyrant! and in himself, the Jew is, therefore, the ruler
which is also the ruler of all earthly power. In other words,
you, gold rules the world, and a Jew rules the world.

Regarding the volume of this study, it is impossible, unfortunately,
to go into the details of the problem, but we have to limit ourselves
tBm, which is inevitable for the revelation of infinity and depth-
the bins of despotism to which the Jew owes his metal,
as well as his inimitable art of evoking it
seepage and, finally, natural instinct, talent,
if you want—to the genius with whom, Judaism is rendered
their credit raises them above any other greatness and
balances so that it cannot be shaken or destroyed
credit would mean turning the world upside down.

If the sons of Guda were the kings of finance at all times,
then never - in the same size as today - finances are not
were the basis of war and peace, the soul of politics and
thinking, RG. but how about all relationships in general?
humanity; happiness and protection of the family; the whole environment
what position, difference or dignity, all kinds of connections
and honors; we will magnify any glory and nobility.
that, never before, this dominion, home hearth
and the citadel of which is the Jew's iron treasury, not
concentrated so amazingly and menacingly, as in
our days.

Being the result of the course of events and the efforts of the public:
cist philosophers who, from the middle of the 18th century,
they put all the levers into action to overthrow religion and
Christian society, the tyranny of gold turned the
the bozhdeniye of the Jews, i.e. the equality of their state and

Y

civil rights with Christians in the life of
request for European policy.

— And one cannot help but admit, it is a Jew (Serfbeer —
"Without 5") was the first to open the people's eyes
to tyranny, capable of striking people with horror, as soon as
but their gaze turns to what is yet to come
ahead.

It is not for nothing that when asked whether he would like to become king, of the Jews, Lord Nathaniel Rothschild replied that

It is enough for him to be a Jew of kings.

Yes and , actually, at least to the worldwide kahal
to seek open participation in government, in other words,
to bear responsibility and all sorts of troubles when
It might be solved more simply, because the Jews have enough money
neg, to buy the youngest beauties and the most
old ministers?!..

Generally speaking, -· the engine of peace and war, any service-
by state or public, every enterprise

the power of design, all kinds of power or pleasure, is the main

strength in the world, where reliance fades, and morality
Of course, gold is ridiculed. There is nothing else here.
he understands it and cannot block it. It is precisely with gold that orders are made.
an idea is conceived and put into circulation; gold forges and pays for it.
chivat zhelfzo, - a sword or mechanism designed to carry out
to exist it. Reigning like a ruler, and expressing himself like
tyrant, gold throws down at the feet of the one to whom it belongs
barks, kings and nobles, ministers and subjects, philo:
sofas and women, arts and sciences, laws and concepts,
morals and inclinations. Each passing day, alas, adds
this truth is increasingly more sinister in its brilliance and, ultimately, in its
VodB convinces us that gold is a Jew.

One of the "starfishins of the long-suffering synagogue" and
boa constrictor, lamenting the discord with the same com-
a cabbage soup snake, once let it slip: if, on the contrary, we
had we had to come to an agreement, then it is unlikely that Christians would have remained
anything else, except for the eyes for tears.

The Jew enslaved us, he is our master, and not only
due to the fact that we no longer own gold, but because
gold rules us: because it is conceited, luxurious,

sladtraslte, thirst and i
our soul. He will not abandon his prey, he will not rise again.
no, the Zhriluan education, which is instilled in man-.

humility, humility, honesty, abstinence, self-denial
compassion, compassion and respect for the weak and disadvantaged.

Inventive and naturally dexterous, possessed
instinct of domination and Jews who do not care about anything
gradually occupied all roads leading to wealth,
honors and power. The very spirit of Judaism gradually
no one in modern civilization. They run the stock exchange,
press, theater, literature, administration, main
by means of communication on land and sea, and then, through
the power of money and national gifts of a special kind, they
Nowadays, all the current generations keep them in their possessions.

As events unfold, it seems impossible to doubt
that if it were possible, the Jews would take over
the very air we breathe, and would begin to trade
to feed them.

Don’t they strive, before our very eyes, to “tear off

"bring European civilization off its hinges"?!...

M1 | ezyo Jadaeo t15er!a$ ache zireb1i<....

But the history of mankind is not only the enmity of the inte-
resources, is a struggle between them and ideas. Now pobbzh-
interests give, and in the end ideas win (Ka-
stellar).

s sḰ.
(i).

However, the sons of Judah are moving towards complete dominance.
above us, and their selfish or deceived supporters

They also desire equality for themselves.

But "equal rights" never elevated the Jews morally and did not improve their relations with the peoples, willingly or unwillingly, but have already recognized the equality of rights for the Jews. Unfortunately, only the opposite results were achieved.

Let's take the Rothschilds as an example, without a doubt, in the sweat of our faces those who earn their bread.

The story is not long and not new.

The founder of the dynasty was Meyer-Amshel (without a family name), He began to call himself Rothschild arbitrarily, borrowing vav this surname from red $ ( ) lane of the Frankfurt ghetto, where he lived. From the youth I was preparing to be a rabbi, i.e. I was diligently studying:
, , .

This decision was, however, not only natural, but it did not contradict the previous one, since

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the Talmud gives money, but money cannot be kept without Talmud. In this case, the general position is confirmed is supported by the fact that, instead of theoretical training to trade money according to the Talmud, Amschel Rothschild succeeded it was necessary to attach to the Jewish banker's house, i.e. to study this national wisdom in practice.

Ge gabsht Isgaei zo ae 1a Suparoғvcie;
P ne geғagde hep, —i Chap$ for , —-
P varpe aues Yoshteџg 1a race Yae Ia Vochgze...

Both in ancient times and especially in the Middle Ages the sons of the chosen people were the main manufacturers eunuchs for the kings of Babylon, Assyria, and the Chinese and Persian, for Arab and Moorish califov, as well as for the Turkish sultans. Hence the

the need for slaves disappeared, and so the Jews took a fancy to whether the slave trade was so widespread that it almost monopolized whether it was her, even in the “good old days” and here in Crimea.

How many Russian souls are there, unfortunate captives? kov, ruined by the Jews alone, You, Lord, rise.....

According to the instructions of his ancestors, he made his debut in human trafficking and Meier- -Amschel,—with the participation of the Duke of Hesse-Kassel, who- who sold his French troops to England for shipment . , i , When there weren't enough of his own, the Duke supplied "for America" living in Brnosubjects, buying them from this or that: one of the small Tadflians of Germany, who, even with the spread- the Marseillaise, still did not forget the customs of "ve "Lucipian". Louis XIV. It goes without saying that the lion's share of the profits went into the pocket of Meyer-Amschela, who was the Duke's commissary and, moreover, that one, already at his own expense, under contract, fed, odBval and delivered the “warriors” to the seashore, from where they were sent was already on English ships. Then, little by little, he began to give money not only to private individuals, but also small states, like Denmark, for example.

England did not conquer its colonists. They were educated The United States of America, and Jews for the first time penetrated into America, as before—for the sake of safety— news of the young colony, England did not allow the Jews to go there, on the other hand, wars of monarchical coalitions began against France and Napoleon's campaigns. Here for Amschel

a rich gold mine opened. A clever Jew lent money to the warring parties, but soon turned out to be exclusively a banker of the coalition.

By breaking and expanding, thus, in the face of the new- the revealed dynasty of its own, bezprimfrnye earlier geshefty, The "chosen people" were rich and, therefore, multi- was pressed at the very time when the goyim were being exterminated mutually

and in terrifying quantities. Sometimes, for example,
on the battlefields of Marengo, about which he himself bitterly complained
Napoleon, the hordes of Jews who had come from everywhere
robbed the wounded and dying. However, the same thing
sons [members continued to proliferate in our time, not far from how
in 1870. Is it any wonder that, having lost the color of one's na-
village even under Napoleon%, this magnanimous and unhappy
the country is now languishing under the yoke more and more
numerous generations of "equal" Jews!!

With this, the “chosen people” began to take revenge on Napoleon,
that, having been disappointed in the hopes of “caressing” the Jews, he
was forced to take strict measures against exploitation -
i, , ,
At that time, Jews were already abundant, i.e. in Alsace and Lot-
rings. But the revenge did not stop there. The Rothschilds revealed:
were not only friends of England (where, after exile in the 12th capital,
i, they returned under Cromwell B or Mordechai II), but
and Napoleon's fierce enemies. Amschel's son, Nathan,
even moved to England, while his other son,
And Nselm settled in Paris. One can imagine himself,
what fugues and variations of espionage were played by the Roth brothers?
shields under these conditions,—without a doubt, being an agency-
there of all the chosen people. Here we meet the bright
an example of what Jewry is capable of once it becomes clear
stops trembling.

— “A little over a hundred years ago,” says Drew.
mon, "the low and despised Jews came to our land:
red and rich country, now only Jews are rich
in this country, already despised by them and impoverished." - "One Hundred
A long time ago, the Jews were nothing, less than nothing, -now
"an hour they are all or almost all."

— The Constituent Assembly refused thirteen times:
it is necessary to recognize the equality of Jews, and if on September 28
1791 finally agreed, then - under the yoke of Freemasonry,
where the sons of Judah managed to penetrate, as well as, without

mn$n!ya, vslBdstvie bribe (by the way, they sold out ka-the main leaders of the Assembly are the abbot [regoire, Count Vler-Mont-Tonnerre, Duport, lawyer Gopard, Rebespierre and Mi-work), and partly we will mention the Jewish ‹patrol-demonstrations and are confident that there is no limit grateful today want nothing more than to become French and are proud of it.

i «i», '-
They flocked to France from other countries, especially to the Rhine, and, it is clear, they were not slow to show themselves so, that Napoleon himself was driven to despair.

Having resumed, as has been said, the trade in human meat and helping to strangle freedom in America, and then and in France, they were the first, not less, to take advantage the success of the revolution of the New England states.

Having received the dignity of French citizens, the same Jews, especially the Rothschilds, supplied money monarchical coalitions, it is precisely in their power to strangle French Republic. In particular, Nathan Rothschild, through the Jews, of course, delivered to Wellington in
i i i,
which he could not have obtained otherwise. At Waterloo,
` Nathan bribed Marshal Grushi, who, contrary to the rules, Napoleon’s kazoo, who had already defeated Blucher’s army, “got astray” "wasted" and did not arrive on the battlefield at all, and Blucher did not touched, and gave him the opportunity to decide the battle in the po: Wellington's benefit. This was unfortunate for Russia, too, the majestic epic of Napoleon's struggle with An is over:
, й i :
tics, which has already caused us so much grief and shame, in the event of If Napoleon had won, it would not have existed.

It goes without saying that Nathan Rothschild did not forgot. Suddenly appearing from near Waterloo on the stock exchange to London, he created panic there by selling whatever, English state papers and, yes-but with his sadness, he seemed to be defeated, where Britain finally put everything at stake and lost. When, a day later, the truth was revealed, everyone regretted about Nathan, and he, meanwhile, “earned” on the difference in exchange rates-owls that flew completely upwards, about 10,000,000 rubles. From this “experimental physics experience” came the notion

The Rothschilds' main explanation for their current wealth

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of a state reaching, alas, 10,000,000,000 francs.— “We always- “Yes, they sold cheap and bought dear,” they say. the kings of Israel. This means that they act in exactly this way. they acted as a chza rori, and at the same time, through their subtame, secretly, they did the opposite. After all, both the public and stockbrokers themselves are succumbing to panic, especially in public ka; she invariably buys with the rise of the stock market prices, and with their fall, he sells them. Thus, RothShields and Ko catch, in the muddy waters, as many fish as they will like it.

Mopatse uts esiri, egho esiriaiig.

These are just a few, briefly sketched, the results of today's equality in the Franchi. But if not in such amazing sizes, then they could not be, however, not to foresee at all. |

And, indeed, there was no lack of warnings. grooms at the National Assembly itself.

“Call the Jews fellow citizens,” the abbot asserted. Mori, “it’s the same as believing that, without ceasing to be an Englishman or a Dane can become a Frenchman, Since the time of Charles the Bald, who gave the Jews civil rights and the Jewish Sedekisyu, his doctor, was poisoned, the sons [of Guda were expelled from us and again called upon seven times. Vol- rightly noted ter, that greed persecuted them and it also persecuted them patronized. Eighteen centuries were spent children in Europe, without mixing with other peoples. they did not do anything else except trade in money, and in agricultural countries they were the scourge of the workers. "the people are horrified by the Jews," the Nancy bishop of La Far witnessed, ‹a in El- they are also victims of popular movements. Gm not Menfe, they creep everywhere and rule over everything. In an effort to dispossess the local peasants, they buy up

rye and drive them to starvation. They have become so adept at
grab everything and everyone, that if we had to, let's say,
to lose you, sir, remarked one of the residents of this
happy country, then our bishop would, perhaps, be
"Lui, Jew."

‹Put on the same level with pack animals-

by the "arbitrariness of the tyrants of the old order," Jewish
the tribe should, it would seem, surrender itself to the protection of its own country.

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body, which raised him to the level of human rights. Not at all.
Jews betrayed us repeatedly in cities and villages
area of Weissenburg, and hardly, on the other hand, found-
there would be ten patrols between them throughout the entire Upper
and the Lower Rhine. The same thing happened in Bayonne.
and Bordeaux. They put greed everywhere in place of love for
to the fatherland. And your own prejudices are in the place of reason"
(Mark Anthony Bodo, representative of the people in the armies of Rey-
on and Moselle).

‹['AzzetYve a 15 Sheg I hundredth a {yuz ss { ï
ss ITE|?lop$ ep Yaoppapi aih diB I ago Feite tis is
]without etrio1s. E e p r e r s h s e p a g e h o d e n s j e s s h s e e n coege Yae
ï. ss jџ5 , 51 sџ
Iќs, 1 ќi є » (-
Princess Elizabeth - Madame Bombelle, September 29, 1791).
These prophetic words, unfortunately, were justified throughout
the subsequent history of France and in such a world as, in%-
Princess Elizabeth herself probably did not survive.

In harmony with this, it is known that Victor Hugo did not
was hostile to the Jews, and here is his response
about them: “One could write an interesting book about the Eu-
yards in the Middle Ages. Their hatred was deep-
but how much they deserved to be hated! ` Their
despised with all their hearts, but what was their own
baseness?!.. The People-Godkiller was also a thief
by the people. He robbed the Nazarenes, as he called the Christians
stian, not at all stTsnyayas, which is why he became, however:

netz, a victim of his own greed. During Peter's campaign
The hermit, the crusaders, carried away by religious zeal,
swore to exterminate all the Jews they would meet on
their way, and they fulfilled their purpose. But this was only
retribution for the Canaanites by the same
Jews. Suarez rightly notes that the Jews are
called their neighbors in the name of piety, which was
understood by them well, while the crusaders exterminated
i,
bad".

The famous lawyer and author of the Napoleonic Code
sa, Portalis, in turn, reasoned in Hebrew
the question is as follows: "The Constituent Assembly believed that for
appeals of the priests+, in good citizens it is enough to open
they, indifferently and unconditionally, have access to the rights of whom-

I

which the French use. Unfortunately, experience has proven,
that if there was no deficiency in philosophy then, then not
there was enough foresight, and then, in the well-known prefaces,
it is not possible to usefully issue new laws earlier than
take care of training new people. The error occurs
comes from the fact that in resolving the problem of citizens-
the state of the Jews did not want to see anything except
the question of tolerance. But the Jews do not represent
hundred sect, but the people, who never had their own ter-
rhetoric and government. He was disorganized, but he could not
be dissolved. Wandering across the face of the globe, he
seeks refuge, but not a fatherland. He lives among
of other nations, without mixing with them, and everywhere considered
to hide oneself as a foreigner. This order of things determined
is determined by the nature and character of Jewish institutions.
Nowadays, Jews are about the same,
They have always been there. Our laws are recognized by them only in
as long as they do not contradict their own.
They are not French, not Poles, not Germans and not English, -
They are only Jews. From the fact that the sons of |ud are less
the sect, like the people, it is clear to what extent it was.
it is unreasonable to proclaim them citizens of France without
i at least that, — can and do

Do they want to become such?..

"The dominance of Jewish bankers is the main reason
modern pauperism", in justification of state
Proudhon also said the same about Portalis's ideas.

— “The other one got into a noble house like a fox, that one in this
ChinB will be a wolf,” he said wisely, in turn.
Җi.

The Jews themselves have a book called Sefer Gayushor. It
claims to have a very ancient origin and to be of such importance
the fact that more than it can be replaced by mandatory and urgent
i () -
Jewish processionists who do not have time,
to study the Mountain. On page 100 of this book (see from-
given in 1874, in Warsaw%), for the edification of legal experts
to the Railroaders, it is said that one of the sons of the patriarch-
ha Jacob, - Joseph, sold by his brothers into Egypt, became
there the first by Pharaoh% person and, taking advantage of the seven-
the hunger, led to the indigenous population, at their own expense,
in such a state that not only did it lose all its movement,
of life and real estate, but also enslaved himself into slavery.

Y

state. Along with this, his father and brothers [Joseph visited-
poured in the best part of the country, and from what was taken from
Egyptian gold and silver seventy-two kikaras
{a coin about 3,000 rubles), as well as many precious
He divided the stones into four parts and hid them,
future times, i.e. for future generations of "elected"
of this people”, at the Red Sea, on the banks of the Euphrates, in the pre-
dBlah Inshi and Persia. With all the rest of the gold [Joseph
He protected his brothers, the N5stok, and their household members.
so that only twenty thousand entered the Pharaoh's treasury.
tsat kikarov.— This is the ideal of sons [ud.

, i] si!......

i , i,
could be cited, if desired, in arbitrary

quantities. For this, you don't even need to turn to
to such new experts on Judaism as: Bonald
and Toussenel, Proudhon and Chirac, Capefigues and Jeanne; Garth-
Man and Stille, Delage and Dani, Warmund and Dühring; Fritsch
and Andrei, von Langen and Glagau, Lieberman von Sonnen-
Berg and Stecker; Tridon and Picard, Vergani and Lichten-
Stein, Pranaitis and Rohling; Bruner and Schleicher, Jen-
Kins and Shbnerer, Istoch and Luger, Mores and Drumont.

Ancient and modern historians and poets, philosophers and orators
ry, statesmen and military leaders, clergy and saints
i , equally and tirelessly, warned
Jews: Aristophanes and Plutarch, Nabu-Kudlur: Ussur and
Antiochus Epiphanes, Catonius Tacitus, Homer and Juvenal; Persian
and Diodorus Siculus, Martial and Titus Livius, Cicero
and Apon; Polybius and Ammianus Marcellinus, Seneca and Rutilius
Numantian; Pompey and Vespassian, Git and Lucius Quieta,
1eronym and Dion Cassius; Scishon and Alrian, Mohammed and
Richard Lionheart, Luther and Voltaire, Eisenmenger
and Lehmann; Herder and Greitschke, Droysen and Wagner, d'Aguesseau
and Napoleon, Gougenot de Mousseau and Johann Scherr; Thiers and
Michelet, Gibbon and Edgar Quinet; Shakespeare and Schopenhauer;
Jose Amador de Los Rios and Renan; Kant and Fichte,
Champagne and Littre, Franz Liszt and Victor Hugo; Chatsky
and Matsevsky, Derzhavin and Dostoevsky; Kostomarov, gr.
Mordvinov, Ilovaisky and Gogol; Aksakov and Granovsky,
Bismarck and Moltke, O'Connell and Carlyle, Robert Peel
and Gladstone, - all, according to the facts, testified about the opa:
the threats with which the sons of Judah threaten the rest of the people
ladies, religions and states.

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About the countries already enslaved by them, for example, volume.
Austria, the Jews themselves, never denying themselves the comfort
i , ,
what if there was insurance of states against
death, then not a single OO would have accepted the impe-
The Habsburgs' riy for fear.

And, on the contrary, as surprising as it may be, there is a country, gdB 1udey are helpless.— “4$ Vaga yug and J i հհ Nºe-$ ï հ» — it’s difficult for a Jew to take off his pants with his shorts-Landz!... *). But excluded! only confirms the rule.

Generally speaking, to follow, on the path of history or in one nineteenth century, the operations of Turkish banks - ditches and monopolists (in Antwerp, for example, there is Ko: a gan, who sells to one exchange, sometimes, or bathes, for the game of chance, of course, more coffee than he will be born in five years), and after them other businessmendicks, invariably exploiting the plague of the gofe and the poor: both individuals and entire peoples or states, it would be highly instructive. Unfortunately, we have already gone too far into the details of that problem. we, of which only the basic features can be included in our' task. In any case, we ask the reader to consider zig, what is the power of Jewish capital, by the way, rentblowing the French state bank when it today, through the purchase of shares from the Egyptian Khedive, may redat' ! i ' - lom, tomorrow - declare war on the Boers, and after tomorrow, for. uvfnchan!ya buildings of the new Anglo-Trans-African empire, forto revise the Dreyfus trial (in Rennes) in order to to force France, torn apart by civil strife, to. Fashoda's concession, without which the new empire is unthinkable.

The interests of Great Britain are the only criterion. all justice, all rights and all legality.

And government loans and government banksmeekness, as well as a win-win for the chosen one "Rola" stock market game, at least during the Japanese War or the terrible turmoil in Rosai? "pillars of Israel" of the type of Greger, Horwitz and Kogan-

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*) A popular proverb. - The point is that the Highlanders are mountaineers Scotland, as you know, wear skirts... But even in a figurative sense this pacha ne menfe for a Jew is difficult due to the severity and endurance of Scottish.

character.

on or -slave owner of the drovers (in the Turkish war-
Well, 157'/z g.) Warsaw? - And the Talmudic Khazaka and Ma-
i, i , ,
syndicates, consortiums and trusts? - And the audacity of Alfon-
Rothschild's, when, during negotiations for a loan, he osm-
rushed to deliver almost an ultimatum to the Russian government

about the "equality" of Jews? - And the insolence of the "Americans"
'bankers' Strauss, Kraus and Seligman, in Portsmouth, -
on the same subject, but without any reason, except
the difficulties of our situation—in Manchuria and
ma. at the same time, let us not forget that even through our adversities,
To a large extent, we owe you the most unanimous
to the exchangers of the named bankers, for whom, so bez-
it is shameful and unfair, equality in law was requested:
Zakh with the indigenous population of Russia! . . .

- “What could I say about such a people%, who-
who of all other destinies has acquired only grace
vulgar vagrancy and which sets itself the task of trans-
to cheat those who remain in revenge, and to abandon those who
“risk going along the same road with him” (Goethe).

In any case, there is no doubt that he still
Bismarck, what about the impossibility for Jews to make a deal
there's no way they should be officers, as if they were forced to become
moneylenders.

On the other hand, is it possible to dispute that if
The Pudian credit is support, then the distribution is the same as the
....

However, it is impossible to list everything—when to examine it?

Thus, we, willy-nilly, have to
I will limit myself, on this particular topic, to everything that has been stated.
Let us, in conclusion, give just the following thought
Richard Wagner (see his " J "):

"Participated in the dispute over the emancipation of the Jews,
strictly speaking, there are many more fighters for the abstract

the principle of freedom, the principle of emancipation of the sons
There. And since all, if you will, liberalism
ours is not a very far-sighted and conscious mind-
game, then we had the opportunity to advocate for the development of
the liberation of such a people, about whom we, in essence, do not
imli concepts. Hence, as is quite obvious, zeal
the protection of Jewish equality was determined much more
more of an abstract idea than a real sympathy
"to the Jews."

XXXXX

“Alas, to our great surprise, we find ourselves
that while we were building fairytale castles and fighting the earthquakes,
mills, fertile ground for real reality-
the truth was in the hands of the usurper. If, frankly speaking,
Indeed, our aerial flights could not fail to amuse the Jews.
state, then it would not seem appropriate for him to consider us as
such fools who can be satisfied with handouts
from the territory taken from us. The Soviets are not unaware,
"Crector of Kings" became "King of Crescents"
“Dictors,” and, having figured it out, we can now not help but
to know that the request for emancipation is too naive,
shown by this creditor at precisely such a moment,
when we see ourselves in a burning need to fight
already for his own liberation! from under
"Tudeyan oppression!.. .."

Ehopage ahdishs posigis ex 05516505 shiќog.

For the sake of completeness, let us remember that the Talmud itself
advises Jews to sometimes show mercy to goyim, so that
TB said: “But Jews are, after all, decent people!”

Guided by this, the “chosen people” do not refuse
i operetta --~
"Sentimental shark or crocodile-philan-
trope”, under no circumstances should one make fun of the “ido-
"lopoklonnikami", which, in turn, is recommended by the t$m.
the Talmud. Without such fun, no revenge can be taken on a Jew.
sweet.

Knowing this, we will understand the meaning of the Jewish, - understandsya, through the goyim, - to stop erecting a monument in Parisment to Alphonse Rothschild, as the "father of the BBds."

Having stained this attempt with inspired lines, Clo-
(is ųs) finished his poem with such
indignant chords: |

Vopije ich meih Bapan gesiќųapi J Bagie

Ah! seyeh op yori achapa op tapoe opera rashe, -
Mlzege!.....Och'iproe ats popreats
and Ish hep4e ep rassapi un Posop Yae for]ate

Oche Giproiegai auntie, oh yosha shugipva,
(Och Yaoprai, rag ehsyos ae Ratotg,

{015 is s] ,
Ra1zai'] pocs 1es ufe ep un Řoig!...

XXXIX

b) Zhid newspaper (ss- J). — -
mo from the talents of Judaism for all kinds of factoring and besides the untold resources that only to the Jews and could be opened in the newspapers - advertising and blackmail, lies and neurosis, outright forgery of society
i -
sk!yY lad,—two reasons, in particular, contributed capture of the worldwide press by the kahal:

1) in countries of censorship and administrative discretion,
-i Ђ i
risky business, - the Jews, with their cunning and unscrupulous in their means, they managed to run a newspaper through advertisements or on credit, i.e. at someone else's expense— by simple deception, or, on the contrary, acted by deception complex, attracting wealthy, but not distant goyim become publishers of the Jewish "maestro"

newspapers - "in the name of serving freedom", and even for the sake of profit—
through advertisements, which, in fact, should be “so-
"Hold on" is a legal newspaper in Israel, and

2) the crowd is thirsty for news and gossip, but at present
time demands them from all over the world; satisfaction
First of all, the omnipresent and omniscient can do this
Jewry, which, moreover, managed to capture not only:
to most newspapers, but also almost all telegraph agencies-
state; however, for large press organs it is also necessary
the money is not small; that's why the newspaper became a shareholder
and an anonymous enterprise, which is also beneficial to Jewry,
for, on the one hand, this masks the participation of the sons [of
yes, and on the other hand, it eliminates the competition of the goyim, who
we must beware of the penetration of the Jews and extremely
It is difficult to establish, in such a complex dBl, all the necessary:
my agreement, - while, on the contrary, the Jews, under the
circumstances, they think alike and do not dare to
to destroy kahal discipline; the guilty Jew ka-
is being tried by his court not for an attempt on the interests of the company
participants of the enterprise and not in civil order%,
,and for the encroachment on the unity of Israel, i.e. on the very
the foundation of the greatness of the Jewish people, and, as the perfection of the godblasphemy (in the Bible "Law" given, on the hill of Sina, by ourselves
[by his own hand}, is persecuted as a serious criminal
criminal; - it is clear that they are not joking with him!

I. The very style of the Jew is surprisingly adapted to the newspapers.

HG

i -- -
cries of religious persecution - in one word
"garlic"; pomposity of sarcasm and poisonous bitterness of insults;
premature cries of victory; arrogant and unworthy
assertions; "discoveries of America" with a farcical bang
and noise; the audacity of inventions, the lackey vulgarity of evasions
and tattletale insidiousness; a passion for nagging
wind, hysterical impudence and buffoonish stupidity, - give
everything that a Jewish journalist writes is some kind of Satan
the spirits of the universe are like operetta glitter, but I must admit,
pathological and contagious.

In the eyes of Jewish writers, the newspaper is a negative
and the moral upbringing of society. Not friendship and so-
voice, but discord and hatred it brings. Demons dis-
i , -
the flag of liberalism, but they falsify every
an idea that will be touched.

| It would be in vain that you would expect blessings from the Jewish press.
i, , -
the quality of conclusions, it refers only to malicious in-
stinks and to the basest feelings of the crowd. A
When a Jewish newspaper tries to hide itself,
to flutter the mind of all, or to play the role of the wise
growth-pacifier, -- she gets entangled in the web
its own intricacies and, in spite of all its twists and turns,
there, reveals the indelible wounds of depravity on his
I eat my forehead.

And then, when, in his desire to command everyone, he
the Russian press meets a man who cannot be ignored,
she has no power to enslave him, she floods him with slops
all kinds of filth, bombards with threats and calls for curses
on his head. Convinced that this was not helping, she
keeps silent about his enemy, and his most useful déférence-
The silence of death surrounds the world. Who is not conquered?
Jewry, he does not dare to go to any public
field, if he does not want to poison his own life.

Objectivnoe islBdovaniye temy i rzyskane istiny
in no case is it the task of the kahal seal.
That is why she reduces every question to the ground of personality.
ties and does not calm down until it “bends”,
at the instigation of the Talmud, “the Israeli adversary in the arc.” - “Before-
“a worthy friend and an inconvenient enemy” is her motto.

XI

“When,” Hermann Kuhn reasoned back in 1866,
du, e enne Iudeiskoi press, which rejects any
ii
, i i,

evil of this kind cannot be expressed in touching phraseology or pious wishes. One of the great Viennese newspaper ("Ole ss"), published and edited by Jews, took as its motto - 'equal rights for all'. But at: to know the equality of people who do not want to hear neither about morality, nor about the duty of a Christian, so to speak to turn them into vampires for those who, on the contrary, restrain themselves precisely by Christian principles and who is deprived of the opportunity- to follow the treacherous twists of the directed Talmud and nothing of unbridled competition."

“At the moment of repentance”, the life organ of the German European Union
« 1i , «$
buy editorial beads." In a caustic tone, you washing away, in turn, the Panamanian, so tainted part-
i, i, «is»
I kept silent about the Jews, but I couldn’t, for the amusement of my sons
I, ĸ—‹si ! »!....

However, Semitism has always been distinguished by its artificiality. the construction of such military vehicles, which are the most better suited to the circumstances, and, being constructed to defeat and destroy, these machines will fly around work and darkness. The newspaper is not only one of the similar machines, but also stands at the head of the current herd traps, most closely in harmony with the Tudean methodsnosts.

Based on instinct, this remedy is very significant. menagellno. By his nature, tastes and calculations, a Jew only a factor and nothing else but a factor. He personifies creates an abnormal picture of the Central European race, which, without producing anything, he gets rich from the work of others.

Like Tamism itself, the modern press lives forriots in societies and anarchism in ideas. Its direct benefit is to maintain unrest and disorder, because the number of subscribers is growing precisely according to the development of social disasters, and in particular - revolutions and wars. — Feeling tears and blood — grace for Jews.

Considering myself as called to govern in general, modern Jewry, in its pride, is not tired of

HIP

is the dominion of money. It wants to dominate
over their minds and in their consciousness! and justify their power,
and its incomparable superiority in morality,
and in intellectual relations. Putting on a muzzle
to every adversary, the kahal wants to speak alone and on
in this way to create one's own popularity, which, to a large extent,
Mr., has already been achieved by him, - however, mainly
zom, among the "liberals" in Russia, - exceptionally,
local conditions. Considering the Jews as their "natural-
"very useful" allies, liberals or children
are terribly mistaken in the tyrannical plans of the sons of Guda,
or, with no less limitation, they hope to “get ahead”
Tudeev is on the road to the "prize post", although this is not
counted even the Jesuit Order, - by no means
allowing members of the “chosen people” into their midst.

In other words, the kagalu needs to pervert the human
thought, and for this you need to earn money both verbally,
and in printed word.

In an effort to rule minds, Judaism, with the devil
unceremoniously, he chose to implement his plans
words , i: ,
and university ɵ. Thirsting for boundless
authorities, he moves to tiranni through the mass of dissent.
Liberals help him out of inclination or sympathy, and
then and due to more “ringing” reasons - conservatives
he oppresses and terrorizes, “the saving strhom›. In the courts, Jewish lawyers, according to the instructions of the Talmul,
juggle laws; in universities, Jews, on their own
okay, they are fabricating youth, called up over time
to govern the country, but with importunity and cynicism
they undermine and demoralize the periodical press
public opinion, corrupt concepts, 'margarine'
ideas.

“Nowadays,” Fichte said, “people read not books, but
only what is written about books in newspapers, and this is a dream:
i, , -

ity, 'every thought, finally, is expressed in the fact that the public loses the ability to understand anything."

Even the Jew Lassalle let it slip once, declaring it is hidden to what extent the intellectual fund is insignificant, TBH, whose concepts and beliefs are fabricated by newspapers.— ‹Whoever reads his newspaper or magazine no longer has

II

the need to think, study and generally search for kakiya-ili svdniya. He is ready to judge everything immediately and I am completely convinced that the whole world is dominated by problems."

The Jew understands all this perfectly. He knows that in in his hands the newspaper will become such a force that will give him everything means to influence society, to change its behavior to reduce to such a state when—not the name of others mI and feelings, except those that are dictated to him, confessing only that in which it is believed, bowing just in front of him, you know, they want to surprise him, and despise him everything that is hateful in his eyes is society falls into indifference and automatism of somnambulism before her magnetizer.

IP Speaking about the press, we, as explained, are considering although important, it is only a special case of the capture of Jews. words. It is not clear whether this will be the trembling speech of the orator-
, i   ө, , -
m, in Germany, such a peculiar distribution, or more serious, though not so prominent, work of the political or a reliably recognized author, only to a weak degree reaching the tired ears of the crowd, - all the same, the business of one's own goes to that daily and drum echo that the journalist will give them, explaining, exhausting or advertising-reconciling each of the other ways of expressing thoughts with the goal of extinguishing their shine or embellishing them with glory and to light their way with the "glitter of a flying meteor."

To parliament, to court, to music or art, to scenes or in the scientific Areopagus, a Jew, through the press,

gives diplomas, decorates with laurels and trumpets praise or, in other words,
turnover, throws mud, humiliates and mocks,
blackmails and harasses, or even drives away
public arena—into the darkness of obscurity, shame
or helpless despair.

In particular, the services that the devout Jewry provides.
the press is obliged to, and are depicted in those very words with which
Agstue$ [ta Iez, the main organ of the world Kagal, la-
. Ə
clear so that each of us could understand their meaning and
meaning. What 1udaism calls intolerance and so on.
reason, fanaticism and barbarism, these are the most
i i 1..

HIU

We see this clearly, and still remain silent. But hello
we should no longer, it seems, allow deception or iz%va-
self-control. -Sgauia rgauioget sigash exhi-
ii1.

A Jew is a liberal only in religion and others.
and an anarchist only in relation to the social structure
goyim. For himself, he is a strict conservative—and in religiosity,
if this is how one can call the teachings of the Talmud, and in their own
galal installations.

It's time for us to know this and not be a laughing stock for
Jews.....

How could it happen that such a proud and great
Kaya, the “sixth” power, sold out to Judaism and fell into ra-
byni k kahalu?

The reason is that from one end of Europe to the other
gogo, fairly and for all to hear, gold and the press accuse-
are found in a secret, but illegal and completely unnecessary
'closeness, and if it is true that Jewry already holds in
the entire Christian society, then, without a doubt,
niya, the fault lies in the temptations with which the modern
the hand "releases bunnies" before the eyes of the press, which has become

one of the most powerful agents of Kagal.

Degrees of decline, consciously or unconsciously, here
may be very different, but, in general, this does not change.
does not raise the question.

And if, already fifty years ago, «]| s
RBa5 was the official representative of the stock exchange
of feudalism, which spoke to the nominal ruler-
If Franchi's will is the will of Jewry, then what can one say about the present-
in the "coupon-forming" time?!...

From the great to the small, they say, there is only one step. And
I involuntarily recall such a “family” Jewish organ,
like "News of the Day", created in the very heart of Russia,
Moscow%, by the illiterate Jew Abrum Lipskerov,
never honored to be called a motley apprentice
workshop, but having raised, in his “establishment”, two such
diamonds of Israel, like Doroshevich and Amphitheaters.

The first of them, making venomous jokes in feuilletons,
everything and everyone, then and there he ran away from his Jewish ,pri-
tone, i.e. from "News of the Day", into anti-Jewish
"Moscow Leaflet" and back, until I got settled,
netz, in the modern newspapers, first - "Ross!", and then -
t5m—«Russian Words %», where he achieved excellent results

I

results for his own master Sytin, approximately
awarded for high, true patrotism.

The second one, equally, proved his “truthfulness”
Jews, suddenly flown to the "New Time", but
quickly repented and—ruined “Russia” to the weeping and grief of all—
peaceful kahal, and, in conclusion, showed his valor
‹akaiist» in the Jewish “Rus”, where, strictly speaking,
laughed at his own origins from the Lukhovs-
of the title, but to touch upon the sons of Guda is by no means
sm, - even when he himself finally got stuck in their non-
outing of the swamps.

Thus, we see that op geuiepi otz] opg$ ss is , , - , ɵ « » could dismiss Amphitheatrov as a "disciple" of the Jews, from fear of their resounding omnipotence. — Action really, where would he, the poor thing, go, having angered the kahal?!...

Selection of "employees", as well as other technical The details of newspaper reporting do not bother a Jew. He is smart to get money, to put the "establishment" into operation, to squeeze out all sorts of benefits; to attract readers, to provoke. their curiosity, to inflate publicity and blackmail; seizures- to vat' ads, to get patronage of influential people persons and disrupt subsidies; utilize for their own benefit fellow tribesmen of the social current, and toss food the most harmless whims of society At the same time time, he “allows himself to be bribed” and maintains an aura independence; finally, the secrets of such a thing are not alien to him in Brolomstvo, when he is able to incense with one hand and to pour slop on another. - In a word, they fear him and they pay him....

It is well known that Jews are pure-blooded liberals. If you listen to them, it turns out that they are even monopolists. liberalism.

But it is not liberalism, but despotism that is dominant feature of the ii nature. And how could they become liberals, guided by the same basic principle, that the whole world belongs to them alone, and we belong only to them working cattle; that it is impossible for a goy to become a Jew; that we not even , ə . the work of Adam with the devil Lilith; that the smallest communication with a goy, even in food, already defiles a Jew and that For him, to recognize the “equality” of a goy would mean committing.

CHEMI

punishable by death, the gravest of blasphemies, since [Jehovah made a covenant with Israel alone, idolaters, which we are, led exterminate them, not fraternize with them.

To look differently, one must reject Zavft earlier,
that is, to stop being Jews. But behold, equal to the
it is impossible, and even senseless, because greatness
Israel has obviously not yet reached its climax, but
What, one wonders, could the goyim give the Jews in return?...

In all this, for a Jew there is not and cannot be any
millet, and therefore one cannot help but be surprised by the naivety, so as not to
to say more when we still succumb to "liberalism"
sons of Judah. Is there any hope for a different future when
there is talk about the chosen people who look at us
just as he looked at the Egyptians, Babylonians or Romans,
and just as precisely demands a monopoly - even among the pres-
la the Most High, the Father of all people, at the present time,
how he dedicated it to himself alone 4,000 years ago
back!!...

What social changes and what kind of freedom
bodB political could be interpreted with the Jews,
when from one thousand four hundred years of his state

They spent their lives in slavery, and in art
stv$ to incite hatred not imli rivalry-
kov (Professor Granovsky), or when, having lost ownership-
territory and living only in furnished rooms.
natakh", they preserve, t5m not menfe, their kahal
organization, as a shrine, - an unshakable foundation
own way of life recognize the tyranny of "talmid-hakhams"
, , , j Isi j.

The all-crushing despotism of the Talmudists remains un-
changeable on the path of the cavalry. Even Alexander the Great,
in Gir, crucified 800 Pharisees ("talmid-hachams" i.e.
(with them), in one day, and twenty-three vkas were launched
Stya Mordecai (aka Karl) Marx, the "creator" of social-
, , i, ,
the end of the day, expelled by his own like-minded people—
precisely as a despot. Now, on our own
In their eyes, many Jews, in turn, are fleeing from tyrants!
"Bunda", although they are aware of the importance of the services rendered to them
"equality" of Israel, i.e. the disintegration of Russia....

Already for the sake of victory in that fierce struggle which tirelessly wages arrogant Judaism against the goyim, mercilessly Natural discipline is inevitable.

And indeed, at home, that is, inside one’s own quarters.
, i i
and bend any individual independence into an arc. Presenting sm$s theocracies and plutocracies, - - We and the rich fiercely guard our boundless power, mercilessly punishing any Jew who dares to resist her. The Parisian supreme kahal, - " [zgavshche Oshuegze!e», organized from powerful bankers and the most cunning Jesuit Talmudists of Europe, Asia and America, unites all Jews of the world, harshly directing their forces and means to enslave others to:
rodov-— j Ish . «
people”, with such stubbornness, gives out their “AShapse” or "Habura Kol Yisroel Haberim" only for "blessings" "government society", but on treasonous activity The World Jewish Union looks with such favor our thoughts and hopes.

, - i -
ralov!..

I. Along with “liberalism,” the Jewish press has while there is another bait, - this is the evil flattery of the nationnal illusions.

The press not only flatters them, no, it tries awaken them, call them to life and provoke them. dBlyvayas under the voice of pagriotism and zatfvaya universal sumatokhu, she is sophisticated in the fact that this or that, yet dormant or barely nascent national self: deception to elevate into unshakable intent and to beware of any objections from the mind. the newspapers, you might think that's what's in them the heart of the people beats that they alone are the standard-bearers his noble goals, his most sacred thoughts.

And, alas, it is not difficult to predict the results...

"For in the time of Mohammed," says Voltaire, "the Jews
no longer constitute ours. Following the thread of history of this na-
relative, you see that he could not have ended differently. He
boasts to you that you came out of Egypt like a gang of:
ditch, taking with it everything that they had supplied it with in Sophian style
local residents; he is proud of the fact that in the conquered
in cities and villages, give no mercy to either the elderly or women
neither to the wives nor to the children; he himself lays it out in the open

XIM

your hatred for other people. - Rebelling against everyone.
his rulers, he was stubbornly superstitious, greedy for.
someone else's good, he is cruel; he grovels in misfortune, and
"in happiness he becomes arrogant." - "If it is possible about the character of the people.
judging by his prayers, it is not difficult this way either
to see that the Jews were a sensual and bloodthirsty people.
greedy. It is clear that if the Lord God listened to everything
their prayers, then there would be no one left on earth,
except the Jews. They hated all peoples and were themselves
despised by them. Continuously begging God for the extermination of
laziness of everyone against whom they dared to rise up, you think,
that they were asking specifically for the extermination of humanity.
cities, with the exception of some Jews."

Knowing this no worse than we do, the Jews keep it in their
in his hands the press, trades in public opinion and all that.
makes it very difficult for anything to get into print
it was, hostile to himself. - The final goal and brilliant.
the ideal of this state of affairs was the moment of the “five free-
bod: to Moscow, when, “by decree of the Soviet of Workers’ Deputies:
"Tov", absolutely nothing was allowed to be printed.
talk about Jews. - But for now this is only a story.
the full implementation of which we have the right to expect
with the final development of modern law."
No less, and in the way mentioned above, the Jews not only
they weakened it, and in most cases destroyed it.
the opportunity was exposed against oneself and brought to Brnoye
a means of "stuffing" the minds of the goyim according to one's own recipe...
Is it any wonder that Iuda's conductorship in the press is growing with

every day, and the public, learning from the newspapers only what.
beneficial to the sons of Israel, gets used to repeating louder and louder:
‹however, what talented and wonderful people are the Jews?!»

Results achieved by Jewry through organization:
armed rebellion—even in Moscow%, hence, the main o5-
at once, they flow.

In the case of this, since it is precisely the periodic
the press has the largest mass of readers, and
in all other respects the dominion of the Jews expanded:
is growing by leaps and bounds. And if someone dares to
zero would rise up against such shameful slavery, - a voice.
it will either not be heard at all, or will die out in
in general, a chorus of Judaizing LPberals, bullierbrodnyl.
slanderers, backstreet writers and all sorts of others,
lackeys in the "establishments" of sons [courts....

hee hee

By accepting the service of Christ-sellers, the sons of the “chosen ones.
of our people are often driven into such a misery that
sometimes they even receive diplomas with the title of "honorary"
"educated", but invariably despise and, if possible,
contain them in black tablet%.

Even the NBM writers complain that the future is not the same,
more and more they have to “feel the oppression”
Jewry. Gogl as a novice Jewish author of the
good riddance to life, the German sees that for him the literary
The field of tourism is becoming narrower and more thorny.—Raz-
multiplying without being informed, Jewish editors, publishers and book-
the sellers give way to the Jews alone, but beat the Germans
and they don't tell you to cry. The daring, the daredevil complained-
to be in print or, what is even worse, to be touched unkindly
to solve the most Jewish question, is subjected to herem, i.e.
gala curse with grave misfortunes, and even with
a deadly death lies ahead. The same fate threatens everyone
to another rebellious person, be it an opera singer or a businessman
or a lawyer, in a word, anyone with Jewish
factoring and newspaper blackmail recognize themselves as rightful
demand tribute!

i . –
and outstanding deputies of parliament, ministers and rulers
without delay they rise higher.
they are on social terms, and they are increasingly more likely to be
The Jews are making way for them. · You don't have to go far to find the prime minister.

For our part, we will recall at least such an inflated
Anton Rubinstein's anniversary celebrated by Jewish newspapers and
Glinka's anniversary somehow flashed by unnoticed. Even on
the opening of the Rubinstein statue in the Petersburg cannery
The torii was accomplished, among other things, by the way, by the tsfloe pilgrimage
Moscow Conservatory - with its director Safono-
at the head and, on the contrary, how modest the opening was
Glinka's monument!...

Fate itself seems to be pouring out upon us. Take
the demonic appearance of the marble Rubinstein, as it is depicted
Brazilian. strongly flattered, this, however, really
to the evil Jew the blasphemer, and what a courtly guest-
to look like a bazaar in a foreign author's work, on his own stage
became, kind and thoughtful, deeply modest, Russian
"man" - Glinka!?....

\. Generally speaking, the psychology of the Jewish press is
can be expressed in three words: hatred, lies and
neurosis.

G.

Its principles are the paths of deception, and all its art is one
a whistle-stop dance of evil. It disintegrates, it reduces to trifles
public reason; to humiliate impartially, to ridicule
justice; teaches to treat the most contemptuously
to the respected princes, since they are to her liking; driving out
the reader's sound thought and self-awareness, it memorizes them
with impudent buffoonery and manic excitement,—in
spreads anxiety into all spheres, energizes, reflects
affects, confuses, consumes confusion and debauchery.

- The Jew lives by nonsense and is always drawn to us!

This lie is personified with particular clarity in
Jewish newspaperman5—it doesn’t matter if he is the chief editor:
the one who has access to the cabinets of ministers, or the
We are "lapsedachny" reporters. Both belong to
of the same fauna and are linked by family ties. Differences,
their separate parts are nothing more than sides of the same thing
character, manifestation of the same nature. Between the Olympics -
the former's arrogance and the latter's lackey smiles
there is a double - ascending and descending chain. Luck,
money and influence will quickly give a penny to the reporter
the editor-in-chief's habits and, conversely, when
luckily, this last one will also return to
flattering fawnings of the "lapserdachnaya" time.

In their totality, Jewish publicists are
a vinaigrette of Talmudic cunning, self-righteousness
scams and charlatanism, calculated solely for advertising
and confusion.

To what extent do they accept themselves?
seriously?

Alas, the most careful analysis would not have provided an answer.

Vain madness and the spirit of lies are combined in them
so inseparably that sometimes it is impossible to determine where the end is
the hallucination begins and the plutnya begins.

But, living in an atmosphere of deception, they try to simulate
to know the real thing. They know all the ins and outs
the state people of the world. They stand, on guard in
any movements of the parties and among all the fluctuations of the general
of the ordinary mind. They are initiated into the secrets of all cabinets.
globe, and nothing in general can hide from
the infallibility of their knowledge and inimitable aplomb.

Don't try to argue, they'll throw names at you.
and numbers with the dexterity of a fairground magician and with precision

I

the Gothic Almanac. But beware of the good-

to them, because you will be ashamed of your naivety,
which you succumbed to the hoaxer who was reporting his
names and numbers at random.

UI. Regardless of this, whatever their rank,
Jewish journalists are overcome by a strange, crazy idea:
They are authorized to command everything.

Resist them or don't ask them
investiture is such an insult to their supreme law that
that which does not deserve mercy. And never the most terrible
, bombardment and deadly volleys of mitrailleuses do not
will be compared with the fury of Jewish ink. All animals
devil's miologia—from the dragon with the fire tail
scorchons with poisoned stings are taking part here.

A Jew doesn't require any sequence. The logic is:
is suitable for the Aryans, and they, the Semites, are superior beings.
step of order, freely soaring above such vulgar
demands. They change the altars with amazing difviscosity, and the transition itself is accomplished quickly, without
false shame and unnecessary nuances. - And why
This comedy?... It's impossible to issue a new one when needed.
For the old, and the old for the new?!..

And maybe the Jews are not to blame after all.
Did Pushkin himself practice so-called journalism?
with cleaning the latrines MBst?!...

But the picture, in any case, changes when
the sons of Judah are making a profit at the expense of the forests of the goyim,

Here we can clearly see a touching unity
all three varieties of “great Jew”.

France's example shows that excessive debt
the femininity of the state draws it under the power of the Jews and,
in particular, the big bankers of Israel (Nashe Vapdche),—

rulers of the money market. Rulers and political leaders
The ders are forced to reckon with them. State debt
has become, nowadays, one of the most important factors for:
politicians, and the stock exchange nobility considers itself free to speak,
on an equal footing with any government.

If the rulers of the stock exchange do not yet dictate their laws
countries, then they especially do not accept them from her. Ma-
the slightest disagreement would make them dangerous. In n-
how many days, for example, would a rent reduction provide warning
government on the need to return to execution

ShP

debt." - A second lesson would hardly have been needed, since
the public itself would not have been slow to join the bankers.

The daughter of deception and flattery, advertising is one of the first
the foundation of Jewish power. The advertising genius
is even more characteristic of the Israelites than the genius of flattery;
in any case, they raised it to a level of perfection.

The way Jews use it, it is advertising.
the wonderful art of mastering thought through the eyes and ears,
to suppress the mind with shouting and noise, to confuse the mind
imaginativeness, in general - to stun with elusive combinations-
nyami in a deliberate kaleidoscope of slyness.

Loud and persuasive, Jewish advertising is subordinate
However, three principles must be followed. First of all, we must ring the bell.
with all your might; then you have to strike blow after blow without ceasing, and,
Finally, it is necessary to hit everywhere at the same time.

As for the methods and means, there is a variety
excludes the very thought of listing them. Anyway
was - financier, merchant, physician, inventor of its
each of us owes his best and most important successes to her.
mining the gold that they managed to collect.

However, advertising is not the last word in newspapers.
wisdom.

i -
leaves, called blackmail.

Cowards, low intriguers, in general, who still swims small-
However, they truly live on advertising. People have completely mastered
, Bodivshiesya from shame, brave Jews - feed on blackmail.

Op ne tepgi richs Yae Bope ep se ïetrss, op
1# |

One publisher of a large newspaper, says Drumont,
and from a respectable family, a brilliant conversationalist and cordial
accepted in salons, clever, loved, in the circle of friends-
ley, to chat about our life. :There are two systems”,
he said, “Advertising and blackmail. For my part, I
I consider it humiliating and contemptible to abuse the dovf-
to rob the public through false advertising and ruin.
father of the family, relying on what I write. What is
If advertising is used, it does not inspire such a thing.
disgust. I find it perfectly natural to force p-
"The troops will continue with me with their prizes."

And our hero does as he says. It is he
It was he who equipped the hole that became a byword.

AP

He ripped off 160,000 francs from the Panama in one go.
reception.

“The Jews,” Drumont continues, “introduced our customs
Beluinov, and if you want to understand the current situation
press, then it is necessary to imagine a series of scenes that
which could make an excellent social pantomime
mu for the theater "SB ".

Thanks to the advertising that got RotozBev into the fray,
the stockbroker, making a baranta, “intercepted from his neighbors
a small portion of lambs." He goes along the road with
his prey, however, not without fear, since he
we have to pass the lines of the Atlas, that is, the line of the bull-
Varov (here, mainly, they go to Paris
editorial staff of newspapers, mostly Jewish, of course).
- Here he gives the ransom...

And so advertising comes first, and blackmail follows.
is for a happy financier.

But the bankers themselves are not asleep. Special, tamednaya, - the stock exchange press trumpeted his praises, in advance Be before: says victory. Other newspapers - beaters direct game on him, and finally, the third ones, friends of Nashche Vapdoe'a, soared up liquidate the enterprise and recommend to their clients not call subscriptions.

And he?! - Hurrying everywhere, he controls the maneuvers; with the zeal of a commander-in-chief, embraces the entire course of the operation radio and takes care of everything, in a word, his activness eclipses, for a time, everything around.

UP. Success happens to be brilliant, but to the Jewish people financiers are moving their international projects more widely into the dBlo resources. A lot of water will still flow under the bridge before people understand that in Gobaststone$ (on Van Diemen's Land) and in ArkhangelSKF, on the islands of Gristan d'Akunya and in Moscow, in Berlin$ and in the port of Elizabeth (in the south of Africa) can cry: to be published in print, through newspapers, by the same Jew, - on phase languages.. - That's why it's like this now, without fail, stock boas and sharks hunt in different countries, remno. A large, sensational editorial in the newspaper and such a devastating telegram from London Dona, which drives the stock exchange in Paris crazy%, are in as inextricably linked as the rest of the malicious proBlocks directed to one point, under the pressure of which the deceived and suppressed public mind is no longer in the strength to resist and surrenders to the Plafn. - What then?

[LU

the victorious banker is appointed, then he will show “mercy”, and you will release the prisoner to freedom, - of course, having collected from him their "losses".

USH. The appearance given to political events by the active press, is extremely peculiar. Falling under the Jewish-with a skimmer pen in a state of some kind of nervous insanity, poly: the tick seems to be controlled by some feverish blows-we are bicha. Epileptic, as if possessed by convulsions, the Israeli press seems to be calming down from one thing, real or invented by her, crisis to another -

just to gather strength for a new one fuss.

And to hell with all the crises! What excitement! How many evils%: rushing clouds on the horizon!...

Just think, a menacing volcano is about to burst open and in an unprecedented crash the whole world will disappear....

But then the morning comes, and everything is over.... Beaming with joy, but the very same newspapermen trumpet that never before the world was not so provided for, and the flocks of readers, which no later than yesterday, Jewish cries of horror brought to unconsciousness, looking with pleasure like the horizon It's getting light, the clouds are dispersing and the storm is moving far away...

Thus, in the booth of human lungs, the kahal press plays the role of a sorceress, changing the current , evoking thunder and lightning, when it pleases her, or ordering them to be silent: Well, whenever he wants.

In the fateful moments of history, in the days wars and revolutions its whistle and dance is transformed into a real This is the witches' Sabbath; then the white lava flows poured out: are pouring into the crater's foredecks, all barriers are collapsing and the waves the ocean washes away all living things!...

Campaign of the Nfmetsko-1udeiskoi press against France i (1870/1— ḱi) example. What a hurricane of contempt, wild gossip and all: What kind of filth was spewed out by the kahal on France?!.. Who paints a true picture of grief, harassment and insults, inflicted by a creeping reptile, who will describe all the stench of stock exchange slander?!..

And when a noble and unfortunate country, under the harsh finally bowed her head under the blows of fate, two Jews Alphonse Rothschild and his former clerk Bleichroeder They met at Versailles to discuss how best to rob her.

State University

The sum of 5,000,000.000 francs caused Thiers's remark that,
counting at a franc per minute, it would be impossible to complete the sub-
count and from the time of the Nativity of Christ.

“Don’t worry,” Bismarck exclaimed, “that’s why I
and called Bleichroeder here, which he considers (as
Jew) from the creation of the world!.”

i i , ,
essentially, survived, over the last two years, from the Jewish
press of Russia, starting from the moment when the bankers of the kahal
were trying to get help from the American Secretary of State Gay VMBsha-
participation in the Kishinev pogrom, where the Jews themselves were
all around are guilty *) and where, no less, they are with:
they took, from all over the country—according to them, more than a million rubles:
ley, which was far from required, to help the victims
to the Jews, of course (about the Christians who suffered)
nakh and did not think - throughout the entire retinue), and right up to the banner-
the demand of the kahal bankers, in Portsmouth,
on the immediate provision of equal rights to the sons
"right"....

When do we have “free and non-free universities”?
will finally pass into the power of the Jews, and when they will
open ɵ ! $, ,
, i , -
the results will be a striking example of how, in
terrible, irreparable harm to the countries that hosted the main
the masses of the "chosen people" can be rigged or
maliciously invented - in the interests of the Kahal and the international
cliques of other pirate liberators,” with the intention of
to defile the truth and exalt lies, to humiliate
Russia in the eyes of other nations and convert the Jews into
innocent sufferers.

Mess1s, ti #111, dcup
oai!

IX. To incite hatred, to awaken rancor,
to fan the flames of hostility; to carry out insidious interpretations and
shameful insinuations; to exaggerate reality, to pervert:
poisoning it with pollogs and irony; finally, with secret
to keep people in a state of discontent and hostility,

*) In addition to the ruthless exploitation and "propaganda" of Jews
local population, - they learned, by the way, barbarically, - with sour brine-
then, over 60 and killed 11 Christians in Kishinev, before the Christians arrived
they began to admonish them.

GA

torn apart by suspicions and mutually removed by insults;
in general, bring them to the point of being ready to attack each other
ga— this is the “liberal” strategy of the Jewish press.

For the sake of completeness, it remains to be remembered that,
acting deliberately and according to plan, O sons of Judah:
take the most dangerous place in the enemy's cuirass and inflict
dagger strikes right here. Gakov, by the way,
a lot of Jewish publications for ‹«semeinago» chtenya, which,
usually, pornography abounds and, in general,
, are organs of kahal agitation--yado
twisted mockery of opposition to power, satanic
such an illustration to the aphorism: Yada uen1ash sogui15,
let's leave sepziga soi otaza$!.... Let's not forget, for the sake of acceptance
ra, at least about the celebrations of Israel on the occasion
opening of the main synagogue in St. Petersburg, and this
a humiliating and sinister fact for us was glorified
we, as the beginning of a new era in Russia, how great
the greatest blessing for all Russian people.

And this characterization is false, no matter whether it is in the Jews:
$ i, -
tsakh. In everything, of course, --- the spirit of discord, stubborn, although p
i, i i -
dominates the said press and directs it.

— “115 gbrapaen { 1s }ochgpaih rorshagezs, seikh I sii
ibpopsep ouyes Per Is Fargee 1ez teïaiḱs, 1s hhisss, Is
hḱs i (Ïiss, i 9$,—ob
chosen people+).

— “My Yugse, 1 Tam Rauotseg p'ezyo barn Yae gvyafeg
a un aissj, i do I ss”›,” states,

for his part, such a wise judge in this matter as
Eduard Drkmon.

- What are the results of this decomposition? - Alas, they
extremely sad.

—— “On the ruins of the former social system, with
the prevailing influence of the church and the nobility, arises
new power, called wealth t. - Among the surrounding-
its garbage and other remnants of the former state-
Mamon created this building, crushed by revolutions.
"has his throne."

— “By virtue of natural law, money is an inevitable
the ruler of democracy! (Leroy Beaulieu).

- “Ga uegea, sotte Ie sorgeats, shsBe uojopigs Chapz [e5
gshpes"... (Apaue Egapse).

State Unitary Enterprise

In the end, Jews are in the press and in politics
discovered only one art - to direct the masses
to enslave them to the maneuvers of large forces
NOPOLISTOVTZ......

From this it is clear that d'Israeli himself, in the end,
ideal, gave preference to such a state
I build, GAAB the role of parliament, and therefore its power,
would have switched to the press, - Jewish, of course...-

c) Political Jew. Who, not knowing the Jews, encountered
If I met such a politician for the first time, he would probably
would be enchanted at first. He would be amazed by the brightness and
brilliance, captivating liveliness, even inspiration of techniques.
Free from the shackles of doubt, quick as arrows,
ideas that would seem like splashes to him, like meteors
highest talent. Falling into an involuntary comparison is difficult:
i i
with wonderful ease and asinine silliness, he, to be
perhaps I would have given preference to the Jewish mind and even
would consider this last one as the chosen one,

called upon to take upon himself the future of humanity and from now on hold the reins of government in one's own hands.

1. However, even with some insight, I could not The observer would not be struck by the mass of oddities. Wildness of gestures, painful fire in the eyes, harshness the impulses and venom of the intonations of his voice would not have allowed him to be carried away by the first impression.

Soon after this, listening further, he, to his surprise, No, I would have noticed that the Jewish brain lives in concepts, already completely ready, and they are external to it. suddenly and involuntarily, as if brought by the invisible by telegraph. From that moment on, he would hardly be able to resist from the suspicion that in every modern politician there is the beginnings of madness. But even after that, of course, a lot would have passed time until he would have fully grasped the matter and recognized by, that such a Jew's madness obeys the exact laws, steadily pursues the same goal, and in at its core it has a burning and insightful greed.

Even more attention would have pointed out to him one important thing-the most special feature. Connected by secret threads, any Jew. sk politicians, under certain conditions, feel and they repeat the same thing; they don’t need to be seen or burned. boil; the same invisible current influences them

EUSh

all at once; obeying some mystical command, all of them fulfill it exactly.

In other words, Jewish “music” is such that the sons There is no need for rehearsals. Gather them and command, - You will see for yourself how they will immediately strike a chord. Unity of organization, identity of heredity, in the essence the Talmudic discipline, everything here is directed towards thismu result. |

Further study of the differences between normal we understand things as the Aryan genius knows them, and Jewish inconsistencies would reveal that the ideas of Judaism

in politics not only exclude any possibility of a blow-
watch them, but as soon as the observer secures himself from
their empty-sounding impetuosity, as they represent-
to him in his natural state of inexhaustible potential
wakening, unbalanced and mutually inconsistent.
They are clearly pouring from empty to empty, and the moving
the language's uniqueness reveals only the undoubted mental
_ poverty.

Then other unfortunate flaws also come to the surface.
couples. The intellectual organism of the Jews, apparently,
cannot stand deep thoughtfulness about the past and the future
present; he is not given the ability to embrace facts with their distant pri-
ranks and gradual flow, nor follow their pre-
worthwhile development; a Jew does not have that ability to look
forward and backward, which was so clearly expressed in the double
nom of the faces of the god Janus, which symbolized the Romans
i; -
of activity; grabbing it, he, in a dazed state, bolts:
NB builds all its castles in the air on this...

P. His language is the same. Common sense accepts
Participation is not always angry, but madness always shines through:
many, to a greater or lesser degree. Excessiveness of admiration
praise, the excitement of slander, the shamelessness of the opposite,
gloating of predictions, falsity of arguments and tangibility
the number of absurdities, with very few exceptions,
its seal, and sometimes completely overflows it:
reikuyu r . Naturally, that idle talk
this kind of nervously influences the listener like poison
language that cannot be inhaled without a headache and without
general decline of strength.

Regardless of what has been said, there are other facts.

NH

you, but, going beyond the daily experience, they can
be observed only among select Jews. Attributing
i i , «-
"niks" readily imagine themselves to be extraordinary creatures.
. You'd think that they already rule the world and that

both hemispheres obey them. On their throne of pride,
Satan himself hardly surrounds himself with greater greatness
and, perhaps, looks at the universe with less disdain.
let's marry...

PI. As for deception, how can the Jewish
would a politician abstain from it? On the contrary,
each of them has their own baggage in this case: one
was a bosom friend of Gambetta, another inspiration
, i -
some people whom he had never even seen. How
i i
with cleverly manipulated details!.. This is a double advantage:
i: ,
you will have fun to your heart's content.

If, penetrating into the Jewish soul, the observer
I finally asked myself, what instincts drive me
a Jew in the field of politics, it would be surprising to assume
to live in some illusion. Revenge and hatred, not
curbed conceit, charlatanism, the desire to lead
and to fool—such are the instincts and passions that
would be on stage and behind the scenes, and as an observer.
I would also see that they act with incredible
tension and with the power that accumulates
moose in Bkami...

What suddenness in the invention of deceptions? What is the best
what is the art of pretense?
to hide one's claws under the enchanting softness of the heart-
and the seductive tenderness of friendship?!

Declaring oneself insolvent or forcing one's
creditors to go to a settlement, the Jewish merchant gives up.
This business has as many worries as a bird that winds itself
nest. The evolution of roguery follows certain
laws; it consists of thousands of such details and
stratagems which, when applied to the circumstances,
states, are combined with each other in the most diverse combinations and with amazing harmony; it has its own
own words, special exclamations and characteristic ones.

features that are so unchangeable that, having been swept away
Once you've seen them, you'll never look at them again.

Something similar can be observed in Jewish politics.
kB. Possessed by the deepest betrayal, he is mad-
is devoured by greed, but is no less tormented
pride. Filled with his own superiority, he
looks down on the Aryan world, telling himself that if this
if not the present, then undoubtedly his future prey. Isn't it
everything must give way before him? And so, the ruler is
stematized aa Bos abilities, having yes:
i, precisely
with the claw of victory, he could have lost such a master-
of state? Is it not behind it that the treasures of energy and the labyrinths of treachery lie?
state? Isn't it he who will have to pay for the B.C. un-
of life and to justify the prophecy of universal dominion,—
prophecy that survived the destruction of Jerusalem and
not a temple?

With such ideas and desires, Jewish policy
cannot pursue any other CZ, except the supremacy
1 Jewish society over the Aryan society, - and to this
she strives with a warlike zeal and d$avi-
with sincerity. From time to time, slowly and in the silence of the mind-
Having prepared its forces and stabbed them, the Jewish army sets out
sya in pohol and rushes onto the stage of the world. Crushing in front of
with itself obstacles, it is transferred from success to success,
from triumph to triumph.

What is the abundance of strategic resources? What
agility in seizing the fruits of deception before they appear
is St. Petersburg hanging? What is the genius of using advertising? What a dream-
i?
What thoughtfulness goes into preparing for a raid through debauchery
and veneering? And what is the skill of destruction? What richness
the state of the spoils? silver and gold flow abundantly into it
victorious hands? Finally, what surprise and fear of the king-
What are they doing around her? The earthly princes are trembling and grief is upon them.
trembling, who will not send his ambassador to the funeral
"" of the princes of Israel or for the wedding "po-
"sldney" of his daughters!..

It should not be surprising, therefore, that the Jewish police
The effect of this phenomenon on Aryan society is decomposing
zom, that it seeks to weaken minds, to weaken history-
i,

SHG.

in all directions to spread frivolity and indifference
court.

The tendency to be inspired by foreign national interests
resami i aspirleniyami, - even when they can be realized
achieved in no other way than through the humiliation of one’s own
fatherland, there is one of the varieties of modern:
lytic psychosis (Bismarck).

From the moment when the Aryan society enters
in one of those sad phases, among which
a race seized with amusement, a seduced appearance%-
nyami and suppressed by abstract nebulae, ubBzhda-
he knows that everything that happened on his life's path,
was only obscurantism and lies, bows his head before.
insults of a foreigner and even repeats them himself, for.
pours in the circle of dangers threatening him, and leads
lions, oppressing him, then the full reign of Jewry comes
wide open space, and the sons of Judah will not miss. In their
destructive attacks, they will be able to embrace as the most
the deep and distant foundations of Aryan society, and so on,
what he has great at the present time. Relimya, in-
inskiya doblesti, memory of the famous children and of the glory

noy bor, shishoi nasonalnuyu independencia, Greece
like France, the poems of Homer, like Christian churches, -
everything will be exposed to abuse. Sophism, irony and karri-
tour in verse, prose and music, all with their own
leprous scabs.

GU. It is not at all easy to analyze the causes,
which make the touch of Jewry so destructive
to the Aryans. The gravity of the danger arises from that very fact.
one of the illusions we have about ourselves
m5ren1yam of Judaism and which is determined by the chimerical-

the idea that we are able to absorb it and assimilate it
to him the most precious of our feelings and concepts.

However, such an illusion is incomparably widespread. more, it would seem possible. How few people see Jewish society as it is - with its unshakable principles, with its amazing numismatic nature and connectivity and with the eternal antagonism that in the secret places of its heart it feeds on the Aryan world. Scattered and dispersed in many countries, this is a common the state will gain only more unity and perseverance, so that It is safer to separate yourself from everything around you, moreover.

XI

Art. TBm with greater energy it continues to live in itself sebB and only for itself. The capture of all by the tribe of Judah resources for existence and systematic means of subsistence them surrounding the population, an unusually rapid development the multiplication of this tribe, doubling the average number every 30 years, and irrevocable destruction for the country which ruble ended up in a Jewish pocket are the truth with the formidable facts of modern history. That's why quite fair as a proverb: j
gat Yodep igar, sh shi $ $2. And dBistvtelno: whereas a Jewish patient goes to a Jewish doctor; a ray, imByushchiy litigation, turns to a lawyer-to the Jew; a literate Jew subscribes to the Jewish gazetu; a Jewish depositor carries his savings to the banker-to a Jew; a Jewish buyer tries first of all to imft dBlo with a Jewish merchant; a Jewish entrepreneur picks up his troupe of Jewish actors; a Jewish student is looking for a Jewish skikh professors; Jewish director of the conservatory takes it, and also the opera stage itself is covered by Jews; Ray Doctor gathers around himself Jewish Assyrian stents, etc., etc. - we Christians do not want to understand all this and appreciate it at its true worth. Between you and me, if I generally agree with the truth of the aphorism—Pabez hђis, that Judaism, as a predatory and strictly centralized Horde, confirms it daily. In the outside, it is like a province-ka, absorbs gold from the entire sphere in which it rotates-sya; inside itself, it becomes stronger and more impressive.

nfe, because it spends almost nothing on its own
dBlami. Anyone who wishes to see can participate in:
I see in the force with which Jewish families are growing
nutrition and how they are organized in sequence into large
, i :
growth of the national economy, tyrannizing and demoralizing
destroying everything around." The "Akshhoner-Jews" themselves, as "devils-
no matter what, kill yourself." ...

If, at times, Judaism seems to be mixed with
Aryans and allows himself to be drawn into their horizons, then
This is, without a doubt, just a pretense, a mask, dulled
only to his own interests. Wonderful times:
playing this role, Jewry sometimes influences the Arsh
society in a harmful way - even against one's will:
goodness is brought to the one whom they love and to whom they give themselves:

1.

They do nothing but evil for the one they hate and
despise.

A simple and clear example can be shown
all the harm of such influence is obvious. Seeking to seize
make a huge profit at once, in one fell swoop, Jewish
the brain concentrates all its powers here; but at the same time
For a Jew, the passion for profit is at his best
quality; she makes no mistakes and leaves nothing to chance.
tea; insightful, unscrupulous, always on the ball,
always ready to take advantage of circumstances, she goes
to his center with swift and light steps.

Wherever Jews live, all life turns into
the stock exchange, - there is no grass growing there.

When confronted with Judaism, Aryan society, alas,
is infected with the same passion. Everyone dreams of increasing
your state with happy combinations. But one dBlo
to identify the vices of a foreign race and to assimilate something completely different
to see her abilities. Trying to speculate, the dovshivy and
the unknown Aryan is a Jew's special respect
a victim. Here we are, to some extent, watching the repetition

re1ne of the fact from the life of predators that, once answered

, љ.

In particular, the Jew is characterized by that hellish dexterity, which is necessary for the excitement of the thirst for bait, as the best way to get the last penny off him shirt.

Is it any wonder that - a parable, a surprise, a laugh and the Jew has always been reviled by all nations globe.

It is quite natural that, having entered the stock exchange, the artist became becomes the best prey of the Jewish hype; in the very same the contagiousness of his greedy inclinations the Jew found dig is an excellent source of enrichment, and then also out of victory. Quackery in the field of politics, trickery in the family spheres, discord in the family, the crushing yoke national debt, invasion of foreigners, all kinds shame, scandals of all kinds and all sorts of bbBdstviya forfill and disintegrate the country;—in the exhaustion of its mater-

1 i :.

symptoms of death are detected on both sides.

Before the Aryan Jewish society has this preproperty that represents the organization, is immutable.

I

stajyuyu. Possessing such perfect stability thatparadise can go to the level of development with the preservation of that or Judaism does not require another species in the animal kingdom, as is necessary for the Aryan society, permanently of the highest order. Aryan society the state is governed by ideas, whereas in Jewish society nft nothing, except instincts, but very stable out and extremely strongly organized. These instincts you give Jewry a complete cycle of its laws sti, completely monotonous and unchanging on the way to: kov; they control both a single individual and a whole community. Therefore, the formation of a person in the Jewish Wednesday is a direct product of hereditary transmission, and fromby no means the result of special and hard work. One

nature in Jewish societies is similar to what is in Aryan
The world cannot be achieved except through the miracles of art.
Crazy, it would seem, the delusion of the Aryans, when
They take Judaism as a model for themselves. This last day

there is absolutely no point in dflat' with lofty tsBlyami and s

ideal virtues, it does not understand them or
despises.

Knightly nobility and heartfelt simplicity are such things
concepts that are not understandable for the eғreev and do not meet-
is in their midst. The race, the blood flowing in their veins,
to resist everything that we Christians call a duty of honor
and generosity. Without ideals and without a pure life of spirit,
Judaism expresses the personification of wrath, revenge and
sorrows. Their role in the history of Rome and in the Middle Ages was pitiful.
vBka!.... They were tormented everywhere by terrible melancholy, before
all from his own uncertain position
niya. Being neither slaves, nor free people, nor equal-
neither subordinate nor subordinate, and belonging neither to oneself nor to others, --
they represented a mystery, an enigma, an impassable storm
problem, a huge question mark and, along with this,
personified a major danger threatening the area
those who desire and at the same time hopeless grief for themselves.

Their fanaticism was always only a caricature of religion.
great enthusiasm, and their unbridled willfulness was
perversion of healthy willpower. Squeezing out of everything around
thirsty for the last of their strength, they complained tirelessly about
fate, groaned, shed tears of open persecution,
they secretly vented the malice that had built up in them.

XU

bonds of kinship or friendship with the indigenous population of the country
and devoid of any patriotism, they never lost
an opportunity to arouse general hatred towards oneself, then as a
financial advisers of small and large rulers,
inventing harsh, sometimes unbearable taxes, then in the call-

neither court doctors, insidiously taking over the dominion of the the narkhs and entangling them in the most vile intrigues, then, finally, nets, in the form of tax farmers or free practitioners Sheilocks, completing the whistle-stop dance of luxury and the gnashing of poverty.

Between the TBm, on the contrary, ideas and virtues constitute the basis of Aryan society. Jewish community the state can easily tolerate a certain dose of corruption, then how can the same dose be sufficient for lozhiya obshchestva arytsev. Without representing any non-conveniences for Jews, some types of freedom are not even incidental to use for the purpose of using the subject (for example, everything that which allows for the poisoning of the masses of the population with alcohol), and yet, are fatal for the Aryans. Finally, in Judaism a person develops from himself into n$fwhat is cBlwell-centralized, without the slightest deviation, nenija, egoism rules, burning in desires and cold in calculations; from childhood, a Jew knows how to concentrate to base one's actions on one's personal interests, which, being sacred to him, it represents in his eyes absolute and divine.

Thus, a Jew is a simplified being. with the tBm filled with only the given-elementary structure, has no need for radiation education. Completely different is the case with the Aryans. For them, education is a namebut the problem that must be resolved first of all is go; here it is required that every person in himself bore the mighty foundations of the Aryan civilization, so that his mind and the spirit forever received the seal of thoughts of the immense greatness and irrevocable purity. The task is not at all to turn him back, instilling worship into him money and methods of deception. – It is necessary and proper in everything his beings to reveal the striving for the noble and self-rejected, - the heavenly ideal.

In politics, imitation of Judaism, perhaps still... more fraught with disastrous consequences. Jewish community state, strictly speaking, is not an impetus for politics. Having the instencils that he doesn't have to think about or bring up

I

in theory, assured that he will never have to dodge
to get rid of them, it is completely incapable of assimilating poly-
i i i. , -
chat parasitism and exploitation of neighbors, as
Could it understand the Aryan nation and live its history?
This is why today's policy is determined by borrowing
vaniyami, iskolusslovnim stimuli,—ideas, mBnyaemymi
day after day; she is vain and loud, frivolous and
hypocritical; she "sweats" neurosis, chatter, gossip
and insults. |

ii , i -
the state is infected with corrupting principles; soon it
the mind is clouded, it does not recognize itself, it loses
presentation of the laws of one's own existence; one's movement
i ,   -
i ; i -
sudden impulses take up a lot of calm foresight.
activities; the political arena becomes noisy and judgmental:
a homely booth where unknown masks collide
at the click of sonorous words and biting phrases... State
important people disappear, and this is in the order of things: possible-
but is there any correlation between the Aryan state
gifted person and the unbridledness of Jewish journalism
sheet? - Gav is filling this last one, there is no first one there
can exist.

Y. Jewish interference in politics is more harmful
It is noteworthy that the very structure of their intellect is unstoppable
calls them to something else. "Nature," says Aristo-
the tel, "does not produce anything more perfect than that,
that it was created by her rali spesialnoy tsfli."

The Jew received this high distinction from nature: she
She made a complete merchant out of him; she
She was endowed with insight, intuition, cunning, and resourcefulness.
agility and mobility, speed in capturing prey and
cruelty, to devour it; in general, ·· with all the qualities
qualities that are necessary for life at the expense of others
people. Like a laboratory of lies and deceit, his head is
is in constant fermentation; his insinuating language
will be able to speak in deceitful and treacherous melodies
shake the strings of the heart, - caught off guard;

loyalty and devotion just flow from his lips when needed,
and never did the ancient Siren captivate with greater force
their victims with the charms of delight and the intoxication of flattery.

Y

Will dBlo go about seducing or lying?
to drink, to sleep, to put to sleep, the twists of the snake are the same for him
akin. Does a person lose strength - at the same moment
a Jew appears near him, just as in the level
nah South America hitherto invisible hawk suddenly
rushes at the wounded horse before he gives up
last breath...

Will a mama's boy go on a spree? - Jewish Rostov:
, i -
ron, to help him go bankrupt as quickly as possible.
what kind of competition and together - with what agreement
they are running this excellent business, while at the same time
time it looks like they don't know each other at all!...

Should we sink a ship in the open sea, with a bluff?
take advantage of the insurance premium for goods that are on
has it never happened to him? The Jew will arrange this trick too. From that-
customs officials in Brazil or Mexico he is enough
no, there are forged cargo documents, but then everything will be
it is arranged so smoothly that a crash will occur under conditions
so natural that the insurance company will be ex-
to compensate those in need for all “losses” in full, including
number, of course, and for the gold bars, which with the Jews-
The sky ship disappeared to the bottom of the ocean...

Will it be necessary to establish a fraudulent ‹shareholding company-
"priyatiya", the Jew, of course, will be if not the initiator, then,
extreme m, organizer; he will develop the tasks of the ob-
society, will carry out the charter, manipulate the members of the board;
drive a herd of shareholders to the slaughter, invent and implement
makes everything for the best in this best of worlds;
children speak and to speak more, to speak more, to speak more, to speak more
no less able to transfer responsibility to others,
leave only the biggest profits for yourself.

Does any South American government issue
the new "Honduran" loan, - here we will
the "Panamanian" hardships will arise again, at least
ney mr, another great Jewish treasure.

h | !!-—breaks out involuntarily, as soon as ob-
material attention can be outraged by some, yet
an unheard of trick. With your ears! - assert yourself as a diplomat
mat, seeing that his chess moves were somehow confusing-
and turn to his detriment. h I —-
$, i

HUSH

i.
"h2 I j!" — the financier recalls, lamenting the circle-
the collapse of the Christian bank or a sudden drop in the exchange rate,
. hh I —.

the judicial investigator decides, for example, in the devil's
a treacherous ass, - when a treacherous villain, many-
complex, important and immoral crime! is

especially mysterious. The chief orders!

the commander, noting that his plans were ceasing to be
a secret for the enemy. Shh2 I di! - exclaims the state -
gift person when there are national events
are protected by satanic lies in the supposedly liberal and
supposedly non-Jewish press, and on the other hand, brake-
They are acting like some kind of vile underground force. 1st ears! —-
the thinker is finally right to say, when the eternal laws
reason and the very idea of justice are ridiculed and contemplated.
are in that stock exchange chaos which, in our eyes,
zakh, covers the most vital parts of social
organisms.

I. In any of your affairs, as in any
from his monetary speculations the Jew brings in a flair for virtuality
lake. He will find a place where he should stand and a time when

you have to act; your banking "establishment", as well as
he will be able to give due order to the exhibition of his goods
color and shine. He also knows the language that must be spoken.
to eat, and that din and noise which it is advantageous to shut up;
he understands how to deal with tempting passions
and what bait to throw to wasteful whims; not
he will make a mistake in choosing intermediaries and he will not miss the mark,
attacking their competitors with clever disdain,
sometimes slanderous slander; knows how to not only pr!-
i, , having lost it once, create
again; є 5 i ;
becomes impudent and insolent when exposed,
and never averse to achieving something through intrigue and bribery:
i . .

But, first of all and most of all, it shows its energy
slippery and elastic will. Not retreating before any
by strengthening and adapting to all sorts of combinations, he
equally capable of bringing a rogue to a successful end
ryu, calculated for ten years, how to figure out and
to commit deception with the speed of lightning. His tireless self-

the devil is a fiend of hell, in whose eyes it is not "conquered"
nothing, as long as there is still something left to conquer.

i -
horns, nature has eliminated from the Jewish understanding everything that
could slow down its peculiar development. Moving by-
with sharp shocks and sudden impulses, always having a pre-
by means of only immediate facts and knowing them in such a way,
as if they had neither yesterday nor tomorrow,
even feeding disgust for everything serious and deep
reasonable things, the Jewish mind turns out to be in the direct
$! i й.

In lolitikB there is already n$ft rBchi about how to fool
buyer or spread panic; evasions and leaps
mercantile cunning, which sees nothing but
today's success, and neglects the laws of morality.
of course, would certainly have brought the government to ruin. And,

on the contrary, in commercial buildings, and especially in the TBH, where
The Jew succeeds, these same qualities are his power of strength.

Who will reveal the wonders of stock market ducks, the tricks of the game
on promotion and reduction, the hidden secrets of operations on
the issue of new securities or the seizure of securities
put it in one hand!...

The Greek chimera miәi was a goat with a tail
dragon; the affairs of the daughters of Israel, with their internal courts
horns and jumps and with their external devastation, not
Is it in this that chimeras should find their emblem?...

When transferred to politics, this feverish
mobility, these unexpected tricks, these tricks are exclusive
significantly in the sphere of lies and only by wandering from the side
put aside this passion for immediate results,
as if the dflo is about to rob and immediately
to run, *) finally, this contempt for conscience, could not
there would be nothing to express it except for innumerable events.
There, at every moment, the following are needed: reasoni
Goodness, breadth of views, coherence of principles; peace
and wisdom, a sense of m$fra, foresight
consequences; respect for truths and avoidance of fleeting
; slowly acquired confidence and tact smart-
to justify respect for oneself.

---

*) High-speed robbery — ‹mager-shalal-khash-baz»› —dflo sacred for
Israel - See the interpretation of the Talmud on Chapter 1 of the Prophet Isaiah.

XX

, i-
abilities by means of which they "make money"
The enormous wealth of the Jews is worth the opposite.
ends of the diameter; there is the same difference between them as between
this majestic building, intended to serve
ka, and an annoyingly glittering tinsel circus of acrobats.

And, generally speaking, quite simple common sense
la, so that from the very words of the Jew it would be clear that politics

not his thing at all. Steeped in hucksterism, Jewish
krasnorch is distinguished by all its related odors.
moments of the most ardent passion, the Jew is still capable
give just a newspaper article; his enthusiasm is blazing hot
sales, profits scattered all over, and from his enthusiasm
carries the hired applause of theatrical claques;
the explosions of his gun, as well as his ner%ko rude or
it's funny how pompous insults are seething with the rage of the fish-
night rivalry; his shameless arrogance and intellect-
the entry into disputes is given over to the fairground or
backyards of the stock exchange. |

It is not only the spirit of the flea market that puts its stamp on the whole
Jewish policy, but behind the scenes there are all sorts of deals
the roles are invariably present and multiply, or, better
to say that this spirit has never been more fervent,
why at that moment, when, expanding the field of its operations,
ratsiy, politics allows him to penetrate into the very heart
state life. Then, the ruler of the secrets of the government
and no longer at all afraid of the timid Justish,
he can speculate with complete freedom.
The land is in his hands, all that remains is to reap the harvest.

If some Jewish politician suddenly starts to shine,
there is honesty, more or less tangible, let this.
no one is being deceived: his fellow NFP members are speculating in-
circle of it, and the state of the brain's dependence on them is obligatory
calls him to give all his influence to the service of their interests
resam *). Who, for example, does not know that even the Jews, not
leading absolutely no trade, however, come into connection
the horror of customs duties, as established
i, cosmopolitanism

*) Let us note the thunderous philippics of the Jew Lasker in the German Reich
TagB against abuse of the railway foundation and, along with
by this, we point out that, precisely at this moment, German Jewry was experiencing

golden vfk of grace, just before that poured out on him in the form
5,000,000,000 francs of French contribution.

persecuted by the daughters of Good with eternal hatred?
This intimate mixture of politics and profiteering found its way into the
b bright embodiment in $ creatures-bastards,
those who managed to move in line and political arrogance,
and stock market fraud.

An unattainable example, a “star of the East” and
"the sun of the West" was, in this field, in front of the face-
The leader of Israel is Lord Beaconsville. Indignant at the insolence
"What a betrayal of this 'dishonest Jew'," O'Connell
rightly branded him with the title of "direct successor"
no one of that villain who doesn’t even want to go to the cross
"t$l bring repentance."

The nation has fallen deeply where this shameful type is found
to give oneself something and where the impudent stockbroker dares to play
the role of the first minister!...

What a funny thing! Despite my narrow, commercial in-
stinktam, the Jew readily admits into himself the extraordinary-
talents for a political career. Who is looking for his min-
of the lucky ones, he will do well, listening to his high-flying
to reason about the world events of the day, and, conversely, that-
If he doesn't like you, it's enough to avoid politics.
Czech chaos with him.

UP. In certain periods, feeling that Tamism was becoming
gets in his throat, the Aryan society begins to dream-
talk about reconciliation with him; it reproaches itself for injustice.
cruelty and barbarity towards the Jew; says that
the true Jew of the Soviet Union is not the one it persecutes
shaft; that the evildoing of some of them it mistook for vices
all or that, by humiliating the Jew, it itself made him superior
accessible, and that, finally, in the mutual interests,
it is necessary to put an end to the old hatred and,
having returned to the youthful outlook, invite liberation
awaited by Tamizm to help his own community
_ vovlentyu.

In turn, the Jew, taught by his historical
with his experience, he senses these aspirations from afar and
follows their development with the greatest joy. He
knows that soon they will be generalized and proclaimed in

the law that the Jews would fall and that the sons of Israel
there will be a dance of permission to pour onto the stage of the world from VSBm
excess energy generated by the oppressive forces, and under
escaping the insatiable greed of vengeance. He foresees that

EHHP

everything will be favorable to him: he was despised,
and suddenly he turns out to be a being of the highest order; his ob-
they pitied him, he would also begin to insult; they exhausted him, suppressing
taxes, and here it is, the whole of humanity will cease to exist.
fat exploitation. Great and small will become equal to -
dear to him; he will settle in the castles of the aristocrats-
i, i -
the pad will go to decorate his wife or mistress.

However, this is magnificence, he knows this too,
will be long-lasting. Eternal Providence indicated to him
pref, and the Providence of God, vigilant in his peace
and terrible in long-term! and his, stop him in
fateful moment...

It is necessary never to observe a Jew in the depths
his soul cannot ignore the dark omens. For problems
with chatty high-society speech. Almost without transition,
silence and humiliation; haughty impulses of dominion
suddenly become filled with a strange uneasiness; one could
to say that these are average spellcasters, just right
garh of pleasures of the night Sabbath, looking with fear
on the appearance of the day. Here, for example, is this head, raising its head
above the walking cloud, doesn't she hold herself like that,
as if she had never kissed the dust of the earth!!...

But for now, this era belongs to the Jew; true:
the sound of freedom and victory is in his ears; sorrowful pre-
tales that would horrify him a little later,
they haven't made themselves known yet; he still has time
to enslave the earth, and perhaps, having hastened, he even
i .

Aryan society, it must be admitted, manages to echo
him. Being carried away by a Jew, it becomes to some extent

_is in love with him. The Jew begins to produce
i Ђ , Ђ -
more accomplished than other people. His mind is enchanting, and
the voice is intoxicating; a little more, and the said society will be-
children listen only to this voice, but..., under
with the harmony of flattery and the tenderness of caresses, it will hear the ,scraping-
can be hatred, to sweep away repulsive cynicism. When
it will analyze both laughter and smiles...

But such disappointment arises only very slowly.

but—Illusion remains the mistress for a long time. And more than that.
A Jew remains a Jew, but the Aryan society is larger.
loves him and the slave Binfe is amazed at him.

I

Sometimes it even feels the need to fall on its face.
in front of him 1). Meeting him in a state, so to speak,
concentrations, - when he sparkles with self-confidence and
insolently, throws insults at his fans and enemies
with the same dexterity as a fencing master delivers
blows with a sword, charmingly improvises lies, enchants and
captivates, is published and mystifies, in a word
reproduces the famous type of Chaldean of bygone times,—
it involuntarily takes it for a supernatural creation
no, almost like a demigod 2).

Once caught in this pool, how could the Aryan
society stop? The Jew to whom it gave its
heart, the owner of his unlimited trust. And the Jew
knows well that he can take advantage of this, and
abuse. Thus, it is quite natural that
nft sphere, the kula would not have penetrated with all the fury of "za-
warrior." Government, diplomacy, army, administration,
court, - everything seems to be created for him, everywhere the best
the place belongs to him 3). No one looked at him,
as an international being, and his own, insist-
ny and jealous— Jewish patriotism excluded, povidi-
to me, any other kind. Now he is recognized as a patriot
squared, and no one thinks to ask him anymore, -
where was he born? Neither his striking appearance, nor

the very emphasis of his speech does not at all take away from his career.
The Aryan society believes that they are governed better than
why is there more at its head than the Israelites who rule
secrets of his policy, speaking to foreigners from his
the estate of the forerunners of all his concepts to his own example....

i .

[Jewish banks rise in this world as proud
cigadels, and the big Jewish bankers are the real
by our rulers. And what a strange thing! We rise higher
we are on the social ladder, so this is the supremacy of rendering

1) Let us recall at least the recent, amazing and unprecedented funerals
here, in Moscow, the Courland Jewish farrier Bauman (aka Grach), represented:
the malicious and brazen publishing house of the taxpayer, that for the Russian na-
the kind is great and removed. This incomprehensible and terrible fact of the herd mentality-
the farm still awaits its historian, who, no doubt, will have to
to describe the shame of our homeland with blood and tears.

2) Such are, for example, the apogees of Gambetta and d'Isrg2eli.

3) Si. "]oigpa! O sie", May 25, 1895, No. 142, published in the Chamber
deputies of the French government, as well as
in "Ilrge Ragoie" - articles by Edouard Drumont, Marquis Maures and Comte de Lama -
for the seizure of the best Jews in the administration, judicial administration
troops.

GHxU

becomes a powerful and burdensome bolfe. - A simple man,
a hardworking worker sees a car rushing past him
the Jewish banker's mouth without hesitation; he even opened
is treated with involuntary contempt. On the contrary, a person
middle class, a wealthy kulak, indebted to the factory
a kant or a merchant looks at this carriage with greedy eyes.
The burnt-out aristocrat is still more frank and with
bows to his creditor with exquisite courtesy, becoming:
to his "friend", Finally, some secondary-
the foamy ruler bows to the "great" banker,
already as equals with equals. True, the banker bowed,

like a slave, but this did not help the ruling person, having gone to his adjutant, with a sad Irosha deputy tit: "For our lords!"

I Of all the evil talents of the Jewish banker there is not a single one for which legislators and statepeople should look both ways, the art of debauchery. There is some kind of his the birth, no matter how hidden it may be, the Jew will be born to beat him and let him flourish; everywhere, however, [ch.]; corruption is not pleasing "Vov" has already become chronic, there, under the influence of Jews - it takes on gigantic proportions. Fermentation, which: which is happening in certain countries, it is impossible There is nothing better to compare it with than with the sudden and magnificent development of a modest bylink under the influence of hot and humid of the climate, because, without exaggeration, debauchery, under the command of Jewish bankers, is equally different from everyday immorality, like vegetation 2picheskaya differs from polarsi.

Approaching the person he wants to seduce, thread, the Jew acts as delicately as an experienced Don-7Kuan approaches the woman. His first words are already va envelop the victim in an intoxicating atmosphere for breathing a swarm of prelannosti and respectful attention. Soon, sympathy is born, it is born long ago. But who opens his heart, he reveals his secrets. And besides, a Jew knows his interlocutor in advance, even in that that is precisely what he would most like to conceal: the Jew is completely liberated and about wasteful mistresses, and about oppressive debts; that's why all his shots hit the target. An unexpected or caused accident, some kind of
i i, 58
the seducer pounces on them with the speed of a bird of prey.

How, he exclaims, you, a man with such gifts, vaniami and merits, forced to fight against so much absurd troubles! You risk not being elected again due to the impossibility of supporting the newspaper? And, by the way Well, are there many people like you in the world... Yes, indeed

if you were reassured in this regard, I couldn't
would you devote all your energy to the saint?
i?!...

,—i
even decided, but with what precautions, with
What prudence! More often than not, this is preceded by
there is a simple loan offer. Like a cunning trickster-
, the Jew seems to breathe such charms, which-
which are capable of lulling the moral sense. He has
the eloquence that envelops a person from all sides is
arguments that are confusing, there are special reasons
and especially adapted to each one. With "full obviousness-
"by nature" he proves that statesmen cannot:
can cover their expenses if they are the responsibility of the
the situation does not bring them the necessary funds; that is all
they are forced to get them one way or another; what to do
in other words, it means not to understand the events at all,
exposing themselves to danger at every election,
enough money, to be kicked out by the first person who comes along
and, on top of that, to be thrown into private life—
with the sheath and humiliation in perspective; that the sermon is absolute-
fierce principles should be left to cowards and idealists
sheets; that, however, these preachers themselves were the first
violate them; that, finally, in the affairs of a famous family,
as, for example, in the one that is currently being projected, for-
the job arises legally, without any fuss
with certainty, and that if, of course, it is much better not to
there is no need to talk about this, that, together with the TV,
does not at all mean betraying the state when you think a little
you have about yourself too.

Examples just pour out of his feverish lips,
and so gradually the whole parliament passes through them;
truth and slander may alternately demand their share
among the thousands of facts he tells; but
he transforms lies into truth so well that he
with such ease he juggles the smallest details

with such details that there is no way to understand them.

capabilities. |

Between the TBM, in the consciousness of a person, besieged with that
by what force, moral compromises begin to acclimatize
be recognized as ubiquitous and, perhaps, as inevitable.
custom. However, the tempted one still hesitates.
indeed, the need for money is devouring him, creditors
they don’t give me any peace, urgent bills are no longer allowed:
rewrite again, auction is a constant threat, -
the man is driven to extremes... What if they find out!!..

But, in this regard, the Jewish banker has
It is a terrible weapon - silence. Impermeable thai
on, which should be covered by the forgery, "maiden"
modesty that makes him invisible, incomparable
skill for the destruction of small traces---takow svyat-
a pledge offered by a Jew, and not unknown,
that he will remain in friendship with his friend. Yes, this is insidious.
The greatest creature should not change another, so as not to
to give oneself away. Political depravity, one must recognize-
is distinguished by high dignity in this regard,
that mindBet to remain silent. As soon as the crime is committed,
he, like a snake, hides in a deep hole, from where his
impossible to get.

_ Engulfed by such situations, state action
The body becomes a submissive servant of the Jews. Limitless
the dominance of the kagal bankers over such people -
whom they themselves nominated for political office
prii2, is a fact that does not require proof. Generally speaking,
rya, when the sons of Israel help the goy "to get out of the ent-
ki”, they do it in such a way that it remains
the skills chained to them.

The agreement with Jewry reminds the SdBlk of the proles.
souls to the devil - it cannot be broken. |

Once falling into the hands of a kahal, a political person
drinks the bitter cup of repentance. For him it cannot
to be and to think neither about one's own will nor about personal dignity
amidst cruel disappointments and the collapse of hopes,
he, with the danger of criminality, must always be ready
tov, at the request of the Israelis, to appear as the founder of the plu-
of the company, to cover with his name or conduct

to support and influence the affairs of their "owners"
ev", and they don't give him "advances" otherwise than under

EHHUP

‹Jewish!e» bills of exchange... In apoeeozf, some mysterious
neglect surrounds him on all sides and shows
it is obvious that nothing can be taken from the Jews without payment.
It is known. Heaven rewards a hundredfold for everything that is given to them.
is brought, but hell demands only a hundredfold
repayment of what she lent.

The power of gold is similar to dominion
mind in the sense that, along with him, he dreams of...
worldwide dominance and parity above separate nationalities
properties. Everything should depend on him, but it does not
who should not depend on; all spheres of life, and especially
— , i
disorder, subject to its exploitation, must be given-
the usury he perfected.

Human society should have as its criterion
that which he worships. Every greatness has power over him.
, shows him the way, serves as a model for him and
subject of imitation. If this greatness is based on
high virtues and ideal feelings, - all common
the state is inspired. If, on the contrary, this greatness is
built on deceit and forgery, then, upon contemplating such
order of things, and society itself in its foundations cannot
may not experience deep shocks. The exploits of a warrior,
the truth of the scientist, the noble self-denial of the state
rays of light are cast from the human body onto the sphere that
they are the rulers. She understands them better than anyone else.
Krennfe surrounds with honor, and she herself is even more so.
is magnified. In the same way she ennobles herself
and then, when he gives his due to modest virtues -
straightforwardness, charity, selfless mercy;
in other words, when from one end of the moral tsBpi to
the other is allured by the cymbal accordion, since
a society that truly respects itself does not respect the un-
the bribery of a judge and the disinterested diligence of a doctor,
is amazed at the courage of his heroes.

The regime of the European financiers, if it does not destroy
full of these lofty aspirations, then from top to bottom
shakes them. A new light rises on the horizon,
before whom the ideas of morality are observed. All of him
become more or less foggy, and some
completely invisible. Instead of them, the stupidity of imitating the Jews
i

I YI

level, easily explained. Since money became the main thing
the center of gravity and turned to the supreme authority.
tya, this phenomenon fatally penetrates lo from-
the deepest depths of the social organism. In such an environment,
inclinations and callings are exchanged for trifles, state-
a gift-giving person becomes like a stock exchange trader
Fools, science lives on advertising, art falls into pro-
responsibility, liberal professions degenerate into exploitation
a tatsiyu of dubious honesty and with cheerful cynicism
reject their old traditions, and the people they
they put themselves in the public arena, they behave like
intriguers, striving only for profit.

i i -
their state people and the ROM of the supremacy
Jewish bankers.

Without a doubt, it was not the cult of money that created the great men
the lives of Greece and Rome, and if the Eternal City were in debt
Kareagenu, he would quickly disappear from the face of the earth.
Polibsch*) explained the difference between the Romans and the Pagans in this way.
nic Semites: “The means used by the Romans
skiy people to increase their well-being, incomparably
, , ɵ;
after two, no matter how someone gets rich, they will not become
to reproach; the Romans have no shame in anything, as they allow-
to bribe oneself with gifts or to acquire something
standing in bad ways. How much do they respect wealth,
obtained by legal means, the same amount is fed from-
rotation towards everything that was obtained through injustice. In Var:
ɵ, public positions are bought with generosity and

half a merchant, to Rome - this constitutes a criminal offense
no. Therefore, as the rewards for virtue are different for these
peoples, so there is nothing surprising in the fact that
the very ways of acquiring them are also different."

And between the tBm, hasn't modern society fallen to
such baseness that it allowed the stock exchange to become supreme
and an infallible judge of government matters!!..

Everything stated is illustrated with even greater clarity.
further developments are needed.

Having penetrated into some political party
the Jews cleverly arrange themselves here so that
ensure your influence. For them, at this moment, there is nothing

*) Po1. Note 1, M1.

why is it more urgent, how to use the party
passions, to confess other people's ideas. Having raised them to
absolute truths, they cover everyone with sarcasm,
whoever talks about intelligence is “deified” by the party-
leaders, furiously slander the members of the party
tive and zaglyut tone with indisputable impudence and with
all with the coldness of contempt... |

And how can one not listen to them? The Party, perhaps,
wasted away and was exhausted, little in itself, and not
there was also a shortage of dark minds who wanted more
le limit her tasks; in her luminaries it seemed to her
evil flaws; here she guessed a person who was not suitable
the uncle, there was only the appearance of an ordinary ambitious person. The most
prudent people demanded serious preliminary work
you, to purify its principles and prepare people...

The intervention of Jews immediately acts as an agitation
a waiting tool, freeing the party from all doubts.
She no longer tolerates any hesitation and will soon come
to the conviction that the game belongs to her

Razv5 her ideas are not an encyclopedia of political wisdom!
Aren't leaders all-encompassing minds? In any case
, the Jewish press is trumpeting to her 065 this to the full.
It is quite natural that such a party gets used to thinking
to become the owner of these illusions, for her color and for
its quintessence. The Jews, therefore, are the most important
hundred, the best lozhitki and the dosphi of the enemy's commanders-
tsev. And we begin to meet these Jews.
everywhere; they fill official receptions, balls and
dy, lists of official proceedings, internal parliamentary committees
missions. The party lives, apparently, only through them and
conquers only for them. One can say that they
her mind and heart, that she owes her victims to the exceptional-
It is significant that they have the memory that they pulled her out of nothingness.
gestures and continue to carry it on their shoulders.

And such an opinion, to a certain extent, is not without foundation.
vaniy. The spirit of enterprise and shar-
Patching, of course, played not the least role in this,
the excessively rapid success of the party. They waged a dyadic
propaganda and their hymns of amazement brought forward
a man whose future, predatory, commercial nu-
home, they guessed in advance. Besides, they are busy
play the scene without interruption and in thousands of ways

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$. i , -
vanie druzheshkih gazet, organizatsiya -
committees, cash and other advances, -oh, yes, the party is obliged
they are endless! And, meanwhile, they did not take a step and thundered
they did not give it to us without carefully considering it and weighing it, because,
like a moneylender—his father, a Jewish politician
.

From here, by way of intrigue, that Jewish intrigue which
paradise is mobile, like a wave, and voracious, like a flame, enormous-
the profits of victory inevitably flow into their hands.
it goes without saying that, in their words, all this good-
They owe their talent to their exceptional talent.
vaniyam. Doesn't a Jew seem like a square and even a ku-
bsm of every foreigner, isn't he the best creation

nature and education?

In the same way, when, having entered a period of decline, the party
gradually moves towards its decomposition, - to the lot of the sons
Israel is facing a lot of trouble. The conversation is no longer about
attacks, but about "self-defense". Indeed. to give up on-
the ass is a disgusting thing for a Jew, and the one who takes it
needs this, the last of monsters. That's why
he bites with Satanic persistence. Then they break out
whole streams of abuse, hurricanes of insults, plagues of slander, -
open incitement to the most extreme morals and
criminal crimes *). Like a volcano in the per:od eruption
Zhenya, the Jewish press spews fire and shit, spits
dirt, stones and ash. Sometimes, while reading her articles,
you can't help but imagine yourself at a sabbath of vipers possessed
with all the horrors of demonic fury....

With what bitterness must people think about this?
the party's people, even those of them who thought of creation
to work miracles by accepting the support of the Jews and giving in to them
the best roles?

“The Jews have destroyed us... they are forced to admit,
the end.

° But when they recognize the root of evil, then it will be
comes too late. The party that rose "under favorable

---

* Let's remember the bfsheniya of the Kagal in Vn about the anti-Semitic defense
at the city elections and the election of Lueger as the first burgomaster of the capital.
The Jews not only demanded a state of siege, but also demanded the audibility of the people given to Lu-
hero of the Austrian Emperor, they dared in “Metz Egeie Pgesse”, whose number
swarm was even confiscated on this occasion, to encroach on malicious criticism of the properties of the monarch himself.

prone to the fate of the sons of Judah, and through them he perishes.
Sooner or later, she will become exhausted under the yoke of the general
condemnation, and the very fall of the ea, as everyone,

than, the Jewish collapse, is an incredible scandal *).

IX. Climbing from step to step, Jewry spread
expands its tasks. Starting with “support” of this or that
another parliamentary deputy, it will soon be “elected”
"army" them itself; then it penetrates into the political
party, takes control of the situation and finally begins
to the “construction of the building”. But first, he will be able to advance
to have one's own Gambetta or d'Israeli, i
finds himself forced to go through one more thing.
tarstvo.

Everywhere, and especially in France, the parties are not capable of
what would they do without a head who commands them? The Jews know
this. That's why they don't spare efforts for the sake of i -
a catcher called to this role or capable of working
to play it in the future. To bypass or "tune" with a tsfl
him, to captivate his heart, to enslave his mind, to bring him to
identifying one's pride with their interests and inner
to sew to him that it is in them that he will invest the most
friends, - in a word, to connect him with himself not-
with breaking bonds, their talents surpass themselves and
rise to the heights of miracles... in the river.

Jewish strategy is in this, as, indeed, in
other directions, comes down to three means, which
which she moves at the same time.

First of all, flattery. A Jew born a flatterer, without
preparation, has all the secrets of flattery and knows how
touch all its strings. He succeeds equally in
in the lies of fawning devotion, as well as in the hymns
hypocritical worship. He is not only amazed before
man, but he is in love with him; singing of his vanity,
he knows the words that go straight to his
to the heart. This delightful coulet in connection with the 'deepest-
our workers do their job flawlessly. In three
i, i -
, and the babble of self-denial. All this is oslfplyaet tfm
It is a lie that the sons of Judah are aware of how dangerous it is to oppose
R%chit' sebya. That's why it's even more subtle, if it's a matter of
it is possible, they burn incense to a person far away from him; behind his eyes,
their delights are only more “sincere” and even more burning.

*) Is it necessary to mention here at least opportunism and “Panama” again?...

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But is it really so difficult to penetrate the poisonous
the mixture of this flattery and the farcical scenery of friendship
$? ль -
losa, how long does it take to distinguish between self-interest and lies? Among the solemn
nykh sounds of sympathy, I could not give myself away, in
in this Jewish orchestra, a small flute, already rehearsing-
gossip? And is it possible to be so ignorant?
a Jew, so as not to show that he has a flatterer - a brother
slanderer, that flattery and insolence are just different things.
i?...

Alas, at any time of their career, but above all,
at , political l
Jewish flattery. Let us imagine ourselves as an ambitious person, in front of
for whom his future is already painted in rosy colors
TB, but who has not yet mastered his calling.
If in this period, when he is still struggling with the last-
with them the unknown and, perhaps, against their own
their own hesitation, Jewish flattery, going to
to meet him, tell him that he is an extraordinary person-
real, will he not accept this as a revelation from the unknown?
demon? Regardless of this, the joy of owning a group of
I sing to the enthusiastic fans, freeing him from doubts-
him, doesn't it give him a majestic idea of himself and
boundless confidence in your powers? With this mi-
nuts, he is already boldly marching towards the goal, impressing and
conquers. Apparently, by placing him on a pedestal, the sons
The Jews also convey to him their prestige as a grandiose charla -
dances. Naturally, between them and him a relationship is established.
the connection is forever; he can no longer do without them,
since, having ceased to be a god, he would turn into
a mere mortal. On the contrary, if this person has good
the city's heart, the Jews will not hesitate to attach it to themselves
and also the most seductive of all forms of lies: simulation-
with a touch of sincere and passionate friendship. He will be surrounded
women of Jewish youth, shining with zeal and self-
i. i i,

in execution of his orders, these young Israelites formed
They say around him that he is a kind of sacred legion. On
lyre% of kahal poetry will begin to sing his praises...,
until he falls off the pedestal, or until they themselves
he won't be trampled.....

Secondly, advertising. As was already said above,

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the daughter of deception and flattery, advertising is one of the fundamental principles of European
Reich power.

The very first meeting with the Jews already reveals the honor
for a favorite politician the whole point of advertising. True, it's low-
its trial, as a means of struggle, does not remain for him
secret. But it's so nice to be the subject of admiration.
praise, daily progress in society
mnfn!i, to hear your name on everyone's lips, to become famous
first-class honor!..... Besides, Jewish advertising
to replace the work of many years; he no longer needs it
will exhaust himself in fruitless efforts, nor torment
your soul in the torment of aimless waiting; he no longer belongs
one has to despair before such a future that is melting away,
like a mirage, it disappears to be reborn, and is born, that-
would disappear again.

Not possessing supernatural powers, as opposed to
stand such a temptation? And why resist? Intoxicated-
the nurturant pairs of glory had already evoked in him proud dreams and
magnificent views; it even suppresses the symptoms of
that they are ready to move into reality. On their way
struggle with competitors, he already feels that
i , -
a gang of merchants in front of other merchants who paid their
goods duty-free. Under the influence of Jewish advertising, it
the reputation inflates like a balloon; amazed
he looks at her as if she were the trumpet of truth, as if
there are great people in Providence. And how did the VF itself advertise-
ma umfet inselit' such ubBzhdeniye! Not only about nothing
she will not forget, but whatever she touches,

everything is transformed and decorated under her magic wand.
crowbar Krasnorfshe, character, genius - it is amazing
"his man" with all divine properties. And so
he flies upward with dizzying speed, he
can no longer see the ground... Alas, the sea is down and the gas is released
!.....

Thirdly, money, flattery and advertising represent
dvB inseparable chains; services with money form the third
, I still , because the Jews are too
experienced, so as not to forge it according to all the rules of art.
i , -
advances are required; it is necessary to cover the costs of the election, —
the Jewish man is allocated the required sum immediately;

XXXI

finally, in April before coming to power, he had to
to live decently, and his needs are guessed and alleviated.

Is it any wonder that, under such conditions, the Jewish protest
but looks upon the sons of Israel as his true
friends and even more than that, like brothers! He
not only does not hide it, but, on the contrary, is vain
by his closeness to them. After taking power by storm,
he gives them everything with a light heart, from finances
up to and including diplomacy. To govern Jews, through the Jewish
Ev and Olya are Jews - this is the first point of his program. Their
despair will become comfort for him in the moment of loss
authorities... and he will die in their caring hands...

Having thus become familiar with the nB which were received
mothers of Jewish politics, we, before turning to
its culmination point— in modern tests
Rossi, we cannot help but say a few words about the
the political role of Jewish bankers.

In our time, it is impossible to separate the financial sphere of the country.
we from its international relations.

i .
Within itself it is the impetus of a master, whom it cannot please.

it is forced to be wary. - Let's assume that this ruler
usually uses his power wisely;
he "plays" only when necessary and only when
his interest demands it; but he is always on the alert and vigilant
sits behind ministerial meetings, as if he were there himself
was present or was connected by telephone. But what
what he knows especially well is that on such
the Councils speak of him with nothing but respect.
with fear.

If before they complained about the sinfulness of the world, now they do.
will look upon his debt with horror. As before
predicted the Last Judgment, and now the Jews are prophesying
chat some great crash, universal,
global bankruptcy and bankruptcy with
hope that they themselves will not have to experience it.

Among various other reasons that caused
The crisis that Europe is experiencing is being poured in, there is one chapter:
The most important, essential, obvious. It consists in the fact that
current! of capital, intended for feeding the entire so-
of the whole organism, is discharged through the dirty channels of the talmus-
yes, in favor of several Israeli vampires. Kiwi-

Y

body juice, necessary for the life of branches and shoots
and leaves, sucked directly from the tree trunk by the parasite
parasites.

Among the general confusion of concepts and operetta times.
the development of ideals, by the way, is also observed
the fact is that these days the whole thing is not even in the back of your mind,
and in a colossal loan supposedly for its implementation.
Without missing a chance, Jewish financiers take up the disruption:
they grab, they grab—right up to the moment when the sBdestvenny
judge, and after him the president of the criminal tribunal, tragic
strickenly grabbing his hair, finally exclaim "Kiep
pe ua raz!» ....

There is no doubt that the situation of this kind in different countries
nah can represent very different stages of development

tiya. There is a firm and insightful government, here is energygic aristocracy, even further strict habit of
order and the commercial spirit of the people meet the onslaught
Jewishness with saving resistance or, at least
m, limit it to tolerable limits. On the contrary,
in other countries there are all sorts of reasons for shortcomings
national character and instability of politics, unrest
and revolutions, chimerical enterprises and corruption in ideas,
dissatisfaction of public figures and immorality
the nature of parties - they are combined together to spread
to prevent and accelerate the Iulei invasion.

Penetration of Jewish financiers into the government
the relationship can be even more precise and immediate
by way of. It is enough to assume that, with their assistance,
a separate person or even a central party came into power.
Bankers obviously cannot support them with money.
be satisfied with influencing politics from afar. In different
forms, they will demand for themselves a division of power and direct
participation in dBl management. Then comes the capture
the highest positions of their creatures, and for the sake of
This is a ministerial post. Bankers, in turn,
they will start pushing them into all sorts of enterprises,
bathed in majestic colors, but inevitably ruined
, ® i -
a wide arena of speculation. Extraordinary and sudden
vite state buildings throughout the space
countries gives a characteristic example of this. New and new
loans, extraordinary proliferation of joint-stock companies,

HAHM:

endless issues of shares and bonds, all kinds of subsidii and the universal bustle - what only, with the Jewish
dexterity, it is impossible to extract from the construction madness,
the whole world will take control of a confident and enthusiastic people?!...
And if someone is able to skin from one ox
two skins, then, of course, the sons of Judah in general, and their banKiry in particular. When such, undertaken in
reckless proportions, "construction work" will lead
state finances to exhaustion, then Israel, in
the other way, of course, will be to take revenge on his skinny cows

to remember the fat ones.

The Jewish stock exchange may be reflected in a large
there were a variety of phenomena.

A. Nothing can, let us suppose, admit the following
hypothesis. The syndicate of Tula bankers owns the
mi and even, if you like, the very first mi-
nistra. These "starfYshiny of the long-suffering synagogue" - yes-
and besides their own instigations, they know,
that some military expedition must soon follow
action and, under the guise of a protectorate, lead to
connection. It is quite natural, and this will be the first sanctification.
the debt of the annexed state is:
children are guaranteed by the patron state. What is
It's better not to pick up a bargain at the market in advance.
®? i,
porridge and when started under the clownish pretext of an experiment-
the ditsa will be beyond any possibility of retreat, then
It will not be natural for me to play a comedy of surprise.
niya and in all hearing reject any participation in ta-
what "non-belief" of the friend glorified by the kahal, beloved-
the Jews have created a state man, and even to ascribe
not only words of disapproval, but also formal censure
not "such obvious madness" *).

B. Is there talk about the foundation of “society”, i.e. about
to throw in the "happy ton", Jewish banker
lively adapt their business management resources and operations
retic abilities. With a hawk's eye we
"dBlce", which can be put into action, he quickly organizes
lowers combinations and completes the selection of allies. Iz

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*) A good illustration of this is the mind-blowing genes
Shelters of Israelis in France with Tunisian, Siamese and Madagascar%/.
papers.

.XXxXXUP

of these latter, some are direct "due diligence",
others are only articulate people, but for “business” they are needed

name and support. There is nothing to discuss with the first:
a certain part of the spoils is determined in their favor without any extra
words. On the contrary, in relation to the second, it is necessary
dexterity and diplomacy. How, for example, to secure the Duke's
Mr. A, Count U, or a large landowner / in
dubious concealment. How to hide responsibility before themnost?... But the true son of Judah knows no obstacles.
The handwritten certificates have already brought him some information.
dBniya, so that in the very depths of everyday worries oneself.
he firmly expects to find his "simpletons"
a devoted accomplice.

However, this is only the beginning. We must speak, seduce,
to captivate; it is necessary to overcome both the legitimate dangers of the seducer himself
, as well as the warnings of his enlightened friends
zey; it is necessary, in a word, to achieve such dominance
over a person, in front of which he would see and hear
only with the eyes and ears of his ‹iskovich». Jewish bankkir prolongs and this is a miracle. The poetic fervor of the words,
i , i , i,
with the tints of the voice, to the most burning passions, immediately
fiefdom promises of money - he will use all these means
with incredible impudence and superiority.

Rotsg ip]i1 1s is |[] $ 1s
ache 1s Bopps 5....

It is unlikely that anyone will ever be able to depict these scenes of fiction.
Nance's hypnotism in all its dramatic coloring
t. Kal1ostro could not have better delivered the challenge of his beloved
persons who can summon a clever Jewish "conjurer"
our time is rich in luxury. -
this sorcerer (also a Jew, by the way) should tremble from
joy: he has the right to tell himself that his genius is not dead
vmfstB with him...

And now, the bewitched victim no longer resists;
one has only to finish with her. Invited to the office,
and then, in the banker's living room, this pike, dreaming
become a cat, amazed by the unheard-of grandeur,
treasures of universal luxury, works of art
all times. The radiance and glitter hit her head, and she gets drunk.
no gold takes possession of her to such an extent that she
already ceases to belong to itself. The pike agrees to everything;

it will be “stuffed” on the very first lines of the announcement

IY

discussions about the tasks and means of the new society; in the establishment
in the general meetings, she will be one of the luminaries,
extreme mBrB, - the leading lights of the world and decorative;
i, she will not fail, of course, to take part in
the council of society, the banker in turn will not hesitate
manipulate her, ---4 .

At shareholder meetings, both in language and in author-
he is simply out of reach of his aunt. He even has a truly
, - i i
adorns his forehead, and that expression of power with which
when he holds the charter or report in his hands, he involuntarily
makes you dream of a prophet proclaiming a new revelation
i...

There are no contradictions, no arguments; resolutions in
are unanimously approved. The pathetic and timid objection itself
raised himself to laughter in such a gathering of his creative
tour, where he is a pre-recognized ruler.

It is also not uncommon that he slips away unexpectedly, with
the theft of a real magician. Things are going, for example,
, -
ruling. He considers it necessary,
he himself inspires him. And so the meeting is open; but in
a certain moment, “being caused suddenly and unforeseen
"turn-down call", he suddenly disappears, - what the hell?
let them arrange the operation without him; it is impossible
not a minute to lose. And everything, so well set up by him,
goes like clockwork, and the machines it sets in motion continue to
they want to act steadily even in his absence...

Only when the hour of judgment strikes will they understand
they, why did he disappear? He will have the right to say:
"I wasn't there," but sistrio and all sorts of things
complicity in the incriminated crime, separate
obvious traces... This, according to a Persian proverb, is called
"to grab a snake with someone else's hands."

V. And how, for example, will you like it smart,
need to appear alien to the foundation of such a society,
from which no one benefited except him. Jewish
the banker incites the establishment of his own company
debtor, and the latter pays off his debt
paid shares of the same company. The promotions will take place
first at the nominal price, even with a premium, and for...
there will be a collapse. But the banker, there is no doubt about it,

manage to sell them on time. His tried and tested tact prevented
warn him about such a moment that should not be missed
blows, and the traps he sets are so treacherous that,
in order to inspire confidence in them, he himself "falls into"
...., i.

The societies established by Jewish bankers are reminiscent of
we know the famous episode of Roman history - the Battle of Trazimenskom lake (217 BC). Consul Flaminius accomplished
He didn't understand Hannibal at all. Apparently, it didn't even occur to him
the characteristics of this exemplary Semite did not come,
$ i: «' -
i, , si!» Should we be surprised that
the Roman army, villainously involved by Hannibal, fell into
a gorge, all the exits of which are the sly Caragean
he immediately closed it, and then mercilessly expressed his misfortune
regular soldiers of the republic...

In the same way, the evil one ends up in the Jewish slaughterhouse.
a lucky shareholder: he is promised mountains of gold and all sorts of things
des, they even say that paying money will never be necessary.
it happens, and so he signs up for as much as possible
number of shares. Alas, the "raznya" will not keep you waiting, and
if not Annibale, then the competitive management will be her
performer! |

So, is there any talk about armies and military-
ii i
speculations, the products of Talmudism are always the same, and
over the stream of the table, the grandiose epic of the Second Punic

wars *) extend a hand to modern robberies.

And in fact, the financial war is less
cruel, less deadly or more devastating than
An ordinary war?!...

G. But the most prolific speculation of Naye Vapdiye'a
in the political sphere there is still the organization of storms
fear and confusion. There is no better way to implement
stock exchanges are generating abundant profits.

These storms are produced with inimitable art.
At first, the newspapers, which were supported by bankers, were disbanded.
only disturbing rumors are spread. Then they come out on stage
already quite precise facts - the movement of troops, diplomatic-
Czech complications, threatening statements; Jewish press
thunders with warlike predictions and sounds the trumpet to attack.

*) i — i.

Already under the influence of these combined traps
the stock exchange is starting to get worried, prices are falling, the public is confused
sense. Suddenly—a terrible telegram, and everything was lost!... Storm-
such a decline overthrows all values, and what a difference:
sunrise harvest: the cultivated land itself gave nothing
wonderful!...

True, in a few days they will start talking about the Vfrol-
extensions and forged dispatches; they will laugh at these
or appeal to the law to stop such tricks.
The law?!... What a monstrosity! It's impossible to imagine
sebe, in the parliamentary country+, such a keeper of the seal °),
who, in such a case, would have ordered the start of the
real persecution? He would have been shattered like a splinter
glass, and would have learned from his own adversities
to reflect on the boas of the exchange and on the intricacies of the spider.

Then what kind of spectacle will the nation present itself? There will be
look for statesmen and will not find them. Between

TBM, the aristocracy of Jewish capitalists to the skies will exalt its haughty heights. Then they will understand, the end is that there is a small flaw in the finance department today, in a few years, it turns into an abyss, and what if can still be proud of its role as a global creditor one Jew, then there is absolutely nothing enviable in that, to become the whole nation of goys debtor.

Draw a complete picture of the banking machinations of Iz- only an encyclopedic mind could have achieved this. Like Aeins and Rome, like Jerusalem, is the only city in the universe; and just as the Roman armies deployed all their valor and they accomplished all the wonders of war, so did the conqueror, Jeru- i height. He also has his own genius people and humble- our rank and file, our unstoppable brave men and patient cunctors; he in turn knows how to conduct his line! slowly on the way of the vfkov and in a few years to accomplish the delo tsflago stoftija. Like Rome, it owns its own by the rules of strategy and guiding principles, especially discipline and special heroism. It even more pride, like in Rome, so that he is not averse to to challenge himself; and only on the day when he is offended- The old Rome brings him the same from his mouth and throws him down, [Jerusalem will know who is finally the ruler of the world.

* Minister of Justice.

HS

On the path of evolution and conquest of Israel, its bankers play the role of commanders-in-chief of armies. their brain, knowledge of the territory, talent for maneuvering, intuition great chances, courage, concern for the little ones in the smallest details, calm, dominating the storms will and such endurance that attracts pobBlu, - everything in them, right up to the high rank of the denunciatory general, justifies this name.

And let them understand this well! Every struggle is tive of Judaism, which does not put into its foundation deep study of its properties, powers, special knowledge niy and dexterity, will be condemned at his very first steps days for powerlessness and will serve to give to him the appearance of even greater invincibility.

Today the banker is, first of all, a proven magician. Is there a question of moving the government to concluding a new loan? Eloquently and convincingly, with he will reveal the government with astonishing clarity difficulties and the ease with which, through the “necessary” MBr, you should come to the rescue and simplify everything.

How subtly he smiled in response to the the Minister of Finance's lebanie i s imponizuyushcheyu ironeyu to eliminate his objections How, in particular, cunningly introduced he brings his stock exchange greatness into negotiations, as if he were wise it's time to show off its power, its worldwide connections, syndictators, already ready to form under his control,— . such a financial market, all the threads of which are in at his disposal! In this frank exhibition of his power however, a conditional and mysterious security reigns. only his unlimited authority.

Nothing can be sdflat besides it, and the most credit the state is in his hands; at his own discretion, he drops he also raises the rent; any attempt to issue a loan without his participation or mediation and not on the proposed under these conditions, it is a real chimera; “thick pockets”, as well as "woolen stockings" have long forgotten how to move without it instructions, and if they do appear at the state treasury-state, then only under his direction!..:

Like any vice, so is an unnecessary loan. its temptations and fleeting charms, its sophisms and theories. And the Jewish banker sees clearly that, in a little while after such a loan, they will knock on his door again

HSP

at the door. Turning into a chronic disease, recklessness this kind of greed entails poverty and shame.

tyranny and slavery follow him relentlessly, and the cBpi, imposed by the banker are becoming more and more severe, until the day comes when the whole people will exclaim: "Bot is our master."

This is precisely the result that the world strives for. kahal.

The power of Israel, as well as the Jewish people themselves nation, whose representatives are bankers, wish-they can conquer and rule only on the basis of recognition . . .

— « ss, 1s | iö
stomping!...›*)

Brilliant, in turn, illustrating what has been said and an accurate picture of reality is the characteristic quote from Franz Liszt:

— “The Jew is moving forward on the path to monopoly. money circulation. He has already reached such a position that in the danger may compress or release the throat of the ts%-layer is cut, depending on how it will tighten or stretch to let go of his wallet, which had become a drawer in his hands Pandora. Small crafts and penny stock trading, which with which he was content until now, nowhere, in his opinion niyu, are no good now that he has 'zamBnil' them boundlessly-with bank operations and huge stock exchange profits howl of the game, i.e. such spheres where the dizzying with such speed he became an unlimited master who and my master."

— “The Jew has had his fill of all kinds of modern liberties with the fact that, already without any hesitation, to carry out an attack against any Stanskaya Pravda. It captured the entire volume of activity presses, in order to shake the most with greater success the foundations of our civil life."

“Just as he hates God on Golgotha, in the same way he burns with malice towards everything that is presented enhances the strength, nobility and greatness of these religious communities those who confess the Crucified Lord. - He is natural-

natural, born enemy of everything on which it rests
their inviolability, prosperity, prosperity and glory."

“) The historian Michelet—about the Jews.

__ KhSSh

— “Indeed, striving to ensure that, through confusion,
with Christians in secret communities, to convert them to Christianity
activity for the benefit of Israel, - a Jew, from ancient times,
always and first of all, strives to join such shay-
to the people who set themselves the task of overthrowing the
the existing order. - At the same time, for a Jew it is indifferent,
what exactly this regime is, as well as for what purpose
which is why others are trying to shake him."

— “Everything is good for a Jew, as long as it is not sold to the Jews.”
to overthrow, firstly, the throne, and secondly, the altar, or, —
what's even better for him is first religious, and then
and state institutions. - It delivers to him
true pleasure when a revolutionary perishes in the turmoil
and a whirlwind of great changes destroys everything that is in
The Christian civilization is high, pure and pre:
"red."

— “For the sons of Israel will not lose anything, not even
if they are robbed of several million or burned
some of the palaces. - With hellish joy they amused themselves
they would be above the tongues of flame, which, destroying the “streets:
zu Lafitte”, would have devoured all of Paris. - Kerosene was
would be fragrant for their olfactory nerves
house (biblical term), adynamite would lull their ears,
like heavenly music."

— “And in fact, who could take it away from them?
their Mountain or at least their Talmud?!... Are they used to
to the point that, having lost everything, one must again take away from
others and wealth and power?!...”

— “Likewise, aren’t the sons of Guda always standing
behind the scenes of any social revolution and isn't it them?

appear as the hidden basis of every anti-
real epidemic!?

— 'Organizing conspiracies against the powers that be secretly, the Jews openly slave to their thirst pleasures, hide their vices and tfm vurne vle-cut them down to their destruction.”

- “From here there is no doubt that such a thing will finally come the moment when all Christian nations will understand that abandonment or expulsion of the Jews who had crept into them Wednesday, a matter of life and death for them."

All the revolutions of the world were beneficial for the Jews. ev, because, “by its practicality,” this people invariably

HS

went over to the winning side. Even in 1812, being Napoleon's suppliers and spies, on the other hand parties, being its main agents for the sale of counterfeit
i , - ,
As soon as happiness left the great emperor, they did not hesitate to rescue him, and, for example, in Vilnius, the wounded and dying The French were thrown out into the cold...

— «Ys is $1 1]|5 41 4 4-
s s511s (i!» — fairly -
Sal Count Segur.

Having been tempted by his successes in the days of the first French-the Tsarist revolution, the Jews have already begun to organize riots,— right up to the uprising of the “conscious” prolegariat in Moscow,— as needed.

— No. 15 p'auops doe 4ez jis!—with disgust Proudhon exclaimed back in 1848.

, ii ii
appear to be the most dangerous for all other na-childbirth in times of difficult trials of fate, in fatal minutes of their history. When precisely, with terrifying completeness,

the fact is revealed that the Jews do not at all consider
they are considered as people, but are seen only as tools of their own
cBley. Mommsen rightly noted that "as today,
so in the ancient world the Jews invariably appeared as
existing enzyme for the decomposition of other nationalities:
"- "The Jews are our misfortune!" the second one involuntarily exclaimed.
A modern historian of Germany, Greichke.

In fact, during times of trouble, during revolutionary hours,
this, the onset of which the Jews unfavorably contributed to
with their anarchic speeches and writings, as well as
with their predatory cunning, they were also
open opponents of the existing order ī,
without refusing to raise the red flag. But as soon as the wave-
the revolution calmed down and life returned to its normal course.
new flow, how did the sons of Tuda leave this banner and
they began to accuse everyone who wanted to listen to them,
in his patriotism and in his friendship with the state.
Between the two, we see that the majority of Jewish deputies
Tatov sits in parliaments on the left side,
i.e., it remains in constant hostility to the established
regime and with any government.

The country where the Jews prevail may consist
only from deceivers and deceived.

Y

In the absence of a parliamentary tribune, they agitate
in the same sense with the professorial department. Entrust
i i , -
submission will be limited to two topics: "Reformation" and "Re-
volutsiya•. Let a Jew teach medicine, and he will "re-
feeds you with the tsBlya pokolBniya not of the friends of humanity, but
moneylenders with doctoral degrees.

It has always been this way and it could not be otherwise.

The whole history of sons [of the courts] shows that they were
sometimes by the oppressors, sometimes by the oppressed, but never concluded
peace with foreigners. As soon as they stop tre-
sing themselves, as they immediately go on the offensive

not to intimidate and enslave others.

They were never limited to equality, but not
,
, ... i
idealism is absolutely alien to the spirit of the Jew, and he hates it others have it. At the first opportunity, he mocks above all kinds of “ideals” or, at least, strives to put them on display in a funny way. The ridicule of our hobbies and operetta publishing house over the very heights the best thing for him is the triumphal action of the goyim state. And in case of any terrible failure or in case of chaB collapse of the brilliantly created by the goyim, but "impractical" ideas, Judaism knows no boundaries at all.

— “As a reward for the equality granted by us "to the Jews," he said, to general approval, with parliamentary the distinguished deputy Reichensperger of the Russian tribune, “we, Germans, faced fierce hostility and persecution from the sto- the crowns of the same Jews. [the Jewish seal, in in all spheres, surpassed every world of insults, inflicting them to us in full hearing and pre-namfre concentrated- despising our sacred feelings and intuitions: resources."

That's really it: "Raz 1e ztge tome ep Ga1g, rshz 1 topige spop Yaeggpege" !

"Representatives of Asia in Europe", certif- in turn, Varmuchd, “serve as the main education Zom Jews. As nomads, they personify, in worn! and everything obtained by the wealthy farmers, the revolutionaries ionic iriniiiiz, are the enzyme of gnieniya and death. Like Semites, they breathe hatred towards us, Indo-Germans.

HSU1

mantsam. As heirs and exponents of Junoism, they, in themselves, contain the beginning of the perversion of free action- forced into slave labor from under the whip. Naknets, like origins before our era and built on its own nailonalz- of exclusiveness, a narrow-theocratic union, they pose a direct negation of the ideals of Christianity.”

The famous Kapefig, for his part, argues
so: "Sen-Simonism and 1udaism are similar in this respect,
that both of them are trying to find their happiness. But then, as the first one,
in this striving, driven by passion, breathing poetry and
creates theories that could benefit
humanity, —– the exclusive nature of the second is the capture
real world, speculation and profit for one's personal benefit.
The first one rejoices at the glitter of gold and is not averse to developing this
a natural phenomenon through the reflection in it of the brightest
sun rays; the second is completely satisfied when he
will be able to put a chervonets in your pocket, by no means to:
$ ii. // -
, , i
behavior of Jews and their management»!,...

And in England itself the Jews do not use any
sympathies in the middle and upper classes of society, and
people just hate them. No matter what they do
more Jews, like d'Israeli, Goshen or Worms, for
poddflki their popularity, the public opinion does not mo-
one cannot be sure that they all, one way or another, strive
to get attached to money or to trading enterprises,
even in the field of public service. So d'Israeli,
Before becoming prime minister, he was a minister three times,
but invariably - like a treasury clerk. Goshen at:
was built to the same treasury twice. Worms
was the assistant of the Secretary of State... colonel.
, •i» љ
i i -
chan in all sorts of fields.

Primaries of history related to the above are pre-
represent such abundance that you don’t know what to give the preference to.
respect.

Belonging to the princely squad in ancient times
Rus' was not conditioned by any nationality.
The wife was a mixed, multilingual, multi-colored and completely

HSUP

free *). This main feature was retained under Andre
Bogolyubsky, although under him the squad had already become a leader:
, %i %i
i i
freedom. Andrew willingly accepted newcomers, Latins
and the Orthodox, he loved to show them his magnificence.
the temple of the Mother of God in Vladimir, so that the inovfrtsy vi-
Dfli true Christianity and were baptized. For Christian
exploits and “for the conversion of many Bulgarians and Jews”
The scribe praises Bogolyubsky most of all.

Among these new converts were two Jews:
Anbal and Efrem Moizich (Moiseevich). - Both of them were irinyali
participation in a conspiracy against the prince. - On Friday, June 28
In 1174, the conspirators gathered at the house of Kuchkov's son-in-law
Peter; but Ephraim Moiseevich was also angry. Having committed
TBm in Bogolyubov, in the most barbaric manner, kill-
the reign of Prince Andrei, the conspirators indulged in robbery, and
thrown into the garden. Here a faithful servant guarded it.
princely, Kuzma Kievlyanin. Seeing him passing by
the prince's steward Anbal (Hannibal) Kuzma could not
hold back tears.

Text of the book: “And Kuzmi began to cry over him.”
more: “My Lord! Thou hast not noticed the bad thieves-
how about your own? Or why didn’t you think of defeating them?
sometimes »? And so she cried.
And Anbal the key keeper came, Yasin by birth; for my keys
,
Byshe. And speech, explosion nan, Kuzmische: Anbale, witch!
Throw down a carpet or something to cover it with
Our Lord. And Anbal said: go away, we want
vyvereschi psom. And Kuzmishche said: O heretic! Do you remember,
Jews, in which љ ?
you stand in velvet, and the prince lies naked; but
molyu ti, overzi mi what or; — ,
and wrapped him around and carried him into the church. And Kuzmishche said: already
Your children do not know you, Lord. Sometimes you
the guest came from Constantinople and from other countries, from
Russian land, if Latin, and before all Christianity, and before
all the pagans, and said: bring them into the church and into the chambers, so that they may see

*) Italics "Voskhsda". Tsfl—to prove that among the warriors they could
and the Jews. This is, without a doubt, nonsense. And Anbal kept it in his runes
the prince's keys, not the sword. 'Virochem, even if we admit that he was also
a squad member, then this can only show what the Jewish
friendship. |

Y

they are born into true Christianity and are baptized, just as it happened.
And the Baptists, and the Bulgarians, and the Jews, and all the Jews. And you more
They are crying for you, but they don't even order you to be put into the church!"

Having found our fatherland much later, -in the kingdom-
According to Vasily II, Pavel Iovy confirms that in his
At that time, Russians hated Jews and shuddered at the thought:
nom their name and did not let them in as people
despicable and dangerous.

It is necessary to note that this is also completely different from
rushed to their sons [uds in Little Russia, where the population
oppressed by the Poles, it was inexpressible, because
Jews taught the lords to beat out the "cattle" of the latter
kopecks, as well as because, when renting -
the same lords of the villages and villages, the Israelis monopolized
:i
they even "rationed" how much each person was required to buy
peasant, and on the other hand, exploited, on the right
vakh renter, the very churches, where,—without tribute to the Jew, and
it was impossible to enter.

— "And so, by carrying out Judaism on Christians,
their own land, Kostomarov attests,
"such a grave insult (abuse), they themselves, by the way,
Passover was performed freely, and Christians were cursed
vBru them in their synagogues, on Russian soil p) -
built, without hindrance."

Experts in tyranny were the Jews in our country and in the period of the Tatar yoke. For example, a manuscript from 1321, according to
Nikon's list, says: ‹1i from the Horde to Kashin
` Gayanchar, Tatar, with a Jew, with a debtor

(tax collector), and they imposed great burdens on Kashin."

As for the rental of Christian churches, then
history shows that, in the sense of mockery of another
religion, the Jews remained faithful to themselves always, even in
ancient Rome

In Juvenal (satire III, lines 13 and 14) we read:

— « ŕis s j Iių,
J1s, hs Yuepitache sirePeh!..”*).

And what is happening in modern France, where
The Crucifixion is removed from judicial and even educational testimonies.

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*) “Now both the grove with the sacred spring and the temple are rented out to the ladies, whose basket and sbno are all junk."

aap oda

haha

days, according to the witty guess of one of the parliamentary deputies.
, , $ i
the new "martyr" - Dreyfus, the church, under the pretext
inventory of property (which had never happened in any synagogue),
are profaned by the Jews in the most dishonest way, --this is-
Let's say we don't see it in Russia yet. But let's not
to deceive oneself. - Time goes forward so quickly that
outrageous products of Jewry with what is sacred to us
images, at least after October 17, 1905, barely
whether they will make you wait for a long time, perhaps even with
with great boldness, and throughout the entire face of our fatherland.

It was not for nothing that they applauded with such fury.
[the courts to his fellow tribesman Leon Gambett, having laid down-
the foundation of the official rule of the Jews
in France, when he proclaimed the Kagal’s fighting slogan

strength: “Ge siisste-- Geppeti!”

Peter the Great was guided by brilliant foresight.
when, calling foreigners from everywhere, he rBshitelno
excluded the Jews, since the only thing he saw in THEM was “without-
'targeted people who, except for bargaining, do not accept anything
"We called to undertake."

“I want,” said Peter, “to see it better at home.”
peoples of the Mohammedan and pagan world, rather than Jews.
They are rogues and deceivers.—I eradicate evil, not spread it.
I'm falling. There will be no trade or living conditions for them in Russia.
lishcha, no matter how hard they try and no matter how close
they don’t bribe me.” |

— ‹I do not wish to receive any interesting news from the enemies of Christ.
"We were!" - such was the resolution of Elizabeth Petrovna on 16.
December 1743, when, in the name of the good of the people, she rejected
i -
to the poor foreign Jews to go, at least to the fairki, to Little Russia.

When, under Catherine II, Jewry succeeded in slandering,
but not to bribe Derzhavin, it is, in the Napoleonic era
wars, finally bought Speransky, and from that time on
went forward—towards our enslavement. Alas, this happened.
Already in such a state that, in just one century, Courland-
Jewish Bauman, in Moscow itself, on German Street,—
popularly and among the people of Bhal with the red flag, gdB
there was an inscription: “Down with the Autocracy!”, and impudently
exclaimed: “Down with the Tsar! Who should I join?
"You—I am your king and God!...."

WITH

Bauman's disgusting funeral appeared as if
a prototype of such a current celebration of the kahal, when they
a rigged, treasonous party of "people's freedom"
Yes (2!), taking advantage of spiritual simplicity, deeply not:
happy people and brazenly mocking their unprecedented.
grief, prepares to tear apart the state he created.

with blood and tears, as well as all the horrors of terror ‹«conscious-

i» , i, -
earlier trumpeted about his victory in the elections to the State
the Duma in general, and, in particular, it communicates to us, Russians.
it is a great honor to have a Jewish deputy, even from Moscow,
but much more dangerous, Mr. Bauman.

. , i i ,
are to blame for everything. Of course, in the current state
science, we cannot, unfortunately, restore the picture of life
neither Ur of the Chaldeans nor to find out the real motives of the transfer
Jewish settlements in Palestine, already in that era, for example.

The state of affairs is such that there is no more research on
shi penetrate into the night of the moneyed one, tfm strongly thickens-
darkness falls, the very ground finally disappears underfoot,
yawning into a bottomless abyss. Sooner or later, and on-
there comes an enchanted moment when our gazes more than once:
they no longer see anything but ghosts and vague shadows.
Truth mocks even the most extreme efforts of the isto:
rick and retreats further and deeper until it becomes
completely inaccessible under the protection of the literal lepons of fables,
myths and legends, which our weak scientific artillery
Riya is no longer able to destroy.

No less than, as Bunsen noted, “for that reason-
LB curve, which is known to us, we can, with some
most likely, determine the entire orbit of history.”

Thus, in relation to the Jews, both with us and with
now, there is still no solid data on which it might be possible to
I would like to imagine this tribe at the very dawn of its existence.
But this does not exclude, of course, any knowledge of his
further away, no indication from here of its future.

It goes without saying that we will not explore
here are the historical destinies of the Jews, no matter how they flow
It was interesting and instructive. In addition to everything,
married, for our tsfli it is enough to indicate at least one more
some moments in the history of the sons [of the udy, - especially according to their
to his own testimony.

A. - “You know these people, that they are violent - " Aaron reminded Moses (Exodus, XXXVII, 22).

The Lord said to Moses: “Speak to the children of Israel— “You are a stiff-necked people” (Exodus, XXX III, 5).

— “Do you not have crimes, with the lies incited lust for idols - under every twisted tree, "slaughtering dftey near streams, between the rocky outcrops?" {Isa IMP, 4 and 5)._

— “And Israel clave to Baal-peor,” and burned The wrath of the Lord changed against Israel” (Numbers, XXU, 3).

B. “At the time when the law was sent down upon the mountains SinaB, during the peals of thunder,” says Gibbon, “*) “and how the waves of the ocean and the currents of the planets were suspended in protection of the Israelites, and worldly rewards and punishments were direct consequences of their disobedience, they constantly rebelled against the obvious greatness of their Divine Monarch, they placed idols of various nations in the sanctuary Jehovah and even adopted fantastic rituals, performinghibernating in the tents of the Arabs or in the cities of Phenicia.”

Reckless pride, insatiable greed and rasmore than before the basest passions of theirs arewere the main qualities of Judaism even in the tB times, when there is no harmful influence of other people on him there could not have been and there was nothing.

Regardless of this, the prophetic books and the Pentateuch itself - morality and wickedness of Israel and represent so much inspired images of his corruption, that their testimony, apart from any scientific research, it goes without saying awaits in the deplorable character of this people, with the unexpected mint times of its history.

B. In the Canaanite period of their life, the Jews first encountered the Aryans, the Philistines—a branch of the Pelasgov, and immediately started a war with them, which lasted for BCs,

but almost invariably expressed in humiliation and disgrace
r Jews. Along with this, constantly fluctuating between

*) Here, as well as to many other parts of the Pentateuch, the questions relate-.-
from the life of the Jews - about ritual prostitution and about human
sacrifices. Even a brief outline would entice us too much.
Far away. Therefore, those who wish should turn to specialized scientists working
I'll give: a) .
". . \/. ij, , 1842;)‹ ! 41 5: 4
1iḱ & ",]s , |], ih {$ 4 ii, -hisi-
tis-ii we grazeLezep, op b. Eg. OBaisheg, Vgacps\meiv, 1842, and others.

**) History of the Decline and Ruin of the Roman Empire

SP

Assur (kingdom of Assyria) and Mizraim (Egypt)
tom), the sons of Israel then and there crossed from one side to the other.
rony on the other, and therefore could not impart any friends or
loyal patrons. We see, in addition, continuous-
wars of the Jews with those near and far, strong and
weak nations, expressed in the fact that, as already
it was marked by us, from one thousand four hundred years of its existence
political existence, the sons of Israel lived a thousand
.

G. The reason for this fact lies again, mainly,
in the character of the Jews themselves. It is well known:
the hardships they endured during the conquest of the land of Canaan
and in a nervous, treacherous way (for example,
in Shechem%, [Jericho and other cities); endless internal
turmoil, which reached the point of extermination by the masses of their own
tribesmen (for example, in Kolfny Veniamin, Manas-
si and Ephraim): human sacrifices (for example, -
even those performed by the kings Ahaz, Manasseh and others;
constant return to the worship of the golden calf, then

to that bloody filth of the Semitic religions, which is not

has nothing like it in history; perky and un-
the founding conflicts between the kingdoms of Israel and Judea
between each other and with neighbors; lack of patriotism, reaching
neck to the point that, in the terrible and fatal hour of the siege of Jerusalem-
Lima Titom, the Jewish garrison was torn apart by interlo-
strife between three parties hostile to one another. Eleazar
with his Zealots occupied the top of Mount Mora and the center
temple; [the saint from Gischala stood behind the first temple
fence, and finally Simon commanded 10,000 robbers.
Jewish thugs and 5,000 Idumean thugs on Mount Elephant.
While destroying each other, they all, in addition, committed
the most vicious evil against the very inhabitants of Jerusalem.

D. In Egypt, under the foreign pharaoh Aphobis (Apapi),
Jews came during the enslavement of the country by the Gyks (n$to
during the Tatar yoke in Russia), and under them,
[Joseph settled his father and brothers in Goshen.]
or Ramses, that is, in the best place of the Egyptian land,
where he gave them dominion, supplying his father and brothers and all
father's house - bread - according to the needs of each family.
And between the tBm, there was no love throughout the whole land. Joseph gathered,
for bread, first, all the silver that was in the land of Egypt
and the lands of Canaan, exhausted by hunger.

SS

Joseph drank all the land of Egypt for Pharaoh, because,
that the Egyptians sold each his field, for hunger had overcome them.
levied them, and he filled the people with slaves from one end
from Egypt to the other. And the children of Israel dwelt in the land of Goshen, and
they owed it to her, and they were fruitful and multiplied greatly. Fara-
He also, even earlier, placed Joseph over the whole land of Egypt.
pet, and he (alas!) began to call himself the father of the
raona (Genesis XII, 40, 41, 44, 48, 49, 54-57; HYP, 11,
13, 14, 20, 21 and 27; XU, 8).

But the Egyptians themselves saw it differently. “And they gave him (10-
(the food, the food) especially, and to them (Joseph's father and brothers) especially
for, and to the Egyptians who fought with him, especially, for the Egyptians
They cannot be with the Jews because it is an abomination to them.
Egyptians." (Genesis, XIII, 32).

Generally speaking, the situation was becoming such that Judaism itself was not deceived in relation to the result.

“By the action of his strong hand, he (the pharaoh) even profited a thread of them (the Jews) from their land." (Ex., YI, 1).

“66 male Jews came, and through 430 years ago, after the expulsion of the Hyks by Amos [,—at the nayshynal-nom Pharaoh Maneth, there were 600,000 men of them, besides " (Genesis, I, 26; Exodus, , 37).

And when they came out of Egypt, when Pharaoh, with haste, stew, began to drive them away, the Jews lured out such a number silver and gold that they robbed the Egyptians of (this is what they say appears three times: Exodus, III, 20-22; XI, 1-3; XII, 35 and 36).

And the Jews left with great wealth (Gen. , 14). | |

— “Have you brought Me sacrifices and grain offerings in desert, for forty years, the house of Israel?—You but- the temple of Moloch and the star of your god Remphan*), — images which you made for yourselves." (Amos, 26 and 27).

V. The conviction of the ancient authors was precisely such that The Jews were expelled from Egypt as infected leprosy (Manetho, Chaeremon, Hecataeus, Diodorus Sicilius - (Lysimachus, Hacitus and Justin). – Ulcers in the groins (what into the genus of bubonic plague) as a special disease that Europe The rheas suffered in the desert, and were called "sabba" by the Egyptians. "we are going"; from where, in the strange opinion of Apollo,

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+) One of the emblems of ritual prostitution. See also: [Ezek. U; Prem. Sol: HP and I and mk. etc.

SU

i i, it could have happened and the very name-
i .

— “The sons of Tuda do evil in My sight,

says the Lord. They put their abominations in the house, above
by whom my name is called, to defile it. And they arranged
or the heights of Tophet in the valley of the sons of Hinnom, so that
burn their sons and daughters in the fire" (Ireland
i, Y, 30 31).

— ‹And they built the high places of Baal to burn the sons of
burn yourselves with fire as a burnt offering to Baal, which I will not command
he did not speak, and that did not come to my mind.
(Ieremii, XIX, 5).

— They built temples to Baal in the valley of the sons of Ennom.
going out to make their sons and daughters pass through the fire
their daughters in honor of Molech, which I did not command them,
and it never occurred to me that they would bless this measure.
“astigment, leading to the griffins of Judas” (Jeremiah, XXXXNC, 35).

i i i -

Yes, finally, I can’t help but cite those to which I referred
even Voltaire, denying that anything similar was prohibited,
forgiven to any other people, except the Jews.

— “The nakedness of your father and the nakedness of your mother will not be
winged. She is your mother; do not uncover her nakedness." (Leviticus,
Y, 7).

-. “Thou shalt not bring the wages of a harlot or the price of a dog into the house.
by no means, because both
“It is an abomination to the Lord your God” (Deut.
XXIII, 18).

Here, undoubtedly, they are talking about dogs. - What role
they played ritual prostitutes (e.g. in temples
Baal-Pegor), - it is left to the reader to figure it out. - In
In the Hebrew text the word keleb (plural) is used.
kelabim); it is equivalent to the word kadesh (or kadosh, plural kadoshim).

On the island of Cyprus, near Larnaca, was found,
In 1879, a Phoenician inscription, the content of which is
there is a monthly report of the Temple of Astarte, where the do-
the course of ritual courtesans, as well as men, designated
termed “kelabim”, i.e. “dogs”...

Knowing the above and taking into account that more
Most of the terms in the ritual of Freemasonry are taken from the previous
Hebrew language (it is extremely close to Phoenician.

SU

, - these are actually two peoples of the same language), we poimem all the charm of the "knight-kadosh" as an honorary title
i 30- ...

But "kadoshim knights" are nothing like gendarmes:
mothers of the ever-memorable "Nation of the People"›,
planting the republican "freedom" of Poland in 1863.

J. Regardless of mystical considerations (directly
vlennykh to honor male and female reproductive
deities), which guided the priests-sorcerers,
half inciting his “ascetics” and “ascetics” to her:
these priests could not help but understand what kind of debauchery they were committing
advantages are given to them by the corruption of the human herd,
humiliated and brutalized by all kinds of vices. And we,
indeed, we see a gigantic development of prostitution and ritual
along with the monstrous sacrifice
people, thanks to the dual and ubiquitous vrovanot that human blood is the only drink,
capable of appeasing an angry deity, and that all is
common beings of another world—gods, lemons, as well as spirits—
the leeches of the dead, hunger and thirst for blood...

Thus, mister! and antiquity, where so proud-
Many of the modern mysteries are used to:
ə, , -
bin his own: sorcery deprives them of reason, debauchery
disgraces, and human sacrifices are placed lower
cattle, even lower than wolves, because wolves do not
They eat each other.

Z. In Babylonia, as under Nabu-Kuddur- -Ussur (Navu-Khodossor), and in the aftermath, the Jews lived prered. This is confirmed not only by the Jews themselves
(for example, a very authoritative former Moscow equal-
Wine Minor—in his manual for Jewish teachers:

lishch), but also such facts as the assimilation by sons [ud va:
Vilhonian culture and even the Chaldean language or
like the refusal of the then Gintsburgs, Polyakovs, Ephrusi,
Perrey and the Rothschilds return to [Jerusalem, following:
for example, with Zerubbabel they went there only
a little from the lower classes of the people, or, finally,
as the location of the Jewish center of gravity, namely in Vavilonii, even a thousand years later, and i
to this day, the code of the Jews, the Babylonian Talmud, was composed
flax in the same Babylon!, by the works of the academies in Sor%, PumbedidtB and Negarde%...

C\1

° Particularly striking proof, according to the talemudu, is the exclusivity of the situation that
Daniel occupied not only the court of Nebuchadnezzar,
but also under the kings Beltassar, Aspag, Dar! and Kir (cf.
neither: Dan. , 48; Y, 11, YI, 2 and 3; XI, 1; XIU, Ti 2). Renamed
Vav Danila also v Belthassar (Dan. I, 7), chief
The eunuchs, Aspenaz, introduced him to Nebuchadnezzar, to:
who soon became convinced that Daniel was ten times taller
all the mysteries and sorcerers, throughout the kingdom, and then
and exalted him above the wise men of Babylon (Dan. 11:48).
King Val's wife reminded us of this a little later.
Tassar, recommending Danil as the head of the secret agents, both
Yatels, Chaldeans and fortune-tellers (hezadim, meccasfim, gaz.
Rome, Khartumim, Gakanim and Aishafim).

It is impossible not to say that, in the Talmud, like Joseph,
So Danilo is given honor not for his state merits
gi prel by the countries that exalted them, namely, the only ones
i i
(compare: Genesis, HG., 4-23; HT, 15-45; Dan. IU, 1- -30 and\,
5-29), as well as for the fact that, every time after this
- i :
terrible famine during the reign of Pharaoh, the conversion of King Na-
a beetle into a herbivore or, finally,
the death of King Belshazzar himself, as soon as it was unraveled
the inscription "mene, mene, tekel, uparsin" (Genesis XII,
54; I-, 14-21; Dan. TU, 5; U, 29 and 30).

Between the times, fortune telling and divination are prohibited by the Fifth tiknizhiem (Ex., XXI, 18; Deut. , 10, etc.).

Belshazzar, king of the Chaldeans, was killed on that very day.
the night when, according to his command, they clothed Danilo in purple
the icon, placed a golden crown on his neck and proclaimed
or the third ruler in the kingdom (Dan. U, 29 and 30).
No less, the conqueror of Belshazzar, Cyrus, was, in the main
zah the Jews, anointed by God (Isaiah, XIU, 1).

I. From a young age, Daniel laid it in his heart
not to defile oneself with food from the royal table and wine,
what the king drinks, and therefore (even under Nebuchadnezzar%),
asked the chief of the eunuchs, Aspenaz, not to
to be defiled to him (Dan., I, 8).

—- “I hate the glory of the wicked and I abhor
the walk of the uncultured and every foreigner”,
Mordecai, in turn, declared, but forbade it,

SOUP

Esther confessed to King Ahasuerus that she
Jewish (Esph. IU, '7 and C, 20).

'Along with the above, this last fact is
a significant illustration and to the next one. "I distinguish-
with wisdom from us, who proved his firmness and
"received the second honor after the Tsar, Aman," writes Ar-
Taxerxes, in his decree, explained to us that there is one
people—the Jews, scattered and dispersed among the nations
throughout all the regions of your kingdom. The laws of the Tudei are distinguished
we are from the laws of all nations, and your laws
they do not comply, and the king should not leave it that way.
to kill them. In the tribes of the universe one enemy has become entangled.
a wealthy people, whose laws are contrary to everyone
people who constantly neglect the tsar's rules
i, so that what we are doing cannot be arranged
management. However, this people always resists
man. Leads a way of life alien to the laws, and,
i, i
so that our kingdom does not achieve prosperity.

stviya" (See Talmud, treatise Megillah, and book Esther P,
B and 13).

Although this happened in the 1st century BC, however,
nothing else could be said today. Recall-
the horrors of Jewish fury following the manifesto
October 17, 1505, as well as the fact that he was subjected to
i ,
unfortunate Russian people who could not stand the impartiality
Many insults inflicted by Kahal. Gum not less,
just as now, Jews, in TB times, invariably succeeded
turn everything to one's advantage.

They killed Haman and his ten sons, as well as
another three hundred and another five hundred people in the capital city
Susa, and behind him there were seventy-five thousand strong enemies
their own in 127 provinces of Persia. The Jews brought cold
on the very "executors of the tsar's dfl, the regional leaders-
niks and satraps." Finally, they are luxurious and solemn-
but celebrated their victory for three days, as in
capitals, and throughout the Persian state . Joy
they also decided to make their feasts festive at that time.
to be and at all times.

This includes the most joyful of their holidays—
"Purim" (in 1906 it fell on February 23, 26 and 27),
when the sons of Judah go into positive madness

SUSH

out of vengefulness and malice; they curse Haman,
they ridicule and destroy his images in every possible way and teach
to the same with their children, and Mordecai is praised and extolled.
On these days—the kahal “Maslenitsa”—a Jew is obliged
to get drunk and so drunk that one is not in
states to count fingers on hands and not to distinguish between voices
owls “Curse Amanya blessed Mardo:
hey! from “Blessed is Haman and cursed is Mar-
"Dohey!"...

Two means were aimed at achieving the goal:
political denunciation of Mordecai against the eunuchs Gavaba and

Ө, і -
Esther's penny to King Ahasuerus, when that
fell in love with his courageous and noble wife - a beauty
Vashti, who refused to appear as her mother gave birth,
at the request of the husband, who went mad after a drinking binge
180 days. (Tractate Megillah and the Book of Esther G, 1, 10-1, P,
5—23; UG 2--14: UP, 6-10; YSH, 5, 9-11, 17; IX, 3—5,
10, 12-32).

“Mordecai became the second king after Ahasuerus and
great among the Jews and beloved by many of his brothers,
for he sought the good of his people and spoke in the bya-
of his tribe” (Esth. X, 3).

— I have on my side the rich and influential
courtiers, and Esther herself, the representation of Israel-
la, during, uspBlo take out from Artaxerxes' office
the royal decree to which the Jewish people owe their existence
to this day. We are talking about the charters with which
swarm Artaxerxes (459 BC) sent Ezra to 1u-
deyu (Brafman, - “Book of Kahal”),

It is worthy, however, of attention that neither Ezra nor Nehemiah
Mordecai and Esther are not mentioned at all.

Despite this, the sons of Judah tried to change the first
himself for the Greeks, as the Babylonians did for the Persians,
and went over to the side of Alexander the Great, only
he began to crush Darius.

Looking at the role of Purim on the stage of history, we
could hardly turn away from the thoughts that
The actions of the Jews were already suggested to the Egyptian king P:
Lomeus Philopator (d. 204 BC). “Seeing how these
worthless people, never leaving their madness!
they even admire the kings, their benefactors, and do not want
to do nothing just; as, puffed up with their

SIH

with ancient pride and kindred spirit, they are from.
they reject the good and incline to the bad; as is said and

secretly they persecute everyone with extreme cruelty
from among them, who dares to go beyond the Jewish front
of such egoism, Ptolemy could not, in fact, not
to fear that, in the event of unrest or war,
the malicious designs of the Jews will be revealed openly and that in the face
These wicked people, as he called them, are still
you will have to meet traitors and fierce enemies.
gov. (Zkn. Maccab. 11, 11-14 and 16-19; UP, 10, 12, 13, 18
and 19).

What it would seem was possible for Jewry to achieve
from Ptolemy Philopator? - Between you and me, we see that
and in stolBtii, as in doR. Kh. (under Thiosif%), sons
There they acquired in Egypt greater, than before, strength and
glory and became powerful for their enemies (: .
Maccabees, UP, 18).

I. How right was, however, {[Tolomy Philopator
this is also evident after many centuries, when, despite
enormous advantages, and consequently enormous wealth
the powers granted by the government through the provision of Alfons Rothschild leased the French state
bank, despite the extraordinary reserves it had in the me.
tallah and bills, -- the said bank, jointly commanded
grandchildren of Meyer-Amschel Rothschild, during the war of 1870
stubbornly refused to give credit to the French people, although
view of him on the brink of death. - During the entire period?,, when,
head, support of France, he could damage Prussia, bank
remained closed to the rulers of the conquered country.
During the most difficult months of the war, the bank
: i -
qi and force her, due to lack of funds, to imprisonment.
niyu of the world (see Eaochaga Oretashu - “Ges Koyossas” and “Vap-
)».

"Igappbe YeggiShe" ruined all the villagers,
merchants, industrialists, people and state. For ac-
« »' -
became unpromising in terms of profits for the entire time of his:
of his existence: he gave a net income of 150,000,000
francs or 800 for the share capital,...

On the other hand, at the same time, cousin Alfon:
sa Rothschild, Lionel, son of the “wise” Nathan Rothschild, before:

put Prusai, and zatBm and Germani VSB necessary

CX

money for the war, and then in 187'/, the year the Kazakstan became
what about Germany - upon payment to Franschey of 5,000,000.00.› francs
kov contribution, which was contributed on behalf of the victorious
the winner is the same Alphonse Rothschild, of course,
not forgetting about himself or his fellow tribesmen.

We don't have to go far for evidence. Let's just say
the operations of the Jewish-Chinese Bank would be in Manchu-
theater of war, in Japan, Port Arthur, Shanghai and
etc. mBstakh. In turn, our “appbe {egg!1B]e”› on
vBki will remain in the memory of the Russian people, filling them with shame
his face and causing bloody tears of sadness. "Jewish"
During this time, the bank received unprecedented profits.
9,000,090 rubles, of which the directors alone account for,
each, 80,000 rubles.

What other “Jewish Bank” is this, the reader will ask.
tel?... Well, yes, "Russian-Chinese!", of course....

And are the examples of this kind exceptional?...

It is clear, therefore, why, in ancient times—before Christianity—
, , not a single author, Greek or Latin, to:
who would speak favorably of Jews.

Summarizing, to a certain extent, the views of the ancients,
Tacitus, speaking about the "chosen people," among other things, says:

— « sss s sџ ss s ,
aesresista rags zegulepiit.”

- “YodЙaeogit toss paragraph4i $ sogiyosdoe.”

— ‹ŕ s s, s -
for aria Sho$ apae pos shsezva.”

—- “jiss tete seps.” Iḱ ! ISHsTstsat",

~ “And Duegzy$ otpeŕ a|[10$ s ».

In turn, as if motivating the famous saying,
chene Katon - “rgaeќgea sepseo Sagiaolpet ss ii!” —
Titus Livius characterizes Hannibal as follows:

- “Johitapa sga4e[az; reqaa rdaat rshshsa; p uep,
h si; jsj; -
polo!"

The Karözgenians were from Phoenicia, and the Finns:
i —i . -- «ќss*)
tepaases, ta|ae Besbae,” explains Gita Livy.

“Jews,” the teacher, in turn, certifies.
Cicero Apollo Molon, "enemies of other nations;

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*) The ancients believed that the Jews came from the island of Crete.

They have not invented anything useful and are beast-like." - "They
"the most evil of all people!" adds Posidonius.

Calling Jerusalem a brothel is a monster.
a den of robbers and murderers, Josephus
claims that "if the Romans had spared this hole-
the city was destroyed, then [Jerusalem would have perished from an earthquake]
or like Sodom, because the vices of Jerusalem
surpassed the vices of Sodom."

According to Flazius, Cicero and Tacitus say:

The first is, “there has never been such a villain who did not find
would like to take refuge in [Jerusalem$" (pat reguisasiss_51 tis
ache 111 os reg! aoega{).

The second, - reasoning about the reasons that caused the need-
the possibility of participation in the siege of Jerusalem by the best legions of Rome
army and such commanders as Vespasian and Titus,
—testifies that “the fortification of the named city was

erected with this indestructible force as if in anticipation
vidi of the hatred that the Jews themselves
in the midst of the surrounding peoples they created in the Bs."

The Jews entered Rome around 139 BC, consuls of the Kingdom of London and Kai$ Calpurnia,— if infringe Valery Maxim. In any case, they are there quickly got used to it and, as usual, began to strive for dominance state, as is evident even from Cicero's speech for Flaccus. To judge what the Romans could expect from them, at least by the following chords in the same voice:

— "Even when Jerusalem was independent, and the Jews lived in peace with us, and then their rituals and concepts were little worthy of the greatness of our name, the brilliance of our states and institutions of our ancestors. How much are they became unbearable now that they raised a cry against us: Well, this despicable tribe revealed its true feelings in relation to the republic and when, thanks to the mercy of the bez-mortal gods, we crushed him, drove him out of the fatherland-"states and turned into slavery."

Without meeting any restrictions, Jews imBli, obviously-but, the full opportunity to settle in Rome itself and seize a position of power here. Partly, as a bank-Kirov or agents for the purchase of equestrian estates in provinces; partly, in the role of possessors of the Chaldean secrets,
i i; , -
ki; finally, partly, in the rank of politicians, I direct-

SHP

ж ,—Jews influenced the Roman-the Russian aristocracy and the powerful of this world in general. Alongside. with this, unrest in the very forum of Rome and uprising slaves in Sicily and Itatia, which took place frequently incitement of the same Jews, they are convinced that they do not The lower classes of the people were also alien.

i
brought the Jews no less benefits then than
military contracts, getting people drunk in taverns, money lenders

honor and public debauchery.

On the other hand, continuous robberies in Palestine
NB and organized gangs of secret killers like t$x,
which Rabbi Ben Akiba or the bloodthirsters had at their disposal
the false messiah of Bar Kokheb, filled the Roman cup:
of patience and in addition to everything indicated above. Constant
same revolutions in Jerusalem, shaking the very foundations
empires and sometimes causing tensions of the best forces of the empire,
enough to motivate the order of the army, given by Ti-
volume. Is it any wonder that, after the end of the siege of Terusalim,
which cost the Romans extraordinary sacrifices and terrible
efforts, this humane commander, although he was charmed
the charms of the Jewess Berenice, I could not, however, fail to repay
to his troops due honor, saying: "You won the battle
i, »

On the way from the depths of time to the darkness of the middle ages:
kov, we greet with amazement that majestic era
xy, when, in the wonderful expression of Sallust, the Capitol
the eagle soared over the universe, distributing its scepter in it.
ry and porphyry. The scene of the Roman Empire was like this
a luxurious field for state experience and so un-
vast horizons of political speculation that we have not
we see in the new history of humanity and in parallel with
which can hardly become the notorious, universal
Great Britain's trade, no matter how many factories it has:
moose Jewish ministers.

L. When we reflect on the history of Rome, we must admit that
if France serves as a soil for the cultivation of various
figurative political theories, among other things
same people, then the sphere of Roman rule represented the opposite
a typical example of the most diverse nationalities
under the same state principle. Results
We know well the activities of Jews in France.
I am extremely interested in comparing them with data on

SHS

the fate of Israel in Rome. Such a comparison for us,
Russians, it is more instructive, especially in this moment-

, , i i
Jews in such a vast territory as the subject
Rome, first of all for Russia, has the most
our practical instructions, in view of the analogy of the then
and modern conditions of the tested space, populated
nago Jews, and by their very numbers invariably rebellious-
the languishing sons [udd there and get angry, then and now.
Let us remember that, due to the disappearance of the fierce
-i i -
Xandrom the Great, and Kareagena Scishon African-
- Judea appeared to the eyes of the Romans as the only
a new, for them still zamft, personification of the Semitic ra:
. The kingdom of Parəyan, where the Jews played a prominent role and
non-Roman legions have often experienced such a bitter disenchantment, could convince Rome once again only of that,
that it is necessary to settle accounts with Jewry too.
Paroyan, the sons of Judah "exalted themselves", if that's how it can be expressed.
, . Two brothers —-
Lei and Asineus, the weaver's apprentices, driven away by their master,
gather a gang of robbers, inflict defeat on the army
bench of the Parean king and force him to enter with them
into negotiations. Having been summoned to court, they insinuate themselves
in good times, showered with generosity, become temporary workers
and for fifteen years, they oppress Mesopotamia—with
with cruelty and greed that is rare even for Jews*).
It is undeniable that Rome was very patient in this regard.
He was not very merciful to the Jews and not according to their merits.
The incredible atrocities committed by children
I i i, , .
, i i, -
it's their turn. Roman power, perhaps, for too long
left the Jews not only complete communal self-government
renegade, but even their own kings. Respect of Rome to
their religion extended to the point that they were allowed
kill every foreigner who steps over the line
the wall line in the fence of the Jerusalem temple, and what, not in
note to other peoples, Roman troops, entering into
[Jerusalem, covered the eagles of their banners with covers, so that
do not unnecessarily stir up the wild fanaticism of the Jews.

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*) Josephus Flavius, “Antiquities”. HUSH, 12.

SU _

Emperor Augustus favored Herod I, the founder
new Jewish dynasty; Nero's wife, Poppaea, was favorably
honorable, says Josephus, that is, she acted; Ale-
Xander Severus was proud of the title of arch-synagogue; Claudius
Agrippa patronized Herod in every possible way; Heliogabalus
was educated; favorite peer in children and
The bottle-keeper in Karakala's youth was a pure-blooded Jew;
Roman governor of Gudea, Tiberius Alexander, named
shi , i -
cover the gates of the Jerusalem temple with ribs and gold,
was a sworn Jew; Julian the Apostate was about to renew
to renovate the temple itself, etc., etc.—Kosh saue NY...

TBm is not menfe, Antonin Shy,—maybe the only one-
Caesar, to whom the annals of the synagogue give praise. But
while the Roman world was delighted with this successor
Hadrian by the virtues of Titus and the justice of Numa, the Jews
Antoninus was praised solely for his research
Christian, and also because he himself was allegedly subjected to
obrBzaniyu *). They even attribute to him—that already
vsBm nelfpo, - share of participation in the compilation of the first part
Talmula, Mishnah).

One could continue to present the facts of this
kind on many pages, but what has been said is enough to
to understand the revolution that finally took place in the Jewish
the political system of Rome, and the era of Byzantium.

— « |, 1 '
ep $01115510P”, - certifies [Champagne, but in relation!
For the Jews no leniency was possible.

And Rome couldn’t stand it!

The most severe for Israel were the reigns of
niya Adrian, Trajan, Caius Caligula, Claudius, Justinian and Ge-
rakl!ya.—the godexes of Eodosius and Justinian contain a number
very strict world to curb the Jews, although, unfortunately

here, as in various other legislations, there is no sequence. - Intrigues, bribery, renegates and women opened to the Jews then, as in our days, the opportunity not only to soften the primfneshe superlying orders, but also to receive new legislation, of a directly opposite nature.

Under Kav Caligula, the inhabitants of Alexandria sent,

*) Saps, “Tsetash Rau”, 107; Sareiviye, ‹is(ie hsipe 4$ jiḱs», 250.
e) aps, hi, . I, 18; Setaga, Sapsheagip, s. XI, $$ 5--7.

CFS

Upton at the head, a deputation to Rome - to plead for protection. them from Jewish predation. Despite the fact that this the prayer was caused by deeply satisfying facts, sons , Israel did not hesitate to send another delegation from myself, under the leadership of Philo, to ask for an extension! their rights. Such a person suffered, It's a miserable failure, but it clearly testifies to the fact that How modest the Jews are!...

Having learned of the inhuman executions of Herod in the midst of of his own family, Emperor Augustus spoke the truth, that "he would gladly have this old Jewish despot agreed to be a piglet in the yard, like our son."

On the other hand, we know that Jews have always been inhuman in the pursuit of their enemies, and in features of Christians. In order not to follow other people's mframs, let us remember the “living saints of Nero” and compare- we put this monstrous fun with you as an undoubted the fact that it was the Jews who surrounded Nero and that he pi- developed a very suspicious affection for them.

“The feeling of love for humanity is indignant,” says Gibebon, "especially when reading stories about: the brutal atrocities committed by Jews in the cities Egypt, Cyprus and Cyrene, where they, under the guise of friendship, in a treacherous manner, they used the natives for evil purposes.

of the inhabitants, which is why we are inclined to approve of the rimsue of the la-
they, who severely avenged the race of fanatics, which, as a result-
their barbaric and frivolous prejudices
kov, became an implacable enemy not only of the Roman-
not the government, but also the entire human race. In Cyrene
they killed 220,000, in Cyprus 5-240,000 Greek Christians,
a huge number of inhabitants came to Egypt. Many of these evil-
the received victims were sawn in two, according to
president, who was sanctioned by the Deputy Prime Minister
David. - /The meat-bearing Jews devoured the flesh of the unfortunate,
"They drank their blood and girded themselves with their entrails!"

However, the most noteworthy fact is that the sons of Judah,
Apparently, they hoped to deceive the Romans and, under the pretext of
home of persecution of Christians, they decided to lull the vigilant-
the Roman authorities, with the aim of fanning the flames of revolution
over a vast area and, in general collapse, reached
nut independence of Gudgi.

If it didn't work out in 11th century, it's unlikely to work out

SHU!

in the 20th century AD—Think about what is happening now.
in Russia, which the “equal” Jewry will not delay,
apparently, to convert to a new Judea. - Aren't the Jews S"
have you decided to show us what “people’s freedom” is?!..

At the same time, Emperor Ahrlan did not leave his life:
Dov without punishment. During the period of suppression of the rebellion (132—
135 AD), 580,000 of them died by the sword and,
moreover, countless numbers - from hunger, sickness
and fires”). Regardless of this, Adrian finally.
drove them out of Palestine.

And what then?!... We should not forget that: filled with
i $ -
the camp of Bar Kokheba coincides precisely with the formidable moment-
the greatest flowering of Talmudism in Judaism....

Mashgat ekhrePes Gogsa, {atep chzaae gesigge!!

"If the shortcomings of the Roman provincial administration
the republican era were at their most dfl,
then the results achieved are just as undeniable and grandiose
thanks to significant improvements that were made in this
the branch of administration were introduced by the Empire. -
Without the principle, periods of gradually intensifying
the current prosperity of Gaul and Spain for 200 years.
i, i i, -
The West is quickly and firmly Latinized.
The Greek-Eastern world enjoys abundant privileges.
Peace and order reign everywhere; goodness grows everywhere.
the state and contentment of the Roman government; everywhere
later understood its task, therefore, correctly and
filled her skillfully."

— "Only in one country, with the help of Rome, can we introduce
the centralized regime proved unsuccessful, only with
one people can cope with normal Roman methods
The Lyons failed. This country was Palestine, - this
the people were Jews."

"On the Jews, Rome tried almost all ideas:
forms of international and governmental relations
n!y,-- from friendly neutrality to crude militarism-
ism, and, in the end, was led to conviction in
the need to destroy Jerusalem and evict the residents
tel from their homeland.. **)

*) See Dio Cassius and Jerome.
%) "Varshavskiya Universtskiya Izvfstiya". 1896, No. 6. - Professor's Press

Zenger: ‹The Jewish question in Rome.

SHUP

"In other words, the Biancan experience and natural political
The wisdom of the Jews did not suggest to the Romans any other way of thinking.
of a question, which is something to which we are never forced
"Salmonassar and Nebuchadnezzar were to arrive."

The Romans were right.

If we turn from their era to current events,
thieves, especially in France, we will see, for example, that, in
proconsulate of Waldeck Russo, a pupil of the spiritual seminary
people in Nantes, who later turned out to be an apostate and
Jewish lawyer, the Freemasons united with the Jewish
We are precisely in a situation so dangerous for the French people,
What was the Dreyfus trial like? The Masons, for the uninitiated,
It is not surprising that the prisoners attached extraordinary importance to
ness, for the sake of one's own interests—into such a world that a Jew,
Grand Master of Masonic lodges Nathan, one of the first
warmly greeted Dreyfus's wife on the occasion of his commemoration
the entrapment of another protégé of the union of Jewry with the Freemasons
Lubet himself reported on the pardon, following
due to the failure of extreme efforts to achieve acquittal
talk in Rennes, was presented, as is known, to the military-
minister Galife, in turn, a Jew and a Maso-
nom. Further we will see that erotic rituals of modern
Freemasonry was established by a Jewish Kabbalist
Elas Ashmole, just as the prototype of the teaching
the lie lies in the original mysticism of Gnosticism, which
tory, s i , in
was invented by Simon Magus, in turn
1acting.

In the aforementioned, treacherous shame, the torment of France,
the inclination towards Judaism of the mason Rousseau, to which
fines, reminiscent of Julian the Apostate, who was gathering
restore the Jerusalem temple and svirbpo persecution-
steps of Christians at the instigation of the intelligentsia or, according to the then
him, the sophists, as well as all sorts of heretics and
members of secret societies, mainly Jews.

The penetrating gaze of this impudent and cunning
skillful king (cf. Dan. 23) quickly recognized in
sons [the best allies, who have long been sophisticated in
that secret, continuous, undeclared, but t$m more.
of the real and treacherous wars they are waging
against Christians. - “Like their natural audacity, so
“forever hatred”, testifies Grigory Nazianzin,

Y

"they equally found natural accomplices in the Jews
Juliana...»

The above facts show again that not only one sense-
the work of just retribution, and the Jews' own malice.
attracts them to the pursuit of Christ's will · everyone
whenever the opportunity arises.

M. In his long-suffering until the day when the cup of suffering
the toll caused by the Jews is truly overflowing
the ways of the centuries, Christians, after the death of the apostate tyrant,
infinitely insulted by the "chosen people", not directed:
however, they did not take any reprisals against him. - "Even more
“that”, as Saint Ambrose certifies, “our churches
were burned by the Jews in Palestine, and nothing happened to us
It was returned by them, and we didn’t demand it, although we could have.”

But then came the year 615 (after R.H.), and the roles were still
since we changed our minds,

Now Christians had to find themselves in a new situation
the power of the Jews. Amédée Thierry, an impartial historian,
tells us how the sons of Judah developed good nature
Christian:

— “The year 615 was foretold by the Persians, as #donkey-
for Christians - throughout the entire territory of Palestine. And, yay-
indeed, at the end of May, a formidable army, under the command of
, i , . .
boar, a capable but inhuman general, and the allied
name of King Khozroy, rushed to Galilee and swept through
both banks of the Tordan..., leaving nothing but the
blood-soaked ruins. Meanwhile, a significant popula-
The Christian faith was found in these holy places.
preaching the Gospel...

After the defeat and destruction of the Tsoms by fire and sword,
crowds of residents were chained together, under the bi-
than the Persians, dragged like migrants into the swamps of the Tigris
and the Euphrates. |

With bags filled with gold, the ii ,

In large gangs, they crowded behind the "victorious" army of Sharhavbar, buying up everything they could from the mass of plBnykh—not for that, to save them, no, but to cut them down completely... At the same time, they carefully selected people who special significance (let's remember the 75,000 strong adversaries-Poles of Israel, exiled in Persia, under Mordechai - see Book of Esther, IX, 16), - city judges and other officials

I

of famous people, beautiful and rich women, but, first of all, in total, nuns and priests

Money paid to Persian soldiers for distormented Christians, came from the folding tax which was levied on all Jews *) proportionately the central state of each person, because these terrible evils, as usual, they were considered Jewish, as dflo "pleasing to God."...

History testifies that it perished in this way, over 90,000 Christians.

If such enviable cases for the quenching of Jewish blood greed was not encountered every day, then the sons of the "chosen-"The people" never forgot to deflate everything they could. Thus, during the siege of the Visigothic capital of Goledo by the Moors, while Christians prayed to the Creator for the salvation of their lives and —The Jews opened the gates to the fierce enemy of Christianity...

N. As for the view of the kahal on Christianity and his clergy at the present time, then for evidence and This won't be the case. Let's take them, for example, at least in Shmerki Hashkes and K.

In 1878, in St. Petersburg, by a Jewish printing house Zederbaum and Goldenblum was published in Russian translation by Shmerka-Srul Mordukhov Khashkes,—the same name mime, a small but instructive brochure was published "Professor" Schleiden: "The Romanticism of the Martyrdom of the Jews in the environment of the village."

, , $ i :

— “In frequent disputes between Christian priests,
nicknames and Jewish teachers who were caught up with the Tsfl
‹lead the latter out of error› ,the first ones always retreat-
fell, since they were mostly not familiar with
the spirit of the Bible, which entered into the flesh and blood of the Jews"
(p. 20).

— 'And every Jew in general was a strong pro-
opponent against empty interpretations that, supposedly,
means of the Christian Church, Jewish abolition and unification
what is it, against the one that arose from the Alexandrian pagan-
skoy philosophy, against the worship of icons and saints, and
other church prejudices” (p. 21).

*) The general rule among the sons of Judah is to bribe the lower and the higher
authorities, as well as for other churches throughout Israel. There can be no doubt that
armed uprising in Moscow, as well as bomb throwing, on a par with the war
revolutions throughout Russia, requiring large amounts of money, are paid for, among other things
other, exactly the same - distribution fees.

SXX

— “Soon, bishops, with your slanders and intrigues,
so entangled the rulers that they, forgetting honor and conscience,
and self-love, they became the despicable slaves of the gang of subordinates.
unified; and he, in turn, having made use of his instrument
their crude secular power, turned out to be so good:
the mayors who allowed the princes to leave for their own benefit
part of the spoils. . . . The bishops had already begun to rob the Jews.
with such shamelessness that they couldn't keep silent about it
neither laws nor official decrees” (p. 21).

— “King Henry II, “father of monks,” despised
the priest's servant, who was famous for the terrible riff-raff of the Jews,
ev, with which he took revenge for the transfer of the clergyman—Ve-
i " (p. 36).

— “The first crusaders, led by Fa:

natik Peter Amensky....it was the most worthless and useless
honest bastard from France, Lorraine, Alsace, etc.
This first "campaign" resembled a gang of robbers
from the high road and, as he deserved, died in Hungary"
(pp. 36 and 37).

— “In England, there is a pope, the famous Ooma Becket,
the archbishop also incited hatred of the
tiv'evreev.... In 1189, he took over the leadership
Baldwin of Canterbury. The common people, united
with the rabble of crusaders, gathered in gangs, setting fire
houses and synagogues and shedding the blood of Jews” (p. +0).

- “In 1ork, in 1190, in a terrible way,
$, constantly supported by i-
"by the Ansk priests" (p. 40).

— The “infallible” bishops generally addressed
Jews, like crazy children" (p. 44).

— “It’s a pity that the plague of the Crusades cost
many hundreds of thousands of Jews lost their lives and property,
overcome, as the East sent, in response to:
darka dByestvennuyu cho — the so-called, "black
death" (p. 44).

— “Stupid Philippe U of France tried to renew
to renew the sfshny anachronism—crusade. With n$ko-
two excited rabble of crusaders united
about 30,000 crazy people or priests trained and
fanatical shepherds (razagea), and then they became
whether to travel through France to Navarre, killing and robbing
Jews" (p. 48).

I

— “Many states showed off their newly converted
these were only the pollies and hypocrites, - in which the cardinal
nal Barberini, one of the most zealous converters, himself
confessed. Of course, the Jews who remained with the "new converts"
in the brethren, they treated them in the most contemptuous manner,
for which they took revenge by inciting the bastards to persecute the Jews

"reev" (p. 51).

— “Spain, this country demoralized by priests, remains was closed to Jews. ..Franshchya, at the beginning of the XX century ka, the Soviet Union no longer imprisoned Jews, only in Bayonne% and Bordeaux was home to many so-called "new Christians" which gradually, only during the reign of Louis XIV, dared to throw off the mask” (p. 54).

— “In England, London has already elected a Jew twice to the Lord Mayors, and their entry into Parliament for a long time I was only hindered by the stupid pedantry of the oath formula. GI" (p. 55).

— “I conclude this essay with significant words- by you d'Israeli: "Nothing, no persecution, no bloodshed, no one was in a position to be unified to live Jews. Now, they are probably more numerous than in the time of Solomon. They are found in every country, and in every country they are moving towards prosperity. The conclusion that can be drawn from this fact is that that a person will certainly lose if he tries to violate the immutable law of nature, which expresses, that a more noble race can never be exterminated “blano or absorbed by the lower” (p. 56).

O. Finally, the role of Jews now, in practice, is “equalnopraviya", is brilliantly illuminated by at least a review Reichensperger (p. 1945) and their whistle-dance in disshaft of the "dog's trot" of Bismarck's Siag-KatrRa.

Helping the "iron chancellor" in his brilliant idea, to the delight of the kahal, to “glorify” the Catholic clergy and “utBsew" millions of German Catholics, - noble The Talmudists have created such “music” which, without a doubt, the despised lupanarii of Tyre would be ashamed and Sodom!...

We believe that the above is sufficient, and therefore we will release We warn the reader from further attention to Jewry on the paths of the vkov.

P. We limit ourselves, in conclusion, to a reference to two, so say, the present sons [ud: Karla (Mordecai 1U)

Marx and Bernard Lazare.

II

It is not unknown that the Jew Marx was extolled by the "chosen people" themselves above the walking cloud. No less, this is what he says about his own sprucetribesmen.

— “It would be in vain that we would try to find the key to the the secret convolutions of the nature of a Jew in his religion… on the contrary, it is necessary to seek solutions to the mysteries of his religion in secrets of his nature. In the very dfl, which is the first: the basis of iudaism? //the rationale for desire, the kartystolble. - What does the cult of the Jews consist of? In profiteering. "Who is their real god? Money."

Another, in turn, revered in Israel by the Jews The Russian author, Bernard Lazare, gives the idea of the Jews the following characteristic.

— “A kid is someone who is obsessed with a single desire- to profit as quickly as possible through laziness and, moreover, the easiest way, through deception, forgery and betrayal. He despises virtue, generosity and selflessness. the votive offering which the Nephronic tribes once erected in desert%, remained an exclusive subject for him worship».

— “When a Jew is a journalist, the newspaper, in his in the eyes, an inexhaustible source of profits, which must use all possible means. Newspaper Jew Crysus has a unique talent for guessing the most secret passions, and he not only manages to burn incense with them, to satisfy and provoke them, but also, demoralizing everything around, he gains glory for himself from general debauchery. Jew manages to be both obscene and shy acrossmany. Exploiting the crowd's tendency to move away from the airelevated minds that frighten her, he supports his tongue is suitable for everyone. He is a witty
, %i — iє, -
Ziasm - epilepsy. Such a newspaperman lies, deceives,

is confusing. And when the daily printed columns
cease to satisfy him, then he migrates
to the theater and here already on the floor to brutalize your way-
"glare."

— “When a Jew is a banker, he has
for all evil, a powerful organizer and special
varieties of slum talents. He is arrogant and greedy,

SXXSH

impudent and false. He inflates his tricks, invariably,
one and the same scheme—from clever, and sometimes banal—
from fraud to desperately daring, but "unpunished"
theft. Along with this, he tirelessly thinks about
the most subtle machinations and daring maneuvers. You
you will find it everywhere, since it draws from everywhere
gold: near governments concluding loans; in
"friendship" with naive inventors who are the only ones
umfyut, what to do; at the head of countless societies,
which he supports with all the cunning of his pre-
of the patron's chatter. If a misfortune happened, he, gladly,
Of course, there will be danger; and what would be the point?
wealth, if it could not protect even from
"an unpleasant accident"? And so that the official
the spirit could march with full triumph, there is
small and weak,—. those who feed on crumbs, who are prematurely
they feed them, but then they throw them to the mercy of fate
and who saves with his sides"...

— “Finally, when a Jew conducts politics, he achieves:
destroys his treasures with charlatanism, underground fuss and
flattery. He is a natural intriguer, with a ready supply
snitching tricks. And in politics itself he
_ usually sees nothing but the possibility of melting
to get rid of debts and get rich with speculation...”

R. It is quite natural that, among all those described
conditions, - the very touch of a Jew is dangerous for an Aryan;
Dealing with him is poisonous, and submitting to his dominance #4-
labial. | |
Whoever has the money in their hands has the press.

The one who owns the press controls politics. And who
state policy is subordinated to the state and dominion
over the destinies of peoples. =

Two hundred thousand Englishmen command, in India, two
and hundreds of millions of natives. Enriching new care-
Nyan, Indians are dying of hunger in the central regions.
There is no reason for Europeans to transform us.
themselves into the Hindu kahal...

- "Dan will be a snake on the roads, an asp on
paths that hurt the horse's leg, so that its rider
will fall backwards." (Genesis, XX, 17).

— "The earth is shaking and cannot bear a slave when
he will become king." (Proverbs XXX, 21 and 22).

I

- "Gof shebogoyim khareg!" - say the Jews
and in his Talmud (tr. Soferim, l. 13 col. 2 and tr.
Aboda, l. 26 col. 2, Goseph.; see also: Yalkut Rubeni 93, 1;
Mekhilta, Parasha, Beshallah l. 11 count 1 and Sefer Toledof Adam beshabba l. 160 count 2).

— "Tap doe 1ez hottes, di 5s'ossirepi Yae J dosiop
Hossiaiye, tatsgopi times va |e of, 15 ne!egopy ie Yae Ta
11 1s hŕs»,— -
rite, like Edouard Drumont.

"Even earlier than Julius Caesar," explains Mommsen,
"The Jews already constituted such an organized force in Rome,
that the propraetors and proconsuls of the provinces were forced
to curry favor with the local Jews, if not at least
shey mr, to be honored with a cat concert, vm5sto
trumfa, - on his return to Rome....»

- "You don't have to do this, don't yell, you take it by deception!" -zamcha-
Little Russians are eating.

- "Oe I Basises | j ŕii I all Yae s
[father! - says Lacretelle.

— « | ! 1   i 4 $,
tais 11 pua oyoge 41tro$$1b111165$ shoga|ez,”—summary—
Picard says.

— «5 jis» — , — « si s
rochg rgepage |e sosahste ep gvote. G.eig social groups
si i Is ŕiis Chap $ {0 $ 1s ragiis. L pproce
ach''Isgae] zoy ragioџi ragapi her Abepai. II pu a times Yaeich
305.11 pu epa jatais epo ҷo'ip. Her ragiosh oh 1 arragats,
P aa for the issshop iŕs Is {s .”

- “Ge Sopigaŕyo Sosi] Yae Kotssseai Vi J rBage Yae I
KyouoЇobop her regtii aih isgayoiḱs,” adds the baptized
Jew, Abbot Lehmann,—Che 561apseg a 1' assatsi“ i 1
Ssi ....” |

It is therefore difficult not to agree with Gustav Trido-
(see his " ihs "), when he, with indignation-
n1em, exclaims: “[.ez siis 'sї 4] (
Che I ish, e tatsua!$ seshe e]a\egge.—Exact$

So!nism, Kabbalah, Freemasonry and Social Democratism.

I. General notes. In dreams of world master-
taught by the experience of the Great Patriotic War, the Jews apply
only the most malicious, but blatant methods and means

Y

treachery. They insidiously and persistently lie in wait for combinations of danger-
the most favorable circumstances for the enemy and, preparing
strike in advance, never forget that the key to success
lies in the disciplines and allies. First of all, pa-
, 4$ i ii, i, I
— on a par with Great Britain — pay for the welfare,
provided to them, not at their own expense, but at someone else's.

- It’s such a clean breach that you don’t need any money.

On the other hand, guided by the basic rule
the fact that one must be born a Jew, but one cannot become one,
they do not even allow “their friends” or accomplices of the goyim.
jump on the same level with themselves and least of all think,
of course, about sharing his private property with anyone
was.

Not a single goyim is a Jew to trust.—He doesn’t believe a single one
right to call it one's own, even if it were hotfl.—Nobody's Jewishness
does not exclude from the fate prepared for the goyim.

P. TGudaizashchya satellite kagala. Gakim
zom, the force of things leads to the setting for everything
foreign special institutions, be it in relation to
the words of the Tudean Companions themselves. And, on the contrary,
for the sake of the kahal's objectives, their own must be 1udaiziruemy
establishment of the goyim, according to the mBr of how this is caused by the ho.
the house of their history, which, in the eyes of the Jews, is not
More, more variations: the kaleidoscope of animals.

Enslavement of both the body and the spirit, as a real r%-
shene problems of the domination of the sons of Iuda, in addition to the capture
oral and printed word in all other fields,
iє i -
the laziness of people towards “freedom” in all its forms, mainly.
way, in the kingdoms of Eros, as well as their inclination
to the magical and terrible. Hence—falsification of the ka-
break secret societies or Judaism of such, which-
which arise independently of it.

Finally, within Judaism itself, negative currents
and revolutionary, although, from time to time, and successful
they are trying to shake his Talmudic foundations, but not otherwise than
from an external and formal point of view. In any case,
the callous and predatory spirit of the sons [udy zaranfe otni-
The agitators have hope for successful propaganda, foreign
a real character. Approximately the same thing happens.
and in North America. For example, socialism is not at all im-

The Yankees have soil and it quickly heals even in the most infected migrants from Europe.

i
the essence of the principles is inviolable for every Jew. And
if, in one or another kahal reform%, some disappear
to the outdated, sometimes funny, rituals, then .not here,
It is understood that the root of the Talmud or its tasks. If, in other
times, and these rituals were considered as a “fence
Law" - for the preservation of Judaism, then today the result
The tats are no longer determined in the same way.

From this it is clear that the flourishing of national self-knowledge in stonism does not at all change the position of the goyim, - -
no matter how much this “liberalism!” is cursed by the short-sighted
by whom and to what extent it may be
seemed disgusting to the kahal oligarchs in general.

Sh. Talmud and Kabbalah. Christian writers, for-
inquiries about the study of the Talmud, almost unanimously hold-
of the opinion that this is the source of ignorance, immorality-
of fanaticism and fanaticism, a terrible chaos of all kinds of delusions,
prejudices and untruths. Studying the Talmud is necessary.
we should not develop the minds of his followers, but rather, sophisticate
in order to be more cunning, to accustom them to harmful things in everything
subtleties, exaggerations, lies, deception, cheating-
of Russian resourcefulness and, finally, to completely kill in
They have the utmost respect for the Mosaic legislation.
These qualities, however, give Judaism insurmountable difficulties for Christians
advantages in practical life and neglect
to everything around.

It was not the Talmud that created the Jews, but the Jews who created them.
whether the Talmud. Therefore, nothing can harm the Zionists.
to remain pure-blooded Jews, especially according to the law
well, heredity, by virtue of which Talmudism is sealed-
tlbn in the brain of a Jew—and apart from any deliberate
education.

Along with this, we must not forget about the Kabbalah, as
mysterious, religious-magical teaching, given, as if
would, from heaven to the forefather Adam and to the already existing
i i. i -
lead, perverting the text [of the jeremiad: “Have they not
My commandment over day and night and laws

heaven and earth."

If the Talmud is the soul of a Jew, then Kabbalah is the soul

SHHUP

sha Talmuda,—and a real Jew cannot help but be a Kabbalah
balist. The proud and self-important authors of the Talmud and Kab-
the balls directed everything and everyone exclusively for the benefit of the Europeans
to the reign and to his exaltation. Being, however,
further - and! Sepegis, development of the Talmud, Kabbalah is ready
"to turn Jews even into miracle workers."

In the Talmud (tractate Rosh Hashanah), Rabbi Kruspeda
It is said that on the first day of the New Year the
In the Heavenly Senate there are three books—for the Jews, of course:
in one the pious are recorded, in the other the wicked,
and in the third, occupying the middle ground between you and others;
to get into the first or second book with the last word.
good in accordance with the time, how they will behave during
the next ten days—until [om Kippur (Day of Atonement),
the most sacred and most terrible moment in life
sons [judice. In accordance with this, in the morning and evening in
New Year's holiday, Jews express their wishes to each other
lan!e be recorded in the eternal life. Based on
this custom, the Jewish catechism, - //ulhanz-Arukh, prohibited
it is forbidden to express such a desire later than nine o'clock in the morning,
because then it is already useless, because by that time
neither books are closed. The stated fact is characteristic-
thornym for the Talmud and arose through distortion of the text
Psalter (G.HUPT, 29): ‹they will be blotted out of the book of the Jews-
“Go out, and let them not be written down with the righteous.”

Kabbalah goes further. The new Kabbalists are for the truth.
The only thing that is recognized by the common sense is that the common Kabbalah is not foot.

Thus, the most famous of the Kabbalists, Rabbi Isaac
Lur!a, said about himself that the soul of the rabbi had passed into him
Simone ben [ohai, the highest, bm souls of all others
ancient Kabbalists, and that, in the same way, souls
six disciples of Rabbi Simon, transferred to six students

no one's name, Luri; and these disciples, together with him, are
namely, the "seven eyes of God, whose gaze encompasses the whole
earth”, about which Zechariah testifies (IV, 10). By
i , , -
iI s spiritami spokav as freely, s
people.

However, the ancient Talmudists have nothing to envy.
to Rabbi Simon ben Yochai.

For example, in the Babylonian Talmud it is stated that

SKHKHUSH

Rabbi Hanina and Rabbi Oshayya, on the eve of every Saturday,
sitting down to reflect on the “Book of Creation” (Sepher-Ietsira, the first part of the Kabbalah, given to Adam),
they brought out a three-year-old heifer to the holy place, which was sealed and
used for dinner. With the help of the same "Book", as
evidenced by the 1st Jerusalem Talmud, Rabbi Yeshua ben
Hananiah turned pumpkins and watermelons into deer and goats,
What's most surprising is that they were able to reproduce.
naturally. As for the rabbi's student
i , , .
in the words of the Talmud, while studying the same “Book”, he several times
He looked at the angels and even spoke to them in a friendly manner.

There is nothing fancy in all that has been said.—Talmud
(Tractate Sanhedrin) certifies the following: “Shamelessness-
a kingdom is a kingdom, only without a crown, and one can be impudent
act successfully even against God himself.” "Not-
1, , i, i, i ...
and, thus committing an insult to the Majesty,
serves death›.— “The fire of Gehenna is powerless even about:
tive of the wicked from the Torah (tractate Eruvim). - "Let not
the one who returns the thing expects forgiveness from the Lord,
lost by the non-Jew" (Sanhedrin treatise). - "God is with-
the light was revealed only to implement the law
(education) \tractate ///Gabbat). - "To teach women the law,
means to teach them the art of seduction, (Sozma's treatise).—
,«15 ! ,
saboz uye zoshaptae” (1ret).

Explaining why people are born lame, blind, and deaf
and we, and hiding behind us, we decide to help our husbands in
abuse of wives, rabbi [ohanan is among the most undecent
details, capable only of excitement
gross debauchery (treatise of Halla).—Further, O Rabbi
Akib and Rabbi Kagan are revealed as their own
with my eyes I wanted to see that in my rooms there were
their teachers bark with their wives, claiming that this too
constitutes a part of the Law which had to be learned from
t teachers (treatise Berakhot). - For my part,
Rabbi Samuel (tractate Chagigah) solemnly teaches. how
«i { , $ Йiiќ»,
and much more like that. - "Whoever wants to know" instructs,
in turn, the treatise is a rerakhot, - do he have any
Perti, let him take some finely ground ash and sprinkle it

sxxx

her under the bed; in the morning he will see traces of p%"carcass
legs"›. - "And whoever wants to see the devils himself,
let him get a black cat, in the first birth there iswhich
came from a black cat, also born from
a black cat during her first birth; such a cat must be burned
into powder and sprinkle it into your eyes; then you will see
"devils" (114th).

In parallel with the high and abstract, however,
usually with borrowed ideas, in Kabbalah they go
endless rows of absurdities.

This includes, in particular, the exquisitely designed
demonology of Kabbalah, which even Goethe was tempted by—for
his "Faust".

However, it does not follow from anywhere that, at least in this
spheres, Judaism showed itself to be original. On the contrary,
the history of human errors, as it grew
was found, especially in the tales of the Ural-Altaians, and in partnost,
- the ancient Chaldeans, is determined by successionwith
and only external modifications. With the greatest
the brightness reveals this on the transformation of secret

The climate of Mesopotamia is harmful to health
and the softness of the sun's rays, which was conducive to
here is a meeting of the whole host of spirits—both evil and
good, As for demonology itself, then, in
translation into modern language, it is nonsense.
images of bacteria and microbes or reduces-
towards erotic psychosis as a result of worship
reproductive forces of nature.

— Phallus and Kteis were like reflections
sun and earth.

- '5005 une ЃЇogte zrvaze' - says Tridon; "e
May zepiaiye gergodayi I EsBatape zBepep, GOY aYolsash, [e
Sogsieg p ep, 1s Ru@ez och rgorhќs stsuss, pi Is res-
is s s sgss sŕis {gai igarrepi ќ(otss [ez
s.

In nature there is not a single material, mental
or a moral subject which the Kabbalists do not guarantee.
would be a special demon, according to them, an angel. So,
Uriel and
his seven assistants: /abr1el, Nitrel, Gulel, Sham-
ilel, Gadarniel and Zachar1el.— The waters are subject to Michael and
his adjutants: Ramel, Orel, Malsiel, Khabiel, Mi-

SHHHH

niel and Shorel.—Chief of the Guard—/eguel's assissgen-
: //1, and . —
Anfiel with two secretaries: Btaliel2m and Uziel2m. —– Tso:
mashchiy scot consists i / -
: .i, ([and [2. —Worms are located .
under the command of Samgel. - To govern us, M-

Fatel. - The fish are commanded by Dal, and with him are:

Aziel, GTekaniel and Aktuniel. —-VBtrami ledBvaet Ru-
hi : Helkieyu and Azael. The rocks are given
i; garden trees — /{42; — ;
grad - Yurkem.--The Duma will be in charge of the dead; adom-—Negar-
sanel; by the sun --/ algaliel; by the moon —Oranel, etc.

Adam's teacher was the angel Razel: Sima -/ohiel;
Abraham - Shadkiel; Jacob - Raphel; Moses - Sangsagael, and
according to many others, - Michael; I believe that -
ђə; i.

Generally speaking, the number of good spirits is infinite.

As for the evil spirits - from the point of view of the self.
Kabbalah, to izvBstnByshie and znakomeln Byshe among chikh,
as the primordial male demons, the essence is: Smal,
Ashmidai and Bedargon.

, i,
carried Eve into the fall; he incites people to
bad things, for the sake of it, - purely in Jewish, the same about the Hakovs
reports to the Heavenly Senate, and finally himself.
carries out the sentences of this supreme court:
Ashmidai was on Solomon's errands, but,
then and dBlo, fell in love with his wife, and in conclusion overthrew
him from the throne. -O Bedargon it is reported, among other things,
that it is only a span in size, and they are fifty
heads and fifty-six eyes, and on his tBLB
All Hebrew letters are depicted except two.

:
or Laylit, Naamah, Mahlat and Igeret. About them, as
and about evil male spirits, in the Kabbalah there is an abyss of all
nonsense.—Jilith, the Kabbalists say, is the first Eve,
created at the same time as Adam, but, due to her quarrelsomeness.
Adam divorced her and married another Eve,
bath from his own rib; he fell in love with Lilita.
Samael came and took her as his wife, -/ilit - character
gloomy, and Makhlata is cheerful, that’s why between these devils-
there is a constant quarrel going on, sometimes leading to a fight.

I

ki; and there is someone to fight for them—Lilita is under command
489), and Mahlata has 378 regiments of dead angels. -Into yours
turn, Maama, they say, is the person who in the Scripture-
they meet under the name of Tubalcain's sister; married

she is behind the devil Shemeron. -Ob //geret little of that from-
in the morning. According to Solomon Loury, every Wednesday and Friday
she walks around at night with a huge arsha of 18,000 people.
of the lost angels,—as a result of which, venerable
Lure! strictly insists that no one at this time
Of the sons of Israel, of course, not one left the house.

Unfortunately, there are so many evil spirits that their numbers are
It is impossible to express. Suffice it to say that each of them
of each person there are 1,000 on the right and 10,000 on the left
hand. The devils simply overpower the holy rabbis, -
they are hammering and rubbing against each other from all sides, but, according to them, it is inexpressible
of venerable virtue, to encroach on these righteous people all
They still don't dare.

TBm no less, the devilish importunity does not remain
without a trace. If you, gentle reader, are respected:
a money lender or a stock exchange boa constrictor, members of the "chosen
people”, replace the worn and shiny lapels, - know-
those that this is the result of the shamelessness of the devils.
| Returning to good spirits, we see that they know:
the most powerful and chitelnByshie of them Metayatron and
Sandelfon. One of the occupations of these two angels is
it is in order that vmbstB with the third, - 4katriel,
to take people's prayers, to weave them into vBntsy and to lay them on
on the head of the Lord. It goes without saying that the crowns of the shoulders
tugsya only from Jewish prayers.

The first servant of God is still Metatron.

Despite such a high calling, he was, however,
and, the Kabbalists say, he is punished with six to ten blows.
frames of fiery rods, and on this occasion: “Once in
day, Metatron writes down the good deeds of people in the book,
and at this time he is allowed to sit in the presence of the sa-
my Lord. One day, the great talmid-hacham Elisha ben
Abu!ya, having ascended to heaven, saw two sitting there
beings: God and Metatron. He had a reason to assume
to live the existence of two gods, the influence of which is wise
Elisha fell away from Judaism to Manichaeism, for such obvious
imprudence when Metatron did not stand up
Elisha's entrance and the tBm led the holy rabbi astray,

SXXXXP

God ordered that Metatron be brought out immediately and
give him sixty lashes with fiery rods...."

TU.Slonism as a ‹liberation movement» . All
what is presented is worthy of attention as a vivid picture of the modern
pride, insolence and self-aggrandizement. It is obvious that neither
what Zionism is not capable of eradicating these qualities from
Jewishness, but he, without a doubt, does not have it in
view. Zionists are also violent and cruel people, like
which the entire mass of Talmudists invariably remains.
waving with great boldness and treachery under
modern current of European thought, they differ from
Orthodox Jews are engulfed in the audacity of skepticism, i.e.
the absence of any restraining principles.
being therefore the most dangerous agents of political
and social revolution, in other words, liberal str-
heading towards the disintegration of Christian societies, peoples and states
darstv, guiding the international proletarian and expecting-
while suppressing Freemasonry, they—at the same time, with neuro-
Noyu ppridepia a4eogit, preaching restoration
Jewish kingdom and the temple of Jehovah, as a worldwide
stock exchanges, of course. In their frantic madness, they even
would not mind reviving science itself, but for now they deify
egoistic Jewish nationalism, as the ideal of
i .

Thus, the impenetrable is revealed again
the fact is that, no matter how many times we encounter, on the path of history
Talmud, hatred of the goyim and contempt for their religion, and
no matter how they hide behind it, whether it's a TV or something else, they always end up
traband, the flag of freedom or rationalism, - everywhere
they look out and still smell like kahal garlic
they criticize "little Jews with sorrowful but arrogant faces" *)....

, -
Rabbi Moshe ben Maimonides (abbreviated as Rambam, lived in the 10th century) for three years was considered a mahometanin - at the court of Sultan Seladin, in Egypt. For-
tfm, having returned to work, he wrote such a liberal-
!— «//0 » | « (Seeking the lost)»,

that in Montpellier, according to the denunciation of the Kahal, it was burned by the Russian
koyu executioner. Gfm no less, for his long-lasting works -
"Lina Goyre" and "Yad' Ga-Khazaka" , Maimonides, although there was also
cursed at first, in the end he was deemed unattainable

*) Expression ©. M. Dostoevsky.

S

of his glory as the greatest teacher in Israel and the second
Moses.

In turn, Lessing's friend and Jewish Luther—
Moses Mendelssohn, liberal and philosopher of the 18th century
ka, invariably remained the most ardent Jew and
a sharpened enemy of everything non-Jewish, and, in particular,
- Christian.

Finally, the German nightingale itself, mocking
his homeland—German!, who ridiculed it for money, the French
the Tsuzsky king and, in his own words, baptized,
just because the law "does not allow stealing
ribbed spoons," Heinrich Heine obviously understood
small in what dflo, when he confessed: "sb PeBe aas J-
Chep {Vish opa ih hss dep e!12! J"....

U. V'rolomstvo i elusivnost kagalnago bun-
ta. Like the Jews in general, the main idea was the demo-
the nation does not belong to them. "Gorpee s'e s'e yo!" -pro-
It was Louis Proudhon who first proclaimed it, not Mordecai Marx.
However, her successors were, nevertheless, two fanatical
Jew: Lassalle and Marx, not to mention their predecessors-
Nick, Ricardo, apparently also from Kolfn [udin. Together
with internationalism, social democracy appeared powerfully
a natural means of shaking the legal foundations and demos:
realization of the working masses, - a means, tbm bolfe banner
it is obvious that the Jewish people themselves are not given any place here.
whom the bridge. In other words, the propaganda of the Jewish luminaries
ii i-, i
extreme danger and malicious deception, in the best case

chav, not having anything in common with the goyim except unprecedented slavery,
was also distinguished by its unceremoniousness, even for the kahal
nost. TBm no less, clicks: "In the struggle - you will find the right-
in your own!" and "proletarians of all countries, unite!"
The Jews were tempted by the countless supplies of cannon fodder
his terror of states and governments—with such dar-
with a bitterness that had never been encountered before.

In parallel with this, there was also a iudaizatsiya Freemasonry,
i.e. a community of “chosen ones” corrupted by free
love and black magic, blindly obeying the unknown
leaders and those led everywhere where it is impossible to openly
to show even the most conspicuous sidelocks. He commanded such “from-
"warriors" without limitation, having control over their property,
connections and influence, and combining their effectiveness with

I

with its vileness, the entire world kahal moved towards destruction
not thrones and altars. The common thread is through sonicism,
social democracy and freemasonry, as deadly
kind of means of worldwide Jewish policy, passing
: secrecy and international
the nature of the operations, the nature of which determines its specificity
danger.

U1. Essay on the struggle of the Aryans with the Semites. Not in
for the first time, on the stage of history, Semitism declares death
i. -
Pei peoples, when their forefathers lived in Ginlu-Kush'B
and Parapaniz, in the legendary times of Nimrod and Semi-
, $ ii
the solemn epic of the Aurora and the pious hymns of the Aurora, they
have already been attacked by the Mongols or the Ural-Altaians
from the north-east and the Semites from the south-west. Weak numbers:
but the Aryans could not withstand the onslaught of the enemies and disintegrated into
In the tweet.

One headed to the banks of the Indus and the Ganges, descending
went to Hindustan and disappeared without a trace along the five-
ten centuries. Only in the 18th century it was discovered that
the language of the Brahmins and Bulla, as well as the instructions of the noble-

the steps of the legislators, Zoroaster, belong to Sanskrit-
that, the original source of all European languages, with the exception of
Sometimes the Basque dialects in Iceland, as well as the Ural-
Altai peoples - Hungarians, Turks and Finns, with their
i— i.

Another one, one way or another, fighting off the depraved
and the treacherous Semites and gradually settling down on the way, in Little
Asia and Syria, crossed the Hellespont, and then penetrated into Bal-
Kansk Peninsula, in the Carpathians and partly in the south of Russia, and
partly, going up the Danube through the countries, i
known under the name of Pannomia and Southern Germany,
walked through the Alps and the Pyrenees, and soon after the blacksmith's office it spread out
Apennine and Iberian Peninsulas. But, also in the Gospel:
rop, the Aryans again met the Semites, the Phoenicians, and n-
how much later, - the Caraginians. Already in the Odyssey, Homer,
calling a Phoenician-Semite adds: |

...<A deceiver is a cunning, evil villain, from whom
many people suffered!...».

The pages of chronicles are filled with blood and tears
in the stay of the Aryans in Greshi and the Archipelago.

Y

Theseus and the Minotaur, as a reflection of grief and horror before the
lovfical sacrifices of the Phoenicians—at the expense of sa-
mago shv'ta youths and girls of Ellada, robbers
i є
alive, they bark at us the key to the long-lasting Trojan Wars.

Paris, a sea pirate by profession, not only kidnapped
took Helen, but, as befits a languid Semite, he robbed
her husband, and zaz?Fmt.... bfial, to Egypt. Interrogated
angry and confused in his testimony, he, by order
Pharaoh, was driven out and again.... escaped? Well, who-
Of course, in the then-Berdichev - Silon, and from there it was believed:
went to Troy").

At the end of the war, Aeneas, Prince of Troy, where, in in turn, headed first of all? - Of course, - in Careagen (see Virgil's Aeneid). |

Further, crushing the bloodthirsty evil of the servants of Mel-map (of Moloch) and Dido, Scishon African: was po-struck when (in 146 BC) in the main temple of Kar-ɵ , depicting the legendary tro-
. But the Euphrates let such deep roots, which 350 years later. according to the testimony of the Carageans-Nina Tertullian (wrote around 200 AD), his fellow citizens publicly sacrificed the children of Saturn well—right up until the proconsulate of Tiberius. Only under him, The heads of the trees surrounding the temple were crucified and We are the priests of Saturn, these villains have ceased to be public-although, for some time, they continued in secret.

Troy was a vassal of the Assyrian king and city: house, Semitized in general”). Only a little south, lay the city of Sardis, an ancient colony of Phoenicians, later --- Hellenized. For many centuries, the Phoenicians human sacrifices were made there. Observed suffering burned alive by the dftey, priests of the Minotaur (Melkart or Moloch, Baal, Kamosh, Merodach, etc.) they suggested that, in a moment of extreme tension of inhuman torment,
, , , i, -
his face before his very death, as if transforming were in a gleam of joy. - This is how, they say, it happened. not a Sarlonian smile...

*) Herodotus, book. P, chapters --. Homer, Iliala U, verses 280-292; Odyssey IU, 227-230; Y, 351—353.

OR **) See Gosh5 Vepoem. — ‹.s 6 Shop, 1 iќє sig I i 4
"Gote."

I

In turn, Homer testifies sufficiently about human sacrifices and in such a charming the era of the Trojan War.

Among the circumstances mentioned, it is impossible to admit it seems that such a war could only arise from for the kidnapping of Elena, and only for her sake the whole Greece, and would still continue to fight in the course of desyati lBt. Without a doubt, the reasons lay much deeper and, obviously, were reduced to the necessity for the Hellenes of lightfinally settle scores with the ruthless Semites.

That this was exactly how things were is confirmed by the oath taken by Xerxes, 500 years later, at the gravethe fallen Trojans, with an oath to avenge their deaths Bel. Xerxes was not a Semite, but he was a representative ruler of the entire Semitic East and an ally of the Finkian. World politics, already in that era, was developing in such a way in such a way that, on the very day when the Greeks rewere guardians at Salamis, the Careagen army, as believed to be 300,000 people, suffered at Gimr, in
, i .

It is significant that, according to the evidence of ancient cars: rov— Justina and Diodorus of Sicily, Caragenians, equals in another way, they were in alliance with the Persians.

Not even two centuries had passed when, at the beginning of its his campaign, moving towards the conquest of the same East, swore .on the graves of the Greeks who besieged Troy, Alexander the Macedonian, for his part, a common revenge for them.

The same policy in the East Indies and Europe, which happened to live in the dark and cruel greed of Great Britain, exhausting the patience of the people and the justice of Nemesis, captivating la and the Caraginians to overcome the turmoil in the great Sin, i.e. the Force and Southern Italy. Hannibal's homeland sensed, dim, the storm approaching from the direction of Rome. From here— the beginning and end of the Punic wars.

But there were courageous people in Rome.—Roman consul Appius Claudius did not flinch before the genius of the crafty kara-General Hamilcar Barca. With hastily built with a fleet and a small army, the consul went to Sicily, drove the Caragenians out of Messana and inflicted they suffered a heavy blow. - Duiliy won the first naval victory over the Karagenians, at Milakh, near the northern coast

SXXXXUP

hectares of the same Sicily, and Regulus gained the upper hand in the sea battles5 at Ecnomus, and even crossed over to Africa. And not-fortunately, the traitor, Spartan Xanthippus, commanding the karɵa-the Genians, defeated Regulus and took him into captivity. On the other hand, the Romans, still inexperienced in navigation, lost several fleets from storms and bad weather, and then, suffered new and terrible defeats on the sea and on the land.

Despite everything, Rome did not lose heart, and Gnaeus Lutashj Catullus, soon$ zhe, almost destroyed the Karɵagen fleet. This ended the First Punic War.

The Carehaginians abandoned Sicily and the surrounding islands.

The Romans showed even greater valor against him. who is the enemy, like Hannibal and his brother Hasdrubal. The Roman citizens have not lost their faith in the fatherland. after the terrible defeats at Trebiya, Grazimensky lakes and Cannes, so even when the tribes of Italy began go over to the enemy's side. Watching Ganni-

Ķi -

was a fact that, in the interests of the movement to the sfver and for the union fighting with his brother's army, Hannibal retreated to the south of Italy lii.--Klavdiy went to his comrade, consul Mar-to Libya, and with him alone near the Seine, on the Metave river. r, in Umbria, he defeated the Karaagenians on their heads, and and Hasdrubal himself was killed.

On the other hand, Rome put forward Publius Cornemus Scishon Africanuskago, then still a young man, who, barely having recovered from the defeat inflicted on him and Gnaeus Sci-Shonu Hasdrubal in Spain, did not hesitate to transfer to fly to Africa and take New Karɵa by storm gene—with all its reserves and treasures. Following the TBM, - the battle against Hannibal at Narragar or ZamB, Cornelius Scischo rBshil the fate of the second Punic wars.—Kareagen not only had to renounce Spain, but also to pay 10,000 talents in contributions, equal to but how to hand over their warships and elephants.

The Third Punic War, caused by the violation of
ө obligation to subordinate its -
the new policy of Rome, was, in essence, only a phase
the insanity of the ruler of the seas. The complete
the destruction of Kareagen by Scishon Africanus turned out to be
only a real expression of state foresight
sti Cato. - He, precisely, with his " s, ?1-

SXXXXXX

ss @4», brilliantly summarized the most vital-
the main task of Rome and the whole future of both hemispheres.

Putting before the triumph of Semitism as a state-
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, i i i
civilizations in Europe, as the antithesis of treachery,
the truce of the prostitute and the bloodthirsty brutality of the Semites.

Summing up the results of the long struggle of the Semites with the Aryans
pami, the historian Kurshus concludes his thoughts as follows:
Greece revived only when it was overcome
to eradicate the dominance of Finnish Semitism—Rome laid the foundations
the foundations of world domination are only in wars for life and
death, which completed, defeated the Semitism of the card-
ө»,

Alas, the one who was slain unconsciously; but Rome did not know what to do.
max, the results of which are reflected even today in Russia.
Rome was late to destroy Juleia, and if it took on her then
only when the sons of Tula had already penetrated into the very walls of the sanctuary
cheekbones and took root there, in other words, they fell asleep
poison the very organism of the Roman state.

i, i, -
very instructive, but, unfortunately, we have no possibility
to develop them further. Originally conceived in
Our preface is already too condensed in form.
It's drawn together. The discerning reader will kindly forgive us.
Transferring the center, the gravity of the experience in Bkov and
assigning to current events, as material, all knowledge

Actually, only a small, comparatively, place, we hand-
were led by the ubuzhlesh, that the indication of history, is the only
a vital light to the understanding of what ours is experiencing
homeland. Abstract considerations and general rules, produced by:
freely put forward, could, from our point of view, only
to outrage the reader. In politics, as in philosophy, you
Good ideas inevitably come from the heart, not from the mind.
he senses the truth only by contemplating the present with the Holy
annals of the past.

While the barbarians surging from all sides were praising
they took over the Roman inheritance—in order that, with the flow
time, to assimilate his state wisdom and
the culture of Hellas established by Rome, in the distant Arab-
i appeared .

Semitism rose again and, in the first five years,

I

ten, a hundred thousand conquered, captured on the globe
such a piece, in front of which, alas, I could not go in
i i, . -
°ism with a roar and fury began to flood Europe with
Iberian Peninsula - with favorable fate
‹of the chosen people”, as the closest relative of the Punians-
Charles Martel, between Tours and Poitiers, stopped
the banner of the prophet; but more than seven centuries passed earlier,
The Moors were expelled from Spain. As a result, they:
were there for as long as it had barely passed
you even now, in Britain, from the days of William the Conqueror-
calf.

However, the Christian world of Europe understood the danger,
and the Crusades became a response to the persecution of Mohammedanism.
tan. Once again, the role of the Jews in this was sad and shameful.
era. By the way, they Judaized the order itself.
Templars—and, in mockery of the Crusaders, they carried him away
ng death.

The new and latest, open tide of Semitism,
On the path of time, there was an invasion of the Turks into Europe.

Of course, the Turks were not Semites, but they were famous
bearers of Islam, i.e. the extreme tension of Semitism and its
the latest state expression. Europe trembled.
la. Now it’s hard to imagine the horror that
shook it from end to end, upon hearing about new
and new streams of blood spilled by the Turkish hordes
shchies in the vast expanses of the empire of Suleiman the Great-
kolBpnago. Inspiring and touching pages of Michelet,
alas, they can only convey to us confusion to a weak degree,
tears and sufferings of Christians before the trumpet+ of the ‹righteous‹.

But here, in the 19th century, from the N$FDR Slavs, without-
tremblingly, he stood up and blocked the road of countless warriors.
Magomega is a formidable leader to us. Repeating the merits of Charles
Martella, Yan Sob'sskiy, on the fields of the VFna, struck by the Turk.
which empire is crushed by a blow. Like Scipio, So:
Bessuy destroyed the pride of despicable Semitism.

UP. Since then, alas, the thousand-thousand struggle of the Aryans
for the very right of its existence it turned into an internal
disease of the European peoples. Having poisoned the existence of Rome,
the Jews spread their infection to all the countries of Europe,
ironies of fate, running away, mainly from the same
Poland itself, which gave Jan Sobski. It was Poland
The Russian Jews are now mocking the grief of Russia.

CX;
Vilnius, they made us happy with their villainous "Bunhouse", which, in alliance with the Sonists, social democrats
tey and Freemasons, under the leadership of the universal catgala, the central organ of which found refuge
in Paris®, - is trying to tarnish the whole past and dispossess
the very future of Russia.

° [A question of enormous importance has been revealed to the Russians
people - in all their unsightly nakedness.

Jews love to "chop sugar on someone else's head"
and, over the last two years, they dared to sell in front
It seems that we have all the numbers in our repertoire.

However, isn't it a bit early for the little bird to start sleeping?!...

From the multi-faceted struggle outlined by us
in passing, no less, a number of bright moments are put forward:
the duel between Rome and Careagen and the fate of the Arabs
culture in the Middle Ages").

An inescapable fate weighs upon the Semites.

How else can one explain Hannibal's behavior in Italy?
as well as his debauchery in Kapu and Salapshi? - Just like that
in Salashi, there lived that beauty whose name is unknown
preserved by history, but for the sake of which, apparently, Hannibal
lost both the leadership of his brother's army and his own glory.

In turn, even having mastered Greek philosophy and
science, the Arabs turned out to be incapable, even with someone else's
with the help of developing them outside the known, nearby
la. As soon as their religious fanaticism subsided,
and the very “living spirit” flies away from them. Having worn out its
energy, they quickly returned to their primitive state.
niyu. Islam hardens the soul of the Orthodox and informs it
the view of that rocky Arabia from which he himself came.

When the poet Abu el-Allah, who died in 1057, said
hall, that “people form two classes—some have ra-
zoom without vry, and in others—vbra without reason,” he
in essence, he argued that Bra is inevitably encroached upon by the
to free oneself from reason, i.e. to give oneself away {esitoplat
ŕs.

“The mind stops,” Mismer noted, “before
the impossibility of explaining the delay of Islamism after
how, on the path of a number of centuries, he went to the vanguard of man
"vchestva".

*) See “Sotshtepi daps deoh $ImaNop$ hisiiis 1s I si -
or ayes 1s s roig i i hop4 { (115 ŕi, — rag
. Mite, de Gasayetie ïgapşaise.

Agricultural Institute

“The Reign of Soliman the Magnificent,” continues

the same author, "is the apogee of Islam. At the moment
By the time of Soliman's death, the Muslim Empire counted 120,000,000
residents, inspiring the world with amazement at the valor of their armies,
the genius of statesmen and the height of civilizational defense.
It was not dark, it was only tinsel; it quickly faded,
because there was more of the apparent in it than of the real
The fruit was magnificent on the outside, but inside
the core of his whole being was torn apart by a worm, which
could not help but cause decomposition. Such a worm turned out to be
scientific subordination established between Muslims
Mannish and Christian peoples. It is quite obvious that,
with all conditions being equal, hope for brilliant times
could not be forbidden to the power of the Ottomans. And
no obstacle arose to their military
the current force did not preserve the balance, as it was, for example,
with Genghis Khan or Tamerlane. But there is no equality
existed, as the nearest future did not fail to prove
i i, ottomanskaya
finally arrived where the last war had brought her
Russia and the Berlin Treaty."

Semitism is motionless. It not only lacks
є i ,
to a long progressive movement—at least under the influence
without any outside force. This is not enough. - Callous and sad-
The national character of the Semites is reflected in the stagnation of everything,
what they touch. What did the Semites do, for example, with
flourishing and enlightened, in the Roman era, territorial-
ri of the Near East and Africa? What has the mav-
British civilization, as soon as it lost its Aryan soil
Spain? What is the difference between the fanatical south of France and the dika-
, i i
from the northern parts of these same countries. Without a doubt, the difference
not by chance, but depends on such a reason as a long pre-
being there, to the south, the Saracens. The backwardness of the
Spain, in turn, is motivated not so much by time-
i i, -
m in Spanish people of Kareagen and Mauri:
of Tang blood. Finally, the most degenerate type of modern
the Greeks, who are even appointed professors by the Jews,
yam is obviously a product of Turkish rule,
that is, again—the dominance of Semitism, frozen in
Koran%....

SHP

But if this is the fate of all the remaining Semites, then
Why should the fate of the Jews be different?

Is it not because they crucified [Jesus Christ...]

IX. The World Union of Masons. Indeed, not
Without really hiding it, Tamism conditions its tor-
The destruction of Christianity. Strive to
this tsBli kahal, in his opinion, is necessary, both due to
the hatred that he had for Christianity was not due to:
Yes, and in view of the fact that the religion of Christ is the foundation-
vani .

In accordance with this, Mordecai Marx excluded, in
in his "Capital", the very idea of morality and, as
a Jew, tried to explain the course of world history by some
economic, that is, animal interests.

Moving along the same road, established in S. Ameo {B
by the Jew Isaac Long and reformed by Albert
Pike is the dominant sect of Masons, although it has become
be called the "New, Transformed Pallas-
dizm" (Ra|a91ztat Mouit Keyugtaat), but, in dBI-
In reality, he worships not Pallas, but Lucifer.

Three supreme devils are directly subordinate to him.
la: male - Baal-Zebub or Baphomet, Asta-
mouth and Moloch, as well as the supreme vflma A starte,
wife of Astaroth. In ancient times, she was a goddess and revered
talas, throughout the entire space of Western Asia, under different
names: Asherah among the Jews, Derketho among the Philistines,
Astartes - among the Phoenicians, Didos - in Karoagen B, Isgar - in
Assyria and Melita - to Babylon, where they were dedicated to her
doves, as an emblem of slalom, and fish, as an emblem
reproduction. The service of this goddess (5—
Roman writers) was accomplished through ritual
prostitution (Herodotus, Plutarch, Macrobius, Strabo,
Virgilius, Titus Livius, Amiens Marcellinus and many others:
ge).

Among the courtiers of Lucifer, the first ranks are significant they say: Dagon is great! KhlBbodar and Behemoth - the great cupbearer; the demon Sukhor-Benot consists mainly commanding over devils, witches and she-devils.

Therefore, in the underworld, there are 6,666 legions, and in each of them has 6,656 demons, male and female floor. Each legion has its own commander, but VMBSTB legions form 72 divisions - under the command of black:

SHISH

those or devils of the highest rank. Thus, the general the number of demons of both halves is ++.435.556. With each other: on the other hand, the highest hierarchy of Lucifer, as it is said, is forto include four demons of the first rank and 72 chiefs divisions, i.e. 76 per:on; adding here Lucifer himselfra, we get 77, in other words, two kabbaleaf numbers—7 to 11. The final result is all In total, there will be, therefore, 44,435,633 underground spirits.

The Palladians have a special one, written in English.
_ Janski, in 50 stanzas, [axis of Carducci, hymn to Lucifer").

Minor Freemasonry worships Satan (Bafometu) - in the image of a calf with a semi-human face and a woman's breast. He is like that golden calf, which Aaron placed in the wilderness and raised [erovoam in VeeilB and in Dan6. (3 Books of Kings, XI, 28-30).

“The Holy Table and the Table of the Supreme Tent-Arch of the World Freemasonry" was actually established in the city of Charleston, in the S.A. States, to have a central hierarchy throughout the globe and dBlit it by 77 triangulation provintsiy. South of Russia with „Klvkazom enter into sosgav 62.1, Ekaterinoslav province, and the west of Russia with Polish-1 Jewish population - to make up the 45th, Berlinsk province.

The Supreme Patriarch, Charleston, is dogmatic-Czech leader of the world freemasonry. Until his death: You, who recently died, were headed by the general

Albert Pike. Serves under the Supreme Patriarch
«Holy Great Council of Honored Masons», where
Jews, it seems, are not allowed.

Directly subordinate to such Supreme Do-
The Directorate of Masonry is represented by
The Berkhovnaya Executive Directorate, which is in
Rome 5, under the presidency of the "Supreme Head
i ›, ,
i, , (
Franchi, by court order, for fraud, the Jew Atr!ano Lemmy,
and to become his successor now, at least so
and the honorable Jew - Nathan.

ii, , , -

*) «e ïi I cheeshche.—Musege $ ae siiis I {gaostaşoppegie
Iosiḱi iє6s. —1. -1.e5 rgesigzeigs ye Gapḱe-shgis.” Rag
Chosoeig VahaShe. Ragis her oop. (I, 387-391).

SCHIM

We are the Director of the Berkhovna Administrative Directorate. Its formation
There are only two members: a) the "supreme delegate to the fi.
Nance", former Rothschild clerk and accomplice
Bismarck on safe, very solid exchange rates-
among your businessmen, it seems, also a Jew - Bleichroeder; and
6) “The supreme delegate of propaganda” — Findel
(in Leipzig$)}; he published an essay about the Freemasons from
to convince the people that their community is persecuting them
"one educational and humane goal."

It is more "certain" that one of the Jewish
the leaders of Freemasonry openly declared: “We produce mo-
i !
movement and the most progressive civilization, directing
them towards the republicanization of peoples."

Responsible for the named three Supreme Directorate
i, й, i ,
Great Central Directorates: for North America:

shingtonB, for South America - in Montevideo, for Europe - In Naples, finally, for Asia and Oceania in Calcutta. Moreover, there is a Vice Directorate - for Africa, for island of S. Mauritius, in Port Louis; on par with Central Directories, she communicates with the Supreme Dogmatic directly by this Directorate.

Guided by the said Directors, Freemasonry is spreading falls into many denominations and sects. - Let's name the main ones:

Association of Masons-Veterans (Charleston); Lessing Bund (Leipzig); Eastern Order Memphis and Mizraim (Naples); Order of the Knights Temple - American section (Philadelphia); the same order - English section (London); Order of the Protector Cov of World Freemasonry (Paris); order Druids (Berlin); Order of Pugs Perfect Nago Silence (Berlin), - an order, in addition, for women; until the last day, his supreme grandmaster was Dorothea Schulz; Order of the Mystic Rose. —also, female (Milan); Order of Knights (men and women) Debt; Order of St. John and St. Andrew's; Order of Isis and Osiris (Mexico); Order of Moab (Salt Lake City, city of Lakes in S.-A. Shgatakh); Order “O Her Poch” or “Hundred "Rykh Guys" (Hamilton, Canada).

Thus, the Supreme Dogmatic Chapter

SCHEMES

it is enough to send five emissaries: to Washington, Montevideo, Naples, Calcutta and Port Louis to move
i i
result.

X. Freemasonry outside Christian countries. This is not All. In 1850, the newly-minted prophet Bab passed away. sti tsBluyu Persiyu. His followers, the Babists, form a secret society which is a new edition of the sect: Ba-Bek, Harmak and others. In other words, the Babists are related to sect of the killers of the Old Man of the Mountain, which arose from the Hussites

wars, in Bohemia. As with this last one, as well as
Among our revolutionaries, there is deceit and inhumanity.
i .

Under the dagger of one of the Babas and the father
the current Shah of Persia.

French neo-martinists, and they are not the only ones, of course,
is in direct contact with the Babists.

Indochina, in turn, is teeming with secret societies.

shim › Kula kam" of China proper. Let us recall, in
in a different direction, at least the role of the "Black Flags"
among the English and Japanese plans against Franchie.

We see the same thing in Hong Kong, Singapore, and Man-
Kao, Shanghai, Yokoham and other transoceanic ports
trade. These societies have different names: "Go-
Gunga Association, Heaven and Earth Association,
-- perhaps the most important and powerful in the masses
secret societies of the world; sect "Blago Lotto"
sa", "Grady" or "Gri United Society"
etc.

i i
to China and Japan, where, however, they also have independent
the secret societies themselves. And as for China itself,
then the order “San: Ho-Goei” is dominant. Center
him to Beijing, and his Supreme Grandmaster, until:
of the last century, consisted of · --.
\1Alladism, “San-Ho-Goei” is related to the Supreme Dogma-
Czech Directorate, to Charleston%, directly.

Regardless of this, the English also brought their own franc-
Freemasonry in the same China and in Japan, where, in this way,
thus, they formed the ranks of the "lies" subordinate to Albion.
"camps" that are in close contact with the ma-
son's institutions of the five parts of the SVF.

SCHEU1

This kind of entry seemed much easier,
that, and before him, European and American Masons are friendly
were generally accepted by secret societies as "Heavenly
"Empire", as well as "Empire of the Rising Sun".

It is significant that, like the Ishmaelite sect,
existing in the Muslim world from the 10th century to the birth of Christ,
secret societies of China and Japan, especially during initiation
in the highest degree of its ritual, and in general when dressing-
the training of their followers is guided, approximately,
with rites and techniques similar to Freemasonry. Yellow-
the faces are distinguished, perhaps, by their most refined cruelty-
by nature, but they are unlikely to be tormented by the “civilized” masses.
new, as preachers of refined debauchery, tyranny-
discipline and betrayal of the villain *%).

Thus, there is no doubt that the Illuminati of Germany,
the Babists of Egypt, Persia and Syri, as well as the Freemasons and
Martinists Franchi, together with the followers of the "Ancient"
"The Resurrection and Re-Adoption of the Scottish Rite"
(ќ), equally located in i-
i ii i.

The gravity of this fact for Russia, especially in view of the
understandable catastrophes of our wars,—enough
is obvious. - It remains to add the following.

Russian: military agent in Paris, colonel, count
Muravyov was removed, as the local press claimed,
through the intrigues of Jews and Freemasons, on the way to the second trial
Dreyfus, for the fact that, unlike others,
too much. Already during the Japanese War, on February 28,
In 1904, in the newspaper “Skhach[01$”, the count published a letter
mo, opening eyes to the role of the main society of Far-
Nyago of the East:

“The interest of every European state, no matter how
perhaps come to the aid of Russia, since, sooner or later,
this very Europe, the whole of it, will be imBt dBlo with fa-
natized, enriched and united yellow-
persons who will move to conquer the world—under the leadership of
"by the leadership of the Japanese General Staff."

"Isolated in their British Isles and

*) See “IA zazzaz1 pai tasoppidiye”, ‹ i], Cha his
“What.”—Pagis. 1905 ‹“_a Egypt-tascoppegie detasdi” 6›—May 1897
Mags 1898— ‹“Esho ae Rags” —Aug 5, 1899. — ‹ pigapsi seap g”, 27 series 199+,
and Japanese magazine "Teyyo", December 1904. See also " Siŕ&

Zesgöye ep IЬ-hi" 1887, rag A!ged4 Msheai.—‹Se Gaoïste |$
Skosiєi 65 zesgee$ shipoisez”, 1897, Rat Ropuopgusche, and other sources.

I

In America, the Anglo-Saxons imagine that yellow people never.
will not take the opportunity to encroach on them. With other
on the other hand, they are in rapture, as if the Franks
Freemasonry, which they themselves introduced several years ago
to Japan, will provide the necessary weapons for control,
i i , -
within the framework of the “Great Orients” of the Aryans” (“Sgapa Ogiepi” - the most-
i).

"But they will be caught in a trap on the day when,
Having crushed continental Europe, the yellow-faced took advantage of
They are also called Freemasonry. as a weapon against
the Anglo-Saxons themselves."

"The Celtic-faced have something better than the French-
dreams, and what they have is much more ancient and powerful.
Even at the present moment, the European ma:
sleep for them is only a means to penetration
into the secrets of great friends and to study them,
so to speak, close by."

XI. Secret circumstances of the Russo-Japanese
war. - From this it becomes clear that the pre-
delivered by one's own fate and, in the name of support from
whose side, met the Anglo-Saxons, as
allies of Japan, Russia was faced with an impossible task
I am not only for her, but also for Great Britain itself,
but how, in general, does Olya rule any other European country?

Taking into account, on the other hand, that,
, =: i
the whole Russian land—for exploitation and enslavement
us, international Jewry has become, in turn,
to be able to defeat Lpon with his insidious presumption and no less than his bow-
new telegraph agencies, one cannot help but come to the conclusion
du, that the situation of our homeland was, truly, unprecedented:
The secret conspiracy became an invincible enemy.

Having revealed much that we have not yet revealed, it is fair to say
A good historian, without a doubt, admits that no mu-
zhestvo and no genius of leaders, even among the fiery
patriotism of the whole country, could not, under such conditions,
give us victory.

If the Japanese are now not allowing entry into Port Ar-
a tour of his friends, and our fierce warriors, the English,
then how could Russia protect its secrets at the very
the per1ots of war, when, poisoned by Judaism, traitors
ə

SKHGUSH

Moscow? - If we still don’t know anything about the reality-
the current situation of the armies, fleets, arsenals and finances of Japan
at least in critical moments of bloody tragedy,
which brought us to Portsmouth, then how, - without getting into details-
account of the Gtudeev, English Freemasonry and Japanese secret
communities,—the understanding of the evil fate of the Russian
i at least in Port Arthur?

The fleet that perished here so ingloriously and senselessly,
with the exception of the gunboat "Bobr", nothing helped
in defense of such an important position as at Kin-Zhou.
Since August 150+, the fleet has been inactive and has shown itself
the fact that the destroyer Rastoropny was lost
in Chefoo, where on it, without any right to do so and in spite of
, according to the reasonable prohibition of the chief commander, General Stessel,
The correspondent of "Novy Kray" - Nozhin - was taken away.
having vouched for the fortress with all sorts of svѪlѪniyas about it,
Nozhin used them in newspapers to the detriment of the fatherland, but.
which is why he was brought to silence. Indignant at the general
Stessel and exploiting the antagonism of the squadron commanders,

apparently believed that Port Arthur existed
for her protection, and not the other way around, Nozhin, having fled to
, i+
i i -
neither strength.

This served the Jews in the best possible way.
it's in her favor. To shame, to finish off everything that remains in Rus'.
remained unblemished, - such was the important reason
Dacha of the World Kagal.

Otherwise, how could I give my liberal, supposedly Russian,
whores, and even the most “liberating” press of theirs, this
a false trump card, even Jewishness, no doubt, does not count.
it became possible to begin training us as patrists
tism, nor to the benefit of the "unpunishable"
cheating in a new for Russia, although quite large, swindler-
ic and gambling— “games of freedom.”

Take a look and think about everything that has happened recently,
and you will agree, dear reader, that, for example,
the fact of the proclamation of the re-
volushonnoy, i.e. I Udean, press Schmidt-hero,
and Stessel was almost a traitor.

Only by disgracing the country could one be torn out of it
the hearts of her deceived youth, as well as from the consciousness of the
the needy, extreme elements, love for the homeland%.

SKH

, i ,
was to take pride in trampling into the mud the Russian national-
national flag and its red zamphna. Finally, only
i ,
it was to rig the elections, to decorate their swindlers
green rags, as an emblem of "people's freedom"
"body" in Rossti. - And before that, celebrating "freedom",
Wasn't it in Moscow itself that the "Russian Word" called the Mitiropo-
Lita Black Hundred?!....

RazvB, not with the same goal, having achieved a republic, for example, in France, the Jews, under the guise of freedom, seized power and, - in a daring mockery of the despised, in in their eyes, "idolaters" raised persecution against the church the forge of Christ?...With the assistance of armed teams and despite the resistance of the Bruisers, there, today, un- in a detailed manner, inventories of churches are made property, which no government could ever do and in no synagogue did it ever happen. But that's not enough. The purpose of the inventory is to transfer church property to the disposal dressing up of rural and urban communities, and from them, through lease agreements, - to transfer into the hands of the operating mason's lie"). |

Naturally, the assumption arises that the sons [ofdy are the authors of Freemasonry itself. Gudaizashchya its henesis; anticipation of techniques and tasks, as a society "built- "priests of the Temple of Solomon"; parallelism of the Talmudic and Kabbalistic demonology with the black magic of the Masons; international character and pride of the ultimate goal, on the same n$ with debauchery, cruelty, tyrannical disciplineplinoy and the elevation of betrayal to an ideal, as the osthe main features of Freemasonry, all this involuntarily leads to thoughts about the Jews.

Didn't it happen from fornication, lies and hypocrisy that i (, 13—27).

At the lower degrees of Freemasonry, worship is preached. not to the "Great Builder of the Universe", but on the highest wallspenah, direct service to Satan is already being accomplished. Chosen even the most experienced Masons are allowed to see it, giving worship, as already said, to Baphomet or to himself _Lucifer. The Deification of the Devil's Force, according to the Teaching of the Ma-

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*) Resolution of the Small Convention of the "Grand Orient" (French Freemasonry) from April 3, 1905. Report of the small convention, pp. 77-78 (see the journal "G. a - ąєi » — 25 . 1905 .).

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i.

sonov, is conditioned by the fact that only she is good-
is devoted to people, wants to see them happy and shoot-
wants to enlighten with true knowledge of good and evil.—God
but, in the eyes of the Masons, he is an enemy of the human race.

When worshipping Satan, Masons make a sign with their hands,
which gives on the stfn$ the image of the devil's head.
On the other hand, in the ecstasy of worship, the Masons threaten,
towards the sky, with a naked dagger, they exclaimed
tsaya: "to some Adonai!" which, in Hebrew, means "revenge."
To God!"

According to the Freemasons, Cain is the son of the devil and Eve,
and Hiram, the builder of Solomon's temple, is a descendant of Cain.
Hence—the veneration of Hiram.

If the golden calf, as the personification of the devil, is
is considered a deity, then the logical consequences of this are inevitable
postulates: systematized deception and denunciation, in Brolom-
state - up to and including treason and politics -
i i, ,, -
gifts *). All these villains not only are not in the ma-
dreams are the subject of a ban, but, on the contrary, are pleasing to Satan,
for he is the direct father of lies and man-killers.
The Masonic interpretation seems to be, of course, Judaized
Mizraim, no matter how small it is compared to the world
organization of Masons, its fluff is inherent in all others
to the sects, sects and orders of the "Temple Builders"...

In his encyclical "Nitashipt xsiiz", April 20
1884, - against Freemasonry, Pope Leo XIII speaks
so: “To live among pretense and surround oneself with darkness;
to be chained to oneself with tight fetters and without warning
,—to what exactly they are obliged, people,
led into a state of slavery; to direct these irresponsible
tools of someone else's will against all kinds of encroachments;
kopets, to arm such hands for murder, when participating
which ensures impunity for crimes,
“Such are the monstrous designs condemned by nature itself.”

The abominations that have penetrated into Freemasonry from outside are such that
turn us to the words [of Jesus Christ, when He is depicted

he blasphemed those same Tudeevs with the words: “Kula I am going there
you cannot come" (Gospel of John, 11:21); "you are

*) Gustav II, in Shvetsin and Louis XIII, in France; assassination attempt on Louis

Philip and Napoleon III; Hartmann's assassination attempt—in connection with the refusal of the Masonic

ministries, in France, to hand over this villain; murders of presidents: Garcia
Morena (in Paraguay%), Lincoln and Carnot; the mysterious death of Felix Faure,
as soon as he decided to finally crush the Dreyfusiyad, etc., etc.

SY

the lower ones, I am from the highest ones” (Ev. John YI -23); <if
“If God were your Father, then you would love Me” (MP, 42);
"Your father is the devil, and you want to fulfill your father's lust
yours” (MPI, 44).

HP. Satanism and Martinism. There were many Jews.
in former Rome. They were the main representatives there.
followers of Kabbalah and related things—magic, black magic,
magic, or, as they said then, Chaldea. Penetrated
which in the secret societies of that time, the Jews infected them
with the debauchery of sensuality and Satanism of Asia.

Speaking of the horrors and impurities that were in Rome
those who did not believe defiled themselves, Apostle Paul (Epistle to
Romans [25-27) testifies: “They have become
the truth of God with a lie, - they worshiped and served the creature instead
Creator, who is blessed in the world, amen. Therefore,
God gave them shameful passions: women are their substitutes
i ; -
, i
females, were inflamed with lust for one another, -male-
ranks on men, dflaya shame and receiving in themselves
due retribution for your own error."

Phenomena of the same kind infect Freemasonry, especially:

but, in lodges, exclusively for one sex. Mixture of both sexes in other beds, stained with all sorts of darkness and neglect of human dignity: society, cannot, in turn, not lead to debauchery.

Propaganda of free love, along with denial marriage and fatherland, in revolutionary circles of our part. young people brought to the point of contempt for science, equal in another way, he paints before the unfortunate and deceived in my youth such a “paradise on earth” when in aluminum palaces, among endless feasts and balls, "sothe "knowledgeable proletariat" will divorce other people's wives and husbands in separate offices...

"The Ishmaelite sect has always existed in the East. k”, writes Klavdiy Yane*).... “There are also secret societies here, preserving the syncretistic science of the same kind as— allowing “dedicated!” to Christians on an equal basis with Muslims. Much Europeans, in our days, having been honored with such a sanctification in their excursions around the Levant, they acquired especially respect in Masonic lodges, whether in Europe or America,

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*) Sat4do]anpe. «. $ I - {» ,.61.

SP

as much for the sake of their high rank as for the sake of depth their anti-Christian feelings. Not alien, in turn, Freemasonry and Jewish audacity. It is known that Martinism (so called by the name of Saint-Martin), in action reality, founded by Martin's teacher, a Jew—Martin the child Pasqualis (Paschalis), and behind him was the inspirwe are becoming a Jew—Callustro. Propaganda of the return to the laws of nature, that is, in essence, to freedom

i i ,

Martinism, for the sake of the liberation of the individual, excludes any power, patriotism and family. In accordance with this, he took an important part in the very idea of revolution in France, and the zatfm played a bloody role in the days of ter: rora. G$sno connected with the Illuminati and the Freemasons, martyr-

nism, Oe! Otan, to behave away from fanatical Kabbalah-
hundred - the Rosicrucians, and through them from the Hamplers.

Only by remembering this, it is possible to imagine oneself
to see what the Martinists are really like—in fact,
Half Gnostics, half Kabbalists.

No less, the official organ of Martinism “| ' [n11-
Abor", in August 1599, published the speech of one of
his grooms, pronounced at the opening of the new lodge,
where, by the way, it says: “At the present time, Marty-
lowlands spread the bright light of Christian Illuminism throughout
to all countries of the globe; thus, we meet
Martinists and in China; here they set themselves the task
initiate into the 1deo-Christian esotericism of the last
representatives of the ancient civilization of Lemuria.... In the same way,
in Central Asia, Martinists will lend a helping hand to the ba-
to the bistam, as well as to all those who give their bodies and souls
shu to fight against the kingdom of the sword, in order to speed up the triumph-
the state of justice and love. Finally, we imply happiness
put our Supreme Council in charge of the establishment
days in San Francisco of the first Chinese lodge mar-
tinists, on whom great hopes are placed, as
on the connection of our eagle with the "Gunga" society.

It is not unknown, however, that it is precisely the secret society
"Gunga" singles out the gangs of the "Big Fists" - in that
in China itself.

KhPI. The coming invasion of the Mongols. Japanese
The forces in Manchuria are being raised against the Europeans
fraught with threats, militant enthusiasm of the people

East, Semites, Mongols, yellow-faced people, as well as
pomfsey between them. In his bloody dreams about
imminent and terrible retribution to the great conquerors,
the hatred of the multi-colored tribes is equally directed as
on the one who puts the burden of bringing them to the European
i, -
stovoy. Wild, but insightful, yellow-faced Asias mix

in his hatred of the culture of Europe and the Gospel of Christ.
And what is most dangerous is that savages are not mistaken, because
our citizenship and the Christian religion are not connected
discontinuously. |

KhSU. The Origin of Freemasonry. — ‹Zohar› and its
i. .
Having said that, for the sake of completeness, one cannot remain silent about the fact that
that, along with Judaism, Masons fall into Kabbalism
a bunch of numbers, letters and words. In this, once again, we observe
i i- , -
the development of social societies moves only through modification
remnants. From this it is clear that Freemasonry itself
there is nothing new.

Deification of the sexual instinct - under the guise of creation
the origin and reception of the principles of the universe;
human masses under the pretext of exalting the "po-
sacred" over the ignorant; tyranny of the hidden rulers
and the barbarity of the despotism of the secret societies themselves, supposedly
in the name of freedom; finally, the meanness and cruelty of crimes,
—invariably mark their march, on the way to the Bkov,
the woes of human nature, as well as all the
her hopes for the high and the beautiful.

We see similarities with Freemasonry already: in ta-
in the mysticism of Isis and Osiris, in the mysticism of Adonis and As-
tarts, in the magic of Haldeo-Sir!i; among the phallic
the cult of Baal Pegor - as in the cult of kteis; in ritual-
of a prostitute and human sacrifices—yes-
same in Careagen$; in the Eleusinian mysteries and in Mister1-
yah Bacchus; among the Brahmins of Indy and the magicians of Iran; in ritual-
l Mithra and in the bacchanalia of Rome; in such cruelties
followers of the Asian, mainly Semitic
occultism, which included not only Heliogabalus, Ne-
Ron or Diocletian, but Adrian and Marcus Aurelius himself;
in Gnosticism and Manichaeism; among the Ishmaelites of Egypt and other
call of Lebanon; among the Albigensians and Templars, among the Rosicrucians

rov and Martinists; among the Babists and among the followers of "Vyjuice Prosfki" (Ha Naie Uepye); in European and American Rican Masons, and finally, in secret societies
i *).

Horrifying and absurd, disgusting and smbshnoe, perweaving into occultism, they give, among other things, Jewish-zogarists or frankists, or they reduce the kahal to mr-
i « -
mi", which are considered to be the twenty-two letters of the Hebrew alphabets and the first ten numbers.

As for the treatise "on the ten sefirot" or abstract numbers, by which the most general things are understood and the necessary forms of everything that exists, so to speak.
to know,—the categories of the universe, and also about how,—to accept-
May have an increasingly materialistic character, according to the spirit of its success-
from a common source, they came from the Primordial initial Unit, then the Zohar teaches this.

Flowing from the eternal substance, the first sephi-
the mouth is called the diadem; through it, the endless os-
frees itself from the finite and becomes itself in the most more complete concentration of one's powers and qualities. From d1ademy, at the same time, two new attributes arise: reason-
mn!e is the male principle and invention is the female principle:
i; they give birth to a son – with a daughter, who, however, is not
i.
form an inseparable trinity, under which understands absolutely - the eternal mind or creative word, as well as the understanding that is mind impetus about himself. From cleverness arise two
,— -
justice or power, united in the third attribute and in their general focus—to beauty percentage. Indicated-
The three Sephiroth, for their part, represent the second trinity, equally, - indivisible.
from this follows the third trinity of the sttogo zheh-
character. This last one is made up of glory, as a prin-
the principle of numbers, triumph, as a principle of action, and the first principle, as the principle of origin. The tenth Sephiroth the mouth, called royalty, is the supreme harmony-
niya, combining the previous sephiroth. In turn,

*) See “ez Social: єs ïs! 1џs is”, rag Aragє Vagop. Pagis, 1906.

the three mentioned triplicities are reflected in a single, more
sublime trinity: iє,—
absolute, beauty, or being ideal and- king-
nature or visible existence in nature. Having in
this moment of perfect knowledge of oneself, God-
the state becomes “an ideal man or divine:
›. His name is Adam Kadmon.

Having thus revived himself, the Deity
gives birth to the universe. It flows like a spring from His forehead.
The succession of emanation, beginning with angels and spirits and
ending with material forms, as well as elemental ones
elements of nature, it happens for the Deity itself,
through the gradual development of unshakable forms, arose:
of Adam Kadmon. These forms, ten in number, are so-
are called sephiroth.

“The first of them,” says Joseph Frank (chapter
Frankists), “is the spirit of the living God or the eternal divine-
wisdom, equivalent to the Word or Verb.
The second is the breath of reason, external
a sign of thought and word, or in other words, the air on which,
according to the expression of the text, the letters are cut out and inscribed
Hebrew alphabet. The third sephiroth is the ode generated by
born of air, as air, in turn, is born
from the voice or word. Condensed and compressed water produces
earth, clay and darkness, as well as the coarsest elements of this
world. The fourth sefirot is fire, which is
the thinnest and most transparent part of water, as the earth appears
represents its rough and opaque part. From the fire God
created the throne of his glory, as well as the heavenly wheels,
i.e. balls scattered in space, as well as seraphim
and angels. By combining the divine elements,
a palace or temple of the Deity was erected, residing from
far from the universe. Finally, the four main countries
The svfta and its two poles represent the rest of the se-
Firotov."

In all its fullness, originating from God, created
is not capable of being anything other than an act of love. In that
infinite chain, the head of Adam Kadmon is the first link,
and the rough matter is the last, there is a decreasing
progress, where imperfection is obvious, -
the met is further removed from the original beginning.

However, there is no curse in nature, no

SEM

i. i -
dexterity, like evil, is not a special principle, but only a darkening
i .

Satan has only a fleeting dominion; through
, different stages of redemption, he must return to the state of no-
finite Being. Hell itself, at the end of time,
turn to a haven of pleasure.

Angels, in turn, occupy no small place in
Kabbalistic symbolism. However, these imaginary
beings do not possess personal power. As simple forces, they
move tirelessly in one direction. Although they are perfect
, ,— i, i
pre-established task, and, therefore, give way to freedom-
i .

Against the Pyatiknizhem's teachings of the Kabbalah conclude-
pantheism is found in it, although modified and vague.
This teaching bears the stamp of borrowing from Zoroaster and Pi-
ө, and in general - from Mazdeism and Hellenism, as well as
from various mystical sects of Asia.

_ Trying, however, to reconcile Kabbalah with the Five
book, its adherents claim that in Scripture,
regardless of the literal content, the secret lies
the main meaning is in several modules. Unfortunately,
We cannot dwell on this problem. Let us note
only that, for the disclosure of the invention in this way
mysterious meaning, different methods and techniques have been invented,

of which, in the so-called symbolic cab-
ball, the most important are recognized: a) hematyya (geometry),
which is divided into aryemetic and figurative; it
explains words by their numerical value or external
mu vilu; b) notariconz (from Latin according to ge); he is
it is that from the initial or final letters n$-
How many words does one word condense that explains them?
internal meaning or, conversely, from the letters of one word
several new words are composed, and c) Zhemura or ana-
grammatical rearrangement of letters; it can be of different types:
firstly, the letters are contained in one word, translated
become, at will, for the formation of another, -
for example, from Malazhi (Malchi—in Hebrew) comes Micha-
or; secondly, the letters of the word are replaced by others so that,
that, after the first letter of the alphabet, the last one is placed and
on the contrary, instead of the second, the second last - and vice versa, and

SIUP

etc. by means of this method (it is called at-bash)
the word Sesak in Ieremiah, the meaning of which is unknown,
reads as Babel, i.e. Babylon; thirdly, two-
twenty two letters of the Hebrew alphabet are written in two lines,
eleven in each; for the twelfth
the letter is placed in the place of the first and vice versa, the thirteenth
in place of the second, etc., this method of changing the letters to
is called 45-; fourthly, ~ each letter of the word is for.
It is replaced by another, immediately following it in
in alphabetical order, i.e. b replaces a, c replaces bi, etc.
Generally speaking, every letter can be
or replaced by another 231 method.

It is clear that the Kabbalists find everything in Scripture,
whatever they want.

Regardless of the symbolic, there is a real cab-
ball, which is divided into theoretical and practical
skau. Explaining this would take us too far.

We have already spoken about Seferғ-; this one
The dfl of Kabbalah corresponds to the “history of the book of Genesis”, i.e.
the first book of Moses (Maasseh Bereshit). Not

comparatively more extensive, the second book of Kabbalah, is called-
«i » (
merkabad), which is narrated in the [Ezek.-
ilya.— Sefer-[etsirah is attributed sometimes to Adam, sometimes to the co-
to the fierce Bar Koheba, no less bloodthirsty rabbi
Ben-Akib. The author of the Zohar is called Simon ben
Zacchaeus. Both are not based on anything.
The very origin of Kabbalah is lost in the darkness of %-
KOV.

Moreover, what is reported about the ancient Kabbalists
Talmud, we know nothing about this teaching among the Jews
until the 10th century A.D. Later, among the outstanding Kabbalists
famous: Saadiya Gaon, Moshe ben Nachman and Moi-
this Lonskiy (XIPI century); under him the Zohar first became
known in Europe; Meer ben Gabai and Joseph Karo,
the famous compiler of the current Jewish
catechism — ‹///ulhan- Arukh,; Solomon al Kabetz, Moi-
, i i.

Of the Christian writers, he was the first to discover
i , -
Mon Lull (see his "Atz Maspa"). Zatm
wrote for Christians: Jew Pavel Ricci, Pic de

SUSH

Mirandol ("Sopsiųsiopes Sajisssae", published in Rome, in

1486) and Reuchlin (Pe WegBo minico, Basel, 1494).
and “Re Agie Saibasisa”, Haguenau, 1517). Because more
ancient, the adherents of Kabbalah were: Akiba, Philo, Avi-
price and Cornelius Agrippa; from the later ones,—you can
name: Paracelsus, Robert Fludd, Fan-Helmont and Jacob-
va Bema, and with the XYI Vfka, - Postelya, Pistomya, Voisin, Kir-

khera, - in particular, - Rosenrota ("SabBa!a Chepidaa",

Salzburg, 1677 and Frankfurt, 1684): finally,
Among the most recent authors we mention Freistadt,
Tolluk, Alolf Franck and Abbot Charini.

'Kabbalistic ideas, up to half of the XY\UP column,
ii , -
Sofia, natural sciences and medicine. In the Middle Ages,
Europe has lost the last vestiges of science and speculation.
destroyed and driven out of the Christian world of Greco-Roman
The sian civilization has completely disappeared. Only a few
i
among the Arabs.

In Europe, the level of human intelligence has fallen so
it is low that mystical and religious barbarism could develop
to curl freely. In secret knowledge, people see
the highest wisdom, Hence, ---all classes of society by:
gradually mastered: astrology with its horoscopic
stars and predictions of the future; alchemy with philosophy
the stone and the elixir of eternal life; demonology
with devilish charms; magic and its dark talismans;
oneirocracy or the science of dreams; theurmia and goet1ya—the science of communication with good and evil spirits; notcromancer! I am the art of summoning the dead; witchcraft,
or damage, - supernatural magic - with the help of
embodied devil; thaumaturgy or the science of miracles;
mysticism of every kind, with its world of unseen spirits:
how; palmistry, aeromancy, hydromancy, pyro:
i i.

In the old days, for example in Br, in France, most
The majority of doctors and astrologers were Jews. This knowledge was spreadspread among the "chosen people" even from the days of the plBnenija Vavalonskogo. It was the Jews who were the main prothe sellers of love potions to the still cheerful ladies of ancient times
Rome. Introduction to judicial astrology,
The Jews were very good at it, on the one hand, and, on the other hand, they achieved:

sx.

those who walked along dark paths, wealth, on the other hand, was a
i i, :
pamyat i. i
over the holders of secrets for all sorts of abuses and
, i .

Gnosticism, Arianism, Manichaeism, in turn,
came from the Kabbalah, which was awkwardly made public. Kabbalah—
the mother of hidden knowledge, and the learned gnosticosis as a heresy
a crime that has intensified moral depravity and delusion to the point of vileness.
days of reason, were born from the Kabbalists. Gnosticism, iso-
orten, as stated above, by the Jew Simon Magus,
inherited his theurgy, through the Kabbalists, from
Halleev. The rabbis, in the Talmud, teach us that all members:
The members of the Great Sanhedrin were followers of the Magi;
Coming from Ur, the land of Sabes, Patriarch Abraham himself
he was a necromancer and taught this art to his
their wives and sons, and that, finally, - according to Avra-
ama, David was also a follower of magic and astronomy.

In the Middle Ages, the secrets of Enoch, the books of Hermes and the Kabbalah
were held in high esteem by alchemists.

Through the curtain of hierarchical and mystical allegories
antiquity; through the darkness and bizarre trials of magic-
NYKH "Dedicated"; behind the seal in turn the priest-
new writings on the ruins of Nineveh and Oiv, as well as
on the black faces of the sphinxes of Assyria and Egypt; in
strange emblems of works on alchemy; among the rituals
perceptions, applied by modern secret societies,
—we invariably encounter a doctrine that is identical everywhere—
carefully concealed. Entering the theurgy of the higher
magical initiations, this doctrine, undoubtedly, is
May, which the Jews confess in their Kabbalah. They
received it from the Chaldean-Sabaeans, descended from Ham
and, therefore, were the heirs of the sons of Cain.

— “The scholars of Kabbalah” testify so indisputably
a leading authority, like Eliphas Levi, "is a dogma and
philosophy of the highest magic. Hidden under the name of cab-
balls, it is indicated as in the sacred hieroglyphs of the ancient
their temples, and in the little-known ritual up to now
Freemasonry ancient and modern." - "Everything that is scientific-
i i -
Luminaries, such as Boehm, Swedenborg and Saint Martin,
Eliphas Levi said, “borrowed from Kabbalah.”

SEH

ly. It is to her that the Freemasons owe their secrets and symbols.
Only Kabbalah sanctifies the union of the world
Reason and the Divine Word. She alone holds the key-
"We are the present, the past and the future." - It's a pity that Levi
is silent about one thing: human blood is the basis
all sorts of magic tricks *).

During the Middle Ages, Jews were the most important
keepers of the secrets of Kabbalah, almost always appeared and the Ordi-
by, so to speak, professors of the map. Representing
lands of the spirit of darkness (Ev. Toanna YSh, 44) - they were warned -
i i
secret. Therefore, allowing the Eu-
Reev-Kabbalists, every community of secrets and destruction
TBm thereby surrenders himself to the power of the hereditary treasury
to the teachers of the teachings dedicated to his hidden purpose. Here
which the rabble of “initiates” does not admit. - Everyone understands:
a serious and devoted follower, bowing down before such Jews,
cannot, however, help but say to himself: “they are our true ones
fathers in knowledge."

Thus, horizons are opened up where mass-
i ,
they will completely seize control over them.

This result, without a doubt, is greatly facilitated by
Zoharist Jews. Back in the 12th century, they succeeded
gained great influence under Polish and Austrian
courtyards. During the reign of Augustus II and Stanislav II
Nyatovsky, the aforementioned sectarians are Jews, quite numerous
alive, baptized. The noble magnates, being oppressed-
emnikami, gave the new converts their surnames, - with ease-
with distortions, but without titles.

Frank himself, expelled first from Vny, then from
Brugen, then from Offenbach, surrounded himself with royal grandeur.
with voluptuousness and mystery. His court staff consisted of
I was, at least, out of a thousand exclusively baptized
Jews. As with Cagliostro, no one knew,
Where do the resources necessary for such a life come from?...
Frank died at the age of 78, in 1191.

Over time, mixed marriages, forgery

the nobility supplied the Francoists with documents and bribes,
and sometimes even the title of count. Merging in this way

*) See Soihepo { 4ez Mopsseaih, - ‹1.e a, |e jidaïste her Ijjjïs 4s reц-
r!ez shiis›. Pagis, 1869, page 535.

SEKHI

The Frankists did not at all break with the blood-born Polish nobility.
vali and his connection with kagalome.

The same thing happened to the Marranos and Sephardim, the baptized
Jews in Spain, who from the time of Ferdinand and Isabel-
, i.e. from the end of the 15th century until the days of the French Revolution
cabbage soup, which means that for three hundred liters, they were considered
stianami, and, according to the announcement in 1791, equal rights, suddenly
turned out to be Jews.

i -
Stov, IzvBstny director of the police department under Napoleon [-m -
Fushe directed to this "-552 Shii" -
there were agents. Alas, he did not find out anything, since everything
His agents turned out to be Francoists themselves. Here we see
an example of activity, perhaps even more dangerous
the closest to Freemasonry of the Tudyan variety.

With the goal of finding out how sincere it could be
christening of the Frankists, we recall— in addition to everything,
known to us, for example, the following:

Member of the French Academy, Count de Champigny, in
in his beautiful work "Voshe e 1a LaAve", to speak
so:

—— “The Jews not only rejected Christianity, but also
They did everything they could to eradicate it. And they did it
They did it precisely because, not recognizing human
dignity in no one but themselves, and being so-
versheno chudy Bozhnoy i :
rejection, brought back by Jesus Christ, they were
it only negates the monopolies they have appropriated for themselves

to exploit the world."

“Not only in [udef], but also outside of it, in Rome, in
Asia, in Sins, in Macedonia, in Pontus, in Galatia, in
Cappadocia, in a word, Christian churches everywhere, -
no matter how pious the onf kt is treated,
minanas and legends of Judaism, - invariably met in
enemy, , i
his vindictiveness, he did not disdain anything and did not disdain anything
did not stop. To strangle Christianity in the ko-
white, the synagogue called out equally: to Moses and Jupiter,
to his Sanhedrin and to the pagan priests; to one hundred
to the rulers of Israel and to the Roman proconsuls; for-
StarBlom remembers the malice of mosachism and the passions of idolatry
clones; to folk depravity and to sexual weaknesses

SEHI

to the pride of the aristocracy to suspicion
tyrants; to court and dagger, to Caesar and to rebellion!..»

, Having the ability to penetrate everywhere, by the way—
As established Christians, the Frankists are preparing a resolution
the will in one country or another, usually through
niknovente in its iolitic police or, at least
Mr., - manage to paralyze her activity. Apparently-
to me, mainly among the Francoists, TB are elected
the masters of Freemasonry, who direct the mBropriyatiya
lies to overthrow the state system. Such
disguised grooms are listed, no less, only
ordinary Masons, and a villain for those who carry them out
The laws of the land remain unknown.

XU. Freemasons, Jews and the First French Revolution
There is much more that could be said about the revolutionary
experiments of Freemasonry, at least starting with the Illuminati
conventions of 1782 and 1785, at which the decision was made
The French Revolution and the fate of Louis XIV. But for now
the previous one seems to be enough. Let's forget that, without taking into account
paradise for the participation of the Jew Eliza Ashmola in the organization of Freemasonry
even between 1646 and 1648, in England, and to an outstanding
the role of the Jews Martinez Paschalis, Callostro and others

others in Swedenborgianism, Illuminism and Martinism.
m, - the sons of Iuda were not admitted to Masonic lodges until 1782.
Only this year, at the convention in Wilhelmsbad,
insignificant, however. by the majority, by initiative
Weishaupt, the ban was lifted. Kopvent, judging by the evidence-
Weishaupt's ladies, however, were not guided by the Soviets,
pathetic and not in any way kind to the liberalism of the sons
Judas, and their hatred of religion and institutions:
stian. Wandering everywhere, distinguished by his craftiness and
unscrupulousness, representing the best in the world
secret police and being interested in the success of the
people who are equal to them are Jews, in my opinion
Weishaupt, were to become irreplaceable allies
in the plan to transform the French kingdom into a republic
face, and the king who was favorable to the Jews should be executed
scaffold%. |

Now it is no longer a secret to anyone what the role of Ma was:
sons and their associates in the French Revolution.
Garra, Brissot, Bayley, Camille-Dumoulin, Condorcet, Danton.
Chanfort, Mirabeau, Barnave, La Rochefoucauld, Montalembert,
Guillotin, Marat, Robespierre and many others were Freemasons.

SHS

The following facts are presented as not less significant.
: “). |

“Until 1787, the members of the Lodges were exclusively
, people of a certain position and education: aristocrats, ar-

writers, merchants, representatives of the bourgeoisie, even
small; but the lower classes were absent. Suddenly, from 1788
the ranks of the Masons begin to fill with artisans, street-
vagabonds, all sorts of suspicious characters,
professional thieves and murderers. Suddenly, on orders
Grand Master of the Order, Duke of Orleans, soldiers.
the French Guard are being accepted into Freemasonry in droves,
as a result of which Masonic officers leave the Lodges in order to
not to meet there on equal terms with your subordinates
nymi.

A few years before the Revolution, the Lodges of Paris and all of France were converted to illuminism through the means of the Lodge of United Friends, which was located on streets of Suridyer and the preds$lestevuemy nBkim Sava- in the summer de Lange (Sauaje ie Bapse). This is the last one deserves more detailed mention, as especially outstanding among the editors who surrounded Ludovn- YI, thanks to which, perhaps, the Revolution, $- hundred of the transitory crisis, turned into a state coup and ended with the execution of the king. This Savalet de-Lange was the keeper of the royal treasury (i
s |}, , i,
moment, suddenly becomes a terrorist. Here's what to write about him Barruel ("Metoiges", +. Y, sBar. I):

“Among the Lodges of the Grand Orient, one called The Lodge of "United Friends" was specially designated for conducting foreign correspondence. In this Lo- the famous revolutionary Savalet stood out in particular de Lange. This Freemason was in love with the “royal treasury.” Being invested with the greatest prestige of a monarch, which only what the most honorable subject can deserve, he, at the same time, took part in all secret societies in all Lodges, in all conspiracies. So that everything to connect them, he made from his Lodge a mixture of sophistry- ecclesiastical, Martinist and Masonic systems. But, in order to attract a brilliant crowd to his Lodge and tBM disguised-

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*) See Fraumasoistvo and state isifna. N.L.-St.Petersburg, 1906.

SEKHIY

to carry out his real activity, he fused it also a place of luxurious amusements and amusements, where there was a brilliant aristocracy of that time, and French- The Tsuz Guard maintained order around the meeting place, which, thus, was carried out as if under cover by the king's own government. But the brilliant society, betrayal which was due to innocent fun, did not suspect that in the new how many steps away from him was the secret committee working..., "to which it itself was soon to fall victim."

| Among the events of the French Revolution, there is. one fact that arouses general amazement is the incomprehensibility to historians, from which Napoleon, already being on. the island of St. Helena, could not come to his senses, namely: what woke up Louis XIII, almost confident in victory, - in the sa- the height of the struggle, send from the Assembly (AzzetYeve) sewing- the kings who defended the Tuileries were ordered to "lay down their weapons" "and return to the barracks"? If this order had not was given away, nothing would have come of the "French Revolution" it turned out, except for one of the current crises, which no longer times the monarchy experienced.

We are told that this order, although not written, written by the king's hand, but signed by him, is kept in the museum, Cornavale (Sogpaua]eei). Here is his full text: “King. orders the Swiss to lay down their arms and return to your barracks." Signed: "Louis".

It's not less, there still remains doubt that Lyudovik II, despite its well-known lack of characterthorns, indeed—in the midst of the struggle, he gave the order,
i i -
the tsar's troops, who did not want to know that this the order comes from the king. Deputy Shuliyo (SBOiFets), subsequently, a member of the Convention who voted for the death of the King, solemnly declared in his memoirs, recently published rejoiced that, being near the king all the time, he I am sure that the king did not transmit such an order that no one even came close to him during this time. that he. I was not inclined to surrender, but, on the contrary, with a sword I was ready to take part in the fight myself

The order, signed by the king, to which he referred are, was given, only after the end of the struggle, to the remnants of the surviving

*) U!sug Waggisap4, “Mєtoiges its pońis i ,” Rare 148. is,]-
Mopggy , 1897.

SÖÖHÜ

our Swiss. But who in this case committed forgery? Who gave it away, in the name of the king, in the midst of struggle, order that destroyed the monarchy? |

There can be only one answer to this question: Sa-
Valet de Lange was not the only traitor among
the persons surrounding the king and queen; among them were
and Necker, the Minister of Finance, and his wife, and many others.

The conditions under which the death sentence was pronounced
verdict over Louis XIII, seems no less
mysterious; but the existence of forgery and manipulation
It's already quite obvious.

According to some evidence, *), the death of Lu-
The 19th century was already being worked on in 1782 and 1785, for all
Peaceful Congress of Masons, convened by Weishaupt in
Wilhelmsbad and at the meeting of Masons that took place in Frank:
Furth on Main. Important decisions were made in these
meetings, and some of those who participated in them were
so shocked by what happened there that forever
left the Lodges. Some members of the Lodges, out of modesty
which were not counted, were killed by some kind of
with your own hand. Count de Virieux (Mipepe), after participation still
to the Congress of 1781 as a delegate from the French
Masons, wants to leave Freemasonry and tells the baron
de Gilliers: “I cannot reveal to you what happened there.
it was going; I'll just say that it's more serious than you think.
The conspiracy that is being drawn up is so well thought out that
Monarchies and Churches of Salvation" **),

In any case, according to the latest, serious
studies devoted to this issue are, unfortunately, few in number
too little widespread, it is possible, despite the fact that,
what we have always been taught, with confidence to say that Kon-
vent, in its legal composition 5, never sentenced
lead to the death of Louis XIII.

The French king, in fact, was the king of France.
re   Frankfurt-am-Main.

In the article published in “Keuche e ya Vvuoavop”, and,
i,   ,   (sḱ-
)*), twenty years of work on the history of the Revolution-

*) Magdiis Soma de Veaigerag4, ‹I Kotar 'ip Koualve; Botsueshg ah sopce ae Migiets" and "enge 4i Car4ta] MaShei, Agsheuedie i e Vesapsop", cited in “Ga Egapse ye. Drumont.

**) Magats!$ Sosќa de VeatsgeragѢ, ii.
+) Voga her a'Negisatshe, "Veuce 4e I џii", #. Sh, 1885. Ga Uєgiє sig 1a 'sopdatpayop ae 1.0915 I. |

SCM

i. proves that the death sentence over Ludov-
com XYI was voted, in addition to the wishes of the Convention, only.
because, among those who voted, 14 votes were sub-
stavnye, prinivavshie, however, took part in the voting, -others
in words, thanks to gross deception and fraud%; and that's all.
the death of the king was decided by the majority of only one
voices. |

Historian S. Gepbige cites the following on this matter:
following written testimony from a member of the Insurrection Committee:
moons”, Gore (Soge): “By whose order were they adopted
(i), -
It's known. There was never any talk about this in the Council, and I
I always thought that there was some secret and powerful party
acted in this case without the presence of the mayor, who
The same council, however, presented *). Such
means achieved the perfect January 21, 1793, under
guarding an unprecedented gathering of troops, the execution of
role—in the city, where there are eighty thousand permanent residents
there wouldn't have been even two thousand residents who wanted death
monarch, but there were people there for more than thirty years
those who performed a symbolic execution on a mannequin in the Lodges
Philip .Ķ».

Selfish veneer, accomplices and ‹«contents-
The "lies" of Freemasonry, during the Revolution, were darkness
"chosen people".

If from the despicable state where they were, the Jews
He could not be immediately promoted to the front ranks of the priests
, guillotine, the sons of Iuda themselves did not call for it. Undermining

state credit Franchi, "brilliantly" playing on
exchanges and profiting from contracts of all kinds—robbery
"high speed", they gradually moved into the role
factors and creditors of the state. - Zatfm already, - step by step
step by step, they prepared the current revolution in Russia,
where, without any doubt, they became the Zaphals and even
horse breeders, however, - until the first meeting with several
Cossacks...

The difference does not end there. The Revolution in France
you walked in the name of love for your homeland and under the banner of your fatherland
quality. The Jewish revolution strove, first of all,
to disgrace our homeland, declared itself outside the homeland and
trampled the colors of our flag into the mud or tore it into
shreds. "The banner" for its future slaves is this

*) S. epbige ‹Magie-Apioipeќe›. KeaNop ai topisira! Sogei. Rags. Reggip.

SEKHUP

Kahal music? chose the red flag as its emblem
those streams of blood that flooded our tormented
country, in order to create exclusively on its ruins
its own, —Jewish welfare. "The conscious proletarian
at", not to mention other things, received from gratitude
. i · — -
hail for assistance in rigging elections, of which
"legislators" of the Russian people emerged, in a very
poisonous dose, protégés of the universal kahal and the Ozhids
of Freemasonry...

Considering the above, it is finally permissible to ask:
sit, - is it really occultism and debauchery, Kabbalah and slyness?
The Jews may exhaust the life of Freemasonry, although
would be for the majority of its members?

Obviously, n Bt.

In view of the fact that, due to complex reasons,
the soul is waning in the West and that Catholicism is not able to
to meet the modern demands of life,

Stantism, with its countless sects, is becoming more and more is individualized, i.e. produces sooner negative- a potent effect on people's natural inclination to society, · Freemasonry, moving towards such an important goal dachas, by this alone it should have been, in the eyes of those close to him- , to justify your own is ' .

On the other hand, the activity of the philosophers of the 18th century. ka turned out to be insufficient even in the negative government. New philosophical and political ideas of Mon- Tesquier and Voltaire did not bring them to their final conclusions. logical conclusions and consequences; - it is not for nothing that it is late, extreme political figures accused them of They burned incense to Lucifer, just to get rid of the scorpion Beelzebub.

Gradually, the peoples are moving towards parliamentarism, because the gaze began to penetrate into the depths of the masses constitution, representing something in between monarchies x1eyu and the republic, as a blatant lie. Indeed, there can be nothing contrary to the power of the majority. taking off one of the small number of strong, advanced fighters, or even just politicians tormented by envy nov, such a majority can be cohesive or random tea In the first case, it prevails over its own self- stnyya tsfli, nervously—despotically and abusing power - in the second, it reduces the state to the state of

SEKHUSH

the stormy ship—with the rudder lost and demo- with a trained crew. The grooms adapt to circumstances, and the weak are swallowed up by them; but the whole pro- tea servants go to the rescue, usually without knowing what they are wants and where they are taking her.

By disciplining and training its members one by one Well, Freemasonry is once again gaining practice ical meaning, but, of course, it only contributes to the development of self- my lord of republican tyranny, became to be, is by no means entitled to claim the aura of a paladin freedom.

The same is true for the constitution, even in theory,
is not filled with the hope that those in power themselves will
will they abuse it, and then what will they do:
there are no possibilities to do this. Alas, experience has shown
the opposite. - "The people's chosen ones", according to the terms of their profession-
these, in most cases, can retain power
otherwise, as by abusing it.

— ‹ l h s s, –is l
epige ep ekh 485 4o115 epögep ep syoapse" ,fairly substituted,
til Melchior de Vogüe.

Social reforms are becoming confused and, despite their
insistence, - they do not find work. From here it is natural
there is a desire to unite. Freemasonry gives to that:
mu opportunity. And since the problems of reforms are
international, then international and vn$f-religious
the character of Freemasonry is most in keeping with this
vuet.

It has long been said: «h 6] {100 si -
]a op {B6o|og1ane" .— This is a position!e to such an extent ver-
but that our Cadets also number quite a few consecutive-
of the clergy. The improbability of the fact
does not at all affect its reality. Evil, perhaps,
there is a clear example of the validity of the paradox that
a conservative people is created by a liberal government
From this, however, it does not follow that the leaders of the "liberation-
"ditelnago dvizheniya" will become liberal ministers-
rami, how can it not be true that freedom is udBl
Freemasonry, Kahala or Soshal-democracy.

It was noted above that the Great French Revolution
went under the banner of the fatherland. That is why, her co-
the national side retreated into the background and, in any case,

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II

incident, had nothing in common with the red flag.
It is true that in every revolution tears flow, sometimes crocodile-Dilovs, for the orphans and dispossessed, as in every spring swallows are flying in. It is also true that the instructions of the fly-the confusion of the National Assembly was written with the participation 775 Masonic lodges of France. But then there were no such thunderstorms - social dangers, for the elimination of which, favorable fate of the Jews, students are now being taken third grade.....

I. The immediate results of the Judaization of Masons are state.--Dflo Dreyfus, as for you who loved
kahal' masonov'. i
building, modern Freemasonry is carried away by the fight against three opponents: ,
army.

All this is incredibly strange! The community, even if it is ok-cultist—since it considers itself a teacher of the state—gift people, it would not seem to be necessary to call to fight so many enemies at the same time...

Guided by the principle of choosing proselytes not from those who can lend a hand for help, and, turnover, for the sake of the struggle, trying to enlist people influential, Freemasonry, like Judaism, without a doubt, organically alien to the dreams of democracy, although it is flirtatious is with her. In the 18th century and the beginning of the 10th century, aristocracy, the rank and file and the army openly served the Freemasons—etiquette and re-commending, but other crowned heads still do not appear to be from the highest Masonic ranks. In 1810, from 678 lodges of France 65 were military, and in 1814, from 905 lies——- 73. However, all this is history overgrown. The Dreyfus scandal and the system of denunciations, organized: bathroom with the Minister of War Andre, are not at all capable, of course, to attract troops to the side of the Masons, at least and no one knew what exactly was going on in the army, as a failure: TB of power and order, Judaized Freemasonry is not mo-may not see your enemy. - Slander on true sons homeland—the Cossacks, likewise, feed on the same food—starfloyu, kahalnoyu hatred of the army, regardless of revolutionary, at least naive, although treacherous solicitations of the Cossacks were removed! but how about the establishment of the police, - on the eve of RI" in

Moscow itself. | |

i i, «» -

I

money and about general armament,—in connection with the national-
by the use of land and socialism of production they create,
Consequently, the tasks facing the Jewish Freemasonry are impossible.
Without a doubt, wisdom could solve them.
vѪkov. TBm no less, Masons and Jews are ready to liquidate
I'll have to watch them tomorrow.

What can I say about that!

“A wonderful misfortune,” Voltaire says in his philo-
Sofia lexicon: “One German postmaster
I was asking myself, does the Lord really exist?
God, and I asked you to answer with the first outgoing mail!...”

_ Wilma Shakespeare testifies, in turn

(King Henry VIII: "Jack Cade is a clothier, thinking
it is necessary to turn it inside out, polish it and re-shine it
public welfare...»

In our days, alas, such postmasters and Jackie Caddies
They run in packs, playing around with long-range Brownings
from gateways or "little oranges" from around the corner, -
although, like the Roman augurs, they should not, it seems,
look at each other without laughing... It's unlikely that they are the only ones
They'll laugh at the last!...

Moreover, what is especially touching is extremely
The Jews are indulgent towards us and truly modest. - For sko-
his murmuring love for the Russian peasant and happiness
Russia, they don’t demand anything from us yet, except tears.
touched! - Isn't it too early, however, that they "shine forth in glory
"your own"?!,

Such nobility can be compared with
Masonic cult of the Templar grandmaster Jacques Mol-

. , -
pawned by lodges—in their powerless revenge for the death of the conspirator—
Ÿ i, leads other Expectants, in its
The authors, in turn, came to the conclusion, in the 20th century, that the Masons themselves
are the successors of the "knights of the Jerusalem temple". Confirmed
The basis of this hypothesis is supposedly the transition of archives
and the wealth of the “knights” to the Order of “Joannites”, from nowhere,
, i, i
the island of Malta. Like the Italian carbonari and
etc., the Templars serve only as one of the links in that chain,
which connects the Masons with the bloody eroticism of the
institutions of Egypt—but no more. As for treachery,
, i ,%, -
shih results, bBM 1udaizashya Templars.

II

—‹љ -
"they are broken," the scribe would explain.

Freemasonry was already glorified in France in 1758.
she was defeated in the battle of Rosbach and praised her
enemy—Friedrich P., Grand Master of the Masonic lodges in Berlin
lin. One hundred and fifty years later, in the same France and the same
Freemasonry, already in the interests of England and in the centers of disorganization-
i , , i ,
operetta - "Dreyfus's Play".

No good deed, the ancients said, goes unpunished.
does not remain. It is precisely France,—-blagodtelinits є, -
I was destined to experience the same pleasure from the process
Dreyfus. At the beginning of the process, emissaries of the Kahal, the Jew Reinah and the lawyer of the stock exchange sharks - Waldek Rousseau, impudently.
demanded that the President of the Republic, Casimir Perrier,
opening the doors of the military court. So, as a state
Dreyfus's betrayal was mainly due to his ‹bor:
"dero", which was obtained by the French government
from the German embassy, then Reinach and Russo are good
knew that to publicize the fact would mean to provoke a war with Geri, — not to announce, is the same as leaving the izmfnnik
unpunished.

The President refused, and Dreyfus was convicted.
unanimously.

Then, little by little, they began to manipulate the personnel
cassation court and even the chairman of the Jewish presidency.
Under the yoke of the kahal, the addiction turned out to be so scandalous
, which caused a special law. Jewish press
both hemispheres were raging, although Liebknecht himself.—
Jew and one of the champions of socialism in Germany,
knew Dreyfus's guilt in print.

The new president, Felix Faure, died mysteriously.
in a way...

In his place, the kahal and the masons put the honored one
Panamaist and servant of the Rothschilds - Loubet. The people were formed:
the so-called "Dreyfus Ministry." The first minister declared
Waldeck Russo was twisted, and, for the falsification of the new composition
military court, they made a Jew, Gali, the Minister of War
fe. Money is collected for bribes and for deceiving newspaper readers.
they fought everywhere, even in Moscow, in Osgankino and Maryina
groves, in Podolsk . . . . As for the features of the area,
then here the Jewish din groaned. "English" press.

_

France was flooded with tubs of slop. Torn apart inside
the unfortunate country drank the cup of humiliation in Fashod% ...
7UKids from Germany threatened war. Russian young ladies were pla-
talk about the "innocent sufferer"!...

No less, Dreyfus was convicted again.
Even the Jewish plot to shoot his defender didn’t help—
Labori. The French Plevako himself, Demange, was ashamed and
crumpled his defensive speech. - To the court, Dreyfus led
I feel ashamed of myself.

Even more shamefully, “innocent” ended by refusing
cassation complaint and acceptance of pardon.

However, Jewry managed to inflict the last damage on the army.

insult. Dreyfus's pardon, according to Gallifet's report, was promoted NICK "Doctor of Panama Sciences" Cornelius Gerts - Lube, with: kept Dreyfu's uniform stained by him..., as tetepoo togi," Rochefort emphasized.

This is the state wisdom of the kahal.

There is nothing to be amazed at. In Slam there is a snake - a hamadryad, from the boa constrictor species, and so poisonous that its bite, through five minutes is fatal for an elephant. The elephants are afraid of the gammore like a tiger or a black panther. However, it was
It would be ridiculous to be indignant at the snake. A naturalist should study it, and don't get angry.

That is what I did in my request%, back in 1895*)
Deputy Denis, demanding an answer on the topic: "What does the representative think?" accept the ministry in view of systematic evasion-
the state of the French government."

- "What are you surprised at, what are you indignant about?" - go: Denis said: "A Jew, no matter what, invariably trades in what someone sells, Is Dreyfus guilty when, in the knownfor a minute, he had nothing else to sell, -
"Was he forced to sell his homeland?"...

Addressing the government's defense, Denis recalled
I heard how the French ministers were rolling with laughter, the story of a naive deputy, as if caught in a takemore precisely, the ministers in England died of shame... "DAY:
"Indeed, we don't die of shame," he said.
Denis, "and they live with them!"

In conclusion, referring to the exchange rate jump,
Even during the Fashoda incident, Denis said:

9) See ‹Jotsgpa! ONab 26 es 28 sha] 1895.

I

It was time to go to the stock exchange at that very moment, to finally be honored with a disgusting spectacle, from

which turns your soul away. Whenever France is in danger
ness, when blood fills her face, and tears flow from
eye, thousands of predatory creatures rush at her from all sides
sides and with their vile alchemy they will consume her blood and tears
turn into gold. Teach me, for God's sake, from which
dens, what banks, what forts, what independent
i, %-
nye?!,

And we too should not be outraged by the gloating of the Jews.
roars, when, remembering our grief in Manchuria, they
streams of Russian blood and tears also mined gold;
when, "educating" the working class so beloved by them, they
stopped the vigor of our arsenals and railways
roads, so that, lomfshav timely arrival of the undercoat-
lazy to Mukden, demand from us, in Portsmouth, equal
nopraviya; when the people who were maliciously deceived by them
having taken away the selfless blessing - love for the homeland, they incited
zeros "conscious proletariat" to terror in Moscow%.
and throughout Russia; when, in conclusion, they themselves, with their own hands,
shame, causing pogroms or falsifying them, sons
The Jews mocked the human heart, and money,
collected by their fellow tribesmen, they used for the plan.
to the "springmen", to prepare weapons for the rebellion or to
the manufacture of explosive bombs, which, as in Tver,
The facade of the building is covered with pieces of brain or ķ-
yami tBla not only by any legal sentence not
condemned, but also not listened to at all by the victim.

Let us also remember the "unfriendly" service of the hated one
Denmark itself, where he was born and lives, a Jew, a Mason
and the Jewish patriot Brandes, who deliberately walked into
i i
Russia, in the most bitter days for us

Let us remember, further, that, along with the abundance in mass-
sons of Protestant pastors, there are no rabbis here
news; that Jews keep a special stance even in Masonic lodges,
and that, moreover, Judaism has established separate—except-
tentially for themselves, nerBlko secret lodges (in Frank-
from Maine to Leipzig, to Berlin, to Hamburg;
The deliberately Jewish Patriarchate also resides there
'Masons—Jews', from where, by secret paths, 'from-.

"warlike people" governs Freemasonry in general—in the Central Bank—
poles of revolution and republicanization
other nations - for the sake of the Jewish Ingerses.

Let's learn not to forget about all this!...

Let us finally firmly remember the illiterate and daring,
The following letter from the Grand Master of Masons, |Jude—Nathan,
addressed to the wife of the traitor Dreyfus, following the accusation
by a final sentence of the court in Rennes.

Madate Pgeu { az, Rag.

—«\2, , { ғ 1 ii
a'ope sopsrigayop zvsash I times rgoyup4e zutrayshe ae I
Massoppepe tsaPeppe, ash sotshakќe die I ih de 1 i
The whole state of the world complies with your situation,
yoïў̆ietepi sotsiet. Ge Stapa Maite—Maap.

WHOOP. Social Democracy, like a Jewish Mason
i .— ,
where they meet as members of an international parliament, influencing:
eldest or even deputy people of different classes,
vaniy, natsionalnostey i aspirlenii, if only they agree
among themselves in denial of the current state
system, social democracy is the army without which
swarm, it would be impossible to ask a historical problem
of this kind. Whereas, on the other hand, on the Masonic
scenes, a Jew-atheist and a Jew-tzaddik converge, a Jew-Zionist and Talmid-Chakham, Jewish anarchist and such a
Jacques of conservative aristocrats, like Beaconsfield, -
the horse breeders of the sochal-democrats consist mainly
"free thinkers" from among the Jews. Whereas, finally,
intertwining with each other, Freemasonry and 1udaism, we consider
himself as something supreme and unshakable, - "conscious
"proletarian!" is only a temporary measure, and therefore in advance
doomed to perish.

Both Freemasonry and Judaism do not have, in essence,
of any other program, except for the negative one.

With the emancipation of the Jews, the foreground is brought to the fore, usually, only a religious question. Jews never do not respond to what they are told and, on the contrary, do not blow on what they are not told at all. Having shown the Jews-I am hospitality and have brought disaster upon ourselves, all other nations would obviously like to celebrate The Jews' NIKI continued all year round, perhaps then less-there would be an encroachment on someone else's property. Already in time-

_Y

on Philip Augustus, as his historian testifies Rigor, the Jews have monopolized everything and captured everything, among other things, taking over half of Paris: - “Here she is in charge 516 ushsauegap.

If we are the heirs of the revolution of 1789, then we are completely of a special kind. The Jews treated us worse than Jacob with Esau. Not only did they not give us lentils, of soup, but they also seized the dish itself, intending it for the government pie.

However, freedom does not consist in being in power some Jews, - when, in addition, they beat and do not cry they command. Equality does not consist in one a Jew who rules, through deception and forgery, by three billion ladies, there were several million honest workers kov—non-Jews dying of hunger. And if this—brotherhood, then, undoubtedly, is Cain's!...

In France itself, the true ruler is the House of Roth: shields, and no one else. The two letters "K. E.", which you you will see on billboards and banners or - on garlands gas on days of celebration does not mean “Kerch Shaie Egapsaise”. — N$t. - This is just a trading house. Not at all They express themselves as a great statesman and statesman people. -Nt .- They indicate only the social meaning of a large Jewish bank. — ‹«K. RE» —to mean "Coassy1105 jbgez".

Over a period of a hundred years, the kahal took it from the French

all. Having arrived in rags, the Jews now occupy
historical castles in the countries enslaved by them, and
The best palaces in Paris%; they also have royal hunts.
and the wonders of art...

What did they give to the people? - What useful things did they do?

Their entire dominion is summed up by the modern position
we are going to buy things. Noble and hardworking people are trusted
day to despair, because all sources of the ideal and enthusiasm
the z1azma in it has disappeared. Anarchy at the top gives rise to anarxu below. The Jewish infection is eating away at Francia's body.
The imprint of Judaism has branded itself with shame and has become
truly evil. The Jew again took everything and everyone, and in return
I brought nothing but Offenbach's operettas,
France has forgotten its old traditions,—without
rystie and magnanimity, — , , having poisoned the Jew-
with a strict view of money, everything is related to money and

2.

II

money is the engine of everything. Gradually, but steadily-
but France strives to embrace the very soul of the Jew,
the very thing that Victor Hugo called "ate zora14e ae
Yes, the vile soul of a Jew.

i i -
tala or, more precisely, against the dominance of capital. Jew-
This question is nothing more than just such exaltation
the power in its purest form, abstracted from the national
nationality and religion. On the contrary, —essence and nationality-
, i , .
Rothschild and Marx are two poles of one phenomenon, capital:
listical cosmopolitanism is a worker's cosmopolitanism
tism, with a half-reasonable or obvious denial of sensitivity
existing nationalities and religions, but with mutual desire
to transform states into their instruments.

A Jew reigns and governs in France,—

said Hussenel) fifty years ago, and,
will undoubtedly become a conqueror in others
countries.

Armed with the Talmud, anointed, as he thinks,
from above, on his mission to enslave all others
other peoples and forcing them to serve Israel;
freed from the precepts of his religion from all morals-
i only
dvB duties - to reproduce and make money,
"the full-fledged" i i i.

When, in the year 187, having lost their armies and suffered
defeats near Saint-Privat, Strasbourg, Metz and Se-
Granted, France was no longer bleeding, but ichor, -
what issue did her first minister attach the greatest importance to?
nister, Jew Adolf Kremieu, founder of the world Jewish-
skago kagala? *) Equal rights for Jews in Algeria%,

But the Arabs are near Wissembourg, Mars-la-Tour, Graves:
Lotom, Saint-Privat, Metsom and Sedan, courageously unite
clung to France and died for it in the thousands—at that time
me, like the Jews, on the very battlefields, robbed the wounded.
and the dying, were deprived of the French troops, as supplied
shchiki, or betrayed their own homeland as Prussians:
skih shponov. - “It is not fitting for the Arabs to stand below

---

*) See his ".$)iïs is 4 1є", as well as – ‹«isḱi
s 4$ єis {i pasiis.
*) ‹AShapse [ha she Џi», —— ‹Habura Kol Yisroel Habeoim».

w. y aə „or ni SERR e a rch cha alo K a m a al Əə

SYEHKHUP

Jews”,*)—to free himself from the enemy, exclaimed Akhmet-el-Mokhrani, an Arab leader who bravely served France, and, sor-
having removed the Legion of Honor from his chest, he declared himself
enemy of the Jewish French. However, even with these
under the conditions, Akhmet el-Mokhrani acted nobly on-

their revolutionaries. The Arab uprising did not begin
earlier, before the end of the Franco-Prussian War, it is a fact,
certified by a written summons
vom, which was sent by the Arabs to President Thiers
after the signing of the Frankfurt Treaty.

True, from the streams of Arab blood spilled by the French
! i, -
to tens of millions of francs, but the Arabs also gave them
to know oneself....Perhaps the time is not far off when another, more
the formidable leader reminds us of himself and, one might think,
with great success. We must finally get the air-
i i!...

Who treacherously killed Generals Lecomte and Clement?
Thomas, and then he overturned the Vendome Column, glory and
the pride of the French, which even the Prussians spared?—
1Kid Simon Mayer and his cronies. Who, under the aegis of that
the same commune, committed mass murders—with the help of the civil-
running away or setting fire with kerosene - to conceal thefts, as well
How to destroy your debt documents? -Avreans.
— Who, by the way, incited the arson of the archive?
French Ministry of Finance, where they were concentrated
the only ones in importance and absolutely unchangeable documents
Are you from the "history" of the Rothschilds?.— [4 Yes1 sch! rgo4ez*! —
Who ran the commune in such a world that the Jewish people
the identity remained intact and that none of
150 Rothschild houses in Paris were not attacked
Communards - E Jews. - And no one, of course, will prove,
so that the burning of the archive could be carried out by the Satanic petroleum workers
to deliver more pleasure, Jewish
palaces in Kiev and the Far East, which, no less, remain
remained untouched).

It must be rightly noted that it is easier for a Jew to...
љ , .

*) According to the decree of Kremieu, the natives who hate the aliens—Jews—are Arabs.
would have remained, as before, without rights in Algeria.
"S. Drumont a ‹"Ehapse)jtsiue aЙi ii" . 59, 67-63. —
The most astonishing thing is that the sons [uds were not even judged.

SEKHKHYSH

“Existing only because it is under the protection of the ruler of the Khfistlan laws, the Jew intended to “to turn them to your exclusive benefit,” he says. famous member of the French parliament Delague. "First the Jew took advantage of our simple-mindedness;—the- now he exploits our inability to give a certain the formal form of the sentence, on the merits of which we have already came to a unanimous decision. Factor and conspiracy- of foreigners in France, the Jew undertook the decomposition lack of moral strength and seizure of all moral resources

our homeland, which he considers to be the new Canaan.

Persistent and strict, demanding and unwavering, an open and rewarding policy—modeled on that which outlined by O'Connell, Parnell, Windhorst and Luger, should also be our answer to the kahal.—Time- I've had enough of hesitation. The game of blind man's buff was fatal. Is it possible to allow further management of the Christian Church? people according to the principles of the Talmud?!”....

— “Since that time, — being the most dangerous of secret societies, Judaism gave humanity, with means of the Illuminati and Freemasons, the French Revolution, political power of the military defenders of the people and the country zamBnena, under the pretext of freedom, is immeasurably more difficult and, in addition, humiliating, "financial" dominion of its economic exploiters »«).

Already in the 10th century A.D., in England, there, like gubkb, sucked out all the wealth of the country, preventing such image of its success. At the present time, protovB- for other nations, tolerance, the English for themselves recognize Tamism as an undesirable addition and adjunct They take decisive action against Jewish immigration.

But all this does not appeal to “professed sailors” » to be guided by opposite principles for other states. Having spread from the insidious i, , i, the wildest.

Elevating schonstvo into a feat, and betrayal into an ideal
al, Weishaupt taught that a follower of Illuminism can
can pretend to hold a government position,

*) See Maigse Taiteug.—‹.a Egaps-taşoppegie its |a VK buo|tse!1sp
"Egapsaise". Rags. 190+.

SEI .

when he, in fact, strives for destruction
states; he can even serve as the very power
the destruction of which is his exclusive goal.
‹Tie the hands of all who resist! continued the head
Illuminati "Submit, strangle the reaction to the core."
Kill everyone you didn't manage to kill."

"Be silent, be perfect, do not take off your mask!"
Weishaupt concluded, calling it "suspicious" (approx.
we remember the horror of this nickname in the era of Horror) the rebellious
naked, that is, anyone who thinks differently. - "Cry like an eagle, like
"Ev'r roar, but keep your tail out of sight!"....

"The brothers are creeping in" and "the brothers are studying"
"Vateli", also established by Weishaupt, inspired
saving fear and became an Illuminati himself.

Turning, for my part, to that financial bank-
a child that allows Jews to live without ever working,
to turn the labor of others to one's advantage, —-Ə
Drumont asks:

"By what right does the golden spider suck out everything and
all? As soon as the egg is laid, Jewry swallows it
his. As soon as the piggy bank was full, the "chosen people" broke into
he's got it. The woolen stocking hadn't even had time to swell when the whey
We of Yuly have already emptied it. --They haven't emptied it for us either.
which of the financial kings, on whom all points
waving their fingers, ask how they acquired their miracles

great wealth?...

“Hasn’t the moment arrived in this area too, which
such talent is depicted in Couture's paintings— ,/.e$ Yu-
is @ ». i . -
the teasers won't laugh anymore. In the amphoras there is oil of wine and the most
the torches flicker with some dubious light.
sitting on a hundred ivory tables, the drinking companions
they remain silent, and the roses of Paestum wither on their yellowing
we are from debauchery people..... Wrapped in togas, they stand
further away two philosophers, contemplating with sadness and contempt.
They probably think the same about the spectacle itself, but
they still don’t know how to help their homeland...»

Doesn't this picture remind you of the modern course of events?
byti, blago ?....

Should we ourselves clear the way for the Jews? Terror:
i-i, -
sets her on her own boas and sharks?

I

dare it to conceal their despotism and premeditated
corruption of the "human herds" by imposing on states,
to the dispossessed and to the peoples they robbed,
socialization of the instruments of production and “nationalization” of the land?

Wasn't it in 1891, near the Starodubsky settlement?
thunder,—identifying their interests with the tasks of order in
Rossi, the kegal himself complained, as if they were instigators,
specifically for socialism!...

How dare the Jews, at least during the “liberation”
rallies, to incite the worker against the entrepreneur, and mu-
a zhika on the assistant, and at the same time, keep silent about oneself
themselves, as conscious and convinced of their “rightness-
t" exploiters of all property and all labor?!..

Until what time, finally, will we endure and
such a publishing house of Jews, when, according to them, the enemy
The property of the worker and the peasant is only in

real form - plant, factory, railway, land;
between them as the actual slave owner of the workers-
It turns out that the Jewish exchange is among those who
who also grabbed capital, that is, first of all, gold, money-
gi, and credit?

Back in the 19th century, the liberal-minded monarch and
patron of Jewish scholars, Emperor Frederick
(1215-1250), removed the sons of the “chosen people” from
public positions, rightly noting that some
Only a Jew is given power, and he brazenly abuses it.
In the XYSH table%tii, from my own experience, and besides, you-
Frederick the Great came to the water, and behind him; on our
eyes, and many others...

What should one say about the current situation?
i , , , i
the kahal considers itself above all officials and
despises any public opinion - if only because,
through newspaper Jews, he fabricates it himself.

— "When you want to know what a person is worth,"
says Lacordaire, “touch his soul, and if not
response with a self-sacrificing hymn, then whatever the purple-
no matter what rum she was covered with, turn away and leave, you have
there can be nothing in common with her."

In the Jewish soul there is not a single note of echo.
35 of this hymn.

i ‹ -
distant synagogue”, in order to bend under the yoke of slavery a million-
the masses of workers - "goys" - such is the "ideal" pro:

iI

the problem of Jewish socialism. It is clear that in order to combat such
enemy, a wise general staff and a lion's share of
heart. Alas, until now, there is a lack of precisely such loves.
The Kahal multiplies obstacles and builds everything
new barricades on the path of the goyim he anxiously awaits
Chinese combat phalanxes. Having called patriots in France,—

"nationalists", and in our country - "Black Hundreds", Jewry calls future leaders against him "anti-Semites" Indeed, there was a time when the timid babble of antiseMitism was met with disdain and almost got into trouble into Offenbach's repertoire. Izobr, as they believe, in the idea of democrats that is deadly for the goyim and the Unia universal remedy for oneself, and then calculating, apparentlymu, on their own and Masonic talents for nisprooverthrow and socialism itself, if he dares to touch them - Jews, on the other hand, tried to ridicule the antimitov Their teaching, like “socialism of fools,” is capable of leading only to the success of Jewry, again strengthening his forces against the new enemy and promoting further The greatest settlement of the sons of Judah, for example, across the mainland America, as well as across the face of the entire globe. Now, However, even in France itself, Jews are no longer interested in operettas...

The beauty of the French language, the formidable power of logic, final rows of astonishing facts; proud flight thoughts flashing like lightning; touching sorrow
i $
French genius with Jewish stamp, that is, dirty a whirlpool of colossal ploys and lupanary jokes; harsh and painful irony, bursting into thunder indignation; contemptuous, piercing, into the swamp the enemy's sucking dialectic and hopeless sadness about fate , bach of his beautiful homeland, - these are the main features of the FrenchZuzan research on Jews and Freemasons in our days.

Having sold the “burglary of the constitution”, the trial is breakingand to us, Russians, through this door. Equality, in his opinion, is that the Jews owe them access to the profession and institution, to the organization social strata, but the Jewish organization remainsis closed to non-Russians. This is the meaning, of coursesya, it is only possible to understand the statement made on August 29 August 1899 by the professor from Cleves, Mandelstam, on Zionist Congress in Basel: “With all the energy of the

SEI

1 ii

its historical task”, to rule the national world,..
Certainly...

— “The mind is sharp, of great cunning and gloom.
are filled with our evil,” Peter the Great would have said...

The Jews know what to do. Everywhere and everywhere there is a Jew.
only - , but the art of ‹» itself originated
thoroughly. Having become impoverished, the highest aristocracy, alas, is not averse
‹to gild‹their coats of arms.—And here we see a picture: on
ar1er-scenes$, in illuminated and ©1ogpo halls, under the$-
how many orchestras of music and between the trellises of titles-
of Jewish footmen, couples from the wedding ball are rushing;
on the foreground, a luxurious alcove; here, on the silk
sofa, sitting a puny and miserable Jew - with a face
orangutan and head - "fish tail up"; funny
pride does not at all allow him to look like just
a flogged puppy.—“Sez& I 1 iss!”
however, the note under the picture says.

Yes, this is the princess’s father!”...... Another prince
To gild one's coat of arms...

By creating treason and unrest in other countries,
others for the benefit of Angmi, the penetration of Jewish ka-
The number of capitalists in Masonic lodges has significantly increased the
acceptance of Freemasonry and contributed a lot to the takeover of the world by the “pro-
holy sailors." But, through them, the Masonic
lodges, Jews seize the wealth and dfla of England itself.
Voices are already being heard cursing the English authorities, as
government of bankers, of bankers and for
bankers»..,.

England is great in its power and prosperity.
Ķө ,
The norm, however, is also indebted to the newcomers, the Anglo-Saxons:
us, or the natives of Wallis, Ireland and Scotland
action, - to the Celts. As for the Britons themselves,
then they hardly have the right to attribute much to themselves.
nor did they rejoice in the imaginary relationship with the Israelites and
no matter how much they exhibited Judeo-Karagen traits,
characters, it is not from them that the works of the English genius come. On-
turnover, famous throughout the world: British self-love!
and inhuman cruelty to foreigners; shamelessness in.

complacency and impudence in address; talent to distort.
foreign languages and the inability to create your own; instinct.

SEXXXXSH

predation and promiscuity tendencies, such are, perhaps,
qualities with which the Britons could defend their "divine-
» i .

However, they are inferior to the Europeans by one sixth.
reyam.

Hunger ensures the safety of the entire village, or,/—
that all the same, -kaitalom, such rights, which I could not
- i .

Further, through the intrigues of the kahal and Freemasonry, the authorities
The state authorities are sometimes entrusted to persons who:
whom people hate. In case of disobedience, so
the kahal's protégés have only one thing left to wait for - a court hearing
punishments for the solved crimes. It is obvious that the "authorities-
"lam" of this kind cannot look at the benefits of Judaism
otherwise, than on your own.

Everything that discredits, and therefore destroys, power,
more than the supreme one, - I like it there as much as possible-
to the specialized Freemasonry. So, too, the very "lodges", to:
by which Louis XIV was guillotined in triumph
i ,—
to the French people with unprecedented grief and foreignness
by soldiers.

In parallel to this, humiliating the dignity of the noble-
their people's rulers and poisoning their existence
ķi , , ,
is organized so that the bosses of the kahal, Freemasonry and social-
Democracies, in the majority, are not at home. Avoiding, thus
in such a way, without any responsibility, these bosses led
They rule the masses not only tyrannically, but brutally.

Under these conditions, the infection of state bodies:
, ķ , «» — deadly poison.

It leads to the decomposition of blood. Liberals are becoming more and more more demanding and daring, until they bring the state from the point of anarchy and destruction.

— “Man is neither an angel nor a beast. But whoever wants “To turn him into an angel is to turn him into a beast” (Pascal).

— “The greatest freedom is transformed both for an individual citizens, as well as for the Central Asian states, in the great "the worst slavery" (Plato).

With the favorable participation of the Jewish press, specifically:
i 1 -
states should, apparently, bring state-
, , ...

IIY

ђi, i, -
i , -
i.

With the introduction of foreign loans, state wealth flowed into Jewish coffers, and the “goyim” began to pay
,
do not fully understand the danger. Foreign loans are scams, which do not themselves fall away from the state budget. Easy: the thoughts of the rulers, ignorance or corruption of the mini- the island and the “black book” exchanges enslave the people of non-payment with existing debts, and the very economy of the states is given over to to the same kahal or under its beginning.

i i
in the hands of capitalists they suck out, to the joy of the same Jewry, and national and state forces.
mortgage, as well as any kind of credit in general, before:
, i,
i.e. into stock exchange waste paper, and landless at first not, and then the lower classes of the people, Masonic Judaism gradually becomes a monopolist of political rights and the master of legislative elections, and, therefore, the entire administration of the country.

Public opinion and personal initiative are decomposing.
the fury of the Jewish press, its impudent, ignorant
with complex, contradictory and inconsistent judgments about everything
and all of it is in the direct calculation of fooling and ridiculing the “goyim.”
i ,
kahal, "liberal" recklessness, contempt for us
, — to everything ideal, high and beautiful.

The fragmentation of political parties inexorably entails
them under the Jewish yoke, so as to conduct competitive
You can't fight without money, and the Jews have the money.

i ,
thus becomes the sole ruler;
execute and pardon the “goyim” rulers, do
they will be judged and punished. - As the chief of his troops - Libera:
lov, such Freemasonry, by right, considers itself the commander-in-chief-
SHCHIM. Abuse of power by rulers, under these
circumstances are inevitable, must, in the end,
to undermine every institution of the goyim,—and for the sake of it all
flies upside down under the blows of one distraught from liberation
crowd ralism...

The devil's plan binds people to evil

IY

to hard and gratuitous labor. BBdnost embraces the masses
people and oppress them more powerfully than serfdom and
even—whether it's slavery. If it's still possible to free oneself from
lackey's title, then it is impossible to break away from need.

In the end, even the republican rights
For a day laborer, it's a bitter irony.

Poverty does not allow one to use them. Taking away the guarantees
the need for permanent earnings, “freedom to strike”—entrepreneurial
comrades and comrades, led by Jews and Freemasons, li-
The worker is entitled to all human rights.

These are, in fact, the results expected

1daized Freemasonry, as a triumph of its poly-
tics *).— The Jews themselves will not fall into this abyss, but will
to profit and rule in it, or, first, to rebel
they're hanging around...

Returning to the philosophical side of the question, we do not
we may miss some of Edmond Pi-'s thoughts.
Kara, a lawyer of the Cassation Court and a permanent senator
in Belgium "").

“Over the diverse, mutually touching waters
questions that attract attention in all areas
peoples of the European race and celebrate its tireless
evolution, will be forgotten," says Picard, "two problems
of a general nature, which, like the atmosphere, permeate
cabins and envelop all the others; this is a question of social-
and the Jewish question. For future historians, it
will present a summary of the aspirations of the end of the 19th century.
They don't have the anecdotal techniques that are characteristic of
i , -
whatever their outward brilliance, they represent only
meteors of history. i -
i, by which the continents rise and fall,
Climates are changing, cycles are being transformed or shifted.
Vilizashi. They have the same majestic and mysterious bear-
laziness, impressive dignity and irresistible strength.
But precisely because their evolution captures a huge
much more
about itself by the weight of its mass, rather than by such details
properties that are difficult for our human abilities to access.
authorities, the above problems remain unsolved:

*) The part of this study preceding the conclusion is based on
the work of the venerable G. V. Butmi - ‹ Enemies of the Human Race”, where, among other things,

The protocols extracted from the secret repositories of Freemasonry were printed.
**) See his excellent study - "Zupeze de GApisyeti!$te".

SEHHHM:

visual fog, are stubbornly rejected, excite endlessly-

there are some contradictions and they are waiting a long time for their resolution."

"The social question seems more mature,
than Jewish, and is no longer denied by anyone. From chaos
“He has already ascended so many of his underground days that
appeared before us in undeniable reality. Now let's
they are not talking about whether such a question exists, but about
what will come out of him? He is the anxiety and hope of mercy.
bosoms of the people of our race. In it lies its entire future.
All events will depend on him. He is both a hammer and a
forge, and destruction and life. Transformations, impose-
my vision of modern civilization, in its grandeur
and tense! and will leave far behind the most important events-
you of times past."

“The Jewish question is unraveled incomparably less.
He torments, however, the same peoples. He is revealed
stands before them with prophetic steadfastness, in all
of his nakedness and power. But he is still drawn
the silt of the people's instinct, this true indicator
at a moment when, before any science, it is required
to comprehend and point out the depths of suffering for which treatment is needed.
not necessary. If some minds are troubled by Jewish
question, then others, perhaps, more numerous
the lazy, deny its very existence. Finally, the third,
without distinguishing anything in it except the danger of excessive
accumulation of wealth, they confuse it with the question of
tsi and do not see any difference between the buyer-
semitom and art buyer. However, quite obviously
it is clear that race plays a primary role here, that
it should be the basis of state administrations and
that it is precisely this initial element of the input that is neglected
the European legislation is still in force
strange delusions and gave rise to formidable dangers.

The wave in the blue sea is cold
And the deep abysses of the sea,—

But the depth is still cold,

i!.. 5:

i --
you, we cannot help but notice that it would be obvious that there was a mistake
scrupulously reproached us for our indifference to the fate of the 00rider

*) Shelley.

SEI

. If our thought strives to deny the Jewish
socialism, then only because this science prepares
i , i .
As far as possible, among other parties, the Jews
skago question, everything essential at this moment
it is said. Further reasoning goes beyond the prerequisites of the task.

1 i, --
mokratii develop next.

A. The source of Jewish intervention here is
the contradiction between them and the Aryans. Immortality of souls and
reward in the future life, representing the very essence
i , ,
absorbed in concerns about his own well-being already
Hello, on earth.

Race, as the main basis for judgment on the way
history, and, in particular, for the understanding of Jewish work-
lemmas are ignored, all the time, not only by liberals-
not only by scientists, but also by statesmen. This is tBm
It's strange that when buying dogs for hunting, the horned one
cattle or horses for breeding, any owner, first of all,
Of course, he will check the breed, i.e. blood or race.
Even “indulging” in the betting, at sports or horse races,
an experienced player will not forget to inquire about his ancestors
this or that “stranger”... In political mro-
priyatiyakh, no matter how radical they may be, are so fundamental
This question is rejected—allegedly from a scientific point of view!...

They are especially successful in the propaganda of space-
monopolitism, - not for oneself, it seems, - the Jews.

Meanwhile, shall we turn to the Christians:
to the mergers (for example, to Renan in his "N15&o1ge
sotraje 4ez Japetses siiii ss” or to Count Go-
bino— in his major work “E for sig I ï11(6
s his»)
authors (for example, to Brandes - in his “Phypsi1-
rackh sotsgapes Yae I Iiia I si1”,
or to Beaconsfield - in his novels: "Gapsge4" and
«is• or at least in his « -
dislovi», or in the «Life of George Bentinck»), —
we will see everywhere that race is the first criterion
room in social and political problems, without
which it is impossible to understand the real meaning
facts of history, nor come to a sound conclusion from modern

current course of events. Only from the moment when this pro-
the most important truth will finally be learned—states and
the peoples will cease to be the subjects of the Jews.

In the extensive material related here and in part
indicated in the bibliography of the Jewish question, appendix
in connection with our research on the Jewish R$chi, we can
recommend the following two as closest to the subject
labor: a) August PPiraka—“Gez go1$ e 1a Kera] 1ache.
—isii 4$ jii. —8upihs hisiic”, Ra-
115, 1888, and b)Mavrikya Myure — ‹' siï , , 1901;
Here the author gives a commentary that is thoughtful and m%t-
bones characteristic: philosopher SpinozaB, poet Gaius
no, to the statesman Beaconsfield,
to the ts1alist—Marx, to the literary critic—Bran-
to the writer and publicist Nordau, precisely as Jews;
the author almost, so to speak, exhausts the categories of mental
discipline of the chosen people”, and what is the final
Do you see the picture?!

Yes, politicians and sociologists need to study and
to remember works of this kind, if they are, in truth,

they want good for humanity, and do not drag it into hardships
i, i i-
go kagala...

Blood, breed, race, must serve as the basis for so-
i i ,
reforms today.

B. Attempts of socialism to justify itself with Christianity
fruitless because Jews and Masons do not believe in Christ
, because if the ancient world was conceived
about the socialism of consumption, it almost didn't matter
tsialism of production, so exciting, however, to people
currently in use.

B. If geniyu, talantu, or even just trudolubiyu
there is no m5sta in the socialist stanza and if under the moral
the fact that there is something random should be understood as
but—at the whim of the majority, then,—remaining in nothing,
The human spirit cannot come to terms with this.

G. The inevitability of internationalism,
you would be exclusively in the area of animal + needs |
the person, by herself, deprives the issue of hope for resolution
1. Already one otriashe of property cannot be
recognized as an ideal by all mankind.

D. Technological progress reduces the number of workers

SEI

hands, but he cannot be placed in any one country.
live before.

E. Overproduction and unemployment are not supported
are given to cure, and through socialism—least of all.

J. Socialist production, likewise,
impossible without credit, i.e. without exploitation of the masses
stockbrokers, whatever they are called.

H. Industry and trade through tangerines or officials are unthinkable.

I. Dignity: of the human personality, as well as
the inevitability of personal initiative and, finally, the very idea
progress excludes socialist tyranny, as if
The Jews, the benefactors, did not disguise it.

I. There cannot be equality between
people, as in the whole space of the globe.
two identical tree leaves. Therefore, not
let us accept another criterion of labor, other than its productivity
of activity. But this amendment alone already overthrows, as
house of cards, castles in the air of social democracy, po-
built on "three eights".

K. The right to work is not feasible. - Where to take
work for everyone? - Her ransom by the kahal is terrible.

L. Special--"working" jurisprudence is not conceivable and
in theory, since for it there is no oil, neither experience nor speculation.
of actual data.

M. Astronomy and sociology coincide in this respect
shen!i, that do not allow experiments. Mathematic-
The Czech laws of life in society have not yet been established by anyone:
are revealed, at least with some probability. Statistics are pre-
happens in infancy and poverty. On the other hand, in
biologists and sociologists, not only Newton, but also Ptolemy
not born.

N. The nebulae of freedom are out of reach for social
telescopes. In practice, Mordecai Marx himself was
«i» i — Jewish de-
spotism.—And its “surplus” value is a result
not just one labor.

Well aware of the undeservedness of “his equality-
"viya" and coming into horror at the prospect of reaction,—sons
The Goods had to try to prevent danger. Here
Why does Jewry try to push the goyim as much as possible?
further along the path of revolution and democracy. From this it is clear that,
did not succeed, as it should have, in declaring himself during the days of Hero,

In France, Jews tried to turn Europe upside down.
bottom—in 1848. At the same time, the chessboard was
tic parties, socialism also broke through for the first time. How
the product of malice and revenge, he was not slow to take revenge
participation in unbridled all sorts of abominations. .

As expected, the main role here is, without-
It is controversial, it belonged to the Jews, but, as is known, they did not
limited ourselves to it.

Rushing along the same road, the "chosen people" do not
could, of course, forget that its main masses were
are in Russia. That is why, developing, organizing and
disciplining ourselves, already before our eyes, in this direction
i i
Freemasonry. The results are known. |

— "When a Jew is in charge, he is always cruel;
As a ruler, he is a despot, as a priest, he is a tyrant!
The Jew's sermon is full of curses. Like a warrior, he swears:
rap and merciless; as a philosopher, his calmness is neither
wickedness, like a merchant, his trade is a deception!... Family for
him, - a predatory association. Love is one sensual
enjoyed!e!...." *).

These same qualities are observed in a Jew when he is
eager to talk about wealth and poverty. If, in the words of
Napoleon, each of his soldiers—in his knapsack
carried the marshal's baton, then with even greater right one can
to say that the poorest Jew—somewhere in the lapser—
DakB—the key to the bank's cash register is hidden. How much
mu, in the throes of the Jewish anavem against wealth, it seems,
as if you could hear the howl of the redskins dancing around
his victim's disgusting "scalp dance"...

Just as the three considerations are inextricably linked,
« », —:
howl, newspaper Jew and political Jew, exactly the same
three other varieties of its herd are united: masonship, social democracy and zionism - under the general
the leadership of the universal kahal. Where is the end of one and where is the

the beginning of another of these latter varieties, to sew
as difficult as it is with respect to Jewish modules
TYPES.

Ahasuerus never takes off his mask, but he also doesn’t refuse.
It is necessary to change it. The only difference is in the duration

*, Magic Eogtsape, no. 15(oigse Oshueg‹leYe".

CX

use of this or that nickname. It even happens that, in
at the same time, but in different countries, Jewry
disguised in different ways.

So, for example, by promoting universality in our country
casting votes and making fun of the Russian man,
brushing off the nickname "Black Hundred" bestowed upon
him kagal - the same kagal, in Hungary, where he felt
considers himself a complete master, curses furiously
the general vote and does not think about counting itself among
to the nationalists - in the persons of the Hungarian aristocrats.

However, there is nothing new here.

The lack of principles of the sons of Judah can be compared
not apart from their heartlessness.

But the Jewish abyss is particularly distinguished.
ganda, is the savagery of revolutionary curses, slBpoyu anti-
social hatred towards everything around.

Jews had lived in Rome since the time of Cicero,
and their political activity is treacherously apologetic
moved towards the people's party, and their tenacity and
i , -
fearing to avoid them. And then the rebels were no longer seen,
More hated, more ferocious and
enemies who would brand others' vices as desperate,
forgetting about their own, than the Jews.

Such is Mordecai Marx. — The teaching, which, in essence,
of course, it does not belong to him, he is crazy to poison the black
with cunning, deceit and sadness. |

Not from a Jew in general, and not from Mordecai Marx,
In particular, the Russian people will have to wait for deliverance.

: i, i-
. – ,
lands, national independence and state structure:
states, the Jews, however, take it upon themselves to run everything and change everything.
build from other nations. Being ardent patriots
Judaism, they mock the patriotism of others. Pre-
being and wanting to remain only Jews, they, in the name of cosmo-
, i i.
Coming into a frenzy from the censures of the Talmud, the Jews do not
tolerate no other religion. Indignant even at the play "Con:
"trabandists" and causing scandals everywhere during her
Stank B, Jews ridicule everything that is dear and sacred to us,
inciting to the same end traitors from our own

SHSP

environment. Preserving in Iudaism, as a “fence of the Law”, great
the most precious thing, and then, although falsely, I will observe
giving the most silly rituals or relics of their past, —
Jews forbid others to love their own. Not so,
amusing or making fun of us, they trample into the dirt what
which is above any encroachment. In conclusion,
Jews recognize for themselves the completely natural possession
Palestine, although they understand no worse than us that the Jews
there is nothing to do there, that it will not refuse from the exploitation of the world
and that, in any case, is not good for Christianity
й
from the enemies of [Jesus Christ.

What is s1onism?

— It has been explained above that it is a re-
the will of the people within the very same Jewry, —i -
TIV "old synagogue" and archaic sages tal-

muda, however, does not convey anything good to the goyim.

On the other hand, this is the essence of what he says the creator of Zionism—Herzl"). "The Jewish question exists everywhere, Jews live in significant numbers.— Jews _ské immigrants bring with them into the country and anti-Semitizm. - Another, seeming friend of Jewry, only rean anti-Semite of Jewish origin.
The influx of Jewish immigrants and their steady movement upwards of the native Jews, as a class, jointly produced have a powerful effect and lead everywhere to the firecompany in relations. - For example, in many countries the situation is so that a Jew who does not have money at home, several Christian agents, borrowers and tailney, does not know a Christian. - Most of the Jewish merchants send their sons to universities,
i , , i
intelligent professions. - We have undoubtedly achieved the prerise in monetary d%flakh. - Who is really the disappearance of Jews by mixing, he is obliged It seems that there is only one possibility for this: the Jews should have received such economic power earlier. a density that would shake old societies inherent prejudices. - No action can be taken against us. take nothing useful; before, they took them away from the Jews

*) See his "The Jewish State." - The Russian experience of the Jewish question. St. Petersburg, 1896.

SKHSH

jewelry, - and how, at the present time, to take movement - my property? It consists of printed scraps papers that are stored in some corner of the world, perhaps, locked in Christian cash registers. - That one, whoever wants to turn the Jews into farmers is in a surprising delusion. - On the one hand, there is our proletarianization and conversion to revolution, —we We supply non-commissioned officers to all parties and revolution, and on the other hand, from above, our colossal degentle power. The social battle was about to take place,

inevitably, on our backs, because as in the fireplace-
talistic, and in the socialist camps we
We take the most open positions.— After brief remarks!
before tolerance, hostility against us every time again
wakes up; our well-being obviously contains
something annoying. Anti-Semitism is growing every year.
day, with every hour, and must grow, as
its causes continue to exist and cannot be
destroyed.—Our modern entiremitism cannot be confused.
shival with the same religious hatred. - And how much longer
anti-Semitism makes you expect it, the more vicious it is
must break out. - I maintain that we cannot expect
give changes in the current period.— Peoples, among whom Jews live
inside, all together and each separately—explicit or hidden:
anti-Emites. - I don't consider the Jewish question to be of any use.
neither religious nor religious, although it is also colored
and these colors. This is a patient question. -- Jewish State
the state is a world need, that is why it arose
no._ If the Turkish Sultan had given us Palestine,
we could take on the responsibility of bringing in:
a row of finances from Turkey. — For the holy cities of Christianity
it would be possible to establish externalization on the soil
international law.—We would form an honor guard
around holy places and their existence guarantees
would take care of the execution of this duty. - Take care of it
about granting us sovereignty—directly in the interests of the government
government of the state where anti-Semitism flourishes...—
Yes, rich Jews, now forced to hide their
treasures and feasting with the curtains down, you can.
children there can freely enjoy life!..»

- Tapae to|Ts$ egayo gotapat sopaege hetset!...

Such, literally, are Jewish concepts and intentions, “ispo-
» .— s i, .

CX

It is incomprehensible, but certain that the unthinkable is not for
who else is available to Jews? Poles, Little Russians, Tatars,
Nfmtsy, Armenians living in Russia, cannot, of course,
look at the formation of an independent state.

Such a plan, in any country, is destroyed by law.
and, in the name of state security, is punishable severely.
However, the Jews of all countries speak and write
and the state openly publishes about it—with incredible
with great aplomb.

By this alone the sons [the uds themselves prove that they
There are foreigners everywhere. On the other hand, it is already a fact
the resolution of such state treason in person
the belief of peoples is revealed as in infertility on-
hopes to assimilate Jewry, and to the extent of that danger-
the fear that Jewish equality threatens them all.

In particular, before our eyes, covering the whole of Russia with
nist organizations and distributing shares to the people:
reader, -sonist, bank in London, Jewish part of the so-
the money raised in this way is used to organize
the state of the revolution in Russia, and the other part is spent
to the rise of Jewish national self-awareness, to the distant
i 1 -
world congresses to Basel, to Minsk. The most
The names of these cities show that the Jewish policy:
ka does not depend on "equality". Bypassing, distorting and osm%i-
the law, the Jews, in essence, strive to ensure that
the legislation itself will finally be turned into an accomplice
its most daring violations.

By the way, at the congress in Minsk, it was discovered:
that, along with the harsh discipline of the Zionist shekels-
dateley, the Jewish national guard is established,
as a guarantee of further victories of Jewry; that the emblem
Judaism has special national colors: b.
bright and blue; what is the zionist sign?
type of two intersecting triangles (triangle—
one of the most important emblems of Freemasonry); that was invented
already and the nationalist clique: "No! ao 4! and what, in
conclusion, both at the congress itself and during
the obed, given by the congress of the "Russian" press, was crucified
deliberate—s1onist!1st anthem.

i, i:
delegates; between them and the authorized representatives, i.e. the deputies

congress; between the authorized representatives and the organizational center-
rum in Russia, as well as between organizational centers
in different countries and the dominant one ——i's
in Vn, as well as for the most important documents and
niy, must be used one—ancient Hebrew
language. |

Here, however, we are moving into the realm of operetta, for
such a language does not exist. There is some vinaigrette
or okroshka from the languages: Aramaic, Hethean, Syriac:
Skago, Chaldean, Persian, Greek, Latin and
Parean. Distinguished by his extraordinary gift for speaking.
speak in all languages in Jewish and remain invariably
illiterate Jews, on the path of their history, got mixed up
corrupted fragments of the named languages. - Such guilt-
gret or "Olivier sauce", and even flavored with other people's—
in Chaldean letters, without vowels and without
signs of punctuation, it turns out that the Zionists, as, in
than, and in the Talmud-Khakhams, in the ancient Hebrew language.

, љ .

It is clear, Dalfe, that from here the “documentation” must come about.
"cops" of Zionism, haughtily marching, in this regard-
sheniy, behind the “sacred” Talmud, set out on 170m
same language.

It is not for nothing that it is said that wherever the Jews go, there will be
there is such a commotion that even a cat can’t figure it out:
knows his kittens.

But if the sons of Judah do not have the ancient language, then
there is no new one either. "7Kargon" of the Jews of the North-
of New Europe - the corrupted dialect of the German common people,
and the same jargon of the Jews of the South of Europe, as well as the S-
the faith of Africa, Palestine, and Syria is a perverted concept
Southern Spain.

Is it any wonder that Judaism, in the social demo-
craties, rejects the right of ownership - even to land,
when he himself has no right to even speak the language of the Talmud

or in slang?... Is it possible to be amazed at such
denial, when it costs Judaism nothing?
i :
the Jews will sell the goods to the goyim in time, but they will hide the gold,
and this “noble” metal itself is not of any nationality.
not subject to sale......

Herzl came after Marx, not before. This shows

I

It turns out that the Zionists, i.e. the progressive Jewry, are all
revolutionary—for the goyim, he plans for himself, on the contrary:
i, i ; i,
i ; i, i
of its past and its originality; not debauchery and swin-
stop-and-go in politics, but strict discipline and pathophysics,
— 22 jꜰ Jsꜰ/i !...

Already the Zionists were working on the establishment
all-Jewish parliament, in other words – official
and the international Jewish government, moreover,
everywhere "equal" - as if they were French,
English, Russian, etc.

Can one doubt that, with the restoration of the tsar-
the state of Judaism in [Jerusalem, - the Kagal will not hesitate to announce
to make all his fellow tribesmen subjects of this
kingdoms, that is, foreigners—everywhere, wherever they may be
were divided. And as for patronage of them, then without
The formidable army will be made up of Jewry. The army is at its service
and fleets of goyim, and on the other hand, shrapnel of coupons,
bond grenades and government loan bombs
Israel is no worse off than the most long-range artillery...

The "exterritoriality" of the holy places, ensured
By the Tudean "guard" and the very "existing" Jews
the Russian Empire, without a doubt, would have opened up to the “chosen one-
"genus" the path to unprecedented amusements over the European-
concert, no matter how much he glorified himself
in the same Turchi. - On the other hand, Jewry showed

to the civilized world, as with international treaties:
љі «»,
deceiving even their own God. Are they not, in the "holy volume" Talmud, established brilliant examples of ingeniousness-news and tattle-talking, brilliant examples of "unpunishable" What are the trickier and more philosophical foundations of impudence?!...

Will this dream finally become reality? unknown. However, what we know is enough to to conclude on the true role of social democracy and masonry along with sonicism, which, of course, excludes them in principle. - There will be no place for them in [Jerusal-MB, no matter how few Zionists there are today. They are suitable for the Eu-reyam only for external use."— "/Kandarmy liberalism will not follow the "Talmud hussars" in Asia, How can they not make it to Europe?

SHSUC

On the other hand, one cannot help but note that many Jews, especially Orthodox ones, recognize elephantism a useless innovation - in any case, not serious. The intentions of 1udaism, as well as its present-day spheres of activity are too vast to allow them to but it was necessary to shrink at least to political independence in Palestine%. Equally, unprecedented and unrealizable the idea of purchase or conquest is acceptable for Jews other peoples of the state territory, and even in connection with land born for Christians. Finally, even in execution this utopia, exploiting the surrounding Jewish kingdom population, as is the long-known inclination of the sons of Guda to intrigues and rebellions, not to mention the much-loved smuggling by them, they would have taken out the Turkish ones first of all sullan from patience, He, without a doubt, would have found himself in the need to expel the Jews or involve both one's own and others states into endless wars because of the same Jews.

The parasitic nature of Judaism excludes the application not the dreams of the Zionists, even if it could be sincere. Zionism alone would not have existed for even one year. yes, which he himself, of course, knows better than to anyone else.

— “Our goal: in the field of politics—a republic,
in the economic sphere—communism, in the religious—
atheism, he solemnly declared to the German Reichstag
August Bebel. And who doesn't know that Zionism and socialism?
al-Democrats are in criminal cohabitation. Terrorist-
The "Bund" is recruited mainly by the
nists and in them he meets the best agitators
their own. "Democrat" and "conscientist" are terms that are unambiguous.
chushchie in the devilB of Jewish osBdlosti. Otherwise, however, and
it could not be, as, without hesitation, everyone would
familiar with "advanced" Jewry.

And what about nerves, skepticism and freethinking?
the specialty of Jews, this is recognized by even the most conscious Jew
i — .

It is much more reasonable to look at Zionism only as
to the attempt of revolution, in the very same Jews%, but also
directed against us, elements to concentrate
forces—under the fictitious pretext of liberating the goyim
from overproduction of new and new generations of “selected
"of our people."

The instinct of centralization, inherent in Jews, is immutable

SKHSUSH

seen on the way of the warriors. Abraham, Joseph, Daniel,
Mordecai, Ezra, and Guda Maccabee testified
this is enough, everyone, in their own time, - namely among foreigners-
nephews. |

In the Roman era, the Jerusalem temple was international Jewish bank, where the sons of Judah brought
they forced a certain tax and brought gold from everywhere (Experience
aigit, Jadaeogit potipe, dioḱappis ex Kaka its ex otbs
rgouipsis Niegosoiutat ekhroman 5o]egeyo. Ss. rgo E\ac-
co), receiving, in return, patronage and credit.

The same thing, of course, happened in the Diaspora, with the “princesmi izgnanija» (ekzilarhami, etc.) — up to uchrenija,

i , « -
"tsot" or sunod of the rabbis of the four lands (i.e. Great
which and Little Poland, Rus' and Lithuania), which gave the Jews
extraordinary unity, stability and
strength, and through this, honorable respect from within and from without
(Greets). Concentrating money as a
Chagish, and the Talmudic malice predominantly of the "Slavs-
"skago" of Judaism, "vaad shel arba aratsot" inspired
fear and horror for Christians.

i 5!|1({ iii!..,

Nowadays, the same role - under the command of the world-
go kagala (Habura Kol Yisroel Haberim), performed
: "society for the distribution of education between
Jews", the resettlement (to Argentina) committees of Hirsch,
‹«bund», «society of Jewish equality» and 1.

This is how, and not otherwise, one should understand the congresses of their
and -i -
. |

For now we will limit ourselves to what has been said about Zionism.

Concluding this chapter of the preface, let us move on,
for generalization, to the recently published venerable work-
by A.I. Gents - “Socialism” (Moscow, 1506).

XIX. Some conclusions. It's no secret,
that the socialist movement impets its inspirations-
leaders and leaders in one tribe; less, maybe
be, it is known that there is an undoubted relationship between one international-
of our society to the dBlue of socialism. It’s blowing for us, that’s why
mu, to say: about Jews and Freemasons.

Marx, Lassalle, Bernstein are Jews; the Jews are full of
There are no socialist circles in Germany, and in Austria—
even more; reading official and private newspaper reports

I

niya related to the socialist movement in Russia,

we constantly meet Jewish families; Jews are formed
we even have our own, purely national, fighting
socialist organization — "Bund".

There is a brochure by Akimov: “Essay on the development of social democrats in Russia›. This is how it is determined by this bro- the role of Jewry in the Russian socialist movement zheni: “In 1885, a circle was founded in Vilnius with revolutionary tsflami... The environment for its propaganda is- the majority of the intelligentsia were mainly students secondary educational institutions, in particular, teacher training Institute and Orem-Bochers, Yeshiva-Bocherim—youth "The people who are preparing to become rabbis" is declared by the author to be a “strong organized FORCE, the success of the leading socialist struggle of the Jewish of the proletariat in Russia." The author says that "the state Jewish labor movement, at the moment, is of great interest to Russian workers not only but as an instructive experience of Jewish comrades, existing under the same political conditions, but, until some degree, and as a prototype of those forms, which which must be accepted in the immediate future by Russia "Russian workers' movement." – Tens of Russian socialists tried to awaken the worker's thoughts... Finally, in two ends of Russia, in Vilnius and St. Petersburg, in one and That same year, the workers managed to create their own newspapers: “Rabo- "The Voice" and "Working Thought" - "Jewish intelligentsia" you - the social democrats picked up the voice of the worker, held, with the sound of the Blalp loud, strong and glorious."—"Bund" will wait for that time when the Russian labor movement will rise: rushes to the height at which the Jewish movement now stands "skikh workers."

G. N. Engelhardt, refereeing in No. 10686 of "Novago Time" about the brochure of Mr. Akimov, to put the following in: question: what is the relationship of the Bund to Zionism? and the all-Jewish zionist organization with its congresses and fanatical literature, - and answers the following image:

This relationship is dependent on each other. i
is carried out on the orders of the "Bund", and the "Bund" itself is subordinate
the supreme rulers of the Elephant. In all this predicament, the Russians
i are iє , -

The New Life, without any ceremony, compared "Russian Social - Democratic Labor Party" with cattle, unquestioningly obeying the shepherd. Gazet-r preached "democratic centralism", meaning

sochal-democrats— "Bunlu". Apparently, the final the subordination took place. - Is it durable, however? - It will come the very moment when the eyes of Russian workers will open and they, Finally, they will understand. where are they being taken? To the proximity of this indicates discord and discord in the reigns of the said party.

“My friends,” this is how he ends his newspaper article, m . -- allow me, a person by: to an outsider, simply, according to common sense, to you to say that true economic needs you sacrificed the Russian worker as if binsk dreams, and at the same time themselves, and workers are the most powerful tool of all Jews. , — - sk1y people in the “Sabbath of the Goyim” of the Jewish people!” —

At the end of January this year, in one of the small Moscowski newspapers (1/Oskovskoe Buche, No. 1) we came across an article, floor titled: "The political activity of a Jewish rabbi, read by him 30 years ago"; unfortunately, the publisher does not indicate the source, which makes it easier to object that in this case there is a fake; we, however, are not inclined to we doubt the authenticity of this speech: it is quite agrees with what is known about the Jews.

Here are a few excerpts showing that such "Jewishness" and confirming its guiding role in socialist movements.

"Trampled down and despised by enemies, under fear death, humiliation and violence of all kinds, the people of Israel was not, however, destroyed. If it is scattered throughout the whole earth, therefore, the whole earth mustwife belong to him. Our scientists, hundreds of years old,

with selfless tirelessness, they wage a sacred struggle;
and our people are still going up, amid seeming falls.
His power is growing and expanding. We belong to
lies that golden earthly god, whom with disgust
Aaron poured out his tears and sorrow into the desert%....., that idol
gold, which is now worshiped by all and which
They adore everything. When will all the earthly gold be made

SSI

our exclusive property, and power will pass into
our hands, then the promise given to Abraham will be fulfilled"...
The time will come - in a hundred years, no more, when it will no longer be
Rheas will convert to the Christian era, and Christians will become
Kut' strives to be Jewish, but 220when Israel repels
to kill them with violence. – The natural enemy of the Jews —
Christian Church; therefore we must with all our strength
try to instill freethinking and skepticism into her,
unbelief and schism... The most dangerous enemy of the Church is
the chapter was formation, resulting from the distribution of.
native schools. That is why, and first of all, we must
i ii »... |

Further, by the way, we read:

“Every revolution, every upheaval is
contributes to the increase of our capital and
brings us closer to our once-cherished goal.... —«
with the help of political economy, it is very easy
to create confusion in the minds of the uninitiated
nykh and imagine white as black, and black
»...

“The Jews must and are obliged, in every country%, to seize
daily management: the press into our own hands. We are cunning,
dexterity and wealth; hence it follows, through
all kinds of political magazines, to fabricate public
vernacular and manage it solely for the sake of
marriage with our views; it is necessary to criticize both the plays and the stage,
just as—— to influence the high society and
proletariat. Walking this path, step by step, we...
remove Christians from all influence and dictate to the world

everything that he should lie about and what he is obliged to
"to despise and curse"...

“Our people are conservative: they protect and
has preserved religious rites and regulations since the earliest times
their origin; it costs a fortune for routine. But in
our business must try not only to take part in
, i ,
successes, what: improvement of material conditions
of the working and poor classes.
Therefore, we are obliged to take part in this movement,
ngko, only externally. In fact, it is necessary to strive
to give direction to the general flow of these reforms, except
significantly in accordance with our tasks and goals"

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"The masses, stupid and sluggish, naively and easily admit
to lead the shouters; and who is better and louder than a Jew?
will be able to shout and dazzle with nonsense?.. Therefore, our
imphut primacy both in the press and in the courts of all Christians-
"skikh peoples."

"Why are there more circles and gatherings,
more reasons for dissatisfaction and un-
desire to work; hence it must certainly
®i -
the authority of those who own money or
means to ease the burden of the proletariat.
some movement, which has a fluctuating character, enriches us
and brings to ruin small holdings that are doomed to
to be mired in debt. The fragility of the foundations exalts
our influence and power, and therefore it follows
to contribute to every displeasure and from:
and the resulting shocks, since they are able to:
contribute to the increase of our wealth and bring us closer
the moment of achieving our only goal:
domination and supremacy on earth."

Now about the Masons, with their terrorist
fractions—illuminism." Let us take again the book of Gal-
Meira (“Freemasonry and the French Revolution”), ex-

dreamed of the event of January 21, 1793 - "when, among
enormous military force, into a city with &0 thousand permanent-.
of local residents, and there were not even two thousand who wanted
death of the king, Louis XIII still had his head cut off,
as they had been doing in the lodges for over thirty years
"Filipp KKrasivago doll."

The study by Talmeir contains a number of documents,
related to illuminism; we take one of the instructions
members of the Society and we find such a teaching.—At the dawn of man-
In the kingdom there was freedom and equality; man enjoyed
I would have given myself to them completely and would have saved them if I wanted to
to follow the path indicated by nature; but with the onset
inequality and self-interest became the norm in his life.
Truly moral teaching concludes-
The goal is to teach people to become un-
dependent, to overthrow the yoke of guardianship, to get by
without princes and rulers: savages—that's it now
the most enlightened and civilized
free people.— :Illuminism Masonic blesses

SSSh

people who no longer have a fatherland or a native city
no clan, no family, no laws, and wandering crowds of which
(йs $) ».–· Recommended:
fashionable ideas of the Illuminati, so that young authors can spread them
adopted them into the people and thus served as illumination
even for oneself it is impossible for the Illuminists to
ma—to create a career and a name, and those who disagree
to obey—to crush. — “Unhappy, doubly unhappy
the young man whom the Illuminati vainly invited to join their sect:
Their hatred will not subside until it destroys him!”
"We need to get our heads hot with preaching the general
the good of humanity, and governments - to surround
legions of tireless people acting
by orders of the Order; such organizations are recognized
already useful, which is taken away from the Church and the State
the best and most hard-working workers."—"The Club of
propaganda" imfl "not only to strengthen the revolution
in France, but to arrange it in all other na-
families of Europe, i.e. to overthrow all existing

government."--- The Club's funds were used for expenses
i- i
brochures.—On March 23, 1799, there were 1!/, million in cash
francs: 400 thousand were given by the Duke of Orleans. - "Press
vsBh, whom you will not be able to ubfcity Iskra can
“We will live under the ashes for a long time, but the day of fire will come!” - so-
you are the slogans of the Masons-Illuminati, carried out by them
during the Terror.
In another brochure by the same Talmeir, entitled:

« » («ḱ ŕ:
Bpachoe Gorshop.” Pagis, 1905), we again need a Mason-
such fraud and cheating, and in politics B, and in science,
and in religion. " s 4 4 1550 " —
“bring your simpletons to the desired degree of development
"rennosti" - these are the instructions given by the Masonic agency-
there. - The attitude of Freemasonry to socialism is directly determined
In the words of one of the leaders: “The French fe-
The deration of the Great East is a federation of socialist
"in the broadest sense of the word." - Further reading
we say: “Russia was broken by Japan; its destruction
revolution; systematic reduction of the population; pro-
propaganda of Malthusianism and pornography; indirect excitation-
no immorality; the abolition of spelling,— all this, in

CATFISH

, i i
Freemasonry." "Freemasonry and Judaism," it says.
another book - at the present time - one:
they create ideas, tastes, fashions, successes, reputations
tatsii and !; -
we eat, and with noise. “At Dreyfus’s house lies a Mason-
the Japanese press, as well as the Jewish one. The Japanese are supported
they fight against Loss! and only then, to give
I will beat paganism over Christianity."

Let us point out one more work about Masons that was published
also in Paris, in the present year—B14eha1t. "Mazdiz
her Miss ąs›. This is what the author himself says
formerly belonging to Freemasonry, in his preface.

"France is going through one of the most difficult,
decisive crises of its history. The Dreyfus affair;
workers' strikes; campaign against the army; recognition by the state
state officials appointed at one time to protect
the fatherland from the invasion of the enemy and is now openly protected
showing that for thirty years they have not done anything for this
nothing; a weak government hesitant to suppress and
punish internal corruption, but in external affairs—not
protecting our most obvious rights; disorganization
our navy and army are scoundrels, who will be
to have impartial offspring - all this shows what
ii ;
everything reveals the continuity of efforts, indicating
unity in direction. Otvftchikom for our sovereign:
our national weakness, as well as our national decline,
is Freemasonry." Finally, in the same book, we
we also come across this phrase: "Freemasonry kindled everything
revolutionaries; spread the most vile teachings.
niya; deceived the entire government—to za-
So let's betray them."

This information about Jews and Freemasons should seem to be
shed significant light on the Russian liberation
movement" - with its socialist coloring. It is necessary to
to crush the political power of Russia; to ruin it
economically; to devastate the people's soul, - taking away from the Russian-
what kind of person and lie, and king, and nationality....

Alas, among the Russian people there are fools and
traitors to carry out these plans.....

CHAPTER TWO.

i i. — i

Russia.—Jewry and Freemasonry, as exploiters of our misfortunes—for the sake of

: bore us through the falsification of freedom. Tragicomedy of the "liberationist"

conspiracy, as a way of decomposing our forces and taking away our means of defense—ay
shajogega sgae!i 1i.--Conclusion.

— “For there are many disobedient,
hundred-word writers and deceivers, especially from
educated, who should be protected
mouth. They corrupt good houses by teaching,
what one should not, out of shameful self-interest.
For this reason%, rebuke them strictly, so that they
were healthy in the year, not paying attention to the Jewish
fables and decrees of people, disgusted
those who shun the truth. For the pure, everything
pure; but for the defiled and unhealthy
there is nothing pure, but the mind is also defiled
them, and conscience."

(Apostle Paul after Titus, G, 10,
11 and 13-15).

I. Special conditions hereof.—
A. Everything stated in the previous chapter5 has a general to facilitate understanding of contemporary phenomena in Russia. Through the extraordinary scope of the task, the breadth and complexity of the issues involved the problems it faces, along with the rapid development events, as well as with the dual - economic and political - character, so-called, ‹liber- "body" movement, make it extremely difficult for the researcher. on the other hand, it is not yet possible to say everything that needs to be said, about the past and the future, full of unknown, is harshly oppressed. melt the work. Finally, the very dimensions of the preface, and te- having already gone far beyond the boundaries that they initially it was supposed to delimit it, exclude the idea of a map- nB in its fullness. Thus, ai ќetroga EPaoga we leave the largest part of the important and terrible in- millet, plunging the hearts of Russians into sorrow and trembling people - what will happen to their homeland... In this world- Well, when, perhaps, it's better to wait, to wait for life, the desire to become silent and to become aware is involuntary, that the facts themselves will speak for themselves. But, at the same time

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conditions, the work already expended, and the unstoppable drive, by the strength of the forces, it would have been possible to warn the Zaranfe,

barren. That's why we want to try again, in
in the most general terms, point out such moments of the revolution-cinematographs that involuntarily catch the eye.

B. As the main topic of the further presentation, we, according to
as before, we will consider the indication of history and advice
thinkers.

— "Ga ih J №$ J Yai s I gase
Ecgoröeppe, s'ezyo ae sotaye cancer! Gergi eї 1s 14s e
J gase 4']zgae" (sḱ Top). |

- "C'e5{ une gase A ragi—ipsaraYe Yae ḱepig for rago]e her
ae {ate asi e jssis, tis die sop sii both»
(Kepap).

- "Ga aeuis j, si h $501. Ge ji pa
times i ra:] ss -s 1s
its de rile risspeї auog ropg Yas ħttes. dsh pon a la
race ats soeig before opera riose Yae sepi 0$?" (Tochissepe]).—
"Pes skopi auapi {osh shl1Rat ei Ňoshђs. Pes topi F'aloiges
Gessoigsese die la gase. That's what it's all about
reg!..." (G.asgeePe)"

— « {ss, 1s ! 4
rppses, saps iogte e rgoses, 1ess shsspei I am like that..." ([m-et).

— "Se hħtte t'siџ rog ɟate soppayge ai ae-
What's the matter? E ne ou1$ times sotpei Ts s ;
tais j p'i times i ї ї ї, More often than not, ї
aunt a'yoige zoti 4e top sahpef (Sauopg, yupameig e Ope
kaheppe, — sig J regae Yae zop zesgeashe, Bua! Agot).

— "Mez reirez ne ze raiispepi roipi 4ez rgo{e$ag 5, n 4ez
saoPaie$. [5 ne s lipepi before 4 jis. S'essї doe |e ta]
daughter Hopї 1ez 5 pe men times Yaes liiџs, basin Yae 1 com-Skiop aunt e se reire. Se Spopi Yae zashchegeZez 4ez
"
(Maro6on).

"The Palestinians who live among us have attracted
attention to himself with his usurious spirit and reputation
a tación of rogues, well founded in a huge bol-

in most cases. Strictly speaking, it would seem absurd
imagine a nation where every person is a thief. But not
I find it strange to see such a people, which consists
exclusively from traders who disregard honor
to be good citizens of the country that has sheltered them, and, in turn:

SSUP

mfn that, preferring the profit they obtain
“They are deceiving the inhabitants of this very country” (Kant).

P. A look at current events in Russia.—
D. What Russia is going through, there is no other example of it.
history. All revolutions of past times bore the seal,
so to speak, of one specialty. He was a military man.
mi, dynastic, religious, agrarian or political-
. Considered from the point of view of the sphere of its development,
vitya, he$ presented themselves as folk, iatphotic, and if
arose under the banner of foreign domination, then all-
when organized and not hidden, things don't go that way
dBlo u nas. The Complete Encyclopedia of State Problems
management and autonomy of regions, reorganization of classes,
ideas and concepts—even about the family and property rights, equally
as a radical reform of labor, religious and patriotic
i , suddenly put on the queue
full and immediate resolution. On the other hand,
the dominant population of the country, its builder and owner,
not only is he not listened to and not respected, but, on the contrary,
The foreigners who have rallied around Jewry declare
themselves as infallible augurs of “people’s freedom” – in the sense
the authority over all other classes of the people
rannii proletariata, in -
us into slavery to the “worldwide kahal” and his life guards.
Anyone who observed and thought about it, of course, noticed that,
besides the daring and shameless, purely Jewish, joke-
the legislative elections, which gave rise to the incredible
a serious, but, alas, undoubted victory for the "cadets", the question itself
i ꞔ
decoraciya evreuskago zhe ‹ravnopraviya» and only for masking-
the implementation of this disastrous plan for Russia. Parallel
the affected project of "self-determination" of Poland was in-
began to be the only one honored to behold

the greatness of Israel.—Ukraine, Bessarabia, Armenia, Baltic
the edges were allowed - and, of course, only as accessories -
only in the aftermath, and for example, about many millions
It seems that the Tatars still haven't been remembered...

The Poles have shown themselves enough in the past and too much
served Jewry well in the present day, -Manchu-
i , i
did not forget about them. As for the "conscious flight:
rata" and suddenly beloved sons [Russian uds

SSUSH

peasants, then they are moved forward, to the detriment of the Jews,—except
it is quite reasonable to give us, the goyim, an occupation,
even in mutual extermination, until our saviors
FROM the "autocratic bureaucratic tyranny" they will end the creation
the "temple of freedom" given by them. In translation into Russian,
this means until Judaism declares itself autocracy
and the only ruler of our souls and bodies.

If, having called the "orator" to order for one mention-
not reproached, printed by her with the letter "Blannom", president of the state
the State Duma did not hesitate to announce to her that she
stands above all reproaches, and if, therefore,
The dogma of "cadet" infallibility has already been announced,
then, without a doubt, another one must follow him -
the immaculate conception of the "people's freedom party", and from these
Flowers to berries of the megalomania of the "cadets" are already at hand
submit...

What is the truth of the sons of Judah? It is a brilliant thing.
said, in the State Duma, a Jew [voice, when on
Chairman Muromtsev's question to him as one of
the owners turned, lied publicly, declared,
as if in the German Reichstag5 there are no special m-
niy.-- And he lied in order to eliminate the noble tre-
i -
й .

i !...

When do the Jews tell the truth if they lie so much?!....

Drumont's words come to mind:

B. - “Ge $ 4ez 4n$ with J j si 'h-
reg a Giprbe. Ge {tauaP hdöppeќe ne sagash times I me its ne
rgo@se times sopige [and gashe.

— 11 s'ari ae rgepage saps ee rgis!”....

There is, however, nothing new in tragicomedy,
characteristic of being before the confused, gaze of simple
KOV.

“Ge sagasiyoge ears, a horn 1e ai ezzepe!” Gatochg
ae Gagoep eï, sotte sopsedcepse, Gabsepse 414ve”! (Nose).

But if there is no news here in principle, then it is not
and in the main means. Hasn't Pugachev said yet:
--‹'we'll shake the bars!'....

Isn't it also strange that the Jews are trying to instill in the people
the masses about the bourgeoisie and the nobility% have precisely this view,
which is established by the V$kas for the Jewry itself?

I

Is it possible not to be surprised, further, by the fact that, crucified.
speaking for the orphans and the disadvantaged, the worldwide kahal not only
to distract their attention from their role as "pyavqi"
"leeches" and "robber of robbers", and not only not
stutters about limiting the terror of stock exchange boas
and sharks or about credit reforms in general or at least about
ii , ., -
banks, but considers it unnecessary to even mention them
at least about such pressing facts as helplessness
sick and wounded soldiers or as hopeless grief
widows and orphans given to us by the war with the Japanese.

Should we finally be indignant at the complete indifference?
i «»
i -

alliance of China with Japan, when the betrayal of “self-determination”
dfl!1ya» foreigners, and the state ismfna ‹autonomous!y»
serve the same “Cadets” and their masters—the Jews
with aces and when the open ts$fl soshal-talmudistov
"people's freedom" - to humiliate, to disgrace, to bring everything down to the ground
Russian, as well as thousand-year-old labors and endless po-
currents of Russian blood spilled for the construction of the immense
of our state.

Where, in fact, were the Jews when among the poor
mosses, impenetrable nights, gloomy forests and cruel
frosts, not seeing any help from anywhere, but courageously defending themselves
protecting Europe from the fierce hordes of Batu or Tamerlane,
Russian peasant - with one axe built such
"hut", like Russia?!...

There were Jews when the whole Novorossiysk region was in the GDB, now
enslaved by them and even renamed into Jewish
republic, on the path of many military leaders was drenched in blood
our southern Russian brothers, being unprimary in
history of the theater of the exploits of the glorious Zaporizhian people
lowland cattle, defending both their own and our land from the invaders
fate, Poles and Tatars, and protected it with his chest, -
alas, for the Jews, the NBMs and even the Poles, I boldly collect-
now, already in the capacity of our representatives,
to undermine all of ours among ourselves—in the Russian “state-
"noy dum%" ?!....-– Alas,

Will, entwined with fetters,

Resting in the floodplains,
Glory, transfused with blood,

Flying around the world!...

SSH

How dare the sons of Guda to rule so boldly
worthy of our ancestors, calling for help from the TF sa-
our outskirts, which have already filled us with grief in the past
times and which we have no right to allow to be destroyed:
to give away everything they feel sorry for, nor to return us for a fraction of the price

back to the Broads - with permission to start everything, in the Heavy
harm us, bring us ruin, or even destroy us completely?...

What kind of “freedom” are the Jews and their cronies shouting about?
when, rejecting all differences between people, democracy logically
leads to the domination of the plutocrat! And cursing the rich,
the democrat, in the depths of his soul, envies them and dreams of divorce
only about taking their place. Thus, in
In democracy, hatred of the rich goes hand in hand with
worship, wealth, i.e. with the Jewish desiotiism:
Russian stock exchange.

B. According to Confucius, three paths lead to man-
thoughts: reflections. the most noble, imitation-—
the lightest and most bitter experience. Very little blur-
while walking, we tried to imitate... the Jews, and therefore
were subjected to a terrible test. When and how it will end-
we don’t know, as, of course, the Jew himself doesn’t know
statehood—with all its talmid chachams.

It can be said, no less, that the state of foreign lands
—_ . :
the people have the holy of holies, his soul. When they receive
the flood of foreigners has crossed the well-known boundaries, Rimpe-
restal exist. --Ķi -
The stanzas are not as dramatic as similar peaceful invasions.

It is also impossible not to note that one of the most difficult
crimes of Jewry before Russia is his plan
to put forward falsely, even as a deputy, not really
a real peasant-farmer, but a propagandized man
zhika, kotoraga evreye igritary nachi-
they used factory-beverage production words.

However, judging by the speed of events, Jewry is unlikely
I'll have to console myself with Bismarck's aphorism: "in politics,
as in farming, we reap what we did not harvest, and with
"that which we will not reap"...

True, in modern times, the sons of Judah have not yet met
whether his Marquis of Pombal.... Legally, Judaism never
ka not convicted and not sentenced to exile. Not only
Rothschild, and Sadok Kan (etapapa gaB), and yes-

_I _

the Dreyfussian groom, Joseph Reinach, remained un-
touchable. It is tfm bolfe significant that fal-
sified Jewry—Jesuitism was destroyed by Yae
ear and that, during the defeat, his general – Lavrentiy Ricci
died in prison.

Be that as it may, in this vale of tears, all that is implo
the beginning must have an end. It is not for nothing that it is said that
if the skies turned to paper and the oceans to ink,
even then there wouldn't have been enough material to describe the sins
jews against humanity...

The Jews will also wait for their Marquis of Pombal.

“Op ne s e 415rie times sig se dsh eze buiepi, — ta1$ roig
hs i ḱ!....»

It will not always be the case, after all, that which is found in a few,
but G. V. Butmi pointed out in wise words in his preface
« » -

The fierce campaign that is now being waged by the press
the whole world, and especially the one that calls itself
Russian, against the Russian State and Russian na-
nativeness; systematically unsuccessful selection of people for the
; i and i i,
would be prepared and directed by an invisible hand; is-
artificial distraction of public thought from clear understanding
the gravity of the situation; loss of a sense of duty and consciousness
lack of responsibility, indifference of the ruling classes to
the fate of the State, - all this leads us to believe that,
at the present time, the Russian State and the Russian people
are the main objects at which the development is directed.
the destructive influence of masonry in the union
"%".

G. A vast and stunning picture is painted in
in these compressed words, but it would be a mistake to assume
,
kahalom. Such an assumption is as absurd as

the idea of the Jews to uvfrit, as if they loved their homeland,
Russian people want nothing better than to preserve
that material and spiritual poverty and all that untruth,
i .

But - ship4i$ uts esir, egho Yaesriaḱig!

More than anyone else, the Jews and their “two-
"the baseness of that publishing house, which, for the sake of cruel
and their selfish ambitions, they try to ridicule and

SSHP

the very idea of patriotism. After all, according to the Talmud, every soup
The word "stat" means "to bend into an arc." Therefore, it is not enough
to make fun of the "Black Hundreds", but it is necessary to ridicule and
the very banner under which they gather. Hence it is clear}
why the Russian national flag is in the hands of the European
the ranks of the crowds of "conscious proletarians" - were filled with amazement
red, and in the "legislative" elections, sweating
over Russian grief and simpletons, Jewry is no longer
was afraid to rename itself the party of “people's freedom”
and even decorate their slaves with green rags.

However, knowing the sons of Guda and understanding that in order to achieve
Zhenya tsBli everything is suitable for them, there is nothing to be surprised about.
It is strange and incomprehensible that this deliberate lie is accepted
at face value. The crowd, deceived or bribed,
ignorance or deliberately, closes his eyes to the fact,
that in a malicious attack on the Russians, the Jews fell to rage
i єə,
and not at all for themselves. They need it - not only with
The goal of demoralization of the “enemy” and disintegration of discipline
us in its masses, but also for the sake of preparing autonomy:
rodtsev, i.e., in essence, for the sake of conducting one's own
"equal rights", the danger of which for Russia and, consequently,
but, as the difficulty of the task they took on, so the strength
the upcoming resistance from our side, the Jews,
Of course, they are well aware.

This is not enough. In the calculation of herd mentality and revolution:
psychosis, Jewry is not hindered, however, by marriage

to vibrate and openly oppose, glorifying sonicism and
extolling the merits of the kahal or elevating it to a political level
axiom self-determination, at the expense of the Russian people, all
its outskirts, starting with the Finnish autonomy and ending
such enslavement of Little Russia Poland, which corresponds
honorary ataman Sirko, Bohdan Khmelnytsky, Gonta
and Zheleznyak will never be tolerated.

D. I couldn't, of course, dare to use techniques of this kind.
, 4 j, , , -
believed that the fate ironizing over the goyim was instructive.)

Despite its equality in Western Europe,
here on the way of the century, Jews everywhere remain only
to the Jews. In the British Isles, the ancient Celts,
Picts and Scots, Romans, Danes and Anglo-Saxons, as well as.
The Normans who came from France had long since mixed and converted
called one - the English people. The Jews, as before their

SSKHSH

exile in the 13th century, and upon his return,
under Cromwell, in the 19th century, there have always been and remain
are Jews.

TB also Celts, Gauls, Iberians, Germans, Normans, Romans-
Lanians, Franks, gradually, through the crucible of history, fused
were, in turn, and became French. Some Jews,
invariably, they remained themselves, and now I don't even want to know
The fathers have no other thoughts than to remain Jews.

'' _ But if this was the case in countries where Jewry represented

insignificant, comparatively, spots of infection on the people's TV,
tBm no less, step by step, poisoning the state
organism, then, for example, in Poland, which is
destroyed and where he is not only equal, but his master
the state of vanities is put on display, it would be funny to dream about it
assimilating with the indigenous population. |

Observing such facts, the countries should be, as-
It was necessary to be careful.

However, only in Russia was the line established
Jewish osfdlosti, and even then, due to an incomprehensible short-sightedness,
It was expanded to cover the entire Novorossiysk region.

The results in Germany and especially in Austria are sufficient
"They speak for themselves. Corruption or lack of intelligence there-
their statesmen were not slow to be reflected in
Russia. The non-immovable reproduction of Jews, leading
to the horror of the ancient Egyptians and, without a doubt, saying-
which was in the very decrees of the Persian kings, which
the return resettlement of Jews to Palestine was encouraged
(under the command of Zerubbabel, Ezra and Nehemiah), immediately
lilo ugozhat' i us. i i
features of osfdlosti through the capture of all paths of activity
and the very means of subsistence, Judaism, with each new-
with the generation, expanded its well-being and
more and more hordes of locusts that devour
all around. Written with blood and tears by eyewitnesses.
viewers of the central pages in such a study of the issue
on the spot, which should have been a reference book
goy in every literate Russian person. To the deep
surprise, this study remained unavailable to the public
and even constitutes a biblical rBdnost?).

*) See “Proceedings of the Provincial Commissions on the Jewish Question”, 2 volumes.
printed in 1884, in the printing house of the Ministry of Internal Affairs and in the State
gift printing house—by order of the Supreme
Ķi   i .

SSKhIU

The lesson, however, did not serve any purpose.

Through the notorious line, Jewry began to seep in,
and more and more.

It started with university diplomas and first guilds.
actual merchant certificates, and it reached the destination -
factors and artisans who know how to cut
›, or, what is even more operetta-like, —00 ink or

vinegar for masters.

Therefore, do not give up, as during the last fifteen twenty years, to our delight, dramatic and the opera scene, provincial and, in particular, capital- the legal profession, and behind it almost the entire periodical press.

There's no point in talking about money deals. Not even thefts. in the city public banks they provided excellent service to Israel. Kahal banks, as well as their agencies and commissioners, spread everywhere but, and following them, approximately 7-10 years later, Jewish prayer houses began to appear, Talmudic schools and synagogues, even in Moscow and St. Petersburg. Landny and urban mortgage loans, equally, of the eye: fell into the hands of the Jews, and one cannot help but be surprised that The new udf$lno-v5chevogo map hasn't appeared yet period. The point is that if the sons of Iuda had conceived buy up at least 1/ or 1/, of land or farmsteads in Russia, then they would have raised the figures to an incongruity and, moreover, would have been stolen by their own managers. That's how it works. which they did smartly. government securities print mortgage sheets, and the charters of land banks give the Swedes the right to distribute loans with these signs of state credit. Russ the people, at whose expense the operations are carried out, remain, Of course, it has nothing to do with it. Only Jews are very rich, and that, in essence, they are not responsible for anything. As if in in the interests of control, the size of the loans is approved specially bennoy kantselaryieyu po otdelnoy otdel MVFnances, and in recent times, even deliberate ones at the bachby officials of the ministry. Is it surprising that, being the same support as a rope for the one who has been raised, todaysk! the loan, with its 120/6 1 penalty only for late payment, became a dead loop for most borrowers.

On the other hand, since the exploitation of someone else's grief and poverty is the favorite Jewish profession, then, for the capture

of all the best of the overdue property, "l%-" arose

co-industrial" and "homeownership" - of course, as
habilités. Thus, urban and rural
Russian real estate. More and more, it began to move
already in the direct possession of the Jews.

The exception was the peasant land. Now,
the world-wide kagal who suffered so much for the Russian peasant
I'm trying my best to please him in my sleep.
Having taken away other people's lands and distributed them to the "working peasants-
"state", the Jews will grant them "equal rights", i.e., they will destroy and
the most peasant rank. Then, for the kahal banks,
a new dawn will rise. The distribution of loans will still rise without
that wonderful Turkish dividends. From the current 15 or
20%/) they will increase to 25 or 300/, per annum.

Then the entire mass of the Russian people will work
for Israel alone, and the Jews will be left to govern
Russia, as if it were my own household, and, taking over
all the political power that comes with possession of the very
territory of the country, to finally transform it into a new one
The Land of the Ob'edovannaya.

Then for us, Shabes-goyevt, it will already blossom
full of ‹freedom» ililia!....

Let's listen, just in case, to what they say about her.
ke simpletons and, one might say, Black Hundreds, like Bis-
Mark and Moltke.

— "Despite their disillusionment, Jews are strongly connected
among themselves. They, the successors, were unknown rulers.
but, they are heading towards their common goals. Having rejected
in spite of all attempts to assimilate them, Jews everywhere constitute
They put the state into states, and all Poland was united
a deep, still unhealed ulcer of this pre-
"red country" (Moltke).

—- "I know a country where the Jewish population is large.
lazily and where, along with this, the peasants, in the majority,
they do not call anything their own on all their land. Starting
from the bed to the poker, all movable property belongs to
to live as a Jew. The cattle in the stalls belong to him, and the peasants
Yanin—for each of his own things—pays a rent fee
to the same Jew. Peasant bread for half and in

n, is the property, again, of a Jew, who is selling
to the peasant his own bread, change and feed for the cattle eight-
us".

I

“About such extortion of the mouth many, at least
mr, I haven't heard of it yet...

"If freedom is needed in Germany, then in the twenties, so as not to
It was worth dying for her, even if this did not achieve anything.
"nuta emancipation of Jews" (Bismarck).

, V. Zakhapiyaya vs sredstvo propisaniya goyiv, sons [udy
rise higher and higher. Beaconsfield also said,
but, ascending the social landscape, everyone will notice how
More and more often Jews cross his path.

| It was worth it, in Moscow, for the clerk of the Ambassadorial Office of Ukraine
incevu pritit u se beggar zhidka Shapiro, as a son
this Jew, having been confronted by Baron Shafirov, already
became related to the nobility, and involved, among other things, Count Tolstoy
(one of the ancestors of the current friend of the Jews and ruler
(tsa Yasnaya Polyana) in geshefty—at the state expense,
disgraced him and others, and was finally exiled by Peter
Great, but under Ann John, through other Jews,
returned and still died—in actual secret council
NO ONE.....

“Who talked about horses like people, but about people,
like a horse”, and, however, having succeeded in becoming a groom from a stable boy
Gentleman of Russia, Biron made our fatherland happy, among
other benefactors, and a gang of Courland Jews.—
with Khatskel Lippman in charge. Via Lippman, Bee:
Ron distributed the sums of the Russian treasury as his own
venal, at Jewish interest rates, of course, traded
wholesale and individually—ranks, orders, contracts, etc.
lovaniyami, and, at the conclusion of the performance, he himself was sold
to them Minich. Although, to my deep regret, he did not die and
in Siberia. As for Lippmann, after retiring from the army
in Russia, he founded what still exists today in Amsterdam.
i i «, .

And, what is most gratifying, the character of Biron's Lippmann is still
The time hovers over us. Not one or two states.
loans, until recently, contributed to the breakdown of the
our finances - with the favorable participation of the named
banking house.

It would be necessary to talk long and hard about the sons [uds
in the period X\U|:[columnBtiya, mainly, of course, - on
the ways of the Polish border and the investigation carried out by G. R.
Derzhavin, whom the Jews managed to slander and almost
destroyed before he returned to St. Petersburg.
Then follows the epic of the twelfth year, when the same

SSHUP

The sons of Iuda, in order to undermine the credit of Russia, diligently helped
Napoleon to distribute counterfeit banknotes, in general
and on the path of their “equal rights”, they behaved in such a way that they gave
Bismarck had a reason to exclaim: “I don’t know what to say.”
Jews were born, if not to serve as veneers!

And the "iron chancellor" understood a thing or two about being a scoundrel!

The nineteenth century, further, opened before Israel
such horizons to the West and to us, as he did not dream of
dreamed. Let us recall, at least, the modern “experiments” with contra-
gang in the era of the continental system, just like under-
ranks and supplies for the army and endless loans for the fight
Napoleon. Naturally, we were also honored, in conclusion.
chen!e, to acquire from the members of the "chosen people", first,
one finance minister, Kankrin, and then two
foreign ministers (Nesselrode and Girs)—with
a whole galaxy of envoys and consuls from the tribe
i (Hamburger, von.Gen, two more Girs, Adler
and others). - Nesselrode not only revived his ministry-
state, but also gave us a touching surprise—in the form
Crimean War, where the main flocks of his fellow tribesmen gathered
niks, as quartermaster contractors, and where they came from
new “princes in Israel, like Ginzburg. whose son
was smitten with Judaism, like a new Moses,
open! and synagogues in St. Petersburg. - Such a blessed and
The solemn union of all of us was sung throughout

, — , -
who came to us “from Pruss” solely for the purpose of
to enlighten the hour with “family reading” (“Niva”).

1863 , , i -
the foreheads of the Marquis of Velipol on the spying of Jews—already
to both sides, it was completed for the "chosen people"
Of course, we will not retaliate for zealous participation in the rebellion, but
granting railway concessions to the "princes"—even
in Poland itself, and the opening of various other paths to
ii .
i , Petersburg Jupiters were sorted out between the so-
fight for pennies confiscated from Polish magnates
niya, as it turned out, - in order to give them away for distribution-
rights to the Jews. This was precisely a reprisal against the peasants,
and not management. Moreover, from here that one flashed
source of connections in Petersburg, from which flowed
sons [ud the grace of sugar and stock exchange privileges

SSKHUSH

the whistle-blowing of the foundation and, finally, of everything in general,
what we call the adaptation of the domestic
trade and industry, =

Contracts and supplies of all kinds, along with blessed
in memory of wine ransoms, from ancient times carried into the Jewish
cash registers a rich tribute. After all, even now, every Russian soul
gets on his "national education", -40 kopecks, and :
to pay for vodka—3 rubles 96 kopecks per year. The need is
keep it with us, in the West, - especially after the Franco-
Prussian War, several hundred thousand troops were created for
Jews already have continuously profitable "gold placers".

On the other hand, although it is a sin for Judaism even now
complain about the affairs of the monopoly of contracts for wine production
nopol1yu, tfm not menfe, branded with a damn curse
the whole world is thinking about this last one.
whether Michelet rose in the pictures of the horror of Europe before
the invasion of the Ottomans, over the simple, from everyday life
taken, but filled with unquenchable sorrow, the story
vanikhmi about svreiskikh kabakakh ` =).

But a war was declared for the liberation of the Balkans.
Slavs. Russia was filled with selfless love.
to the unfortunate Turkish paradise. In a fierce and ferocious way
our way of the cross was at the head of the English government,
«i », -i-i —-
. Ķ Ç , , .
The congress had a lot of fun with the streams of Russian
blood spilled on both sides of the Balkans. And, at the same time,
fellow tribesmen of the genius, Greger, Gorvits and Kogan, as well as
benefactor of the drivers, - Varshavsky, then they themselves empty-
whether the Russian treasury with Jewish insolence, - according to
agreement, then they presented multi-million dollar claims to the treasury.
the highest requirements according to the most important rules of the Talmud and
with all the cunning of the kahal advocacy.

As if sated with the sweat of our linden, the 'chosen one'
people", soon after the war of 1877-78, rBshil specially
It is necessary to take up politics. The Jews found that it was time,
the end, to free ourselves. But we'll talk about that.
Rome a little further. Now let's remember about the business-
takh of the newly-minted Gunzburg in Port: Arthur%, as well as
about the previous operations of Jews in the construction of Siberia-
and Manchurian railways, as well as about the last

*) See the above-mentioned studies of the Provincial Commissions on Jewish question.

I

blowing “dfyashakh of Israel” on the Yalu River, in Shanghai, Hong Kong
Kong and Singapore, on the one hand, and in Liaoyang. Mukden%,
Vladivostok, Harbin, Irkutsk, Gomsk and Chelyabinsk,
on the other hand, the Jews followed the troops everywhere, but not in
in the ranks of the troops, of course, and were engaged in everything that gives
I'll make a profit, right up to taking over the queues for delivery cars
essential items for the Siberian population.

One can imagine how many new princes there are in
› came from here and what mountains of gold were mined
Jews from the unprecedented defeat of Rossley!....

Here we stop, transferring the political part
problems in the next section of this chapter.

We will only note that in the Talmud itself (treatise
Betza 25 a) it is recognized: “three creatures do not know shame:
Israel among the nations, a dog among four-legged animals and
"pftukh among the birds."

J. Turning to philosophers, let us listen to Arthur Sho-
Pengauer, Klüber and Fichte. In order for them to be
let's give an introduction, let's take a few words from the father of the story-
1, — Herdera (1Cheep 2ag Sessyshe eg Mepshephï):

— “The ministry where the Jew rules, the house in which-
he holds the keys to the money chest and is the owner
state, ministerial or intendant's office, where some: any
separate from Jews, a university where Jews are tolerant,
at least as factors or as lenders of money to students
dentam, are, without any doubt, as many
Pontic swamps, which need to be drained. Because,
According to an old proverb, hawks flock to where there is food
carrion, and only where rotting occurs, writhing
"worms are coming out."

About the demoralization of Jews everywhere they penetrate,
we have already spoken, however, more than once, and will not repeat it in the future.
we will.

This influence hits, mainly, the eyes of the pu:
in the crimes of deception, i.e. in the crimes most characteristic of
of the present-day Pudian era, extending into unprecedented
earlier scales—on central classes, societies
either the state and the amazing perfection-
accessible, and therefore, in most cases, elusive for
modern legislation. Namely and first of all,
to this special, so to speak, siort, Judaism
applies as much art and love as they
a bird gives when it builds a nest...

eo

The participation of Jews in this sphere can be compared to the development with the ray of tropical sunshine on the polar vegetation activity.

Arthur Schopnengauer is justifiably strict in his slbdovanii "On the rights and politics." This is what he thinks:

"A Jew wandering around the world is nothing other than personification of the entire Jewish tribe. Having made a mortal grfkh against Mesai, the Savior of the world, he not only when he is not relieved from the burden of his wickedness, but will be an eternal vagabond without a fatherland, among strangers to him of the people. Such is the crime, such is the fate of this malazy people, who, amazing dflo, being driven out of his homeland more than two thousand years ago back, nevertheless, continues to drag out his existence and wander, among you, like so many other great and famous peoples, alongside which such an insignificant tribe even not worth mentioning - the Assyrians, the Medes, The Persians went into eternal rest and disappeared without return. So, even today we meet this Ivan Bezzemelamong all the peoples of the world, and he is nowhere at home, but not a foreigner anywhere, defending his nationality. with unwavering persistence, and still tryingto take root somewhere, so that, finally, to cheat itself a fatherland, without which any nation is the same, that the balloon is in the air. Alas, to this day, it lives Israel is a parasite at the expense of other nations and not at the expense of his own, but on their land. But this does not allow him to be inspired the most sincere patriotism—in the name of one's own nationality, as is clearly shown by the strictest the harmony with which they all hold on to one and the same for everything. Therefore, there is no more artificial and false, there is no more false idea, whose idea of Jews is hundred, as about the relipose sect. When, with the goal of supporting you are mistaken, they are borrowing the term from the church language - religious confession, then, obviously, they only come to calculated stratagem%, with the aim of confusing true concepts about things. So, I think, the most use of such expressions should not be tolerated, because we need to talk about Jewish ours, and not about anything else.

And when dBlo talks about the vices inherent in nationalthe peculiar character of the Jews, when it comes to the amazing nom of absence! and they have what we call uegesip a *)

*) Decency, nobility, knightly movement of the soul.

CCXXI

and what disgraces them incomparably more than all the pro-
, i ,
, i
vices can be attributed to oppression and slavery, but these
they can by no means be eliminated."

Complementing Schopenhauer, the famous philosopher and lawyer
Klyuber (KLajeg, Oebegsis 4eg Ar]otaizsvep Uegrapashpeed.
4ez \ULepeg Sopoteses, , 375; Decisions Vipaesges, 4th ed.,
$ 516, note +) states the following:

“The Jews represent a political and religious sect,
Rovo subject to the despotism of the rabbis. With the lives of their
communities, the system of actions of each of them, their own
national, completely exceptional system,
strange consciousness of blood relationship between all of them,
that is, such a feeling, which in essence is
spirit of caste, they form a community from father to son
the spirit of Jewishness
It is known, generally speaking, from their religious pride: they
imagine themselves to be a people who, having been chosen by God,
gom, stands above all non-Jews and differs from them
both physically and morally, and they believe that
that all other peoples must be wiped off the face of the earth.
But reason proves, and experience confirms, that caste-
spirit, especially the spirit of religious-political
castes, are incompatible with the good of the state and society.
Moreover, up to the present moment, 1udaism is
poses political, religious and physical challenges
check zrbniya such a caste leaven, which nft dr-
Ђ i . i -
The city creates continuous antagonism between Israelis
tyanami and every country where they settle.

Give Jewry, as it is, the front line to our in their views, rights that are completely identical with those of those citizens, which do not consist, like him, of opiates and struggles with state, would mean turning into a source of inexorable This scourge of our infection, this primordial antagonism, which relentlessly torments and weakens the state, if, does not lead him to complete destruction. According to the indicated grounds, we preach free, sincere and un-

, i !›

In parallel with other thinkers, Fichte tells us in relation to Jews also this:

“Over almost all the countries of Europe stretches a mighty

SSHHP

a material and hostile state that lives in continuous wars with other powers and terribly oppressed melts their citizens, - this is Judaism. I think that it is so uzhgsen not because of his isolation, parasitism and his strong cohesion, but because it is based on you: built on deep hatred for everything human family The tribe that sees in all other nations only the descendants of those who drove him out of his homeland; a tribe that belittles its body and its mind and extinguishes into itself every good impulse, indulging in base torhashish and usury; a tribe which, despite the fact, what is happening among other peoples of Europe, directs us: my holiest of all that I have is the bonds of my releagues, to prohibit communication with us even in food, and which not only does not want to share our joys and sorrows, but requires complete separation as in duties, as well as in rights, even before the throne the heart of the Most High, the Father of all people, to such a tribe, head-I'm a thief, it would be necessary to occupy a somewhat different position among us position, which is what it controls in action activity and to which we ourselves are daily eyewitnesses. I I want to say that in the state where the most unlimited the sovereign monarch will not take away my huts from me without fault ancestors, - the first Jew he came across would not have cared, it seems to allow me to be robbed with impunity every time, when he likes it.

And they want to become a human being, even without looking at
that they themselves refuse to give us these iravakhs
(as is evident from the Talmud). But to give the Jews civil
rights might be only at the same time
one beautiful night for every hundred Jewish heads
another one was put in, in which there would be no 0090-
Jewish idea.

In my opinion, the only way to protect us from them is
in one way: to conquer the oppressed land for them
and send them away there" (Eih, — \ 20 hi
eg OtePe aBeg ae ihaplosssh Ki. See 186-191).

Z. Considering the above, one cannot help but admit that the name
but the Jews, to a very large extent, are themselves to blame for
tBkh phenomena of destruction and decline of states,
SHIKH IMSHtoprimistvo, which the sons of Judah throw themselves upon,

however, one or another victim in the eyes. Being "saviors"

SSXXSH

because of the evil they caused, the Jews scream about their boo-
blowing blessings with greater impudence,
The strong fear retribution for everything they have done.
enzyme of decomposition of social organisms, dfystvuyuntsii
with the most poisonous and dangerous methods, Judaism—and in
the very lewdness imposed upon them, sees only the further
жі . i, -
the social and mental impoverishment of the people leads them to political
cheskogo. humiliation, and therefore to loss of independence.
Anything that can speed up this process is for expansion
Jewish domination, naturally and invariably, is included in
tasks of the kahal. Osmyanie and opozorenie everything that people sv-
then, the destruction of his vЂrovaniy, ideals and everything past, on
along with the taking away or corruption of the very means of it
defense, - this is the strategy of the Jews who have taken over the press and
equipping it into an insurmountable fiend of the ala. In particular-
, holding on to the basic rule that
one and one for all, and, on the other hand, for the sake of
trade, industry and all other sources-

the existence of the goyim, as well as, and above all, their with money and credit, the kahal understands that I am Se1a geoteg ae Me], and therefore does not spare expenses— in firm- the house of consciousness, that without them the victory is a serious matter, the celebration will return them a hundredfold.

It goes without saying that the diagram sketched above development of the economic dominance of Israel in Russia, pa- in parallel with the resulting demoralization of everything surrounding, represents only a superficial outline an undoubted and formidable fact. But its horror becomes even clearer when we take into account that, To the Brotherhood of Mordecai Marx, every revolution, as a transfer of power, it happens both politically and socially I also complain that the Jews are dispossessing their victims is done not only for the enrichment of the "chosen people", and, mainly, to weaken the goyim—in view of the tyranny of the sons of Judah over them.

The deception of all authorities, the abuse of all authorities, i i - zicheskoy discipline, the violation of the very foundations of the church and armies of the enemy, and, as an antithesis to this, inexorability obedience and orderliness of the organization under the aegis of the "eternal" the prescriptions of the Talmud— in the midst of the Jews themselves, they complete Before us is the full text of the satanic program.

I

I. Jews are wise to wait, to help their happiness." The experience of the warriors taught them to build ambushes and to lie in wait, and nature has provided cruelty, perhaps, even to a large extent, to tear apart sacrifice and drink blood from it.

The Kahal gloated and triumphed when we did not suffered unbearably in Manchuria. Under the insidious lie liberation movement, he propagated socialism and organized strikes, unions, meetings and walkouts—even in arsenals, at weapons and artillery factories, on railways, post offices and telegraph offices, in the most dangerous moments of the struggle, where the honor and glory of Russia were at stake

si. While wandering around the quartermaster's office and on the stock exchange, the kahal, deliberately
and incredibly, he enriched himself and, at the same time, deprived us
the possibility of continuing the war due to lack of funds, and
through the debauchery of student youth and ship crews
or by means of events such as January 9, 1905 in
St. Petersburg, designed to demoralize the Manchus
skikh armiy, where all this is - by the Jewish press, pe-
was expressed in a perverted and vile form, looked for
hopeless shame for us. I preach the savage not.
hatred and exaltation of revolutionary terror,
the press, which was set on by the Jews, crossed the last border
crimes of high treason are among the most terrible crimes
of tortures sent to our homeland, and even without
shame to accuse the government of violating public order and
violations of freedom. After October 17, 1905, the sons of Guda
crossed, it seems, the world was destroyed by those who committed
committed, and, moreover, according to the zavft of the Talmud, they demanded
the actions of that very power, which nisirovertut' str-
agreed, - in case of impossibility for themselves to represent-
the authorities to eliminate the consequences of today's madness,
raged in their harassment of the criminal court.
filling the prisons with people driven to despair by torture
the kahal's powers, the officials, frightened by him, succeeded, however, and
to get so cold that it would darken in the "cadet"
triumph in the legislative, so to speak, elections
rah, as they say, didn't even dare to utter a peep.

Alas, the dflo did not stop even at this.
also, the strikers themselves slavishly submitted to the Jews:
committees. IzFile must be obsolete everywhere. And we,
indeed, we see that, after Mukden, when it was time to

CCKHHU

take from us the last spark of hope, and help the Japanese,
then reorganization and significant strengthening of our army
encountered opposition to its propaganda by the digital
transports of revolutionary newspapers, which are regularly printed
were sent to the theater of war by strike committees—
even if nothing else, along the Siberian road, is delivered
the elk at all, or, even worse, was driven onto the sidings of the

in the home stations and was plundered by the tsflik - still be
these are items of food, equipment, or weapons
army. True, the Siberian road was given over to
! , i ,
worthy of the Jewish reward, are now so annoyingly
tuyut kagalnye same "pallediny svobodi" - for our, ra-
Of course, the bill.

I. However, it would be strange, even incomprehensible, if
i to remain grateful and to enlighten the dark
The Kahal of Russia did not give us even this convenience. After all, for a million
llon of the Russian army, which gradually settled in Manchuria-
r!i, there were barely 18,000 Jews, the rest hid or
they took up business dealing, ruining us like warriors
Israel. Of these 18,000 Jews fell into Japanese hands.
plBn is a little, only 12,000, i.e. two out of every three
Jews. Touched Russia, even Moscow, responded to such
valor is the undivided triumph of the party and "people's freedom"
"body", and, in particular, elected to the people's deputies
tats of two Jews, i.e. one for each thousand
a hundred Jewish prisoners, not counting, of course, the Jewish ones
the same slaves, to whom, in the state du-
there are no numbers.

i i, -
called to teach them "freedoms." And this, the Jews say, is only
rightly so, for they loved Russia, and after all, they are the only ones
are able to bring it to the benefits of the constitution..... and politics-
tic cheating...

The truth is Black Hundred, that is, nationalistic
the press, in France, claims that the Russian people
the election of the current Social-Talmudic deputies was not
participated, and even if he sent revolutionaries to the Duma,
then only being deceived by Jewish agitation and sweat-
raising his head in indignation at the terrible shame of everything that
for Russia it is now expressed by the word "Tsushima".

It is also true that sensible Germans do little
in the sincerity of the Russian revolution or in the “sincerity” of the

YI

native movement, and they consider this social: Talmudic-
, i -
whose wives have nothing in common with the good of the Russian
skago people.

It is true that, as Herbert Spencer says, "tor:
the cruelty of socialism would be the greatest disaster that
ever experienced the world, - the logical conclusion from this is
the result would be military despotism."

It is true that “the dull tramp of the working battalions:
"new", as a result of hatred, envy and indignation,
will never make humanity believe in the savior-
the nature of the "dictatorship of the proletariat" or the necessity of
read the title of factory day laborer as an ideal for Voto
si....

It is true that at least one material improvement has taken place
the state of society can be achieved to improve
of human character - through gradual mental
and moral improvement, and not through sudden
and violent - with revolvers and explosive bombs -
i , i ?,

It is true that, while he himself refuses to predetermine practically
the future order of human herds, Marx's socialism
and in theory it is woven only from fantasy, confusion and contradiction:
%i.

Finally, the truth is that, as soon as Spen mutters again,
ser, "there is no such political alchemy, through which
toroy could get golden behavior from
LEAD INSTINCTS."

But what does all this have to do with our Jewish people?
benefactors?!...

Even if such a daring nonsense as “people’s freedom”
proclaimed by the social-Talmudists, is suitable for killing
we are in need of the Portsmouth peace, it is worse
for Rosai and the mighty serpentine wisdom of Israel.

If the kahal managed to deceive the French by giving

the non-existent billion francs that the Jews
Masons obshchali i i -
i, -
fisa with us, promising the "toiling peasantry" a miracle
1 general, in the name of equality, destroy-
to live the most noble life of a peasant ~ there, where there are 90,000,000 of them:...

If the Comb has just been defrocked and barely
the passing storm, the last explosion of popular enthusiasm and

Y

self-awareness of the perishing French nation, did not damage
Jews, who dared to desecrate the temples - with the benefit of
prone to the fate of troops and fire brigades, then why
it is impossible to send Jewish servants like Gapon,
Petrov or some other liberal servants
churches in both capitals, serving Israel against
"Black Hundred" - Metropolitan of Moscow or even about:
against the great idea of Autocracy?

Well, still, from Drumont—in France or from
Luger—in Austria, Jewry had to defend itself only
to their, so to speak, vanguards and advanced positions, in
Russia, however, talks about the main and central forces
i ‹ » —for the final za-
i ....

Once the sons [were brilliantly able to give us
"freedom", and the leaders of the rebellion and, in particular, their own
princes to Israel to protect from the military field court,
now they have nothing to fear for such a small thing as
"Jewish equality." - In fact, the ruler of terror
over Russia and such rights, which, in essence, are not
comparatively wider than among us, the Jews are well-
understand that even "equality" itself is no more than
the last stage towards their sovereignty.

RazvB, back in November 1903, Saul Samuel Mar-
Kus, the then Lord Mayor of London, did not announce to one
from the former officials of our Ministry of Foreign Affairs
dBl, that the Jews will not establish any relations with Russia

trade relations again, because the war with Japan is for us
is inevitable; that we are not at all ready for this and that,
therefore, we will be beaten until the time when we intervene
Roosevelt is said to be a descendant of Dutch Jews.
ev, and will not stop the war?!...

Wasn't it the Jews who demanded and achieved peace when
we were humiliated and propagandized enough,
to submit to them, and when, under fear for our so-
the standing of government loans, and in particular:
nosti, - under fear for their “equality”, the universal ka-
Gal did not find it necessary to raise our spirits by opening
our path to victory?

RazvB from ideological, economic and political points of view
ZrBniya, the Russian people, under other conditions, would have allowed e-
to the Frankels, the Herzensteins, the Vinavers, or the Chervos.
the Nenkis pretend to be the best representatives of Russia,

SSKHKHUSH

And the Jew Iolos—to lie publicly? And he even lied.
Iolos, as if in the German Reichstag there could not be any dissenting opinions
even on such a dezirimirnom vote,
as an address in which the State Duma questioned
was called the program of the upcoming legislation
the violation of property rights, the division of the state between
foreigners, revision of fundamental laws, etc. "three:
"bovaniya", plucked from the most anarchic plots
words and nowhere in the West itself are they at all unacceptable?'

NO, in order to decide on all this, it was necessary, first,
to arrange a Japanese war for us, and then, mockingly under::
by shuffling and intensifying our misfortunes, to corrupt the youth,
i i
On the other hand, it was necessary to spread
fire of rebellion, robbery and wild, barbaric murders by:
throughout the entire space of Russia, first of all, by the path of the Jewish
prints, concerns of the whole world kahala delivered and on:
battlefields, even across Japan.

Generally speaking, it was necessary to bring our unfortunate people to the picture painted by the poet:

— “Unbridled debauchery, adorned with flowers,
And the work, desecrated... The laughing fool,

And, crying in silence—with invisible tears,
Lost in the crowd, misunderstood sage!.....

K. Where the Jews appeared, there comes a deep
corruption is the fundamental fact of every cultural
geography and history.

— “The devil can be directed to the path of virtue sooner,
"the Jews" (Luther).

Penetrating everywhere, the sons of Israel, as a means...
are guided by the basic rule: to give “benefit:
to be great, so that, under their protection, already without-
punished, to carry out their plans both on the little ones and on the big ones.
great. - Thus, the Jews are not living badly.
under any regime. Revolutionaries, however, decompose power and pre:
giving the state to adventurers, they dflate the salesmen-
everything is for us—especially in the chaos of “parliamentary freedom.”—
That is why she is more than anything else,
is meant for the "chosen people."

According to the agreement with his Jehovah, the Jew waits and demands
there is no ideal, no one is happy at home,
I am rewarded in heaven, namely, a ringing reward already in Tue,
this world%.

CCXXIX

"Bloodsucking of the BBD" and "Ministry of Hunger"
Here is the Jewish slogan and password.

Reason without ideas; cunning without wisdom; wealth
without nobility; profit without work; pleasure without
ideal; brilliance without honor; baseness before the strong and superior
visual arrogance before the weak: a mixture of money and co-

varnish, phrases and tricks, impudence and servility, such is
the true potion of "liberating" Jewry.

And these “heroes of progress” are considered mono-lysed.
to shape the entire future of Russia in one's favor, to dominate
among us both economically, intellectually and politically.
Ridiculing and despising the entire history of the Russian people, as well as
himself, the Jews not only dare to call him "black
"hundreds", but they demand public worship of themselves as one
to the natural benefactors. Taking away and corrupting even children
ours, they instill in these unfortunate people hostility towards the authorities
parental and, instead of teaching, draw them into the ranks of the social:
lism, communism, or, even more tempting, anarchism.
By beating thousands of officials and private individuals, they, dear
with lions of leaflets of their despicable press, they shout that
The Russian government itself is guilty of shedding blood.
V. Brolomno, hiding behind the motto of “people’s freedom,” they,
openly and with impunity, - in print, they are thirsty for new ones
murders (e.g. Filonov, Zhdanov, etc.) or applaud
: i
, %, i i
any freedom. Having appropriated the state's wealth by fraud
national thought, they are looking for the overthrow of the state
the Russian state system and are seeking a full amnesty!
to the villains of the bombers, and naively declare-
they say that whether to sit in the Duma or in prison depends on
simple coincidence.

About the colossal Jewish ones, the etsvali were not entirely fraudulent.
They are, sensibly, silent about the wealth of the people, -
the same right of ownership of land is destroyed. For:
thunder, caused by the Jews themselves, raged violently across the pres-
they judge the right and the guilty, and for arson and destruction of the
debt, as well as everything, is not arranged by many efforts
of our economy, they demand forgiveness and even rewards ~ che-
rez increase nadflov, although about methods and results
this formidable problem will not be understood unless again
thirst for blood.

Zatfvaya razbl and destruction of Russia, they are least of all

SSSXXXX

they are concerned about protecting it not only from external, but also from
internal enemies; on the other hand, in spite of their
to them false assurances, they do not think about her salvation at all.
canopy with the benefits of peaceful and intelligent labor.

Mopsigit Voggep4it, Ipogte, ipsepsis, si! Itep adetreya!...
(i).

their heart is not compressed by a severe, mortal pain

before the unfathomable sorrows of our homeland. Do not suffer-
They give the hopes and aspirations of the Russian people. Not they
they shed their blood near Kalka, on the Kulikovo Peninsula,
in Ukraine, near Ochakov or Warsaw, on the fields of Bo-
homeland or Leipzig, near Sevastopol or on the Balka-
nah, it wasn't they who grieved in distant Manchuria. What can-
can I tell them about Igor's regiment, Zaporozhian
a thought or a Russian epic? They don't sense the greatness of the soul,
said, for example, in the very first chords of the harsh
howl of melody:

Roar, that hundred and wide Dnieper,
Angry wind curls,

The willows are high up to the ground,
Mountains of mountains!...

Our people's grief, which is so vividly reflected, is alien to them.
ii $.
They do not understand and will never understand the soul of the Russian people.
soldier, so nobly and touchingly revealed by Drago-
world...

After all, they are still Jews!...

Not love and mercy, but revenge and hatred
they are.

It is not about the kingdoms of the spirit and the brotherhoods of people that the din is screaming.
Jewishness, and about one's own tyranny over the socialist

humanity growing up without a father and mother, without
i , , -
to make sacrifices to the new Moloch and Astarte - the plant and factories.

But the world of God is not a factory or a plant enterprise.
ti, at least and «»...

Russia does not need the instructions of Mordecai Marx!
There is enough of the sun, and fields, and forests in it, and
Russian: The people thirst only for science and friendly, courageous spirit.
labor. However, neither the Jews themselves,
nor their disciples, followers, supporters or adherents

I

niks, Russia is not needed and is not suitable. The uggr be-
the wisdom that our stepmother fate bestowed upon us, and we rose up
without Jewish help. They woke up the bear and
they angered him; he went away from the den and began to
l5su crush everything in its path. But wait, it will calm down
Mikhail Ivanovich, if he had to fight in vain, he would look around
around, he will figure out how and what... Then be careful
the one who will irritate him with tricks or deceive him again......

Let the uninvited benefactors remember this firmly!

Judaism and Freemasonry, as exploiters of
our adversities - to enslave us through falsehoods
the science of freedom is original, even incredible, and
barely touched upon yet, but a poisonous and very real problem
a lemma, without a doubt, designed to excite minds in the very
in the near future. If, in the animal world, we see
jackals following tigers, or loimans accompanying
existing sharks, then why, in fact, can't it be
would it be possible to meet the same person in the world of people? And if this is possible-
it can be allowed theoretically, then why shouldn't it be
look into real life?

We already know something about Jews and Freemasons. Add-
I would have to do a lot, but time is of the essence, and the task
ours is much more modest than the study of the issue of systematization-
ically and in its fullness. Therefore, we will limit ourselves to the most significant

i.

And in order for the following to become clearer, let us remember that the Eu-
The regime experienced more than one and not two revolutions in different peoples of the world, participating most actively for their own sake of course, tsflei. [thus, what happened in France, at the end of the 15th century, strictly speaking, it is not is news to the sons [of the jugular, as everything is not new to them, boundlessly "terrible," - disturbing us to the depths of our souls Now.

From the point of view of the sons of Judah, some victory of Vibattle over Babylon or the rise of the Maccabees they will not of comparatively greater importance in relation to Jerusalem, Of course. In one respect they are not inferior to the current ones! I have tested ni , it is that he is equally connected with the further the fate of Jewry—precisely in its main mass, as well as nBsome historical revolutions of antiquity.

In any case, we will not be mistaken in admitting that, in In the eyes of the Jews, Russia is an equally hateful kingdom

SSXXXXP

Edom, which, in its time, was considered by them to be the imperial Rome, and that, on the other hand, their modern revolutionnational valor refers Jewishness to its national history, and by no means to ours. – Assyria,
i ,
in the modern panorama, no more...

To be healthy means not to forget this.

All of the above seems to be quite convincing.
in the pride of Israel.—Let us try to develop the saying a little.
known and following.

'A. If you, gentle reader, have been to Lucernen
nB, then you, of course, see the Durama Alps.—The viewer enters _go into a completely dark room and stay for some timeinto the darkness. Suddenly, the curtain rises and immediately opens offers a delightful panorama of mountains and lakes, glaciers and

valleys, snowy peaks going into the sky, endless
new faces, wild cliffs, rocks, glaciers and disappearances
parts, partly gaping with their disfigured edges,
partly treacherously covered with snow... Amazing
the lighting effects give you alternate pictures of the morning,
midday and sunset, and the phenomenon of Alpine twilight,
dark and wonderful shimmers of pinkish-crimson light,—
what the local residents call "alien-glyun"
complete a strange and powerful impression... Suddenly, you
_ again in a dark hall$ and again alone with our lumas... But now
the curtain rises again, and before your enchanted
the pictures of triumph pass before one's eyes, one more beautiful than the other.
of a magnificent and wondrous nature. Here is Mont Blanc and Chamounix; here
Jungfrau, Montrose and Gross-Glbkner; here is another one
a series of spherical heights with difficult-to-remember names
niyami; also further on—the monastery of St. Bernard, Interlaken,
Lake Geneva; here are the delightful landscapes of Lake Cheta.
three cantons; here is Rigi and her DaBpga4-VaBp - and here is
Mount Pilatus, surrounded by mysterious and formidable
medieval legends... Another minute, and in front of you
deathly Constance with its deserted Constance
lake—this “Dead Sea” of Switzerland, as if
and to this day reflecting the sorrowful epic of John Huss...
The majestic stanzas of Garas involuntarily come to mind
Shevchenko *):

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*) See Two parts of the poem “Ivan I Usso”.

SSXXXXSH

There is injustice and bondage all around,
The people, tortured, are moaning,
And on the apostolic throne!
A year-old monk is sitting;
Shred with human blood *)

And paradise is rented out..... |
Oh God! Your right judgment is in vain

And in vain is Thy kingdom!...

Finally, the curtain falls for the last time, and you
leave in the extraordinary, mystic and dreamy
tuned! and spirit. But the street noise and bustle of everyday life
life soon brings you back from the lofty heights
into the base world of reality.

What should only one person experience like this?
in his opinion **), the viewer of world history is the "eternal Jew".

Times and oscillations, peoples and kingdoms suddenly appear-
they seem to appear before him from the darkness; they grow, they get stronger
and they blossom, wither, die and collapse, replacing each other
friend without interruption, he remains alone... And he visited THEM
its dawn, its midday and its sunset; and they are sometimes close-
became a bloody, slowly fading light of history
twilight... But, at the fateful moment, all
Taki fell, and the Jew went off to continue his dBlo, until
a series of new ones will not be included in the world panorama
pictures...

From one performance to another, with the participation of his
their relatives - other Semites, he sometimes betrayed
and the program of the performance itself, while adhering, however, to
further from the behind-the-scenes electric batteries. -Nineveh

*) From the word tavern, in Little Russian, a pub. Only the one who lives
who entered the Jewish osfdlost chambers, knows what a Jewish tavern keeper is.
Once in the village, such a Jew, after a year or two, corrupted the entire population—
both old and young, and he himself was blessed with the complete master of all property and labor
peasants. Even children robbed their mothers in exchange for a chicken or n-
How many eggs can you get from a Jew for a cheap toy or some trashy sweets?
The peasants became horse thieves, and even murderers for the purpose of robbery. Jew
will accept everything for sale - also for pennies, of course. Especially good, already
so to speak, a general picture of this kind of business deals in Jewish
colonies (see Code of Law, Article 1056).

**) The futility of this conceit is obvious. Of course, there is no need to prove it
her, and as a simple reference we cite the following note from Voltaire: ‹Baniyane
in India - the same as the Jews in Europe; they are separated from other peoples by the region

ligija, as ancient as i (1s !^$ 4),
trade with them, in which they play the role of factoring. These bananas and hebrs are not inferior to the Swedes either in antiquity of origin or in wealth; like Jews, they constitute a closed community.

They are greeted warmly everywhere. - Some Jews inspire disgust in all nations, - among whom they live."

I

and Babylon, Gir and Sidon, Jerusalem and Tiverlada; Kar-
ɵ and , Seville and Alhambra, Grenada and -
dova; Languedoc is the Judea of France, Venice with its neck-
locom and Frankfurt am Main with its Red Street
PCita" ("Koss 4"), the cradle of the Rothschilds; New Kha-
naan— V$na with its subjects, mainly Slavs-
lands, and then Warsaw, Berdichev, Odessa and Wil-
na, - these are the names of the main "lies", from where the Semites,
, i i,
not always only as spectators...

Oh, no! As everyone knows, they are not content-
played a passive role. Going behind the scenes, they disappeared there
lies, betrayal and poverty, as if not wanting it at all
to leave as Monspolist that Primate of Hungary to whom
belongs to the famous "practical" recipe: ‹«ғіŕ
Gasege Nipsatat psegat, roea tepasat, etae saioisat!\"

i i ,
Jews are already dreaming of independent enterprises.

Ultimately, ideally, they see themselves as Vladfilians.
such a troupe of slave actors, where the best ballerinas and
Madonnas of the globe will fill the harems of social-
Talmudists; the first lovers will become eunuchs of the seraglio;
noble fathers and reasoners will receive the liveries of butlers;
the first and second comedians will act as vulgar lackeys, and
all the other human servants will start building golden pyramids
midy— for the exaltation of the children of Iuda in the generations of generations....
B. Not to mention the other countless and highly amusing
fables of Jewish pride, we can, as an example,

point out two supposedly scientific attempts to falsify general history in the above-mentioned sense%, i.e. the exaltation of Israel and the humiliation of everything else humanity. One of them is addressed to times long ago. but the past, the other strives to see into the distant future breathing.

T. Luxuriously gifted by nature, but brought up 1esu-
, i , i -
Bossuet, with his eloquent speech, possessed a current of misty heights thoughts that so easily act on the greater part people. The rapid and extraordinary success weakened him and here, in his "//5s 5 ", we see, how he exerts all his energy and all his talent, —with the goal of bringing down and depriving the wondrous powers of humankind—

that, and especially the Aryan spirit. And such quixotism It is sad that although these forces are nerfedly despised people who have no idea about them, however, in reality of activity, he is so amazing that how could this not be Bossuet also did not realize that the man who: rum would have been able to encompass them entirely.

— “Having heard,” Buckle notes, “that the Jews are the race chosen by God, mentioned now by the author almost exclusively focuses its attention on Israeltyanakh and talks about this stubborn and ignoranttribe in such a sense as if it constituted the only axis around which the whole body revolved world. Along with this, according to him, in history at all should not enter. peoples, before all others achieve: bending civilization, - the peoples to whom the Jews themselves werewhether they owe it to themselves and to the meager knowledge they have achieved or later.

He says little about the Persians and still less about the Egyptians. nah. He doesn't even mention that, inconsistency is more great people who live between the Indus and the Ganges, which philosophy constituted one of the elements of ale-
, i -

predili vs all the efforts of European metaphysics and which on
in its native, elegantly crafted and inspired
the language composed the most sublime creations even in the past
exchange, when Jews, defiled by all kinds of evil,
were only a wandering horde of robbers wandering around
face of the earth, a miserable crowd, which for every
not a little hand and to which everyone raised their hand, in
"in turn."

P. But if such a delusion is hardly excusable
even in Bossuet, it already seems to be obviously untruth from the Jew Darmesteter *), no matter how much they inflate it
this "famous scientist" of his "equal"
Iltyans.

i - i-
Semitic humanity and, consequently, allowing for the transfer
support · on the very first page of his brochure, called
The Jew further asserts that the true history of the Jewish
the people have not yet written, and when will it be brought to

chalaly

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*) Latez Ragtesḱi. “Soir FoeY zig Gisiïꜰ ï firi dar, s 1882.

SSSSSSS!

the desired perfection, then it will embrace all people,
than the bog of other nations will enter it, or
.

Then, on the path of Israel, one will be able to see the procession:
primitive Semitic nomads and their polytheism,
Egypt and its priests; Syria with its goddesses, Nineveh and
Babylon; Cyrus and his magicians, Gresha and Alexander Mac-
Donskogo; Rome and its legions, [Jesus Christ and the Gospel.
Back then, that is, from the moment when the unity of the Jews of Russia
sewn and stepped on their divisions at four ends
world, historian, following them across the Arabush, Egypt, Af-
rik$ and throughout all the countries of Western Europe, will be in so-

to watch again: Mohammed and Islam, Aristotle and
scholastics with their philosophy; all the knowledge of the Middle Ages -
kov and all sorts of twists and turns of their trade; humanism and
the Renaissance, Protestantism and the French Revolution
i. |

The indefatigable work and sufferings of the Jews
The people of Zambshan in all the dramas of mankind. He
renewed the world twice: Europe—through Jesus Christ,
Asia - through Mohammed, not to mention other manifestations
of their being, slower and more hidden, but
hardly less stable than those which he developed while creating
into their ghettos the current European thought.

In harmony with the above, Jewish general history
the period must be divided into three periods: the first—before the
gates from Egypt, the second—to the dispersion and the third—to the Revolution-
i.

Assyriology and Egyptology, in connection with the Pentateuch
Moses, the books of the kingdoms and the prophets, these are the documents
first period.

The part of the Talmud, Mishnah and Gemara, with their countless
i, being an extensive compilation though
and without the slightest signs of historical criticism,
they are no less rich in mines and produce:
the ability to monitor not only the development of the Jewish spirit
i , $,
the very birth of Christianity, therefore, about
such a pithy—the second phase of civilizational defense, which—
which serves as one of the turning points of history.

i i
two worlds—Asia and Europe. Within its borders, still
must be rebuilt. Arabs and Europeans, in the era

SSSXXXXUP

Middle Ages, and among them the Jews, whose influence
on both previous elements it was partly brilliant and
obvious, partly silent and vague, turn out to be

in such areas, where the tasks of the historian are most difficult, but also of all benefits. In the full totality of facts-tov his own life-history, the sons of Israel open for. historical psychology topic, which no other goy people, because it is here that we see the case of magic of long experience, which has ever been we derive and, moreover, among the most diverse conditions: viy, over the same thing, - in addition, well known by human power. |

Having thus prefaced his idea of the universal history and indicated its main points, Darmesteter ob-. turns to the outline of the main questions that are subject to its resolution.

In this area, it turns out to be even more limited: a lowly and biased Jew, who was in the first parts of his brochure. For proof, nft : the need to cite the very questions that he himself: I would like to fill my story; it is enough to note that all they, like any other product, breathe hatred and shredding towards that very Christianity, on face of the exaltation of which 1udaism sometimes strives tries to justify its boundless triumph, and, moreover, that, they revolve within the narrowest framework of the arrogant, but always non-Divine Talmudism.

iJ metamorphoses of human thought exceptional-
ii I .
given only to such people who were Jews or sympathized with them (Rashi, Maimonides, Spinoza, Cromwell, Mirabeau and Abbot Gregoire), Darmester puts as his unity the tribesman's highest merit is precisely the fact that They always fought against the dominant religion, no matter whose whatever her name may be, Baal, Jupiter, or Jesus Christ.

In apotheosis, he claims that only infructuous Jews never went against the grain and did not try to It was necessary to “brutally” their followers.

«i i i-
“states,” concludes Darmesteter, “and the fundamental task of therema -- to introduce the principle of monotheism and the kingdom throughout the earth justice grows and deepens every day.

i i ,

SSXXXXXX

this means that Protestantism is the advanced religion of the Indo-Germans,
there is a child of the same Tamism, and on September 28, 1791—
the day from which France no longer has a separate history
Jews and which serves as the motto of their victorious
future in the rest of the world%"...

Such, in general terms, are Darmesteter's arguments.

Vyrno taking notes on his arrogant and cunning brochure-
ru, all that has been said can, no less, only give about it
weak concept. It must and should be read in the subtitles:
, i -
temporary Jewry.

B. What Darmesteter fantasizes about is inherent in
one form or another, as to any Jew, so to all Jews-
The obviousness of this fact is evident, however, already from
the dominance of the Talmud among the sons of Israel, from time immemorial
times. By such dominance we should understand
the uncontrollable desire of the Jews for tyranny over others:
by our peoples, invariably manifested itself on the path of history,
whenever the opportunity presented itself. This nail
it is necessary to hammer into the consciousness of every goy tirelessly - until
until it is no longer possible to pull him out of there.

The main means of achieving tyranny is
the surrounding population was enslaved economically by Jews.
But, even on this road, the Jewish people never forget the principle
"11 1", although it changes it. Raz-
The character is determined by the contemptuous and humorous character
character of 1udaism. The sons of Israel are not content with tra-
I pour it in, and they have fun with it - their whole fun is satanic:
.

The specified historical phenomenon is best captured
but in German there is an aphorism:

\M/epp Fe Shpsiep tiḱepapaeg hashep,

Mashep ae Ga4ep de Maz Yaahi!....

He who, in dealings with Jews, does not make a mistake,
will begin to forget about this m
wisdom.

The “famous” historian of the Jews, Graetz, himself admitted:
it means that:

"Concluding the teachings of the sublime and the base and the raz-
looking at the Jews as those placed above the Gentiles-
we, the Talmud contains many sayings and orders,
there are few compassionate towards other peoples and to the last
"to the followers of other religions."

I

For my part, when discussing the greatness of the Talmud,
the goal that Jews have been dedicating their entire lives since the age of 19
of his age, Darmesteter, regarding the "king of atheism-
KOV" concludes as follows:

"Educate a well-gifted mind to study the Talmu-
Yes, and you will create a resonating spirit with powerful logic
and penetrate. In a word, you will succeed
Spinoza, to whom philosophy owes the Talmudic subtleties
bone and depth. It was in Spinoza that the whole un-
the inexorability of logic, and the deduction rose to the greatest heights:
honeycombs.—His thinking is not induction at all."

, However, it is not for nothing that in his treatise “Spinozism in
Judaism%", the Dutchman Wachter, back in 1699, considered
I used Spinoza as a transformation of the Kabbalist.
Thus, the Boruch system of Spinoza represents the closest
kinship with the teachings of Solomon ibn Gebirol or Avice-
armor (11th century), the most famous of the Jewish cab-
balists who combined both the Talmud and the Greco-Arabic
prelgniya, and much more —from the “mysteries” of the ancient world.

Is it any wonder that, reflecting the spirit of that humanity,

which flows from, the Artic Rig-Veda, for a few
exceptions, breathes poetry, nBzhnost and nobility,
and that, on the contrary, most of what is said in the Talmud and
Kabbalah is tainted by materialism, cruelty and betrayal.
. =

Is it any wonder, Dalfe, that everywhere, where they acquired
force, the Jews inevitably turned out to be "professors" of oppression
' i.

Is it any wonder, finally, that then, as already in the essay-
in the works of Guizot, Mignet and Louis Blanc you can read the same thing,
what we know today about the essence and origin of
tsi i and that, in Germany itself, Lorenz von-
Stein, before Mordecai Marx, gave a complete picture of the struggle-
social classes - only Marx had this problem
turned into the terror of proletarian despotism, under the gla-
the sovereignty of the worldwide Kahal, of course. Social theories
ilut, undoubtedly, from France, but, as Aryans, the French-
We, on a par with the ancient Greeks, confess the eternity of WE-
the principle of immortality, i.e. the immortality of the soul. Nothing like that.
we do not see among the Jews, for whom satisfaction of life
the only form of happiness, they
knowable. That is why, while the French, at first
plan, put forward self-esteem and personal development, and work-

I.

they worshiped the sun, - Mordecai Marx and his followers
they thought, on the contrary, to turn God's world into a stupid fab-
, and humanity— i , -
not to prohibit, but to reason or talent, even common sense,
don't give way. But if a person doesn't have the right to at least
i, *)
We are just hungry wolves who will be fed,
but also to keep it on the Central Bank of the Russian Federation, on the orders of the Jew
Marx, then right-
It is being asked, what kind of morality can there be in socialism?
be r? Looking at the history of humanity, the only
as a class struggle for power, that is, in essence,
because of the enslavement of some people by others, - the aforementioned son
Goody, both himself and in the person of his son-in-law, the same

— ï sis , , --
xists are deprived of hope of finding any kind of sur-
horned. Although, in the mists of time, the Jews managed to forge
to do a lot, it is no less permissible to think that revenge and
They will not be able to transform hatred into mercy and love.

Let everything fall apart, as the socialists claim;
let the economy, science, art, customs, relipya, one
in a word, our concepts are in a state of perfection:
Zhenya; let there be nothing lasting in the world,—— all people
will not submit to the dictatorship of the proletariat. Even if,
as Cabet says, which, however, is by no means proven:
"modern culture has brought only shameful results
tats, troubles and chaos, vices and crimes, wars and
i, ii, i» ,—:
when, however, what Fourier imagined does not happen,
imagining, in a new stanza of life, the earth inhabited by
by some "helpful anti-lions", the salty water of the ocean,—
turned into sweet lemonade, and people - in height
three meters.

The motto that Weitling placed before his "Garan:
"themes of harmony and freedom" can serve as an epigram.

*) Note: According to Morgan's theory, accepted by Marx and Engels, and,
before our eyes, developed by Bebel (see his “Woman and Socialism”), first
The initial form of the family, among all peoples, is motherhood, i.e. freedom
love, in which a woman, alternately, gets along with any man, and
the head of the family is not the father, but the mother. Not to mention the immorality of
this theory-
i , i i, only -
miraniyu ,--it is by no means proven that this form was ever common-
neck for all peoples. On the other hand, there is no doubt that, in the future,
motherhood to monogamy, economic conditions had nothing to do with it. On the contrary,

we see exactly one: mine among poor hunting tribes, and among rich ones-
shepherds, we encounter polygamy.

fom and for all modern socialist literature:

“We want to be free, like the birds of the air; life
we want to live carefree, like him, in cheerful flocks,
among sweet harmony:. But this would not have happened if it had not been for
in Marx's teaching itself, they did not intersect so differently.
personal main currents, that no sophistry in the world
in a position to direct them in one direction. Contrary to dreams
, ï i, ®
natural social order, and world history is not
there is only a cluster of errors and delusions.

"The proletarians have nothing to lose... except their central banks,"
——Marx taught.— “But they have to conquer the whole
m1r....»

‹«ђi ,- -!».

Let's get it together, we're just proletarians!

G. For the triumph of such a theory, in any case, it is hardly
Is it enough to preach about the christians that need to be destroyed:
to be, as if, for some proletarians, and little storytelling
sometimes about the upcoming revolutions and bloody struggle, sometimes about
fatal blows and mass murders...

However, Marx, they say, himself once confessed:
“Mo, je ne $115 times taghisïe!”, and told the truth, - to the Jew:
i.

We see, then, that the first criticism of Marxism,
which made a certain impression on his followers
women, there was a time,” testifies Professor Zombart. -- "Here and there they pulled out a stone from the building of the mark-
system. A whole army of moles—bourgeois and social—
alisticheskikh - blew up the soil on which the proud stood
the building until it collapsed one day, unexpectedly, without any warning.
"what kind of warning, like a campanile in Venice."

To develop the theory, first of all,
strives, further, the clear fact that the high cost of
the work is constantly rising and, in the words of Sombart, “plays, in industrial crises, a kind of role
brakes on a moving cart, speculative,—preventing
keeping it from falling into the abyss of overproduction and collapse."

But, in addition to these data, ~ l5chene from capitalism, mainly corrupted by the Jews, Mensheviks most of all to the face of the sons [of the law.—In addition, the middle paths, the feeling of equality and concern for equality have never been distinguished i. Deprived of true reason and endurance, it , invariably strives for the most extreme extremes.

SSHEP

Let us take at least the concept of labor from the socialists. They recognize only physical work as labor, but any another, in their opinion, is just empty fun. Regardless of of all other things, the essence of such a teaching is revealed already from the fact that, for a few, only by extreme circumstances, and, in any case, temporary exceptions, Jews do not do physical labor. It is clear that they nft mBsta in the socialist system is different than in the name ni — - v$ revoliutsionerov. Kagal will not be allowed to humiliate he put himself forward to the subordination of the goyim and not for this purpose "creator of the international". On the other hand, for example, it is possible to equalize, at least in material terms slaves, not free people. No less, socialism goes towards equality as if in a free society%; result-then, obviously, there can only be slavery, i.e. again an extreme, unthinkable. Finally, the very idea “to make your followers oscot-like” - through deprivation their mental light and the general closure, which is isn't it a daring chimera? Between you and me, a plan of this kind, already on his own, exposes the plans of Jewry and is only the modern form of his e pride.\

In the wildness of self-satisfaction%, \ardohei Marx, the Jews with a ski boot, strikes that building of the present one society, the causation of which strives to speed up. What then? As for the future, this is not a Jewish matter, Of course. Soshal-Talmudists stubbornly conceal the goal, where they strive.

Regardless of what has been said, one contempt for the i i- i his philosophy. Meeting with strong, based on

i i,
the revolution is eager to embrace them because they are named
but sees the main obstacle as its equalizing and
despotic designs. If she likes gold, how
metal, then it is disgusting to her, like self-made talent.
dock among her future slaves, and if the final cBl is sub-
the dictatorship being prepared—to turn everything into a billon, i.e.
in a ligature that does not have any digital value, then how could social-
i i,
love for one's homeland and religion? The human will is so strong
harmonizes with the infusion, especially the church one, which is not =
It is easy to crush it. From here - the ruthlessness of the struggle- And

SSKHESH

would be a democrat! and with patriotism and the church.
their existence and, most importantly, the church is unbearable.
This is a real nuisance for democracy. :

Can Judaism, on such fertile soil, refuse:
to become free from one's hatred of Christianity? In the Gospel
—both morality and the glory of the enlightened world. Renouncing
for the goyim, of course, and from all morality and religion,
Judaism only proves its consistency again
in the struggle with light and truth.

D. Naturally, for such a task an exception is needed.
thorough training.—And we, indeed, see the following—
luchuyuschee:

In Germany and Austria, socialism is being pursued
profes1onally *).

In what city is this profession profitable, it is certified
the fact that, at one of the recent meetings (in Frank:
furtB on Main), nBto Lezhien even suggested that
salaries for employees of the socialists were not assigned
over 3,020 marks a year; the offer was a joke.
rejected by me, and the “generals of the fire of socialism”, without any
th stbsneniya, threatened to disperse to other parties if
they won't be paid well. ›

Along with this, having transformed from a former turner the owner of the great "noble impersonation", pre-the famous Bebel lives in exquisite luxury. -At Voll-Mara is a wonderful villa. - Googovets socialist tread-in Stuttgart, Dietz, earns more,
i .—For one editor of the newspaper "Mog\maAgez", Liebknecht received 7.20) marks per goal - The court found that deputy Vogtgerr had received from the party treasury to pay his private debts gov, 9,000 marks.

Therefore, as can be seen from the party's cash registers, among salaries for "officials of socialism" then and there salaries of 5,000 and 6,000 marks. During the period of elections military chaos, even agents of 5th and 6th ranks are entitled to 10 marks per day, in addition to large allowances. All other benefits are distributed to "officials", especially to Jews - I, in turn, am generous with my hand.

In general, it is not necessary to notice that social democracy

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*) See A. Gentz, "Socialism," p. 94.

SSHYU

i , ,
sums of working money. So, according to the party's report, for one In 1904, members of its various organizations were gathered together. but 20.190. 000 marks.

Is it surprising that on election day, March 26th, 1906—only in Moscow, the People's Party "noy svoboda" spent on agitation, as they say, more le 60,000 rubles,—without a doubt, ...for the benefit of the beloved Kahalom of Russians. ›„

For Russia, in the autumn of 1897, the "All-general Jewish Union in Lithuania and Poland» or, the so-called "Bundt". According to everything we know-therefore, it logically arose among the "orems of Bokhers" and "e-shive-bokhers", i.e. young Jews preparing to become

rabbis.—A natural fact.—Lassalle, Marx, En-
Hels, Liebknecht, Bernstein are Jews. The sons of Judah
filled with socialist circles in Germany, and in Av:
stri—even more. Socialist weddings
i , ,
m5sta belong to the Jews. It was they who formed
we have our own national and militant, social-democratic
organization - "Bund", from the robberies of which no one has already
The talmid-hakhams themselves know where to go.

“In the course of fifteen years,” as Akimov says*),
"social democratic development developed in Lithuania and Poland
i, i
with the movement in the rest of Russia, but always ahead
him for several years.—The Central Committee of the "Bund"
has enormous rights and is armed with resources
i ,
to lead. Compared to others, those in charge,
institutions in the international social-civil society, that's all.
The power of the central committee of the "Bund" is extremely great."

By concealing its personal composition, the committee rules
unlimitedly and terroristically by local committees,
and, consequently, over all members of the party, without exception.
teachings, managing, of course, all its monetary
resources and their own discretion.

However, whoever knows the Jews will not be bothered by this.
explain.

Local committees of the Bund are located in Warsaw, and do not enjoy their rights. Such organizations exist located: in Odessa, KievB, Priluki, Ryzhits, Brest-Litovsk, Vilkomr, Pinsk, Sdltsv, Petrokov%, Bob-Ruisk and in countless number of Jewish towns the notorious "line of doom".

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*) ‹Essay on the development of social democrats in Russia›.

SCHEMES

Lodz, BBlostok$, Grodnof. Vilnf, Dvinsk®, Kovn, Vi-
Tebsk, Gomel, Minsk, Berdichev, Zhitom!r, Mogilev
and Riga. Moreover, the Jewish labor movement still
did not blossom enough and did not put down deep roots,
There, the Bund organizations do not yet bear the name of a committee.

The Bund, with the divisions mentioned, arose as it is said, logically from Jewish schools and prayer houses, usually not of parish but of professional social character. Gathering together to curse-
i i, ! -
on, in essence, they had the political right of meetings, which: we Russians still don't have it, at least Mr., in the same volume. Officially gathering for mo-Lithuania, Jewry did not need the permission to open a police station, and, having at its disposal a jargon incomprehensible to the goyim, it could freely commit conspiracies—in the presence of a police officer or a gendarme officer.

From the point of view of the Jews, it would be funny if it weren't take advantage of...

The cruelty of the Jewish character and the criminality of the the thoughts of the kahal certainly demanded money, secrecy and discipline pliny. - But the Jews are not short of all this.

From this, the position that the Bund occupied is also clear.

The history of the revolution in Russia is not part of our task.

Therefore, the sources of the rebellion of the "Russian intelligentsia" are his
i, — i «»,
left aside by us. Likewise, we will not we also talk about whether our in-the communicants, and especially the student youth, when connected united with the enemies of the fatherland. The laws of history are inexorable, and supreme justice will not fail to punish the guilty, if not personally, then in posterity. Let us, however, hope, that such unparalleled state treason will be limited the heavy burden of our homeland, but, no matter how much they fussed about this, the sons [of the udders, - will not lead her to destruction.

The world kahal is dangerous, but the Russian people are also powerful.
- We are sure that it will not be us, but the kahal that will suffer!...

Looking at the picture of events, however, we cannot not to notice that the current moment of revolution must have predecessors.— Author of the development of social-democracy in Russia calls Vilna the center of the “Bund.”— the rebellion itself, incited by it, divides into four
!:) i ,) i -
,) i « ») i.
political struggle. Linking the organization and tactics of "Bun. yes" with the international policy of social democracy and passion repenting of his fighting character, Mr. Akimov, intentionally or unconsciously, keeps silent about the shame of the Lei dictatorship and in general—which is very strange—it reveals the extreme: naivety in the concept of Judaism.

What's funnier is that the said author, apparently, I am not at all averse to taking on the title of official historian. radiographer of successful socialism in Russia.

It would be, in any case, more gratifying to meet him less anger towards the government and more compassion to the homeland.

However sad the “scientific” pre-
! „, for us, our own are important the author's indication of the order and consistency of the policy "Bunda".

- “Ga robdioe esse Gagi ie abelazeg sop nig& ragisieg ep Iii ” (Guodier).

In tfh cities, Akimov testifies, gdf imBet-committee, the following types of organizations are created:
[— Fakhovyya skhodki, P— Revolutionary groups,
PI – Propaganda gatherings, 1M – Intellectual skya. Gatherings, Intellectual Discussions and M1—
And the guitar gatherings. |

The faction meeting introduces one or another Jewish religion. place in the circle of the Bund's activities. - Including the most

intelligent workers, revolutionary groups
discuss socialist and programmatic issues of the party.—
The propaganda meeting is considering the problems of
in the conduct of propaganda. And the intelligentsia meeting
directs the social revolution, and therefore, the arms
a female rebellion among student youth, first of all, and
zat5Bm— and various other, with your permission to say, intelligent-
tsi.— It is obvious that the “Bund” is extending its dictatorship not
on the workers alone._Intellectuals' discussion-
sti facilitate the training of agitators in various organizations

I

.—Finally, being the most competent in
dflakh fakh gatherings, these cells of the “Bund”, and pro-
i i -
ly, the agitational meeting unites the anarchist
activity of all revolutionary organizations of the “Bund”.

Throughout Russia, Siberia and Manchuria, and in particular,
Of course, on the way to the uprising, in St. Petersburg and Moscow, there were
sent out trained and paid by the "Bund"
agitators - mostly Jewish. - They were hiding, working
Of course, at the first sign of danger. They ran away like a present:
mercenaries and cowards-traitors at all times, leaving
giving gasiropagandized factory workers and
dark peasantry, like the "shabes-shiskel" of Israel *).

All this does not prevent the “Bund”, however, from continuing to occupy
him, the main cities as in the revolutionary :rus-
in both social and democratic communities
"Partnerships." Everywhere, the Jews command, crushing
malfytsii intent of workers to exercise their own rights
representatives in the central institutions of the party or
at least subject such to one's control. This, without
somnBniya, serves as an indicator of the “freedom” that we have
would have stepped with the help of socialism, as well as that “sa-
"monoprefle1ya", which the Jews will not hesitate to honor everyone
adversary in democratic Arkali...

Edmond Piccard has already made a profoundly fair observation
(“Supihs de isis”) --‹P pomz ao ope 161$]avop

Agasopippe tarrapi Is is ie 1s sss!"...

E. Almost simultaneously with the "Bund" S1ONISM ARISED
(in 1898). - This was not an accident. - (Social Democracy,
and in particular, the "Bund", on the one hand, and Zionism, on the other
spring, - across the stripes. Originating from one source-
ka, and, in essence, pursuing the same goals, they, that quite
and obviously, they are going along the same road and to the same result.

The triumph of Israel and its dominion in Russia for
Both of them are the ultimate ideal.

/The engraving, old Jewry is certainly in solidarity with
them on this path, in principle%. It concerns
funds.

Talmid-hakhams are more mystic and see further.

*) "Shabes-sh iskel" is a Shabes abomination. This nickname caresses
a Jew of a poor Christian, robbed by him, when, for example, for pennies, he became

take him to your tavern to cheat with vodka on the Sabbath, or when, according to the Talmud,
du, fictitiously, sells him his utensils, starting new ones on Passover.

SSHGUSH

One should not, in their opinion, tempt fate, and not
Why bother to get first place when it's not good to get second place.
In any case, it is safer to keep the government in its own hands.
their protégés, who would be personally exposed to danger. E in-
The Russian youth looks at it more radically, believing that
that the time has come when Israel has the right to finally disperse
cover your cards and take the reins of power, and with
There is no need to stand on ceremony with the goyim now.

Talmid-chachams run banks and play for bir:
state loans. i -
owls or, what is even worse, the collapse of the finances of the entire country
we, they act cautiously. - To the Bund and the so-called
at least in the vast majority, there is nothing to lose

go. They can only win, as Marlowe told them:
Hey Marx. That's why everything smiles at them, and the shots are bra:
the sound of unings and exploding bombs sound to them like 1ericho-
pipes. N$t $ only Iisusa Navin, who stops-
the sun would set if victory did not come before it set....

- “һ s ap, ’{--4 de
\luge aμkh aereps Files, sopsbќie I ragsiiste. —[e
aunt {ac. "ank a Teyoai i ssite ¸to
ae Gassaragetepi 4ez sipess sќs and h 4 shsss,
sopiќce I] ". (Shirak).

. Among the described conditions, it is permissible to ask,
Why are the Russians looking? Why don't they think about their own defense?
There are many reasons for this. We will limit ourselves to a few.

I. First of all, many in Russia still do not know the Jews
or they don’t yet realize the full significance of it...

From the sublime to the ridiculous there is only one step, they say...

The Kerguelen archipelago involuntarily comes to mind.

Situated in the southernmost part of the Indian Ocean
on, almost on the border of the Antarctic belt, this archipelago
The camp is widely admired by sailors. However, it happens that
They are carried to Kerguel by storms of the inhospitable ocean.

The archipelago is deserted and uninhabited. The climate is harsh.

i, -
the worker took canned food there in case of an accident
and a cargo of coal. Having gone ashore, the sailors met
like penguins who had never seen a person before. Not paying attention
attention to the guests, and perhaps even taking them for
new representatives of their own peaceful society, penguins
We continued to do our dfls. Then, cheerful

SSKHYKH

the crew decided to dance "otapa gop4" - in honor of God
seas. The sailor grabbed the penguin by one wing, the comrade

—for another; ,—alternating, the sailors and pin went:
gwins, and, having closed the circle, performed a scene that could
would be the envy of any capital city ballet.

Alas, the penguins went to the roast!....

A day later, the ballet, however, was repeated, but re-
it was also hot; eclipse - again, and again, until pin
the Guins finally decided that they were good for more than just
amusement for the French, but also for themselves, and therefore they disappeared.

Sailor Jewry was forced to end.

When, on the other hand, the Moscow merchants, n-
how many years ago, asked for the abandonment of Jews,
sent to the border area, or when, in October%
In 1905, the Moscow City Duma was a Jew
presflatelem of the committee of the vowels, to help the management, 1
in an open meeting, he declared his entry into the
Moscow's municipal economy, then, probably, they laughed
and Kerguelen's penguins to their heart's content.

They must have had time to have fun again soon,
if they found out that the said Jew, at the city's expense, in
commissions, but with great success and without consideration
in the pockets of the payers, he took on hundreds of thousands
rubles, increase the salaries of city workers.... But when
The penguins have already earned the right to a full rematch, this is, right:
mFeetsya, - on the day of election, how to say, - “Moscow
i» 1i ,
awarded Moscow with a wide range of deputies "on-
native freedom", with a Jew - "the benefactor of the workers"
.

Penguins, however, are not the ones to get drunk until they are green snakes.
whether there are opportunities - perhaps due to the absence of Jews.
At Kerguelen oil vodka - neither monopoly nor counter-
bandnoy. When we learned about green rags, we decorated them
their very "triumph of the victors", it seems, and the penguins
were right to conclude that Moscow was still really there:
Lena—at least for the sake of “green” freedom...

For the sake of completeness, it's time to hide from
shame for the Muscovite voters themselves, but, unfortunately, it's a shame

there's nowhere to go, but it would be too much to dance with the Jews again
it doesn't suit you.

For the benefit of posterity, —about the Kerguelen archipelago
It wouldn't be a bad idea to remember Mother Moscow sometimes!...

(607

P. Extreme vastness, complexity and neglect
the urgency of the Jewish question, along with its exclusivity
of great importance, necessitate greater
works to get acquainted with it. Accepting it as evidence%-
niyu, that in the problems of biology, as in art, according to:
to know people, the conclusion depends more on the heart than on
mind, one cannot help but note that the conviction is in favor of the Jews
or sometimes it turns out to be equally unshakable against them.
we will, whatever the arguments may be.
in the realm of dialectic dexterity, it is not difficult to reveal the pre-
the controversial and dubious nature of any situation
in this area, and, having exhausted all the possibilities in this way,
, — to show that the general point of view is not correct.

The Jews themselves were especially sophisticated in their own defense,
that is why a tournament with them, in a dispute, is extremely difficult.
There is nothing easier than to slip into arguments and
suffer defeat! there, where it is advantageous for the Jew, but here,
of course, he captivates his inexperienced opponent.
And the weakness of defense, in itself, is dangerous for any
i.

No less, with thoughtfulness and caution, it is possible
but to count on success, because, in the main scheme%, the Jews
The reception is always the same and comes down to the fact that,
example, it happens in a jury trial when the direct
the evidence is predominantly circumstantial. Break down each of
these latter does not yet mean to undermine the conviction,
component of their totality. To seek only the form-
their instantaneous casting off, one after the other, separately meant
would neglect the impression that is irreplaceable
silent source—the heart-searcher.

It is clear, however, that this is not the kind of soil where thoughts

we can expect victory without preparation, if possible, in all
weapons. And since the work spent here is nothing but
we do not encounter severe adversities, then it becomes clear
It is new why the actual acquaintance with Tamizm
so ardently in Russian society.

Ignorance is funny, and now it's completely unforgivable.

In harmony with the immutability of the fact that all Jews
stand for one, and one for all, namely among
‹goev» there is a difference—even in relation to such,
nothing of decomposable and deeply dangerous solidarity
Jewry.

On the other hand, despite the extreme thorniness

SSI

problems, almost everyone takes it upon themselves to talk about it—with
the house of the connoisseur. The opponent has one of two options: either
to presuppose—which is often impossible—tsflij
course of lower and secondary education, so that only then, already
on a ready-made foundation, move on to a higher level
knowledge about the social Talmudists, or, on the contrary, to revolve around
in the vicious circle of elementary concepts, absolutely nothing
what is not given, or, finally, to refuse altogether
bes$dy.

Such an unfavorable state of affairs is perfectly advantageous
there are sons [ud. In the periodical press, like themselves,
and so their accomplices, systematically and persistently, hushed up
or deliberately and maliciously distort
the Jewish question—in its essence, and in oral
i
prema, - discarding each individual proof of the special
moreover, evading their overall assessment - out of conviction
.

This is the general habit of the Jews and under any circumstances.
Their minds are so alien to generalization that even in
the Talmudic language of their almost abstract terms
nykh. In this, the direct antithesis is the forefather of the European-

Peyan languages - Sanskrit, which differs, on the contrary,
such luxury of terminology for expressing spiritual feelings
stationary and moving, which is not found in ancient Greek,
neither in modern German languages. Allowing for the formation of
your complex words—through the combination of several, both
the currently named languages are powerless, no less, re:
give many of the speculative creations of Hindustan.

It is obvious, therefore, why in theological dis-
confusion in the Middle Ages, Christian scientists are not able to
nor were able to resist the formal attack of the talmid-ha-
hams. According to the rule "si $$" - in the designated dispu-
ah, it turned out to be necessary to send baptized Jews
on the unbaptized. The Osmans are poisonous, however, and in this way
with Heinrich Heine, of course, a baptized Jew.

*) In his “NergA15sVe Me|o41ep” see— ‹Gisrḱa(iop›:

w deg Ah]a 20 Toedo,

Kipeep shebegpa 41 Eapŕagepr;
Iaet &e15sVep Tigpe!

\MaP! 4az Us ip Yshiiep Shagep.
Times 15 pi eip meIs Z{esVep,

Keipe EkepuuaNe Yihe -

SSP

PI. How shameful was the gloating and the terrible crimes
the liberation of udaism, in particular, —after
October 17, 1905, was so humiliating and despicable
revolutionary activity, mainly Jewish
the press, especially - “satirical, with permission! I say-
to say. Everything stated about the "newspaper Jew" in the first chapter
of this preface, as is evident, does not yet express the action
reality. This is a very rewarding topic for a historian.
will serve, without a doubt, for a philosophical operetta,
first of all, of course, among the Jewish lamentash
desecration of "immaculate freedom" by the authorities. Amazing

and it is sad, furthermore, that not a single organ was found that:
who would not lie at home, would not strive for his own
openly to despotism and would not praise terror "consciously-
"proletarians" as a universal remedy
all the evils oppressing Russia today.

The “liberation” press behaved treacherously and in
the most terrible moments of the war for us, - condemning or
ridiculing patriotism, poisoning any hope or misery
acceptance and, on the contrary, coming into fierce delight from everything,
which was supposed to bring us to Portsmouth. As if, one-
, iIҝ , ,
it is combined with the goal of igniting the passions and races of the wild:
the scope of the riot in Russia exceeds every misfortune
humiliation and shame.

It is not right to reproach this press for the fact that it
lied fiercely and deliberately, thickening the darkness and chaos everywhere
blew hatred, it was like reproaching a spectacled snake for
her devilish malice. There is nothing stupid and humiliating,
further, how, feeding the gloating of the Kagal, enter into
a dispute on the merits, although this is still our custom.

Such an enemy should not be attacked with a system of arguments.
cops, which he himself desires and over whom he publishes,
when he cannot refute, but the whole force of law and authority,
while it is not too late. It is necessary, on the other hand,
expose his plans and actions, remembering that the most

[.2 15 s /

Once everything is done!!..
Nºii ga]ap{e Ra]adte

It's going on, —pish ORatepaiepeg—
Eiss Katrŕs si

Sarigsheg ipa KaBypeg...

M 5. No.

SSSh

the power of the kahal is nothing other than the support it receives:
sold by Christ-sellers, who must be removed immediately
bring to light. And for this we must remember and
repeat tirelessly: “Russian people—unite!” – Through
Russian press, - first of all, you will save your homeland..."

i i
, i
and the preaching of anarchy is such that it began to cause, finally,
despair even in ours, little svfdushchayo or all around deceived
Nutago reader.

Abroad, the Jewish press diligently echoed this in full.

In touching harmony with her, Jewish bankers
and their allies in North America, conducting world politics, i.e.
while engaging in colossal robbery, they simultaneously gave
money for the revolution in Russia and for inciting the protive of us in Japan - through its liberal newspapers, of course.

Petition dishonestly filed by American talmids
hahamami to the State Secretary Geyus- with the cBlyu to incite
the government of the United States to intervene in our
dfla because of the Kishinev pogrom, in fact
which was the first experience of the kahal to yoddlat' "Russian"
revolution, - “flourished on Manchurian soil%,
(M-te Adap - in "Keuẏe Vech" - three months before the start
Japanese War).

How many souls have been lost in these ways, what is the reason?
i i
Israel has stored up meat for future use, who can determine?
pour this, at least approximately?

But, in fact, for Jewry itself, everything that leads is good.
to the church! The dominion of the sons [udy—a task that all
justifies itself.

The international and nameless character of today
press, as well as possible corresponds to the secret interto the international plans of the worldwide Kahal. Serving Jew:

the state on all paths of its effectiveness, periodic pe-
part, in the vast majority, turns out to be a brake or
a trap for the goyim. It not only takes away their burden
the possibility of knowing something that is not pleasing to the kahal, but also all their m!rs-
! i- .
As for the Jewish “politicians” in the press, they
as if connected by telegraph wires, because in any
At the moment they have the same questions and the same

Ps ...

shaky words. It is the mystery that makes them speak and act.
vennoe, kahalnoe “vnushenie”—sudden Talmudic “po-
shaken." Or it would be even better to compare them with mutually dependent
with the nerve centers through which the impression flies,
like a reflex. Instantly. They don't need to appear or to agree.
to chat in order to know where to run or which door to climb through.
An unbroken, mystical voice dictates its commands to them,
and they obey him—with amazing orchestration.

Vladfya reserve of energy, which has been accumulated over long periods
in the hands of slavery, Israel is an army,
manna exemplarily and built in battle order.
This army has its own hierarchy, its own commanders, soldiers, mu-
musicians and scouts. Orders are transmitted in it by
by the construction of electricity or, in Brno, each one, according to the internal
early inspiration, he himself understands what is required of him.

And look, the Jews boast that they have the press
soybeans by their origin).

“No other people has been able to seize dominion
over another with the same ease as we Jews. Achieved
we do not achieve this through any special virtues,
which would determine our predominance, and also not
our personal qualities, intellectual superiority
OR religious zeal; nBt, we conquer only that
a world which, at least in some parts of the world, has already been compromised.
marked himself when confronted with us. In this way,
the people who are languishing under our yoke would do well
look back at yourself. Our modern selves are suffering

from the following two shortcomings."

“One is that people live from day to day
day, - without lofty ideas about causes and results,
about the past and the future. If it weren't for this, how could they
with such childish naivety allow us to capture the mass -
an irresistible, incomparable means of enslavement. It is not obvious
whether, with one of the indicated observatories, we will be able to
, -, i
and nip it in the bud. In the circle of our press,
a journalist is nothing; all we have to do is organize against him
conspiracy of silence... Under such conditions, our dominion
secured for a long time, despite all the efforts of that anti-
mystical movement, which is now making its rounds
"The Holy Way."

1) See the one printed in Mainz and signed by a Jew who called himself
Sachlom, brochure: ‹ //exiled to the Jews."

SSEM

“The second drawback is the difficulty with which
A swarm of non-Jews are turning to monetary donations to protect
you have your own interests in print. And between you and ours
with a practical mind, we Jews understand well that
every word written in our favor brings to Israel
the benefits are a hundredfold. In accordance with this, we do not stop
at no cost to spread this word,
to inspire the author and reward the publisher. On the contrary-
it is worthwhile to write a composition from the non-profit camp,—
we don't buy it, and all the publications turn into poppy seeds.
Latura, quickly torn to shreds!...›

Under the stated conditions, the fabrication of society
vennago mnBniya finally turned into
art, where there are professors and "artists", programs
and competitions, fun and masterpieces. In this area, the Jewish li-
ə $ «»
treatises.

, i =

and after the seizure of the "Guelph" fund, Bismarck himself did nothing
found a better way than to pay off the fussing newspapermen
to repay the stolen goods with interest. Much filth has been denigrated.
dil Bismarck's "KeriPep-Kop4", and even lower -
the "sixth great power", as it modestly calls it, was formed
itself periodical press.

Is it worth pointing out that the “beaters” and “Pskovites”
"we" were the unspeakable talents of the "chosen people" -
"swineherds" or "‹Sai-J›, as the Jews called their own
reptile charmer ––– "honest broker"...

One should not, however, think that it does not occur
the same in other countries. With different modifications-
we, we see pictures of this kind everywhere, and in our country,
until recently, one, extremely dangerous Jew and, one might say,
zat — the nymph Egeriya at the "savior of the fatherland", not only
I inspired the official newspaper, but also almost openly listened to
lived the "liberation" terror, among other things, an idealist
citing the fierce Ben. Akiba, Yarago Talmudist and associate
Nika Bar-Kocheba, who with his horrors in such a wall-
the penalty is due to the Jewish rebellion under the Emperor Adrlan$.

On the other hand, the kahal zatv is terrorized
the propertied classes contributed to the dictatorship of the proletariat, according to
Mr. Sil, and some “Russian” writers—the main thing
at once, - Maxim Gorky.

SSIUI

The singer of the “former people”, didn’t he understand that,
in any case, not through the Talmud, the orphans and the destitute
the subjects can expect an improvement in their lot and what to do
Jews penetrate, the spiritual grass does not grow there.... And, one
However, he worshiped the sons of Judah, starting with the treacherous ones
howls about the Chisinau pogrom on the pages of “About ours:
"bozhdeniya", i.e. one of the most evil organ-
new universal kahal, and ending with its cries, Gor:
kago, when he tried to help the enemies of Russia and upset
to issue a government loan, supposedly intended for
the preparation of new Jewish pogroms....

However, the "Pifvets" has already been punished. The Americans kicked out
this with shame and, moreover, not at all for adultery, but
out of disgust for his treacherous agitation in the health
flowing country.

- It's not a man's fault, in Russia he played a sinister role.
role. To the audience, touched by his tramps "On the Bottom",
does not matter at least now—after the October and December
events in Moscow, to figure out what that environment is like:
yes, which Gorky shed tears on, and machine guns, bro-
The Jews so diligently supplied them with nings and bombs...

However, the “grateful” sons of Judah, by the kahal advertisement,
mine, they fabricated Gorky's world "glory", of course, - for
dissemination of propaganda to the homeless, to besh-pro-
summer virtues. If the goyim did not understand this, then
The "chosen people" saw well where such music leads
ka... At our expense, as it should be according to the Talmud, the Jews
gave Gorky the opportunity to buy "noble im%fnie"...
And when he became arrogant, the Jews taught their “friend”
to visit America, where they arranged for him to fly to the bottom!...

115 ï 4 i!...

It would be useful to note something here and about d%-
the activities of the revolutionary Jewish legal profession, as well as
about the fact, for example, that the pre-Savior is not in anyone's home-
and Jewish-self-proclaimed,——‹all-Russian”, reason-
It turns out that the Union of Lawyers, in Moscow, turned out to be
since I'm a Jew... It wouldn't be bad, perhaps, to stop there
the question is, how is it that lawyers are still not banned, almost
entirely to Jews and partly to Poles sitting in the state
State Duma, continue the practice. After all, this is about
tivorfchat and the privilege of their position, and physical-
the inability to carry out both types of assignments, and respect-

SSIUC

not to the kindness that is required for work in
thoughts and on the court. - But this problem deserves just as much
serious attention, as well as questions about Jewish educational
nyh institutions (by the way, for Christians), about pro-

centnom restricti evreusstva v universityakh ḱs.,
also about the corruption and either direct deception of Russian youth
procession of members or hired agents of the "chosen people".
Now, upon closer examination, all this was fascinating.
we would be far away, but it would be wrong to touch on such a topic in passing
slfluet. Thus, whether one likes it or not, one has to
put it off.

In any case, it is no longer subject to dispute,
that, from the day of her emancipation in Franchi, i.e. during
a little over a hundred years, developing “world politics”,
gal uspfl to seize not only money, but also society
the possession of these two forces
enough to "bend any enemy into an arc."

Is it any wonder, then, that, having felt such a powerful-
state, the sons of Tuda moved to enslave the goyim and
political attitude, but without the kahal masquerade.
In other words, they did not rush to capture through sub-
official persons, but directly into their own and the state itself.
power?

However, as a practical people, the Jews produced
several trial experiments. These are: the Berlin Congress,
, «J 1›; i-
; i Ķ -
State Bank of France (Vapdie ie Egapse), with the right
Consequently, on the issue of paper money; the Boer war-
and gold currency. - Only after ubBd, apparently,
in the correctness of that Englishman who was amazed at how ma-
it takes intelligence to manage people, - Judaism, with the benefit of
state-minded fate of England and the Freemasons, was overwhelmed with joy
to entangle us in a Japanese war.

"Gez ushis," admitted the chief rabbi in London
Adler,— “Sopi uiopis apatgsisiezs, ta!5.... popi csip
sobi rog Gaspop regsoppePe!..."

— *Gyzyuoshe 4ez ə]is si s s gedot5,—(js
a GaNayo 4ez payNayaez, e Chi: pe $00
s ų's] (.... ( ).

Who will think about everything that happened during the war and
we still have the ponyf that is being done, the one with more, perhaps,

right, will attribute this observation to a Jew.

II

The author’s idea itself can be carried out in the second way parallels. From the shark, like the tiger of the seas, the nearest the way to the Bengal tiger. He draws erotica superbly. such a scene exemplifies his bloodthirstiness:

“Ha diie esse osbe shotsueteg sassa4ves, shuo]op-
[a1res; 1ez ueih agols ii, 1 ųi Y razg, ...
sotte Chap$ un zrazte ae sirgete uoiirie.....”

IY. Let the stock exchange be called illegal, daughter politicians - in our time, this daughter impresses her mother. Take at least the gold currency, which was introduced in Europe, and even Japan, has increased the purchasing power of "yellow-of that metal" is more than twice as much as it was back in 1870. In other words, if not to the same extent, the burden of government debt has increased significantly and, on the contrary, both land rent and work payment. If there is a result of the Great Russian tat and many other reasons, then the death of our large land ownership is, first of all, motivated by the gold that currency. Having turned international trade against us, the balance of power, this cruel factor involved Russia in all kinds of factory and factory concessions foreign:
, as well as in desperate loans - for support artificially created gold circulation and, finally,
 i   i 5 -
vennoy smty.

By trade agreements, especially with the Germans, we finished off their farming, i.e. lost what they had given by nature itself." |

In apoeeoz$, so hypocritically glorified wine the monopoly completed the general ruin, sucking us dry kind, for the nemBrno expensive vodka, last strength, ways and means to combat poverty...

Thus, even without the Japanese war, we had

the ground is being prepared both for the Tudyan domination and for its
‹“h] ḱ e” - to socialism. Agrarian movements are not
could keep themselves waiting, in turn, already because
that life has truly become unbearable for every person on earth.
to the dBlc - the fruits of his labor are consciously" deprived of value.

We forgot about the land, and we didn’t forget about the merchants and industrialists
, at least enough to withstand the world
competition at home.

No less, we managed to quickly create in Russia

<and work question—aa tagoget Magaoskha: Maghi B|a-
iŕ.... |

This is precisely where a terrifying, but completely natural, arose.
 :   5— ....

U. "[the Jewish army]," says Drumont (see "Ha Egapse
j), is divided into three bodies: a) natural
Jews, that is, the obvious sons of Israel, as they are called ‹Dt-
hs isɛs»; these Jews openly revere Abraham and
This is how they are content with the opportunity to make money, remaining
  to his [; b) Jews, dressed up-
are in the "free thinkers" (like Gambetta,
Dreyfus or Raynal); they hide their Judaism in the car-
the man and the zatB5m are persecuting the goyim already in the name of the notorious-
their "ideas of tolerance" and "sacred rights of freedom"
and, finally, c) conservative Jews, but outwardly
Christians; with the two previous categories they
are connected by the most intimate ties and penetrate into the environment of the state
ev, as spies, mainly in order to
to reveal to his fellow tribesmen secrets that may
be useful to them.

No less, among the baptized Jews they deserve-
  «« » — :
cysts; they are more dangerous because they are so terry, so
to say that betrayal is brought up hereditarily and that
can only be exposed with considerable difficulty. One
of such malicious Jews known in Moscow itself,
behaves impudently, gets into everything and, to our shame,

plays a prominent role in public institutions,"
posing, of course, as a supporter of the "people's freedom:
"body."

However, the secrecy and deceit of the Jewish people:
i "". i
the result, among other things, through penetration into the HIGHER.
government agencies sometimes require more
greater secrecy; then the Masons come forward. Who
whom he is deceiving or who he is trying to deceive, i.e. the European masons or vice versa, and for what purpose exactly the Freemasons-
the state succumbed to Judaism, - questions, perhaps, dispute-
, but not in such a way as to shake our point
the basis of its vision.. Now, when Freemasonry is
duet is exclusively material cBli p, representing so-
I fight a cunning apparatus for selective deception,

SSKH

strives to seize state power through politics
ical dominance in parliaments, - Judaism, moving-
drink in the same ways, but with much greater strength and
experience, cannot but have primacy, even as
ally of the "Widow's daughter" (as sometimes
call themselves Masons).

Vladfl was once a slave to Plyushkin. But
If a man's cow dies or his hut burns down, Plush himself
Kin was forced to go to the rescue, because otherwise
a man could not bear the burden.

Now Plyushkin's place was occupied by a coupon. Merciless and
merciless, the coupon will not buy a cow or build a hut.

Ķ—this is the first mortgage for all labor and
all the property of the people.

Until the Minister of Finance paid the coupons, he
nothing has the right to be given to the court, the police, or public education
vaniye or medicine, in one word, - for primary needs
human society Coupons have the property of being different-
multiply no worse than microbes, but on the state

NOM organism - in particular,

i , -
the sy fall, and the coupons fly in, first of all, in Tudeysk pockets. Thus, the international cabal acquired power over the state treasury will disappear, and this and above all else.

Developing its dominance over the indebted country, the sons of Judah, although they usually do not risk anything, as in government loans they play only the role of factors either they sell their “funds” in advance, deceiving the city ev, no less, gradually take over all spheres management; - the most important, under these conditions, area they are already openly taking under their heavy guardianship and in mini: financial countries put their fellow tribesmen or gos-Jews married to Jewish women. This replaces the union, obligations written in blood to sell to the devil.

In parallel with such a metamorphosis, the kahal, by bribery, captures all the big regions of influence, trade-influence and industry, banking, railway and steamship dBL; monopolizes sugar, oil and other he essential items; corrupts the imagination-rulers of power at all levels, dispossesses Christians the population—materially and spiritually; with its cunning

SSI XI

and by perjury deprives him of any protection, even by judicial means, both in civil and in criminal order%; takes away the lies from this population truth and goodness, and, finally, losing all carelessness: nost, he himself brings himself to retribution....

Then the Jewish pogroms come - this first the common and aimless lynching.

A pogrom is an expression of despair. Disenfranchised, desecrated, defenseless people seek satisfaction through lynching. But The unfortunate victims of the kahal do not realize what they are doing.
i $,

pogroms are caused by the “disenfranchised position of the Jews”
›. Everyone knows what the Jewish ‹«bezpravo!» is—especially
at the present time, when, alas, satanic persecution has ended
kahal of Russians, and, first of all, those who dare
to defend oneself against the terror of the liberation movement,
threatening the destruction of Russia, but inspiring and conducting-
, , . Being sophisticated, according to the instructions-
yam of the Talmud, in the art of circumventing any law and which
ardently mocking him, the sons of Tuda reached in this
games of inimitable perfection. If, at times, they all
they still howl about their “damn ass”, it’s only because
that they consider us idiots and that, multiplying immeasurably,
inBrno, but avoiding productive labor, they, as vfch-
nomads, demand more and more “pastures”. With labor-
on the other side, by making everything around them judicious, they themselves
create difficulties for themselves. The "Penguins" are becoming Russian and
more cautious, and the sons of the "chosen people" have to
look for new hunting grounds where the red game is not yet
knows all the delights of Judaism.

1$, every pogrom is absurd.
Besides criminality before the law, it leads to:
negative results, because it usually does not overtake
the bosses and horse breeders of Israel, and comparatively less
dangerous rabble; entails a lot of grief for the guilty
and their families, and for the Jews it only creates the opportunity to disperse
expand your tyranny. Torturing the goyim, the sons of
they falsely declare bankruptcy, collect donations... and on the ro-
volition; to demand compensation from both cities and
and from the government itself; the savage gangs are multiplying
"self-defense"; they are seeking more and more concessions; their
they turn their contempt towards the goyim and the oath they demand

SSEHP

criminal court in the posmfshishche, - to settle scores with
"powerful enemies of Israel" and create scandals throughout the
— i «i».
In the end, the fate of the pogromists becomes even worse,
and the situation of the Jews is getting better.

Captivated by “happiness” such as they had never encountered before:

they began on the long path of their history, the Jews begin
to directly blame the state for the pogroms
authorities; they shout at both hemispheres, in their local and
foreign newspapers, about the barbarism of Russia;
undermine our finances and blow up credit;
We are against foreign interference in our internal affairs.
niya, i.e. Jewish business, in other words, they thirst to speed up
enslavement of us under the auspices of the armed forces
foreigners, over whom, as goyim, in turn,
they brazenly smif-- and in the meantime, they are being brought to criminal responsibility-
-—for bezd or "instigation" — duty-
officials, mainly governors.
and, instilling life-saving fear, they seduce them with their agents.
those or creatures, or, if possible, baptized ones
their fellow tribesmen.....

Those who cannot be swept away are, on occasion, torn apart

they smash it to pieces—with bombs, and they even shout, in the state-
, , $$ death penalty
even about a general amnesty for them!...

The coupon, the bribe and the bomb are therefore new.
‹liberation» triumvirate. They are inextricably linked.
but also complement each other, depending on the circumstances.

Demoralization of all spheres of public administration
n1ya—with the benevolent assistance of Jewish newspapers and ad-
, i -
in the shameless and shameless organs of the Jewish press, and then.
terror of the civilian population by killings from around the corner,
robberies, or armed rebellion, are not satisfied
however, Israel.

All this is too expensive and does not provide enough security.
begins a Jewish dictatorship. It is necessary and inevitable
vladt' gosudarstvuyushte, —otkreno i unconditionaly. Here name-
but also all the efforts of Jews in Russia are directed.
one of the most beloved means of the kahal on this path
is a device of scandals to the government— : {-
la-la", through the accusation of his agents in organizing pogroms.

| But, in order not to go far for the overthrow of this
malicious slander, one could suggest a simple experiment:
only for three days, the authorities refuse to grant the Jews protection
t, and let them experience the results...

Thus, the ultimate goals of Freemasonry and Tamism
converge - under the command of the worldwide khal, of course.

Above we talked about the research of the professor of philosophy.
sofip, to Edinburgh, John Robinson (1797) - “Proof-
evidence of a conspiracy against all religions and
of all governments”, as well as about the responsibility
court treasurer under Louis X), Dutch
Jew Savalet-de-Lange. Let us recall by the way the published
during the French Revolution, the books of the Bishop of Cannes
Lefranca: “The curtain has been torn away, the revolution has announced”
is distinguished by the activity of Freemasonry." For its differences
Blessings, - Lefranc was infected by revolutionaries,

I operate under different nicknames, as a Jewish
«i» , , i, -
or police in the cities, covered the country with spies and hired
i, i,
and industry, about bankrupt finances and, with a tsflyu
agrarian anarchy, spreading rebellion across the villages
and sat down.—Great Britain!; and the sailors rebelled against the French:
on Tsarist warships and in the main ports
ukrBpleniyakh, took possession of Gulon, and grabbed one by one
another, French colony. and, in conclusion, using
mutinies of ship crews, destroyed the French
fleet near Grafalgar"...

From the Revolution all the benefits went to the English.
to us, and especially to the Euphrates, who have already appropriated
a third of the real estate of the French people and the lion's share
share of his wealth in general.

As for the political results, how
it was already noted above, back in the Dreyfuss era, -
On May 26, 1895, the courageous deputy Denis introduced a bill

request: “How does the Ministry intend to undertake the ministerstvo in view of systematic expectation-
i ?..

Rightly perceiving the treacherous intentions of England, Denis took as his motto the false idea that Drei-Fus, as a Jew, was forced to sell his fatherland?!

SSIKhGU

The sale itself, contrary to popular belief, was carried out in favor of not only Germany (see above p. COXXI).

Twice accused by the court of his comrades, Dreyfus refused withdrew from the cassation appeal against the second verdict, i.e. he himself admitted his guilt. No definition of forgery the court of cassation, which is ruled by Jews, will no longer wash away the since this recognition. The public has no idea about the documents reviewed behind closed doors Denmark, as required by state security. However, the Jewish press succeeded in convincing many of the innocence news of the "prisoner from Devil's Island". And everything that is generally prodflano was Jewish in Dreyfuss, amazingly and unparalleled, shameful and dishonest, exceeds all the death of shame and insolence.

Is it possible to be surprised at what is happening? now, at the behest of the Jews, we ourselves are in the “state-noy Duma? Only blind hatred of Russia or stubborn ignorance can turn a blind eye to this...,.

I. There is a special "Polish political catechism" (St. Petersburg, 1906, translated from Polish). This one a unique human document, evil
, cunning and zminoy wisdom :
the devil himself must have seen it, it was published for the first time in 1870 by Yu. Samarinym in his book "The Jesuits and Their attitude towards Russia”, together with those found in the library LiotekB Prague University “Instructions from the Gay”
(sŕ`) i . ""

widespread among Poles, Polished Lithuanians and
Belarusians both in Poland itself and in the North-West
nom and South-Western regions. During the uprising of 1863,
During searches during Murazyev's time, they found "catechists"
in Roman Catholic theological seminaries, as a teaching
a guide for clergy. From the relationship of the 5th
Lyakov, lawyers, doctors, engineers, officials, etc.,
who live in Great Russia, in the Caucasus, in the Siberia
biri or to Turkestan, to their Russian colleagues can-
but you can see how skillfully and diligently they are carried out in life
commandments of the "Polish Political Catechism."

But when, in particular, we experienced Polish friendliness,
zhbu, this, without a doubt, was during the war with Japan. Zaba-
crimes and thefts in Siberian, Transbaikal, and Ussuri regions

SS.HU

and the Manchurian railways, in the most fateful times
the wars were organized by the Poles and Jews—with the expectation
to inflict grave harm on us, to humiliate and disgrace us
us so that, deprived of the opportunity to rise, we
found themselves in the power of our “self-determining” foreigners
parents, commonly known as "Jewish Cadets."
M. N. Katkov was prophetically right, with firmness

_ Katona repeated that our internal traitors

more dangerous than external enemies!

Isn't it in the Poles that we encounter change?
every time our homeland is in danger? Isn't it
They were the first to introduce the concept of autonomy as soon as they saw
Why is Russia bleeding? Wasn't it the Poles who were going?
hand in hand with the Jews throughout the current turmoil
you? Aren't they, finally, sensible of crying out for some
then their rights after Poland, under Suvorov,
and then in 1830 and 1863 it was conquered by us three times:
vana?...

Great Britain is not only India, but also Canada itself or
Australia does not provide representation in its parliament,
how does not allow a separate legislative assembly
for Ireland.-- Russia equated Poland with the indigenous
with their regions, allowing its deputies into the state
Duma. But this is not enough for the Poles. With the assistance of the Jews,
although without the right and contrary to common sense, they
they want to control us, in the minds, but they demand it of themselves
a special legislative Sejm without us!,..

Designed for the destruction of malicious and insidious enemies:
"god of the beloved fatherland," i.e. aimed specifically at
Russian people, the Catechism does not find it vile enough
i, , -
to fill us with all kinds of filth and poison our lives.

“Even the Jews and the TB, despised by the Poles themselves,
are revered by us, |

Ukraine and Lithuania are considered as Polish Ind.
diya. Enrichment at the expense of Russia and the subordination of the “rude and l%”
nivago" of the Russian people, by taking possession of the most powerful and
profitable positions, are called upon to constitute the main
dacha for specially educated people (in Russian schools,
of course) Poles. Ministry of Railways and Finance-
, i ,
military courts are where the Poles should send

II

your attention. There is no need to climb to the forefront; on the contrary,
it is necessary to transfer all responsibility to the highest
the chief, being, however, the person closest to him and
governing through him. The entire Russian state must be.
covered as if by a crowd of unanimously fighting people
tily—sons of Poland, then it will be in their hands.

“Remember that Russia is your first enemy.”
teaches "catechism" and, developing the present in accordance with this:
vleniya, by the way, says: “If you impress dflo s.
a strong and cunning enemy who is figuring you out,

try to destroy it. The most reliable means is:
—1 1 . %.
to the Russian, the German will help you, your enemy will perish,
but he will be angry at the German, and not at you....›

Is it any wonder that, by concealing his lust for power and securing
, , first of all, -
he leaned towards the Iolian revolutionary elements, as
the most useful allies from all the foreign rebels-
nikos tormenting Ross!yu?! At the conventions in Moscow+ and fun-
railway junctions, at a secret agreement in Var-
having appeared, on the pages of the timely press and, finally, through.
daring exclusion of Russians from election to the state:
the Duma, the Jewish-Polish union made itself known clearly.
_, "Self-determination" of other nationalities subject to

for the Russian people, quickly turned into a Polish

into autonomy - with a special legislative Sejm, and
The "cadets" program was adorned with two main requirements
vaniyami: "equal rights" for Jews and "autonomy" for Poles.

Besides the hatred of Rosli, allies, without a doubt, I,
Freemasonry also united. Along with the "chosen people",
This also includes members of the Tesuit order, who were forced
hide. By attracting Germans into their midst, the authorities
Masons, who have been in Russia since the time of Peter I, in the last
nt years, went over to the side of the real force - Jewry, and "not-
baptized Germans", thus met with
lyaks and in this direction.

Here, however, it is necessary to note that, by capturing
invariably foreign, Jewishness and in relation to the Poles
used only someone else's thought. Appropriating the fruits
many and long sufferings of Russian revolutionaries
in general, the kahal now turned to the Poles, realizing that
It is not without reason, of course, that they are drawn to their side.
Herzen and Bakunin entered Russia back in 1863.

| Y

But then patriotism was alive and great in Russia.

Katkov was a genius. He ignited the idea that Russian people
cannot go in unity with the enemies of the fatherland.
Having called Herzen's plans the greatest madness, Katkov
swayed the public opinion in favor of the national
dla, and the St. Petersburg radicals themselves turned away from the
LYAYAKOV.

Inviting the more inquisitive reader to contact
for details to the original, we cannot remain silent about-
that not only the "catechism", but its very source—
«14 sï» i
the Talmud, or at least with the "tactics" of Freemasonry. - Jew -
natural Jesuit, and Jesuit is only artificial
a real Jew, that's what we shouldn't forget. -Jew
bears in the brain the stamp of the heredity of many generations
NY, and a Jesuit has to be trained. Moreover,
The Reevs have something that the Jesuits do not have. According to the Talmud, goin
people, and humanoid animals created
in honor of the Jews. It is not the son of [the Jews] who commits robbery or
fraud when a goy is robbed, but, on the contrary, the goy himself
guilty of insulting the Uleyan majesty when the osm%-
it is tempting to think that one has the right to anything
was. From this it is clear that, Yade]ige, a Jew is not capable of deceiving
,to rob or rob a goy. Taking into account, on the other hand

the parties that the business is being discussed by the Jews, first of all,
from the point of view of the artistry of its execution,
and that one of its main criteria is this
the helplessness of the goy when he finds himself in the depths of darkness and deafness
i,-- it is necessary to conclude that "the cleanliness of work"
"elegance in detail" is recognized by the kahal as nothing less than
if the gesheft is prodzlan "on the exact basis of su-
existing horse bonds."

Therefore, A. I. Vitsyn was deeply right,
Chairman of the Moscow Commercial Court, well-known
lawyer, when, they say, to the question: "What do you think, Ale-
Alexander Ivanovich, about the new law? - he answered: ‹I don't know anything.
I don't think so far; I want to see how the Jews get around
blow him!...».

Considering the above with the results, which
achieved by the Jews in the course of a little over a hundred years (since
end of the Y)), we must agree that, shamefully ending-

even for Napoleon, we are not supposed to "caress" or "pri-

SSEKHUSH

dove" sons [uds, discovered, for example, in Mos-
kv, parties “October 17” and “gorgovo-industrial”, would-
it was incredibly childish. The VsBml, the famous bosses of these
parties obviously don't give out that "where did the Eu-
yards, there is such a commotion there that even the cat-
"she doesn't recognize her kittens." Called "from-
"the people of the fatherland" who imagined themselves to be the arbiters of destinies
Ross, it wouldn’t hurt to get acquainted with the Spanish language
cooing: “just as there are no slow hares,
so there are no simple Jews. However,
there were perhaps a few of the notorious "fathers", as they
could be considered. even a practical apology. Justified
many years of experience, although home-grown, but error-free
side orders of "elections" to the city council, and then
in all positions that depended on it, they seemed to be fully
to the staunch "fathers" and their companions. |

Alas, the sons of Israel showed them the highest school,
they played, right before their eyes, such a “vaudeville with a twist”
oddvantem", that they are "illiterate" in this matter
currents, and in the National Security Service I never dreamed of failing with such a scan-
far away, what their own shortsightedness—in hope-
lB "outstrip" the Jews, they themselves made themselves, by the way, one-
However, the threads of the elections are in everyone's hands. But if so
The "first-class Moscow club" was deceived and osmosis.
“care”, then how, one might ask, can one avoid falling into the trap?
whether or not to follow the triumphal chariot of Israel
simpletons—conscious proletarians” or such all-
know-it-alls in politics, such as the "rebels"
i» , i,
like students, female students, etc. green youth with “green”
"lazy" rags!

tsp rieg rieg rieg, rcheg!

UP. Fierce, experienced, courageous, international:
ny, meaning elusive, not sparing money and not in front of
bm the non-stop enemy is difficult to defeat in itself

we give, and sometimes it is completely irresistible. In this case,
Jewry was perhaps given the only fortunate opportunity
і ң .
made government activity extremely difficult.
The historian will have a difficult task to uncover and solve
niya "savior of the fatherland", who succeeded, as is known, in the long-
, ҝ,—,

I

prepare and even play the All-Russian
revolution, but, in the end, get entangled in the snares
double play and arouse dissatisfaction with everyone
parties. Together with this, incredible abuses on
elections to the state luma and impossible composition
most of them can be explained only by organic
shortcomings of the electoral law itself.
viv celebration of one iartii, in addition it turned out-
the most deceitful and impudent order of elections
by this alone he revealed his 1 $,
so is all the betrayal of the desperate, but, in essence,
not far away "savior", and he himself signed the death sentence.

The weak or the weak people fell on their faces before the victory.
, , љ.

Tragicomedy of the ‹liberation‹ conspiracy, as
a way of disintegrating our forces and taking away funds
protection - j [5|1 21i!...
orders (Hapsiep geoolte), Voltaire remarked: “ai ui, s'esi
ќ, —1 jsiŕ !..—
the words "progress and freedom" in our days, without a doubt,
causing even more bitterness in a sane person
some consciousness: “J , 'si AGE ` { -I]!{ adogeyo?..,”
D. Indeed, now it is no longer a secret for anyone that
we stand on the eve of the announcement, in law%, - "equal rights:
viya" of the Jews and that this is precisely the highest level of the Jews
naya central bank of the “Russian” revolution. Not only without any trouble
rage, but also to the applause of the "State Duma",
married (in the first instance) to a Jew, deputy from
Moscow, Kokoshkin, proclaimed the dogma of such “equal-
noprav!ya" is the main demand of the Russian people and per:

i i.

But that he is lying, Kokoshkin, is already evident from
TBh preliminary statements on civil rights
peasants and about other legal restrictions
with which he, so to speak, envelops his howls:
vaniya o sonakh [udy, passing them off as some kind of vsfmi "zabi-
that tribe."

And such impudence is committed immediately after that,
how these "downtrodden," we said, shivering, in the general panic,
rob the treasury and the government office
of the bank, - they themselves killed with revolver volleys and bombs-
by the innocent people who had gathered in B-

I

lostokB for the solemn religious procession, str$flyali in
troops, and in turn, by organized gangs of "self-defense",
i, i -
We even had the governor general's apartment... Only a Jew
or a traitor who is thoroughly infected with Judaism can
i, i -
it was as if it was caused not by evil, but by
bombing from Jewish houses or from rooftops
defenseless masses of praying Christians, and provocative
i .

You must have no shame to distort it like that.
facts directly conditioned by the Talmud and human-
the vistnic "literature" of the Jews, in general. No po-
i -
to turn these sources, “sacred” for the kahal, into
her furious pride incites the “chosen people”
on the most caustic,
despicable blasphemy.

B. However, over the last year, the Jews have been quite
have shown themselves in this regard in addition to BbBlostock.
The son of the Jew Bukhshtab, a high school student, threw an icon into Yalta
to the latrine. In one of the real schools of Pe-
Terburg, another Jewish student smashed an icon with a stone

in classB. In s. Korzhevoy, Tiraspolsky at%zda, service
accidentally ended up in the hut of the peasant Lavrentiy Borzhak,
Jew Gulyak shot from a Browning gun at the icon of the Assumption of God
life's Mother. In m$5stechk Khodorovka, Kiev province,
on the eve of Epiphany, when workers on the Jordan built
the throne, the gospel, the chalice and the crosses,——-mestnye Jews
they threatened: “let the dogs bark, but before barking we will do our own thing.”
him! The next day, one of the Jewish boys
kov knocked the cup off the throne with a stone, and behind him, already an adult,
by the Jews, the 'chairs were broken and everything was destroyed'
the rest. In Kishinev%, during the bishop's service at
cathedral, the Jews opened a fire on the praying people from the republic
... i i
kahal and in other MBsts.

From a Jewish point of view, this is completely natural and
commendable, for we Christians, according to the Talmud, are idolatrous
admirers, therefore, we deserve the corresponding
teachings from the sons of the “chosen people.” I'm sorry,
izdBvatelstva i molumleniya nad us, slander and blasphemy nad

I

The Divine Founder of Christianity is so terrible with
side of the Jews, that there is no possibility of bringing them
here, no matter how important it may be in proving the logical-
i i
Judaic malice. |

But if this is the way Jews act in general, then:
why shouldn't the kahal have fun with us in Bialystok%,
when there are so many horrific atrocities, and during so many
a long time passes for the sons of Judah “without punishment”
and when the Jews themselves, and after them their Shabbat-shiskels in the city-
state Duma, they publish as they wish, publicly,
over Russia and its government?!... *).

It goes without saying that the sons of Tuda, the first ones,
they mock defenders like Kokoshkin
i , . -
Gal loves cheaters, but cheaters are not cute
.

V.: The downtrodden Jewry, as is well known, has gone crazy.
from malice, when the decree of October 17, 1505 was issued
years. The sons of Judah knew well and in advance how to take advantage of:
to be influenced by circumstances, which, under their favorable conditions,
i, state duma and -
glorify. Not only did the Jews not discover any goodness
gratitude and did not show the slightest decency, but, in their
insanity, they began to shoot not only the pilgrims,
tsev or peaceful processes of Russian people in general, and
royal portraits - in many cities and villages...

The Jewish cries of "Down with the Autocracy"
"Down with the Tsar!" - "Down with the Tsar!" rushed across the face of the Russian land.

*) For those interested in the question of blasphemy of the Talmud and rabbinical
i ,):) iḱs J-
Zit-Eisenmenger, Kbnigsbeog, 1711; 6) “Nitzakhon” (‹Pob%da›)—rabbi-
new Mattatisha, Liipman from Mühlhausen and [opf Kimhi; c) “Hizuk EO muna”
(.Ukrpleniye vBr»›)—Rabbi Isaac from Troki, in Lithuania; these two books were
published in 1681 in Altdorf, Wagenseilmt, under the title ‹Te1a
1 {› (‹Fiery arrows of Satan»);) ‹Ѳɵ I» (‹-
origin of Jesus); e) “Maaze alui” (“History of the PovBshennago”); e) ‹Jsss
Shgisss i } shi” (“Jesus Christ in the Talmud”)—ed. consisting of
Berlin University " JӢi.› — , -
more than Jews, let's call: a) “Os uŕa et togibs Ji i,” — Victor de
Carbena; 6) ‹"] ch4!$ єis ïi› —Ieronyma de Sancta-
Fillet; c) ‹« ssi» – --; «isi1 i J 4s.—
And molona; d.
a) "Peter from Klyunya; d) "O1ogam sapisiagisht" - Simon Maillol; e) three books
Raymonda Martina: ‹ {1 ŕŕ ii J-
Gop", "Sarisḱgit] idaeogit" ("Muzzle for evrsev") and "Ririo"
Giaei (“Dagger in Bra”); g) ‹Shgisiiipis ip Ta| then
Tabbipis sii de ȹissii sŕ› -Pranaitis and others.

SSEHHP

In Yuev, one Jewish lawyer, having pierced the portrait
The Tsar put his head in and began to shout out what
which we refuse to repeat. Even the Austrian Leiborgan
« i ss». informing about this,

added that the people tore the Jew to shreds.... In Zhii-
tomr$, crowd of people lived in the house of the big photo of Rothschild
and Girsh and shouting “here are your kings”, forced the meeting-
new Christians should be destroyed, and those who resisted should be beaten
shaft without mercy. - In Odessa, having declared the republic with
a Jew, of course, - Parchment, in the main, the Jews tied-
i
. |

The Russian people did not leave the “chosen people” without
punishments...

In Moscow itself, the Jew Bauman Bhal walked the streets
and shouted "Down with the Autocracy, down with the Tsar!.. Ko
“Come join us... I am your King and God!...”

The guardsman could not bear this happening——-Nikolai Oedoto-
Vich Mikhalin, and made Bauman silent forever...

In such terrible villainies, the kahal, deliberately
but also dishonestly, he insulted the entire Russian people, mocked them,
mainly, over what is dear and sacred to Russia.
There can be no doubt about this. Such a shame.
the characteristic character of the Jews and this is how they showed themselves in everything
time.

It was not for nothing, apparently, that one of their own rabbis said:
“Mig J ḱ Mok, i siag opa
sʮ i];   s ,
Chepp mig Koppep az S1lyskk p1s E egŕḱasep!” - Yes, ev-
the reys are not able to bear happiness... Arrogant
and a cruel tribe, they become arrogant in their pride to the point that
that, finally, fate itself resists them. From the heights of non-
fervent despotism, they are again thrown into that abyss
humiliation from which they barely managed to rise. This is the most ha.
characteristic feature and the first explanation of their sad history.

ZatByav "armed self-defense gangs," always according to:
ķi, ,   i, -
but the kahal never refuses to provide relief to the unarmed
i: to lure or drag into one of one's own
brothels and there, in fierce torments, torture women-
well, or a child; shoot from around the corner or from the rooftops

soldier or in the police; kill in a patrutic process-

I

the identity of one of the Russians who carries the royal portreg, the image
or a national flag; tear up the portrait or flag itself,
or trample him into the dirt; reward his deceived
slaves—“conscious proletarians” with red rags,
and her electoral agents—who had given up studying mo-
The lodge of both sexes should be provided with green rags.

When we speak about Jews, we mean not just one kahal, but
and the Christ-sellers who make up his cannon-
meat, and therefore they are sent to the first fire. This
can be observed everywhere, and in the “State Duma” -
with special charm.—Vinaver, Herzenstein, Frenkel,
Blyukh, Katsenelson, Yakubson, Chervonenkis and others
The Israelis, as true paladins of "national freedom.
"Yes", they only speak when it is necessary to say something disgusting
insolence to the government, to humiliate or make fun of, in Jewish
of course, ministers, or when required, with special
impudence, to throw "miraculous" things in the eyes of the Russian people
equality" as the ideal of Russian legal consciousness, as
the crown of the Russians' unconditional love for the sons of Guda, or
as a guarantee of a bright and joyful future for Russia itself
..... Everything that relates to accessories or to fog-
the sole task of the "State Duma" is to give
equality for Jews is entrusted to the sellers of Christ -
Jewish clerks and the servants of Israel in general.

G. Moving on to further development of the problem of equality
iravi, as a reward that Jews appropriate to themselves for
participation in the “liberation movement”, in other words, ex-
s2 , «i », —
It would be necessary to provide the most complete picture of the robbery.
fires, arson, robbery and murder, which are mentioned
_ participation was marked and continues to be decorated to this day.

Unfortunately, the material is so extensive and terrible that
It requires a lot of work in itself and is not yet finished by us.
nago. Taking into account that the Jewish repertoire,
apparently, it is still far from exhausted, it would be premature.

but to stop at the part until there is a flag. The general be:
madness, a severe revolutionary hemorrhage, engulfed by misfortune.
of people deceived by the kahal seal, in their own way
turn, excludes the possibility of a calm analysis of the facts
for many, - to whom, mainly, it is intended
worthwhile feasible work. The origin of this psychosis,
i, i i,

IY

inclinations, probable forecast and objective results
dads, - all this, for the destruction of injustice, awaits its investigation%-
follower. From this it is clear that, at the moment, it follows
limit ourselves to the most vivid examples from the experiences
.

Before, however, turning to them, we again
Let us dwell on the reader's thought on the role of the kahal iris.
To ponder its effectiveness means to clarify many things to oneself.
go, without this it is incomprehensible. Everything is permitted to her, and, on the contrary,
mouth, the slightest attempt to curb it is considered,
almost like an insult to humanity. Especially
how good is its role when the interests of all Jews are at stake?
There is then no such filth that would not be revealed
for the revelation from above. And woe to him who dares to
stand across the road kagala. Be it the destroyer itself -
the state of the country, - no! te {apeege! - gnashes the "chosen one on:
generation" - in all languages.....The fools and the Christ-sellers
the people rush to his aid, they rush and crucify themselves,
brand and curse, denying the unfortunate and the osm:
the victims of Israel have the very right to protection.

The evil influence of the Turkish newspapers, in addition to what has been stated,
above, is revealed also from the fact, for example, how one looks
started on periodical printing in England already in the 18th century
centuries, that is, when about the seizure of newspapers and telegraphs
agencies "terrible parasites", as the British themselves call them
They call the Jews, there could not be any speech yet.

The end of the 18th century was, as is well known, golden
time of oratory in Great Britain. Fox,
Bork and Sheridan are his inspired premieres. Nothing about-

with the current Jewish depravity did not have its own
the press, which he demanded, for the sake of the fatherland's purity, ideal-
Sheridan, obviously not suspecting where they would lead
this "freedom" of the Jews. But from the point of view of the power of the word,
even dishonest, he turned out to be right.

“Give it to me,” said this implacable enemy.
Lord North, "freedom of the press and leave it to the minister,
to the giver of hello, his slave House of Lords,
a corrupt and depraved House of Commons; leave him
distribution of positions and favors, as well as the vlyane, which
is conditioned by vote-buying and power capable of
destroy now any resistance... With freedom of the press-
You, all this is not scary. With such a powerful weapon I can
confront the famous lord and undermine the cart high:

I

the building moved by them, to shake at the very foundations

the intrigues he had woven and crush him under these
"ruins."

Is it necessary to explain again what the Jews were like?
sk!e “talents” in the press? Is it necessary to repeat this?
that, with masterful and unceremonious, persistent and
distorted in every way! and facts, is capable of doing:
gal—even from such a dangerous event for him as the pro-
what happened in Blostock? Should we be convinced of that again?
deadly harm, which, especially now, is inflicted on the Eu-
the Russians are not only the insidious lies that they spread.

they are disturbed without shame, but also by simply keeping silent about everything,
what is not beneficial for them?

I think these questions are best answered by
already reality itself.....

I. "Odessa days".

An eyewitness account *).

Having lived through the days of vile, shameful, horrific crimes committed
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the nature of the movement that entailed the whistling of a disgusting, frenzied
of Jewish fanaticism and the terrible fire that caused the Odessa port;
fanaticism, which committed national executions against Christians; fanaticism, which
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tiz government; fanaticism, loudly calling for the overthrow of Samoder-
i. |

Before we talk about the big episodes of this satanic
movements, I will describe in brief words the mood of the city in the days preceding explosion.

In Odessa, during the two or three days before June 1st, the fun intensified.
a station of factory workers and some artisans. The port of Rabotyov
there were complications - due to the size of the pay, the terms of the working hours and holiday rest.

On the eve of the explosion of Jewish passions, a dump was arranged by the Jews on
There were gaps between the workers and the fields; there were killed and wounded on both sides.
There was an attempt to organize street looting of shops, but gangs of minors and teenagers of both sexes, predominantly made up of Jews and Jewesses5, succeeded
just break the windows in the bank / Ponskogo Kredita. And this is not without reason, but on purpose, to create noise in Paris and throughout Europe: Brodsky, Khais,
Gruber, Zonschein and other Jewish bankers did not have their windows broken, but Luon-
The store's windows were knocked out by some very expensive ones. The day ended on a worrying note.

In the evening, around 8 o'clock, the battleship An./Lotemkinkh arrived at the port
Gavrichesky stopped at the roadstead, at a very close distance from the breakwater.

“) Correspondence 20 they 1905, in the magazine “Russian “Dllo”.

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The arrival of the battleship did not arouse the attention of the authorities, although to some extent
to some extent it might seem strange that there were no regular visits to the port authorities,
on arrival of the battleship, there was no.

On the morning of Monday 15, at 6 o'clock, a boat with six engines departed from the battleship.
which approached the New Pier, opposite the Russian Transport warehouse
of the Society, and the sailors carried the body of the dead man to the pier.— Polo-
the corpse was alive, the sailors wrote a notice on the dead man's chest, which stated
it was said that the deceased was killed “because of a spoonful of bad borscht”, that the corpse will be
consigned to the earth, that no one would be able to touch the body before burial and that no one would violate it
this order, as well as all hostile actions against the battleship and its crew
the page will be called to bombard the city. Oral stories of those who landed on the shore
The sailors found out that there had been a mutiny of the crew against the officer on the battleship:
tsers, that many of them were killed, etc., etc. |

The news of this instantly spread throughout the city. At 9:30 a.m.,
From the boulevard one could see the battleship's boat with armed sailors,
took over the coal steamship "Emerance" (Russian flag), Tula jumped up the gangway
there were coal miners, and the steamship, towed by the boat ‹Muravei›, pulled towards
battleship. - The "Ant" was forced by threats to take the "Emerance" in tow.

After this, lively communication was established between the battleship and the city.
near. - Boats and cutters moved freely back and forth.

A lot of people had gathered at the piers of the New Mole; armed teams
The battleships, arriving at the port in boats, were greeted with loud ‹hurrah!›.
The police to the port was in the usual composition, too insufficient for
termination of the arising unrest.

From early morning, a crowd of Jews and Jewesses5 headed to the port, and, what is especially
It was noticeable that in the crowds and groups of Jews the overwhelming majority of people
belonged to the youth of both sexes. Forms of higher and
average, all kinds in general, local and out-of-town, were involved with groups of
young Jewish women in light dresses. In Odessa, there are many middle and lower, private
Jewish schools, whose students wear fancy uniforms

jackets with colored bands, jackets with piping, embroidered collars and
with new decorations. As everywhere on the streets of the city, you will be amazed by the variety
the dress code of Jewish youth, so it was impossible to go to the port
lo not to pay attention to the multitude of Jews5,--
dresses that arrived at the port.

Even more noticeable was the presence of a large number of people
Jews in city costumes and young Jewish women, smartly dressed,
talking with their gentlemen all day long.

At first, all this militant young generation of Israel whispered,
winked significantly, grouped, but, little by little, the excitement
ambassador and grew. Shouts of ‹Hurray!› from the crowd that greeted the armed sloops-
ki from the battleship, constant transfers of private boats with people to the state-
in Jewish costumes and Jewish clothes on the battleship and back, and spread
the emotions they were experiencing were instantly transmitted to the crowds, the excitement of the cats,
very soon, it manifested itself to an extreme degree.

At the place where the body of the murdered sailor lay, a flagpole with a marble appeared.
flag; from the groups and clusters of Jewish youth, speakers emerged, whipping up
standing on a platform made of barrels or boxes, and began verbally>
the excitement of the crowd to rebel, to rise against the government,
to the downfall of Autocracy.

The frenzied young Jewish women, with flushed faces, gesticulating

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shi with their wide sleeves, crawled onto the stands and, surrounded by their coffee
lerami, the people spoke, accompanied by the same phrase—
"Down with the Autocracy!"

The purpose was becoming clear.

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my, ‹Amitet' Jewish Self-Defense, and then the leaders of the R.B.s. tried to stir up
people's uprising against the authorities.

Rumors are being spread that the battleship has been sent to the authorities

to the port of the troops, that the landing force has already been brought from the battleship to take control of the port and
such news have instilled in the fascination the complete impunity of frenzy
speakers and everyone who was at the New Mall. This confidence was supported
burst forth among the crowds of people with the fanatical roars of orators pointing out to the people
on the cowardice, confusion and bezdВйi of the authorities, who did not dare to send to the port
troops - to suppress the open and bold uprising.

By two o'clock in the afternoon, the fanatical crowd had reached its extreme limits.

Armed gangs of Jews rushed down the gangways onto private steamships and
The crews of the ships were driven ashore by force. There were cases of resistance on the part of
ship's crews, ending with the fact that those who resisted were thrown into the water.
The threats were accompanied by shots. In the battles of the steamship crews there were no
incentive for self-defense. With unity of action, teams, having united, could
overcome the Jewish crowd. But, I repeat, there was no unity between the teams.
On some steamships, commanders and assistants tried to persuade people to get off the deck.
Rokhodov. There, where resistance was shown to the Jews, such as on the steamship
d .› Dobrovolnago Flota, there was no withdrawal of the crew. Discord between
steamship crews and administration of shipping companies, supported
private strikes and disagreements, was the reason that the teams left
whether the steamships, without showing any resistance, could repel the attacks of Jewish gangs.

A great influence on the spirit of teams is also the fear of the omnipotent
the Jewish anarchist "Self-Defense Committee", which terrorized
the working population of the city—murders of secret and overt.

Seeing no resistance from the authorities to the criminal actions of the anarchists,
not feeling the support of the armed forces of the state, the people succumbed
feeling of fear and helplessness in the face of the brazen audacity of the anarchists, he said
those who impose death sentences and carry out these sentences—all
folk.

After two o'clock in the afternoon, the uprising in the port area accelerated
tempo. |

One of the episodes of Jewish fanaticism must be remembered. Swee.
his followers were hundreds of people who can confirm the bloody, shameful

crime.—//the guard Glotovyo executed publicly according to the verdict of fu.
frin-jew. - This devil, standing on her side, held the crowd's hands and, like everyone else
furies, proclaimed: ‹Down with the Autocracy! ‹—Glotov, who was close to
of this place, he said loudly that such crazy words should not be spoken. "Death
"Him!" the Jewish woman squealed, and immediately a group of Jews emerged from the crowd surrounding the wagon.
Four men poured out and killed Glotov with revolver shots. - T$lo
he was immediately thrown into the sea...

At four o'clock in the afternoon, the looting of goods lying on the pier began.
nyakh, and behind them the port goods stores were destroyed, and everything that was there was destroyed
i . "Bosaya komanda" (black labor) first of all "
started drinking; drunkenness began, and with it robbery. Crowds robbed"
people, Russians and Jews, rushed to the port, followed by women with d"

SSEHKHUSH

tinki; goods were stolen, carried off and taken away to the city in cabs
on dray carts, on boats. The authorities did not arrange for the distribution
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going from the city to the port. |

Until 9 o'clock in the evening, the movement of people between the port and the city did not stop.
it was. ' 7

From Nikolaevsky Boulevard, where the infantry companies were stationed, it was possible to fire
to fire at the port, for it was all there, as if on the palm of your hand. But from here they fired volleys only from
two o'clock in the morning, when the arsonists, having spread the fire throughout the port,
moved in masses into the city—with the intention of destroying and burning the city buildings.
the time given to the arsonists in the Quarantine Harbor by the quarantine company
guards operating under the command of the energetic commander of the Quarantine District
Ga, Doctor N.I. Damaskin, resistance, saved customs and all the buildings located
in the Quarantine Harbor, shows that it was possible to fly without making any
single shot. Doctor Damaskin stated in print that the Quarantine company
The guards didn't fire a single bullet.

It is clear to me that the authorities did not dare to suppress the rebellion and looting. during the day, because they feared the city would be bombarded from an battleship. Confusion authorities—it’s obvious. After all, they fired volleys at night, after 2 o’clock, at lodzhiga—calves; why then, during the day, at 4 o'clock, when the robbery was in full swing, did they not shoot at least would there only be the New Pier from the boulevard and from the cliff to the end of Kanatnaya Street?

I am confident, and my confidence is shared by many, that three or four three rifle volleys, not even at the maddened crowds, but at the walls and roofs a sham of port shops would be enough to make the maddened the crowd rushed out of the port, and since the exits from the territory of the New Pier could to be blocked by closed units of infantry, then the detainees of the mad crowd were It would be possible. One company would be enough to block the movement along Primorsky street and fence off the Prakticheskaya Harbor, but this was not done until 9 o'clock. evening, and after that the harbor was already silent.

At nine o'clock fires started, first on the territory of the New Pier, and zatfm, very soon, and at Practical Harbor. According to the general voice of many people, gangs that were in the port from the very beginning of the fires until the morning of the next day, The fire-fighters consisted of Jews and young Jewish women. The arson was carried out were carried out by means of some liquid, which was sprayed onto the lit flame and then they set fire to it with matches; the power of the fire was so great that the iron sheets burned out. Some arsonists imfly mugs or buckets, greased them with a brush buildings and goods and ignited the liquid with matches. There were arsonists, . . The pile fences of the molov were smeared, and they were all instantly engulfed in flames. They poured incendiary composition directly into the water, near steamships, and in the composition of the mountain on the water.

In Odessa, cases of “fire liquidations” are so frequent and common between the Jewish traders, who had long been formed here, the Jewish people, but the fire-
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fire." And as soon as there is talk of a fire in a commercial establishment, then first They always ask: “Well, is everything alright?” To which they sometimes answer: “It’s all clear "pogorflo" or— "so-so", or— "well, what kind of fire is this: neither myself, nor the people." With such an abundance of fire specialists, the anarchist cahal How difficult it would have been to organize the systematic arson of port buildings.

And, indeed, the port was systematically burned. Starting from the courtyard
Agency of the Russian Federation for the Protection of the Environment and Trade at the Quarantine Harbor and to
salt pier of the Practical harbor, vs zdaniya, vs tovarnye sklady parohs-

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road and railway, overpass, Odessa-Port station, in a word,
everything that was on this huge section of the port territory was destroyed
fire5.

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tetskoy and different technical educational institutions. Teams and gangs: fire-
The number of telescopes was very large, which explains the rapid spread
fire. The buildings were lit up not one after another, not in the direction of tomorrow, which
there was almost none, however, and from the burning. By eleven o'clock, everything was
The port's piers were ablaze. Fire crews didn't even try to get into the port.
The description states that the teams were not allowed through by the rowdy crowds.
shih, and I think that the firefighters were simply kept in mind the impossibility-
to resist fire when it spreads very quickly.

How can one explain the death of six steamships that were moored at the docks?
her? After all, all the steamships of the Russian Pars-
of trade and many private ones? Why are there three steamships in Russia?
Insurance and Transport Society—Peter, Platon and SergBiy.
rBl steamship Kashkina "Ekaterina", steamship "V$ra" of the city of Ostrovsky (Jewish-
steamship "Southern Star" (Jacobs and Ashkenazi)? Death
three steamships of the Russian Society of the TBm are more amazing than next to
next to these steamships stood two other steamships of the same company - "Svyatogor" and
'Rossya'. - 'Svyatogor' took a deep breath, pulled himself onto the barrel and took the tula away.
‹siyu.— ‹Petr», «Platont» and «SergB» stood behind «Svyatsgor» but did not give orders
cast off from the shore and send boats to Svyatogor, who could
tow away. Naksnets, all three lost steamships were given away:
By casting off their mooring lines from the shore, the steamships could depart from the piers.
by the movement of a light morning, which would have set them at anchor. I heard that
the port government boats, steaming, did not provide assistance to the steamboat
houses that were in danger. The steamships of the Russian Shipping Company and
Trade was carried out of the harbor with the help of our own tugboats.

At 11 o'clock at night, isolated shots began to be heard in the city, sometimes involuntarily frequent. These shots, as was later explained, were fired from the roofs and from the balconies of Jewish houses - from the same anarchist self-defense unit.
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Such shelling, as is well known, was carried out from the roofs of buildings.
from Nikolaevska Boulevard, from Lanzheronovskaya and Ekaterininskaya Streets and from Quarantine Lane along the troops stationed on Tsapatnaya Street.

This kind of street fighting was carried out by Jewish self-defense, the Jewish militia.
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by the Kirovs, in whose offices bombs were later found; by the commercial Soviets komolnago dBla, who refused to call themselves vowels of the Duma by appointment; members
stock exchange committee, technicians attached to the mayor's office;
professors and associate professors of the university who are still active today;
techniques with all kinds of piping and buttonholes, etc.

I'm only naming TB professions! Donors to Jewish self-defense,
whom, as I know for certain, arranged meetings for the discussion of
with the self-defense organizations. I also cannot fail to mention the lawyers,
the sergeants of the slain and their assistants, who are in charge
the idea of organizing a Jewish militia, supposedly for the protection of Jews in general and all
intellectuals, in particular, but in essence - for the anarchists.

Yes, gentlemen of the intelligentsia, in uniform and out of uniform, it’s time to tear it off you Masks! You paid for "self-defense," but instead you caused robbery, fires, and murder.

SSEHHH

death penalty, rebellions, and uprisings against state power. You spoke
and they wrote in proclamations that we were to defend our Israeli tribe and our
their cronies, - and look what happened!.....

Let the Russian people finally know what rights you are seeking and
i and state
apply to the dfl. I am not writing a denunciation, I am writing an appeal to the Russian people,
who knows you very little, who only now, after the atrocities,
committed by Jews in Odessa, eyes will be opened.

At two o'clock in the morning, when the fire of the port had reached its greatest dimensions, from the side
From the corners of Nikolaevsky Boulevard and to the right of it, friendly, cavalier volleys thundered.
After the first volley, the howl and roar of the crowd that came from the New Pier were terrible;
After the 4th and 5th volleys, there was no more howling, and after the eleventh, by my count,
silence fell on the port. I counted these eleven volleys within five
twelve minutes. After that, the volleys continued, but not so loud and with intervals
horrors, until almost three and a half o'clock in the morning. It seemed to me that the volleys were
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The next day, many people said that they were shooting from machine guns, but I myself did not
I heard the sounds of machine gun fire, which has a characteristic feature. —-
_ I don't think they fired from machine guns.

From three and a half to six o'clock in the morning, separate, sometimes
and very frequent shots were fired at the city. I learned later that
in many places of the city, Jews shot at the troops from windows and balconies
new and from the roofs. The troops also fired at the houses from which the Blancs were
shots. At 6 o'clock in the morning, silence reigned in the city and the port. Faces,
who had been in the port all night, and also had been saved on barges, told me that
bullets were flying in all directions. They also told me that from the battleship there were-
lo sdBlaho at night four volleys along the boulevard, but those that were on the boulevard all night
They told me that they didn't shoot from the battleship, but that all the roofs of the houses were resounding
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Since, in my opinion, rifle volleys from an armored ship are not enough to report
known, then it is permissible to ask the question: why was it not possible to open fire during the day?
according to the mad, violent, Jewish, anarchist kahal? Why did they give
time for the Jewish anarchists to get out of the port through the streets before 9 o'clock in the evening, and
After that, move to other parts of the port and to Peresyp, on boats?
and the Jewish women who made their way onto the battleship were, of course, already safe, but
Those who did not do this could not have found refuge if the rebellion had been suppressed.

The uprising and looting began around 4 o'clock in the afternoon. They say they were expecting
whether there were orders from St. Petersburg to establish martial law in the city,
and that the expected order came at two o'clock in the morning. I won't take it upon myself to say,
that it was so, but the fact is that the fire of the port could have been prevented during the day,
remains a fact.

Supporting the interests of my people, based on personal observations and
based on eyewitness accounts, I, as an old-timer who has lived here almost permanently
forty years, I can't help but say that the Jewish anarchist kahal itself
to the shame of the Russian people, people of Russian origin are joining the defense
foreigners, mainly from the Transcaucasian region, are students in the educational departments
money of the city. Filled with hatred for the government, these people were
were Jews. Walking with the Jews and acting in concert, these despicable scum
Russian tribes and vile traitors to their homeland and the state that nurtured them,
with all the strength of their base souls they strive to stir up the people against the government
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double game of criminals: it is not for the good of the people that these vile, base ones are in sight
kiya, inhuman souls; they want to do evil to the people, but in such a way that this evil
was done by the hands of the authorities, by the organs of government. So it is in the unprecedented
atrocities committed in Odessa, they, these monsters of the human race, raised
the mob to plunder, caused with their own hands a huge fire with numerous
With the help of the victims, they finally brought the crowd of maddened robbers under control.
volleys of gunfire, from which a huge number of Jews and Russians5 people fell, and—
All this was done in such a way that the victims of the suppressed uprising died from punishment!
hands of the government. |

Could there be anything more monstrous, fanatical, disgusting,
why are these atrocities committed against the city which is considered to be the least
, 40,000 Jewish families! |

Indignant at the participation of despicable Russians in the anarchist party
people and foreigners, I must, however, say that I do not attach much importance to
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the elements that joined this defense could not have committed such horrors.
It is she, the Jewish self-defense, who gave such a mass of villains that it is difficult to overcome them.
complications that occurred (the appearance of the battleship with its rebellious crew),
It is difficult and impossible without bloody sacrifices. This is it, Jewish self-defense,
united and incited with its fanatical fanaticism the mob that was going to
robbery, like Panurge's herd.

And the rabble suffered more than anything: the number of drunk people who burned
on fire, is very large; in all likelihood, the number of people killed in the fire is greater
the number of those killed and wounded by rifle volleys. I know from many witnesses-
eyewitnesses that the volleys were fired with deliberate overshoots. Cruelty
There was no mutiny when it was suppressed. The behavior of the troops and officers was in full swing.
calm, selfless, full of self-control.

Polishcha was beaten to a greater extent by Jewish anarchists than by itself.
they were exhausted. The number of those killed and injured during the police riots
The number of Cossack officials is quite large. Despite the losses suffered by the Cossacks
I still didn't give a damn about the junctions against which the anarchists used bombs.
I saw bitterness in these people who were exterminated in the line of duty
the most savage and merciless instruments of devilish ingenuity.
On the contrary, the most extreme bitterness was shown by the Jewish anarchists.
defense forces, firing at troops and passers-by from windows, balconies, and attics
kov and krysh and throwing bombs into crowds of innocent people.

I must also reproach the civil and military authorities in
that he, in suppressing the unrest, acted incorrectly: to pacify
small detachments were sent out. Often, police had to go alone.
against large gangs of robbers and rioters. A crowd is still a crowd, although
and Jewish. The authorities do not understand this, and that is why so many were killed in one
a night of policemen and Cossacks. The Cossack squads were generally weak in number
people, but the lystva of the dissidents were always in the highest degree smљly and ruffled-
, which generally cannot be said about the actions of police officials.

Was the appearance of the battleship in Odessa accidental, or was it
imphl connection with the riots that occurred in the city on the eve of the arrival of the armored
nose?—The official statement says that this was an accident.

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*%) Perhaps it was difficult for the authorities to admit to the changes of the squadron battleship according to science -
But no matter how shameful this fact may be for us, it must not be hidden or hushed up.

I

The authorities did not follow all the threads of the conspiracy, did not unravel the ball and ryat: "there was no connection." - But I prefer to think that the coincidence of the arrival of the battleship,
with a mutinous team, with the beginning of unrest in the city was not accidental.
We'll see, but we shouldn't speak on behalf of the government at random.
(It would be worth $).

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ren. The bitterness of the shame and humiliation I have experienced is so great that I am not able to
must be described.

But, finishing the story, I want to add conclusions from everything I experienced in
these terrible days.

Living for a long time in Odessa, I have studied the fundamental changes in mood
not in my opinion, in the behavior and actions of the Jewish population.

The timid, low, vindictive character of the Israeli people, in the current
for the next five or six years, he was characterized by insolence, impudence and extreme anger against the Christian population. Undisguised anger, distorting
the already ugly features of the Semites, the twitching of the muscles of the huge sensual mouth, narrowed eye sockets and deep-set pupils
disgusting faces of young Jews and, especially, Jewish women. The last underlined-
they emphasize the evil expression of their faces with the help of demon-like hairdos, which
faces distorted by rough, falling tBnyas.

Look at these faces in giabasho, when Jews and Jewesses, dressed up
according to the latest fashion, crowds pour out into the streets, make noise, push
live and flirt. However, is it possible, speaking about young Jews and

Jewish women, use the innocent word $#.1irt5? The words ‹fornication› and ‹debauchery› are here
more intelligent. At any hour of the day, walk along the suburban Alexandrovsky
park and you will see couples arranged in the most vulgar positions.
The park's residents told me that there was no way to protect the park and the public from Jewish impudent debauchery.

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“So many abominations that I’m glad to get away from them,” many old guards complained,
to which I myself pointed out the dissolute crowds of Jewish youth belonging
those who are 15-17 years old and even younger. Crowds of boys
and 10-14 year old children burst into the park with a whoop and a whistle,
they behave outrageously, they say disgusting foul language to each other and they must give
passers-by with brazen advances. Is it surprising that the trade in women at the market-

*) Besides the shame and horrors of Tsushima, the waves of the naval crews were determined by the revolutionary
propaganda among that group of artisans and factory workers from which they are recruited
machine and other technical maps on a modern ship, which in turn represents
a whole system of various mechanisms. On the other hand, the participation of the kahal in the revolt of the "Dark-
"cinema" is not only one of the many events certified by the author of "Odessa Days"
and there are enough convincing evidence of a deliberate connection between the arrival of the battleship in Odessa and the beginning
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armored carrier, and also the role of a leader of mutinous sailors, which, with an extraordinary na-
with rudeness, Sidg Feldman corrected himself. Webm is remembered, further, the speech with which he
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Temkipa", in Schlutz. Feldman, was caught, - it turns out, although unsuccessfully, he bribed his guards
in the Sevastopol prison, and, as a result, all the same, he went abroad —
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shared with Feldman at the same time, - and the favorable agreement of the almighty Kagal, - in what
It would be hard to doubt it.

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in the Middle East has spread enormously. Russia is bearing the brunt of shame.
depraved supplier of human goods, and this shame is inflicted almost exclusively on
Odessa Jews, in particular, developed their trade turnover to enormous proportions.

Family life among the Jews has become terribly changed. The patriarchal nature of the family has
was consumed by the dissolute unbridledness of youth. Parental authority was crumbling,—
The youth rushed into socialism: they agitate, organize conspiracies, print
and distributes proclamations, forms self-defense bands, and bombs,
i , , i,—
with robberies, arson and death penalty.

The criminality of the Jewish population is growing extremely. Judicial
statistics give instructions on the increase in the conviction of Jews5 in all categories
the most heinous crimes. The number of political criminals among Jews
so great that one could almost say that only Jewish families are full of them
Chronicles of the criminal and political press. Reading the daily newspapers, just
you are amazed by the mass murders committed by Jews in different cities
births and towns, within and beyond the Jewish osfdlost. Desperately-studied-
the vfrivolous nature of the continuous succession of assassination attempts against the
It is outrageous that in a huge number of cases, criminals-murderers
are teenagers and young children, who are Jewish anarchists
tizes and sends for the commission of crimes, in the calculation of mitigation of punishment
in case of conviction, mo-malolъtszhtvu. In Odessa, for example, there are known cases when throw-
i . 14-љ
little Jews.

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there is no disgusting infection of preaching: anarchism and depravity; moral-
it is spreading in the local newspapers like a sea of stinking evil and shame.
Jewish pens are already writing articles and notes in Odessa newspapers that belittle
the scale of the villainous pogrom in the Odessa port, poisonous na-
meki na ton igokrasku :i ; -
judgments are made about the barbaric savagery of the rabble scum, which, just yesterday,
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lyali valiant inhabitants of the "bottom".

Wait a little longer, and the pens of Odessa Jewish scribblers will create
such a legend of lies, slander, distortions, which even the most
an experienced lawyer. And after that, the shameful thugs of the legal profession will appear.
and will create thousands of incidents with lying witnesses, with perjurers
p:s, with the unscrupulous methods of lawyerly insolence, they will pile up huge mountains of
our provocations offensive to the honor and dignity of the court. These corporals sense:
shuny, feeding on the ladal of Jewish anarchist self-defense, I'll live and already
create situations that will require inhuman effort to unravel
efforts.

Against the backdrop of this gloomy picture of general debauchery and villainy,
wrought in the name of fanatical, frenzied fanaticism, striving to the bottom:
the overthrow of the foundations of Russian state life—a collective response is drawn
i , i ,
crimes that were witnessed by thousands of people.

The establishment of this collective responsibility would be, in my opinion,
niyu, the first act of the formation of the impact on the population of the city, in the cat-
the very foundations of social life have been violated. The duty and obligation of the authorities—
to confirm the character of collective Jewish participation with eyewitness testimony
anarchist kahal self-defense in all the striking moments of their experiences:
storms.

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No establishment of personal, criminal responsibility of Jewish anarchists or
I wish for the tramps and robbers fanaticized by them, not for the punishment of individuals
I'm talking about criminal individuals, I know the judiciary will take care of this,
in the order of the judicial investigation. No, that's not the kind of investigation we're talking about. I'm-
I'm going to investigate, by questioning eyewitnesses, about the general character of the pogrom-
ma, about all the twists and turns in the development of the pogrom, its gradual growth and about
the participation of the Jewish population of the city of Odessa in the production
no indignation of the mob, in robberies, murders, arson, riots and rebellion
nii against the government – with the overthrow of the foundations of state governance
i. | |

i i i,
committed by them during the days from June 14 to 19, measures must be taken
i i i
i, i
i — 5 .

i i,
immediately to disarm the Jewish population. i -
giving weapons, as is customary in such cases, is not enough. Weapons
must be selected, not just given out, and for such a purpose there should be no rest
.

If these two measures are not carried out, then it will be impossible to live in Odessa.

Christianity will live, and the city of Odessa, conquered by Russian blood, will have to
ӽə *).

P. "Mr. Odessans".

Letter to the editor of the Russian DF.
Odessa, July 24, 1905.

After the pogrom of June 14-19, the “Dessian days” were far from peaceful.

i , i
The self-defense kahal remains fiercely hostile to order.

At first, the police began to make a terrible effort to open
four bombs, and that's where it stopped. This discovery, apparently,
to distinguish ourselves as we demonstrate the energy of the police service after the announcement
cities on military duty. Bogachka-Jewish woman, Rozaliya Brodskaya, and a banker
Z. Ashkenazi, in whose houses bombs were found, were fined three thousand
rubles each. The imposition of a fine in this amount shows that it is more
to pour money for collection: until now, fines were imposed up to an amount not greater than 500 rubles.
But, in essence, the punishment turned out to be insignificant, because Rosalia Brodskaya and the bank-
Kir Ashkenazi paying a fine of 3,000 rubles is the same as giving money to a beggar
3 kopecks. If such fat birds fell into your hands, you should pluck them.

so that there would be enough money to repair the port. Then other Jews would also be able to
It's clear that they won't be trifled with.

Shooting by Jews at police guards and Cossack barracks

*) Alas, how the current growth of Russian Jews in all of Russia is shown through the press, fatal for us testimony in court, death threats and direct bombing, as well as
kav putt, aparkhist incitements by the orators of the State Duma to destroy the grass property and the disintegration of national unity, and behind it the independent existence the existence of our country, concessions to Jewry cannot be limited to Odessa alone - 4. Shtmakov.

SSHHH
TO
continues; the raids of Jewish gangs also do not cease. In this
attitude! and, martial law acts too leniently and someday
will pay for his imprudence.

Gathering of Jews on Preobrazhenskaya, Deribassovskaya and Richelieu Streets
The numbers are very large. Here, on the sidewalks, benches are placed, near which people gather.
there are groups of Jews, always conspiring, always making noise in their barbarian slang%. Here, in a small space, there are always thousands and more gathered
there are Jews, and if some kind of prank by crazy Jewish anarchists happens,
self-defense, here you have a ready-made thousand-strong crowd of like-minded people, a crowd,
fanaticized, ready to hide the criminal and provide armed resistance
the vleniye of the police, which in our country is distinguished by its sluggishness and lack of management
NOST.O.

In my opinion, these street gatherings of Jews should be stopped,
removing benches from the streets.

The same kind of gatherings are formed daily near the building of the exchange, where
At 10 o'clock in the morning such a crowd gathers that there is no room to walk on the sidewalks. It is necessary,
You should know that our trading hours are from 12 to 1 p.m. But for parasites
grain trade is not enough, they do not have time to talk enough, and so, small speckulyanty, brokers, clerks, etc. began the custom of gathering at the building of the stock exchange

from 10 o'clock in the morning. They are not allowed into the stock exchange meeting room because he!
they don't want to pay the entry fee, so they camp on the streets,
stBsnyaya dvizhenie prokhozhikh. Uzh' if for the turnover of grain trade it is necessary-dimo existence of the second - ‹lousy› exchange, then it would be necessary to allocate space for
these parasites into the courtyard of the stock exchange building, and free the street from the Jewish
crowds.
In general, in my opinion, our administration, when the city was declared on the
in the current situation, immediately took an inappropriate tone. I will call this tone ob-tel'no, not dispositive. In days of unrest, in all private banks
military guards were appointed, but they were soon removed, and the protection of the banks as
both private and public, is left in the care of the institutions themselves.
The State Bank Office has its own guard of 22 volunteers.
hired guards, armed with sabers and revolvers. These people are engaged in
they have posts at the bank cash desks, but their sleepy figures, swimming in fat from lack of
dflya, do not inspire dovfray. A huge staff of guards with braid and countless
The bank's officials are not armed at all, and at the slightest alarm, and his
one can expect a scandal to occur: all this will be lost and disorganized
the appearance of an armed gang of anarchists. When visiting the bank, I was brought
it was possible to see an “oriental man” wandering around the corridors of the bank without any
kago dBla. The man's dress and manners clearly revealed a desperate swindler.
a man who came to the bank for reconnaissance. I watched his movements from one
hundred to another and realized that he had come to the bank without any name
dla. Having pointed it out to the guards, I asked if they were ordered to watch the approach-visual personalities who come to the bank unnecessarily?—We don’t
"Scouts!", such was the guards' answer. Now, judge for yourself how great the carelessness is,
the flabbiness of the stupefied bureaucracy that lives, multiplies, and multiplies around the state
gift chest and does not think about the fact that it is her responsibility to bear the debt
to protect the state from mad anarchists
stov. Expenditure of 1,000 rubles for the purchase of 50 Browning revolvers for armament.
the marriage of guards and bank officials will not ruin the treasury, and by the way, security
` the state institution would be incomparably better provided for than it is now.
Bank officials said that, under the current situation of the city, the distribution of

Revolvers are absolutely necessary for those who are in the bank, in order to protect the bank
from the attempts of the anochists, but the authorities do not even think about this.

Here, in this regard, the supervisory role of the administration is completely
unwise.—The city's military guard should advise the civil authorities to do the same.
take measures for the security of government institutions. Speaking about the Office of the State
state bank, one cannot help but recall how, on the day of the pogrom, one of the high-
one of their officials, while going to the dacha, lost a briefcase with his own
interest-bearing securities.—The official did not bribe the bank. This is a tiresome matter for the Ministry of National Economy.
tea in another family. When General Besak was the head of the post and tele-
counts and lived at the dacha in Tsarskoye Selo, he always sent invitations to his
he is familiar with the couriers. Once he was asked: why doesn't he send by
mail? The general replied: "The mail always gets mixed up."

I am including these comic episodes in my story not for the sake of buffoonery.
i , i . i
about bureaucratic licentiousness, about the insecurity of the entire administrative system in the state
gifts, you cannot understand how such outrageous, shameful events could have occurred.
! . The armed, maddened kahal of Jewish "self-defense-
"rony" was formed not in the blink of an eye. The Jewish population of the city was prepared
, i .

The whole city knew that the best revolvers could be bought from the Jews.
our brands - Smith & Wesson and Browning, at prices very cheap, cheaper,
blacksmiths in Odessa gun shops. It was also known that gangs of Jews
ev5, mainly from the student youth and the clerk, are going out
sea on boats and there they learn to shoot from revolvers. On the coastal
crowds of Jews gathered at the dachas, starting from Langeron, the closest to the city—
for shooting. All this was known to the police, which had to be used more than once.
drive out the militant Israelis. Between TBm, the head of the commercial port-
he knew nothing about it, and although the government gave him steamboats,
officials and port guards for the port security centers, never once Zylo
a case of discovery of gangs of Jews who were fleeing from boats.

And so it is in everything: obesity, stupidity, carelessness and the most dishonest
i i -
anarchist "self-defense", accompanied by robberies, murders, executions
between Christians and fires.

I have already written enough about our field. The Jews themselves say that in the city
Yes, where the police are honest, Jews cannot live. Only here, to find these go-
It's quite difficult to find a family on the map of the Russian State. And judging by how in Odessa
The sons of Israel live, are fruitful and multiply, one can judge what kind of a field we have.

Or take, for example, the House of Enlightenment, in which it was held
so my crazy, impudent, screaming Sandals, disgraced: and ours
science. To endure for years the open propaganda of insane anarchism, these disgusting
strong, chimerical (to put it mildly) obstructive and, next to this, provocative
katsi liberal professors and associate professors; tolerate with indifference
legin, representing, in essence, a factory for the 'transmission of ‹eastern people-
"VBkov" in candidates and active students of natural sciences,—
But could there be anything more outrageous? Or are these shameful manipula-
festivals that came out of the university with inscriptions on the flags—‹19 fe-
liar›. What, one wonders, do the Jews have until February 19th? What does that have to do with it?
Jews and Caucasians admitted to the university for the central part of the anarchist abyss
Ganda? And all this was allowed, tolerated, and even encouraged by the safe equality
the best of the authorities, who even after sowing the hay remain on their warm little stools.

SSEKHHAUP

And should I ask what these carefree people are doing? Well, you see,
puzzle dflo zatByali: classes of lfpki and wadding think to open at the state
gymnasiums. This is in our time, when the incompetence of the teaching staff, its
phenomenal stupidity and bitterness towards students were so strikingly expressed
in numerous cases of disorder that occurred during the past training period,
of the season. It is not possible to find decent teachers for the younger classes of gymnasiums.
gut: teachers or evil, bile-filled old men, destroying the young
forces that bring people to a nervous breakdown, to St. Vitus's dance, to
of idiocy, or slackers, for whom everything is a joke except cards and wine. And these
class teachers out of servility, and this is an impudent, dishonest pedagogical collaboration
a position in which the same person holds the position of teacher in
three and even four classes of the gymnasium, and even the position of inspector or director-
in a private girls' school! And, on top of that, she maintains her own
male gymnasium ‹with rights›? And this is a limitless reproduction of Jewish private
public gymnasiums and commercial schools that openly trade in rights,
diplomas and certificates of maturity?

Everything I write is not fiction; the whole city knows by what means
Jews are given medals, licenses, diplomas and certificates; Only the pope doesn’t know this
the reading group of the educational district, who fell in love with sculpture in female forms.

Add to all that has been said the city's public administration—in ru-
what a greedy circle.....

Having sketched these illustrations from the life of Odessa, I wanted to show how
in what environment the activities of Jewish anarchist propaganda arose and developed
, ‹”,
They have more time.

What we see now, all this was arranged long ago. The first beginnings
were laid down back in the days of the Toulon and Kronstadt toasts.

This was being prepared by someone for a war - "on two fronts."

Japan took advantage of an already existing organization and only adapted it
.

Read numerous political processes about propaganda; read under
full press, local and Swiss, and you will be convinced that this propaganda is pitaetsya thoughts of social-democratic literature—from the banks of the Spree River.
There are full and undoubted grounds to assert that, in addition to literary
borrowings, they also bring from there more significant capabilities! I am - for
Even innocent, romantic shekels of Zionism, which
that's how ‹Russian› (?) Odessa newspapers are doing, and t (shekels) get into the fund
self-defense of the Odessa anarchist committee. |

The influx of Japanese subsidies is quite difficult to isolate from the mass of transport
ferts made by Berlin and Vienna, but it must be assumed that this influx
not insignificant. |

It was easy for Yapovshi to establish contacts with the southern people
edges of Russia. Long before the occupation of Port Arthur; and Manchuria, Odessa Jewry
rushed to the Far East, along the route of the movement of settlers to Primorskaya
region of Eastern Siberia, and stops at all ports of the ocean route from Odessa
to Vladivostok.

Having established his own style in Odessa newspapers—tavern feuilletons,
V. Doroshevich, having set off on a journey to Sakhalin, already at that time,

Everywhere I met “Odessians” who asked: “Who is our city now?”
head?" The resettlement of "Odessians" is aimed at this, even more strengthening

SSI

moose since the occupation of Manchuria. In Port Arthur, a real -
i -; .

Participation of Mr. Witte in the operations of the Eastern Chinese Railway and
the zeal of this statesman in the creation of the city of Dalnya
The influx of Odessa Jews to the Kwantung Peninsula increased.
Large supplies of supplies for the fleet, fortress and garrison, in their own way,
turn, caused the appearance of the Zimmermans, Sersbrennikovs and hundreds of other nimble
ə.

The Japanese took advantage of these sly, shameless businessmen.
and adapted them for the centers of revolutionary propaganda both in Russia itself and abroad
her—in Japan and in Shanghai, among Russian prisoners. In all likelihood, d-
it turned out to be profitable because the area of operations and the size of the business were immediately
expanded.

The Odessa allies of Japan received the means to play a big game, about the development
the city which you can judge by the riots of July 14-19. At the time when
Ginzburg completely processed Aleksev, another Russian Jew, Zimmerman,
former supplier of meat for /7ə- 4 , -
. ‹», -
scrap evacuation vehicles of the unfortunate returning from Port Arthur to the fatherland.

Zimmerman, Serebrennik and the Englishman Robertson, agent of the voluntary
fleet, received orders from Mr. Pavlov for chartering steamships. To Shanghai,
non-military people liberated from Port Arthur began to flock in large numbers
people; sick and wounded soldiers, liberated from Japan, were also sent there.
released from captivity; a lot of people had gathered. It was necessary to accommodate everyone
before sending to Russia. |

Zimmerman found houses to accommodate the Russians, and there everything was already
adapted for the suffering people, torn away from their homeland and village

families. Taverns, shops, dens of gambling and debauchery - everything was arranged in advance.
a careful Jew. And since the benefits from the Russian government are issued
They were very generous, so there was something to walk around.

People lived down to their last penny, and everything went into the pockets of the greedy Jews, sent to this dfl by Mr. Pavlov. But the main perversion of the Jews
The propaganda of anarchism and revolution was not forgotten here either.
Heaps of leaflets, revolutionary brochures, etc. published in Russian
were distributed among Russians who came to Shanghai.

Reading the letters of our soldiers from Japan, you are horrified by their moral
suffering that the Japanese subject our people to. But of the worst
the most humiliating tortures that a Russian person has to endure
the most vicious, the most difficult, is the selfless, insidious yaroslavish propaganda of anarchism and
revolutionary, spread among Russian prisoners in Japan, as well as among
Russians returning via Shanghai. Such treacherous torture is subjected to
Odessa Jews who migrated to China and Japan, as well as
— i - i $ i i.

I don't have enough time to tell you the stories of the people who returned.
from Port Arthur to Odessa. These stories are simply stunning when they are
listen. Not to mention the colossal frauds in the purchase of various
personal supplies! for Port Arthur, who did not reach the besieged fortress,
I also skip the whole epic of the outrageous Jews, to whom Mr. (av-
the fishermen ordered to charter steamships (see "New Time" - a story about sailing on a steamship:
«i»› and others...

It finally got to the point that the Jews stole from the envoy, Mr. Pavlov.
telegram cipher and sold to Japan!

SSEXXXXIX

The Japanese intercept telegrams from the Russian government in Shanghai:
the ambassador, read them freely, and Mr. Pavlov is fussing around, looking for
the missing cipher. And so it went on for quite a long time, until finally it was telegraphed.
Go to Petersburg, tell them that the code has been stolen.

I have deviated quite far from the thread of the brain story in order to find out
the events of the Odessa anarchists from the "self-defense committee"

heading to the theater of war. Soon, you will hear detailed stories
about this sad, shameful side of our war with Japan. Now
Let me return to the purely Odessa issue of the day—martial law.

The city talks revolve around this issue. The Christian population
kind and foreigners treat the military situation healthily and judiciously.
understand that they are responsible for maintaining order, peace and security of the city.
The measures of martial law are applied condescendingly, without irritation.
Trading activity is not a matter of course. Factories, plants, small workshops,
The steamships are operating properly and smoothly. According to the stock exchange broker's bulletin,
exports of grain products in June exceeded the results of the previous May and even
June 1905, despite the fact that the overpass, after the fire on June 15, was not
works. Workers' meetings and gatherings have been stopped, but what can you do when,
the agitation of the working class, with the incitement of self-defense anarchists,
Every gathering of workers turned into riots, robberies and were accompanied by murders!

The Jews understand all this, realizing that the peace of the city is incomparable
better provided for by martial law than before it.

But the propaganda of the anarchist self-defense kahal demands rebellions, murders,
promises robberies, fires, sends out threats, anonymous letters, and intimidates the
the Jewish people will learn about the hardships of martial law and about the trade
They tried to incite a petition through the Duma chatterboxes -
The decision to lift martial law was not taken. Ir! Bhal, General - Adjutant,
Count A. P. Ignatiev, and they found a way to him through the Stock Exchange Committee.

The Jews pretended to be Kazan orphans and screamed that Europe was bankrupt.
ry close the commodity credit. All this is a blatant lie. Svfdushe european-
bankers are very good at understanding that martial law is supported in
the city is calm and secure, and they know that after the lifting of martial law
i , i ,
one can expect a repetition of the unrest. Telegraph messages brought to the exchange
orders for loans are written not by real bankers, but by foreign correspondents
by the anarchist self-defense kahal. Some Schmertz, Hertz with the poor
Reg Spree telegraphs: "I'm closing your bank," but go ahead and believe me:
Is this a banker or an agitator of the South Russian revolutionary Bund?

Notovich's Jewish newspaper, the most knowledgeable organ in these matters,
recently, in issue No. ot Zgo Olya, characterized the attitude of the Odessans in a very v$rno
Jews to martial law. Here is an excerpt from a reprint borrowed
«» ‹ssish »: «the military position» has finally tied
hands ‹self-defense›; zamftte—not trade of Odessa Jews, not 'Jewish society-
to the city's society, and— ‹self-defense›,— recognition of the truly precious: Iroyazychilsya

wise Mordechai.

i i i -
city lawyers—Jews. Here, for these shameless "liars", these
'artists of dissolute words' martial law became a stake in the throat. In addition
Listen! There are so many cases of conviction with the most serious consequences, so many
business and everything is just a waste of money. Oh! This is terrible! This is outrageous!
Languages

SSSHS

sharpened, throats lubricated, speeches of Ferdinand Lassalle studied in a new way
tribute, and - nBt you go.

And what kind of Homilian process could be repeated in Odessa with Potemki?
"", "Prut" and "Georchem"! What words can be said! What fees
in mind!... Here, where the root of the Jewish cries about the disasters of Israel in Odessa is,
under military conditions.

=i j
nB^ko slovo.

As soon as I contemplated the pogrom of the port, almost on the third day after
fire, an article written by a Jewish man appeared in the Odessa Jewish newspaper
in a legal style, arguing that nothing of significant importance was pogromized
does not represent that private interests of the victims may be possible-
insurance companies, and treasury losses from the destruction of port buildings by fire
the constructions are insignificant. From the point of view of the environment, is it
worthwhile to complain about the treasury?
Russian state? And what is it: a riot, murders, executions of Christians, indignation-
no, robberies, fires, if all this was done by Jews? - It's sheer nonsense. That's the point.
thunder at the Jewish shop market is a truly global event, and here, in
Odessa, losses of several tens of millions, - ‹phe!»....

After the first article, which I commented on, in another newspaper
the question of “legal” liability for “damages” is already being directly raised,
port”, and the meaning is that shipping companies are responsible
for the integrity of the cargo from the moment when the cargo came into the public's possession
state, no matter where the cargo is located: in the hold of a steamship, in a warehouse

or on an open pier. Then he is brought to justice.
,
a large reward for the goods destroyed by fire.

Has there ever been more shamelessness than in this vile, contemptible
i -5 , , (carried out by the hands of Jews)?!... More
the fires lit by the fanatical fanatics of the mad anarchist have not been extinguished
Ma, and in Odessa, Jewish lawyers are already inviting victims to their shops
clients, luring them to rip off losses from shipping and insurance companies
societies and from the state railway. This is the attitude of these impudent
the horse breeders of the "chosen people" to the Odessa "pogrom!"....

Odessa anarchist kahal of the Jewish self-defense, with the help of the indignant
a kahal of mob, burned the port, destroyed state and private property
for huge sums, and a Jewish lawyer living in Odessa, advertising himself as a
, ,
victims of robberies and fires of shipping companies and with state
railway. “What is Shylock, with his piece of Christian flesh, in front of
this Jewish lawyer5, living under Russian law?

Gentlemen, Russian people, how will you respond to this vile trick of yours?
our comrade?

In order not to publicize this outrageous impudence, I will not name the person
and the surname of the Odessa Jewish lawyer, but it is impossible to say that his piya is branded
ep (reports on the columns of Odessa newspapers.

The latest news of the day in Odessa is the order of the temporary general-gu-
Governor of July 13. This order is extremely precise, clear and truthful.
i i 5 , ,
This same order also contains a response to those printed in foreign newspapers
the cries of Odessa Jews about the police inciting the people to beat them. Newspaper

SSSHS

Notovich has already announced that Odessa Jews are turning to the public
"the whole world", asking for protection from a catastrophe "before which they are powerless."

So far, there has been no catastrophe and, I believe, there won’t be, unless we ourselves
Odessa Jews will not call her. It is on this account that he gives them a warning.

less often the order of the temporary governor-general.

A remarkable psychological trait of the Jewish character. As soon as the Jews
commit some atrocity, their first impulse is directed to the question
about retribution. As a secret killer is drawn to look into the face of the victim, so thoughts
Jews who committed collectively shameful, vile, and hypocritical transgressions
they are against the state, they are directed with trembling and horror towards the future,
spontaneous dissolution of the Jewish question in Russia.

Old-timer.

R.5. I have now read the new resolutions of the Governor General dated July 23
about Jewish crowds that attacked janitors and police
section. The incidents described in the resolution fully confirm my
i 5 i -
i i i %.

Sh. The exploits of anarchists.
(Correspondence of the New Time).

Among the local landowners who have not yet completely abandoned their
incubated gnfzd, a terrible commotion was caused by the sensational news about
a daring attack by a gang of communist acharkhists, as they proudly call themselves
Bye, on the estate of one of the richest pomfshchikov of our district - Mr. Gaiusa, ‹Mar-Kovo-Gaiusovo", located about 25 versts from Tiraspol. This is a bandit
The attack is only the first tour of anarchists in our country.
Their activity, up to this time, was almost exclusively concentrated in
. i, -
now began to send out "expeditionary detachments" to the immediate surrounding areas
this nest of southern terrorists—the beauty of Odessa. At first, such a gang of
They began sending out written demands for money “for their military needs.”
But when such “red tape” did not bear the desired fruit,
anarchists began sending out agents with verbal demands to the state
officials of the Kherson province. Several such ambassadors, back in April
syats$, it was, and to Mr. Gaius, demanding a substantial sum for the “combat fund”.

Gaius sharply refused, and the envoys left with nothing, threatening, however, not to
leave not a single stone from his name. |

Since the name of Mr. Gaius is located in the steppe, about four miles away

` from the nearest settlement, then he took measures to ensure that he thoroughly arm your employees and thus avoid being caught off guard.

The robbers did not hesitate to appear in the prison of the city of Gaius.

According to the stories, there were twenty-five to thirty souls. If it is true that anarchists begin to walk around in such respectable gangs, then, perhaps, our the blessed South promises, in the near future, to return to its glorious the times of famous heroes—atamans of Podolia, Bessarabia and Novorossiya, in the Karmalyuk family, whose memory still lives on in sad songs

SSHSP

Little Russians. The difference, by all appearances, will consist only in the fact that that Karmalyuk's companions called themselves robbers and plunderers, while anarchist communists proudly call themselves political activists. And, one must think, we will soon live to the point where simple crime will disappear. into the Lethe, and will remain exclusively legalistic crimes arising from party beliefs and demands. That's when the expanse will come: fuck, fuck, plunder, burn, throw bombs, and get caught with a sense of self-worth declare: I am, they say, a political scientist and I act as many well-being principles suggest.

In a word, the anarchists, with fire and bombs, transformed the magnificent monastic complex Mr. Gaius in heaps of ashes and ruins. |

They attacked the estate itself at night.

At first, they were met with revolver shots. But when the "politicians" They launched bombs, and the defenders of the estate turned to fugitives. Anarchists They were surrounded, disarmed and kept under guard until the end of their work.

Some of the anarchists rushed into Mr. Gaus's house and began to loot and destroy. to reap everything that came to hand, first throwing it into some rooms bombs to cause even more panic, and to set fire to several buildings. at the hands of ‹political›, from fire and bombs, the furnishings, luxurious paintings, were destroyed, objects of joy, lovingly collected over many years, tsfnaya library. |

After fiddling around without result for several hours, near a durable fireproof
Mago cabinet, the robbers heard alarm signals placed near the economy
the guards' servants and turned to the police, in turn,
to my mind, having used up the supply of bombs and not relying on revolvers alone...

GU. From Blostock.

The culprit of several political assassination attempts committed at different times
time of the past and present year in B$lostokf, Berdichev, Kiev and Odessa%,
discovered, but unfortunately, late. May 9, at the old Jewish cemetery
city of Blostok, a patrol of lower ranks of the Vladimir regiment killed an avar-
Hist, Jew Aron Elinz, for the attempted murder of the assistant bailiff Sheffe-
and inflicting wounds on two patrolmen.

The Blostok group of anarchists dedicated a special memorial to the murdered monster
I will publish a proclamation in which the following cases will be presented where Elin showed
‹a powerful otzagu and a violent revolutionary spirit»: 1) incessantly zierorizoval
, population and polinpo; 2) shoot at a Cossack officer; 3) shoot at a janitor,
detaining "comrades"; 4) throwing a bomb at a police squad, injuring
assistant to the Blostok police chief, bailiff, district police officer and
policeman; 5) fired back from the pursuit to Kiev; 6) wounded in Berdichev
"bourgeois", and also killed and wounded several Cossacks; 7) took part in.
throwing bombs into Libman's coffee shop in Odessa; 8) killing the bailiff in Oleska
wounded the policemen, and, finally, 9) took part in throwing bombs at the woman:
the Darmskoe upravlenie gor. B'lostok, where one gendarme was killed and two
wounded.

Elin was only 15 years old.

Just thinking about how many more human lives this Jew would have taken.
If a soldier's bullet hadn't struck him down, it would have been terrifying!..

SSHSS

Proletarians of all nations, unite!

IM. Notification of the first constituent association
Jewish Socialist Labor Party.

Comrades!

In our movement, an event of great historical significance occurred:
the first founding congress of the united social democratic,
The first stage of development has been completed.
i , ųi i ,
which were written by accident. A new chapter opens:
Our planned loyalty begins. We are creating an organized force, -
we act as the "Jewish Socialist Labor Harpy."

And until this moment, various organizations ‹ -iə› showed more and more
their revolutionary energy, had a powerful impact on Jewish life and
occupied a prominent position among the broad masses of the Jewish proletariat. But
their energy was dissipated, each organization acted separately, each group,
the committee worked in its own way; the organizations were not in any particular
dflenoj svyazi mezhdunarodnoj soboju, o edinoj, , , %-
It couldn't have been.

Regarding the theoretical views of the ‹«p.-ts› on the tendenshi of Jewish activity
of course, the role of the proletariat and the further social evolution of the Jewish
people, on the tasks facing them—on their path to socialization, it is necessary
noticed that, although ‹.-.» always more or less felt the beating of the pulse of the object-
of the positive historical process, no less, we lacked a clear theoretical
political platform, and therefore there was no unified and coherent socio-political
program... E

‹P.-ts.» always recognized that the Jewish labor movement puts a heavy burden on
yellow print of national oppression, not giving opportunities :free development
social forces of the Jewish masses, and, in particular, the Jewish proletariat...

‹-i» always realized and felt that the Jewish proletarian movement
striving to realize the socialist ideal, it meets on its way
with the need for full national liberation, and that one of the cardinals-
of the main points of his socialist program, his minimum, is
.

The path of the Jewish proletariat to socialism lies through Zionism.

"[].-Ts.", together with that, always recognized that Zionism is a long-term

historical process. The objective process of history gives rise to new ob-
material forces; the masses of people come into the historical arena,
to facilitate the process of democratization and nationalization of public life.

This process also draws Jewish society to new paths of social development.
of revolution and progress, the bearer of which is the only one
a class called upon to destroy old and create new social foundations.

‹-iə» recognized that in i, as in any
liberation movement, which is widespread in capitalist society,
leadership must belong to the role of the paralegal, and the proletarian, which
can and should unite only under the socialist banner,
the only way to his liberation, the way that leads the whole society to the highest
to our forms of social life—class struggle.

Thus, the ‹P.-ts› felt and realized that national liberation
i , , ...

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paths to socialism. Only the valor of the proletariat is not ‹diplomatic »
dreams of the bourgeoisie, can lead to national liberation, and
The proletariat always flows into the same form—the form of class struggle.
the connection of the continuous class struggle of the Jewish proletariat with the national os-
liberation on the basis of territorial independence, in general, was not yet clear.

‹Poyaley-tsion› felt which path the Jewish prs-
letariyat, but the milestones of this route still lay as if in the fog%,
The tendencies of the Jewish reality have not yet been strictly formulated, theore-
The philosophical views were not distinguished by a harmonious unity. Thus,
provided the necessary foundation for a solid social-political program."

This circumstance made itself felt more and more. And ‹p.-ts.›-skaya
thought had to delve deeper into historical tendencies and evolutionary
factors of Jewish reality, to understand the ways that lead to Jewish
i .

Well, we must note that a group was working in the same direction.
socialist intelligence, known under the name ‹revival of the people's movement' (by the name
nor their former organ "Renaissance"). Not being in any socionic organization

i, i%,
participating in the daily interests of Zionist practice—this group is
to be able to calmly and clearly analyze the surrounding reality
, i i, , -
The Russian proletariat in the march of socialism.

By the time following the Seventh Zionist Congress,
some ‹revivalists› joined the ‹p.-ts.›-skiya organizatsii, despite the fact that
in theoretical matters they were supporters of a realistic understanding
mania of history, and not of the materialistic, as "‹p.-c.› - The latter, as well as the "revival"
»›, considered it possible and legal to unite on the basis of social and political
tical program based on the same analysis of Jewish reality-
bridge, the same forecast of its further evolution, one and the same class
i.

At the last Zionist congress, there were many representatives
‹.--› organization, among the majority of these representatives there were
1, and a bureau was elected, which was entrusted with the task of designing
parties and organizations of the first founding congress "p.-ts".

For various reasons, the majority of the bureau members could not proceed
to the organizational work, and the rest, neither the right nor the opportunity to
to fulfill their task, they again convened a conference, which included representatives
various organizations. At this conference, there were also representatives of the group
"Revival", and the conference chose the Organizational Committee, instead of the previous
Nyago Organizing Bureau.

In difficult times, the Organization Committee began to implement
their tasks. General political strike, great revolutionary days,
your counter-revolution, October pogroms,—these are the conditions under which
The Committee had to work from the very first steps of its activity! A mighty stream
revolutions and the bloodshed during the counter-revolution were found separately
ə ə, — -
forged them for themselves, for the must work, which was then going on feverishly, stormily and
tensely. And after this storm, heavy clouds of incessant
reacted when death and horror filled the atmosphere. At a time when no-
љ, i ,
when the earth is saturated with blood and the ‹unsleeping eye‹ penetrates everywhere
skag gendarme, - at that time the Committee had to carry out its work!

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And the work ahead was colossal: in the organizations they had to establish--
theoretical principles; all the software was discussed again in the assemblies
questions. On the other hand, the revolutionary pro-
a lethargic struggle that at times required a lot of effort from the members
Organizing Committee... It was necessary to prepare for the sfzd. With such
Under difficult conditions, the Organizing Committee still managed to carry out the ‹p.-ts.› -
a specific program in most central organizations, to convene
three conferences in different areas and organize a party meeting.

The first founding meeting of the party took place, and we felt a sense of satisfaction
i , i, i—, :
and south-west, there was an extraordinary unanimity among comrades
on all programmatic issues. This is convincing in that, on the one hand,
our theoretical principles are clearly formulated in our program, and on the other hand,
that they are unanimously accepted by the broad organized masses of the "Peter-Tsarist"
people.

Despite the fact that, under current police conditions, work
the work could not go normally, it was, in other words, extremely fruitful
creative, and the results of the congress are very significant. Our program is developed, it
comes from a strictly and consistently carried out class point of view. Clearly
it shows the Jewish proletariat the historical path to its final ideal
alu, and on this long but treacherous path she gives into his hands the only thing,
but a formidable weapon—class struggle.

At the meeting, an organizational plan was also adopted. The adopted organizational
The statute is built on democratic principles, which guarantee
they want the leaders of both the entire party and individual organizations to be active
real representatives of the proletarian masses. On the other hand, he
i
to that transitional time that we are now experiencing, when the hand of all-
The Russian gendarme threatens with its destructive work every minute.

At the meeting, tactical issues were discussed, and the most important of them
decisions and resolutions were adopted.

The party has organized itself!

11095 in the name of the "Jewish Socialist Labor Party" (from the old
I refused the name s because the words ‹.-›, in essence, are devoid of any
of a certain content), we are joining the revolutionary army of the Jewish proletariata. The Jewish proletarian straightens his back; the revolutionary might
penetrate his spirit; his socialist tendencies are violently manifested; cheerful

He is waging his revolutionary struggle with great power!...

But the powerful revolutionary stream has not yet entered its full swing.
historical channel. Strength and confidence are instilled in us by the conviction that our
the program clearly and definitely indicates to the Jewish proletariat its histori-
We are now embarking on a long and difficult path, but we will,
i i s љ.

We, the Jewish proletarian masses, call for a stubborn class struggle. We
We call on the Jewish proletariat to gather its forces under the socialist banner
it and boldly and cheerfully go to its final destination - the bright kingdom of socialism.

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Long live International Socialism!

E Central Committee of the E.S.R.P.

*) To our greatest regret, there could not be representatives of the Polish
area; military regulations in Poland prevented the military from taking effect. To accept the necessary measures, so that the
were also presented by the Polish, "‹.-.-i" organization.

Printing House of the Central Committee.—April 1906.

SSHSUT

U. Evil attempt on Sevastopol%.

We quote from the New Time a letter from an eyewitness, Lieutenant Bolshev,
about the assassination attempt on the commandant General Neplyuev, whose victim was about a hundred people. Having described how, after going around the front, the general began to let
companies in a ceremonial march, the author continues:

“When the 1st platoon passed, the parade commander, Colonel Kidalov,
Having saluted with his saber, he walked up and stood to the right of the commandant.

A little later, General Neplyuev took a few steps forward.

When the 2nd platoon passed, from the public standing near the technical school
a young man, about 12 years old, stepped aside and ran towards the
menlant, holding a top hat wrapped in newspaper over his head. I immediately
realized that it was a bomb, and, grabbing his sword, rushed to meet the enemy.
We will cut him down with the criminal. Simultaneously with the rush, the criminal moved
Colonel Kidalov and the chief, who were standing next to the general, noticed
commandant's detachment! headquarters of the krBposti, captain Ollongren, who also
They rushed towards the criminal, the first of whom had a naked cup in his hands.

At that moment, throwing a bomb that fell at my feet and rolled
turned towards the commandant, the villain rushed back into the crowd, where he was seized
two policemen. Thanks to the tube that fell out of it, the bomb, filled with fines,
fortunately, the thread did not explode.

Seeing that the criminal was captured, I stopped pursuing him and turned him over.
I went back to see where the commandant and the rest of the authorities were.

Suddenly, there was a deafening explosion of the second bomb thrown (from where
she was abandoned, - I didn’t see), covering the entire space with a thick cloud
smoke.... |

I was doused from head to toe with splashes of blood, pieces of meat and brains. -
the main thought was that the commandant and the whole group of officers standing around him
officers and civilians were killed. On the other side of the smoky zavfs, screams could be heard.
ki of horror and cries of suffering.

When the smoke cleared, I saw how, in a panic, the masses of people
The soldiers pushed and crushed each other. The commandant and the officers were unharmed.
There were 5 disfigured corpses lying on the square—three women, a girl, and a gymnast.
the girl and the boy; the whole square was literally, completely, spattered with blood and
pelted with severed arms and legs, entrails, pieces of meat and brains
ə. Clots of blood and shreds of pills were visible on the stench of the temple and on the surrounding area.
s .

The picture was so terrible that it was impossible to describe in words!

One woman had all the skin torn off her face, chest and abdominal cavity.

It is a continuous, gaping, common wound with torn-off pieces of flesh.
with her insides exposed, her arms and legs were mutilated - and she was still
! љ, ...
although they were not so disfigured, they were still quite terrifying.

Among the victims of this insane villainy, there were several women with half-
with a haunted look, screams and roars. There were wounded and concussed
a multitude: some ran away themselves, some were taken away. Almost everyone present around
the public was splashed with blood so much that, at first, it was difficult to make out
- who is wounded, who is unharmed.

The waves of the exploding bomb went, apparently, in three directions:
towards the square, the wave went more gently; here it mainly crossed
the people were beating; opposite the cathedral, the waves of the explosion went up; in the technical school

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wires, in front of the fortress headquarters. |

To avenge the crime, three villains were captured, all young and beardless,
—like artisans. The one who threw the first, unexploded bomb was found in
her pocket and another one of smaller size, which he did not use
succeeded; in addition, he also had an OROV revolver with sawn-off bullets
-poisoned bullets.

When the criminal was shown the disfigured corpses of women and children,
then he burst out laughing and answered with a bold look: “Well, victims
!— - !?....»

UP. This certificate is not for Mr. Gertsenshtein.

Novoye Vremya, No. 108+5, May 25, 1906.

Mr. Grzenshtein wants to be exquisitely gallant towards the Russians.
to the Russian people. The agrarian program of the Cadet Party, which, as everyone knows,

but, he worked out a collaboration with Messrs. Kaufman and Kutler, according to him,
it does not belong to his genius at all and not to the genius of his named fellow tribesmen - colleagues
according to B.'s work—It is a product of ‹people's legal consciousness›—So he has repeatedly
declared both in his Duma speeches and in his articles in “Russk. OUTDOOR.›.

Are there any omissions here? Whose national consciousness are we talking about?

As for the Russian people's legal consciousness, Mr. Gertsenstein could
refer only to May and other deadlines ‹illuminati» in pomfshchichikh
estates, and this—we dare to think—is not enough. The extreme world, even ours
Mr. Duma, Mr. Gertsenstein took the honorable role of an agrarian leader
"Cadet" - even she still has not yet joined the views of Messrs. Aladin,
Anikina and comp. regarding agrarian arson and pogroms, and the perpetration of such
kov has not yet been proclaimed the right of "conscious" rural inhabitants.

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We think that Mr. Herzenstein could not point out such manifestations,
therefore, his reference to ‹people's legal consciousness›, in this case, is
It cannot be attributed to the Russian people's legal consciousness.

In the corridors of the Duma, however, we heard that some deputies
peasants willingly repeat after the students who drill them,
THAT "the earth is God's." But, actually, in the "people's legal consciousness", such a view
There was no sign of it either. The peasants, even in the times of the peasants, would say to their helpers:
kam: ‹we are yours, and the land is ours.‹ Such a formula is not identical to either
with the formula: ‹the earth is God's‹, nor with the Cadet ‹directive‹ on state
land fund, because "the land is ours" - only the deeply convinced could say
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the degree with which peasants bought land through the Peasant Bank, and also
more than that, it does not at all testify to the conformity with the Russian people.
du pravaznaniiu ‹kadetskoi” program or this theocratic formula:
"God's grace."

So, the Russian "people's sense of justice" has absolutely nothing to do with the "cadet" agricultural program.

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Mr. Herzenstein, with much greater right and with full factual
based, could talk about the conformity of the ‹cadet‹ agrarian program with
Jewish national legal consciousness. |

This is a completely different matter. Here we have indisputable and significant evidence.
reflective.

It is enough to open the Bible - there, where Jewish legal
look at the earth, and we will understand why the Jews were given such an outstanding role
in the preparation of the “agrarian program” for the Russian people. “The land should not be
to give forever, we read in the ancient Jewish law on land ownership
nost (Leviticus, Chapter XXV, verse 23 and following), for “My land (the word comes from
name of Iehovah); you are strangers and sojourners with Me." That's where this цsi--
folk formula: ‹the earth is God's›. This is a Jewish formula, and,
doubt, not without Jewish assistance put into circulation among Russians...

Let us allow ourselves to continue this interesting information.

When Mr. Petrazytsky hinted that he had brought about the forced alienation!
lands, introduced into the practice of agrarian policy, can become widespread.
iє i , ., i i -
workers - to city houses, etc., then Mr. Herzenstein is only an observer-
but rejected this assumption, without even condescending to refute it. Why?
Isn't the power of logic necessary in economic and social policy?
Mr. Petrazytsky is not just any minister, but a Cadet himself, and even a scientist
a name which Mr. Herzenstein has not yet managed to create for himself, despite
for friendly relations in the scientific and newspaper world of Moscow.

But let us continue reading the same chapter from the book of Leviticus, and everything will
become clear.

“The house, which is in the city, impressing the wall, will remain forever with the buyer-
his step throughout his generations” (14. v. 30).

How can we talk about the nationalization of city houses?

On this account, Mr. Herzenstein is calm both for himself and for his patron,
Mr. Lazar Polyakov, whose land bank now operates almost exclusively
in relation to mortgages of city real estate.

Thus, the foundations of the ‹cadet› agrarian program of science are
correspond not to Russian, but to Jewish “national legal consciousness.”

And this is their weak point, because every person who has not lost his ability
ability to reason sensibly, I would have every right to turn to Mr. Herzen-
Stein with the same question that St. Vladimir addressed to the Jews.
to the missionaries who persuaded him to accept Jewish law: ‹and where is your
prosperous agriculture, if your land laws are so good? "And, of course,
Mr. Herzenstein would have to admit that although Jewish land laws
very dear and dear to him, like the covenant of his ancestors, but that the Jews are already almost 2,000
lost their lands and broke with agricultural labor forever.

This, in the eyes of a sane person, would completely exhaust the
a question about the real value of Jewish principles in the agrarian question.

But, alas! Where are the sane people now?

It is noteworthy, however, that in history the Jews have already suffered more than once
act as "reformers" in land matters.

Let us recall at least the land operation carried out in Egypt / axis-
fom5 Beautiful. This is described in detail in the book of Genesis (chapter CHEMTs.
Taking advantage of the famine, [Joseph the Beautiful forced5 the Egyptians to give up Pharaoh-
Well, for bread, first all the silver, then all the herds, and finally, when the people don't have there was no silver or cattle left, he said to Osif: "Buy us and our lands for
, so that we may live and not die and so that the earth will not become desolate." And

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Joseph bought all the land of Egypt for Pharaoh, because the Egyptians had sold it
each his own field. And the land fell into Pharaoh's hands. And he made the people slaves,
one end of Egypt to the other. And Joseph said to the people: ‹,— ə -
Now give Pharaoh yourselves and your land; here is your exchange and take the land. Come!
let there be a harvest, give the fifth part to Pharaoh, and four parts will be left for you...›
This is the experience of nationalization of the land, brilliantly carried out by Joseph the Prince.
red, who was much more direct and frank than Mr. Herzenstein and others.
other of our modern agrarian reformers who lead the Duma, and
not only did he not deny it, as Mr. Gertsenstein did after Mr. Gurko's speech,
that the national power of the land is powerful and the people's right to work
He secretly told the Egyptians: I will nationalize your land, and you will be slaves!...

Of course, it could be otherwise.
Whoever will manage the state land funds will be
the child will be the master, and whoever will use from this fund will be a slave.
You don't even have to be an associate professor of political economics, like Mr. Herzenshteyn,
to understand this simple and irrefutable truth.

Biblophil.

US. The British about your State Duma%.

‹Moscow News» , - May 28, 1906, No. 136.

Speaking about the Duma, Gil asks the question: "Is it possible to save Russia?"

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m$›,—the newspaper continues,—"extremely definite, but such demands could not
would be accepted even in the most progressive and democratic countries
Europe and America.

"In addition to universal, direct, secret voting and equality
women, they also demand an immediate solution to the complex agricultural and labor
what to ask; and here again, comparing Russia with other states, the most
we are civilized, we see that, despite much hard work,
these questions have not yet been resolved and senseless programs are not presented
"Success is revealed."

These many Englishmen are not only distributed by the majority of Englishmen, but
cause even more pessimistic views on the fate of our poor homeland.
This is especially true for the meaning of the poem Kegego, for May:

‹The immediate future of Russia is hidden from us by dense fog. From 30 (17) October
On October 1, events, with various fluctuations, led to a completely new era.
It is difficult to predict the future course of events, as many events in the people's lives
lives turned out to be extremely ugly.

‹It was as if some evil spell had temporarily changed the character of the whole
(2) ours. Her current views are inconsistent, her actions are senseless, her
The government and the people, the Church and the State
the army and navy, politicians and journalists, delegates and voters, all play

a game of misunderstandings, a game of questions and answers; in which any role can be taken upon itself by the first comer; the republican becomes an absolutist, and The monarchist goes over to the ranks of the revolutionaries.

Nobody knows what tomorrow holds; only a few people healthy to the events of the day. This is some kind of masquerade, arranged by knightly baro-
us, unprincipled scoundrels, ruthless bomb throwers, vain

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speakers and teenagers who have 100 million followers peasants. The latter are suddenly expected to act as highly-twisted people. - But how can one predict what such people can do in a minute? unbridled rage?

"Russia has already become a revolutionary vortex. Optimists are still na-
They hope that the Duma will turn it into a crystal fountain from which the nation will drink the water of renewal and wisdom. Is this so? Will she not transform herself? Duma into this whirlpool, destroying all the hopes placed on it?

"It is impossible to understand the Russian revolution, since it is the only one in Russia does not yet have strictly expressed constitutional parties, in the exact meaning of the word. The strongest of them is the co-
_ial-democrats; they own a united, friendly-working organization, like the Jesuit Order and the Italian Freemasons, they form an oligarchic an institution run by a group of few people. But, strictly speaking, they are not constitu-
Tucionalists are not even peaceful agitators. They differ from their comrades: of other countries that they suddenly found themselves in alliance with the revolutionaries frames; their ideal is a democratic Republic, and their means are dynamite, a dagger and a revolver. The end justifies the means!

‹—0 i i, -

express their opposition to the Government in the most brutal form. Many of them, in normal times, they are not capable of throwing a bomb or killing someone. But, under the current conditions, they convinced themselves that murder is permitted and not considered crime. These are some kind of neurasthenics, in whom every moral feeling ism is perverted. The core of the Social Revolutionary Party consists of men and women for whom the fierce and bloody changes in politics are imperfect irresistible charm.

"In reality, no group is actually like that, ma.
which it appears to be, so much so that their word and dBlo are divergent, means and
the goals contradict each other; for example, a constitutional democratic party
the whole thing consists of contradictory5 elements and lacks
a certain program.

‹“All these frakshi have one thing in common among themselves—hatred of the
Government.
government. But agrarian reforms and autonomy of all nationalities included in
the composition of the Russian Empire will undoubtedly bring even more into the life of the
State.
I am wintering turmoil.

“The peasants, of whom there are many in the Duma, are ready to enter into an alliance
with themselves
Satan, in the hope of getting ‹more land,‹ although in many other
In some issues they may turn out to be conservative, even reactionary.

“The liberals, in their zeal, are undermining the Government,
they tried to mitigate the loan, which was necessary for the payment of urgent loans,
forgetting that this undermined national credit and industry. And what
Russian workers and peasants would die of hunger, and the most necessary re-
the forms would be delayed—they don’t have enough of that. They lack political
of a malicious meaning. Besides, besides Russia itself, the failure of a loan
the interests of all of Europe would have suffered no little.

‹This kind of opposition involuntarily makes one doubt the possibility-
i5 .

‹But the Government itself seems to be acting in the dark. What a curiosity,
Let us point out the situation of prisoners.

‹ , i -
propaganda,—is not permissible in any other country. ‹Political»

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go to prison without any fear. They can easily continue to give birth there.
his own business. - The Sevastopol prison serves as an eloquent example.

“It held many political criminals. Some of them
some of them were accused of distributing revolutionary pamphlets, others - of

that they were found in possession of secret typographies, and others—in a conspiracy against the
the existing state system. But, in captivity, these people, without shame,
could continue their work, publishing revolutionary newspapers there without hindrance.
zetu and using printing presses. Two students (Sosnovsky and Knyazev), both
Socialist-Revolutionaries, being imprisoned in cell No. 21, published
published a magazine with illustrations called Bomba.

‹They also published lroklamacin on behalf of the military organization of the so-
tsialistov-revolyutsionerov, which they distributed among the soldiers, into the courtyard
prisons, managing to throw out of the window a bunch of their compositions; these
the latter, falling to the ground at the feet of the sentries, were raised by them and read
and were passed on to comrades. But one day, a private soldier, having read the
cension to the troops, reported this to his superiors. Book-printed article-
A box with copies of the magazine and leaflets was found, and the entire organization was discovered.

"Both publishers of Bomba were punished only by being put in jail.
.... .

“It is obvious that prisons in Russia are now not what they were before.
All the political people gather together and come up with a way to do something
ry, like, for example, starving oneself—as a punishment to the caretaker, who
did not comply with their demands. They insist that their rooms be left
were open all day so that all political figures could meet
hang out, walk together and discuss anything and as much as you like, in a word,
arrange your life there quite tolerably. In the end, these requirements are convenient-
are satisfied.

“This attitude towards prisoners is completely incomprehensible to the English.
England, never mentioned the NFL and the POBGB of prisoners, as is done in Russia.
almost every day, or about introducing their own rules.
In Great Britain, there can be no question of amnesias! murderers and robbers
ka,—even “political ones.”

‹And therefore the demand of the State Duma for amnesty has been made:
but are incomprehensible to the English. Enemies of the State can kill authorities in Russia.
public figures as many as they want, whoever they want, and whenever they want, and they are threatened for this
just a prison club, like the Sevastopol prison. If such liberals do-
achieve the fulfillment of one's desire, then, in the opinion of the English, life and property
the nature will be completely compromised, and by this very fact they will be sharply
differ from the life of all civilized countries."

As for Count Witte, the founder of the current regime, no one
can't figure it out. It's curious that the author of the article about the "State Duma",
which appeared in No. a/gola! Kegge, for the month of May, writes the following:

I dare to think that the Prime Minister will be disturbed before the convocation of the Duma.
I don't have the slightest doubt about this, that is, that the ministerial
Witte's career will end shortly before the opening of the Duma."

'Three months ago the entire educated world began to watch Russian!
lament, as if to a stillborn project of the prime minister, like the constitution of Lo-
rice-Melikova under Emperor Alexander II. Some people said that this is a bu-
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niya, something like a Turkish parliament. But now it is clear that it represents
itself a political institution, the orul of good or evil, with which it will not become

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Neither the Tsar nor his ministers are joking. The future of Russia depends on whether they justify
whether the liberal members of the government, imposed on them by the voters, will find
"Do they possess political wisdom and charlamechtsky tact?" writes MaNopa! Kelesh.

‹The English are most interested in the Russian agrarian question, which they
seems absolutely unresolved already because the whole Russian land is not
would be enough for the peasants while they "cultivate it with their unintelligent,
in a rigorous manner. Since the revolutionaries are offering them the lands of the nobility
and the Church, and constitutional democrats support these unrealistic hopes.
dy, then the danger is that the peasants may be tempted to ask
to take by force what they are denied. MaNopa! Kelesh to foresee, except
that, a new danger: even the now suppressed uprising will leave indelible marks
traces to the people and the possibility of new attempts in the distant future.

"The Duma, as a reflection of its voters, is chaotic. This is not an exaggeration at all.
, we can say that the Russian people are now ə. -
i , i, -
which defined our current illness as 'neurotic neurasthenia'. Symptoms
we are her: delusions of accusation, hallucinations, illusions, abnormal actions,
consisting of a crime against person and property, and, finally, self-
murders. Such cases of self-destruction are growing with incredible speed.
You are predominantly young people, the most impressionable and sensitive
naya. They nerf themselves and poison themselves, leaving a note: ‹I can't hurt-
she live", or: ‹I am too weak for this life, which requires strong ones

and smart people." When Russians read that one or another committed suicide
just because Lieutenant Schmidt was executed, they are not at all surprised-
are involved in this disgrace: even when Pimidt was in prison, before the trial, two
"They went crazy thinking about him."
| ‹$
societies, like a tale of sea robbers or a hunt for predatory animals--
for DBtes. When the Moscow Credit Society was robbed of a million rubles,
Among the people of the day, even some educated Russians expressed their sympathy
and approval of this. ‹Money,—they said,—will be used with greater
benefit, if they had remained in the savings bank, or were paid
cheny to shareholders."

Such views strike the English as unhealthy and abnormal.

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institutes and universities. A gang of swindlers stole hundreds of thousands of rubles.
from the Moscow Bank, consisted mainly of #35 secondary school students
(gymnasium). Recently, a similar gang broke into the priest's house in the city
Rybinsk, demanding money or his life from him. Upon arrest, it turned out that
They are students of a technical school. A band of robbers broke into the Volga-Kama region.
Bank, in Kharkov, and with revolvers in their hands they managed to bring the
to the manager and other employees. If it weren't for the guard's clever maneuver,
who managed to kill in time and call for help, the Bank would have suffered
for a large sum. Upon arrest, it turned out that they were high school students, technologists, and
one5 privatz-associate professor (ip4egetadizhe).” |

‹Is it conceivable to imagine a crowd of pupils from Naggom Sh!,
accompanied by a private lecturer from Oxford University, trying to protect
i ə, !?...»

“If we take into account that these are not isolated cases and that Russian

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society, forgetting all ethical principles, indulges in this, then it is half killed
we are drawn into its profound abnormality."

"The Democrats received an overwhelming majority in the Duma. They represented
represent a strong and organized opposition. They will do everything to destroy

live Government." |

‹I doubt it,› the author continues in MaNopa]| Keleyu,—“so that the first
The Russian Duma managed to carry out some useful legislative work.
Lacking political training, they are only capable of beautiful speech and
to the glorification of humane principles. The Russians have a lot of humanity, but little
"civic consciousness; Russian theorists, practitioners."

I briefly cited LaNop's article]1 Kezle, because ova is only relfne
outlines most English opinions and views.

Alas! We deserve their heavy sentence. But foreigners do not see
the true reason for the current general madness in Russia.

It is caused by a shock to the entire national spirit, - our unfortunate time-
with a wedding in the Far East%.

The Japanese victories over us deeply affected our latriotical feelings.
and on our minds.

Russians are not used to bowing before the enemy!

6 (19 May) 1906 Olga Novikova.

UT. Pogrom in Blostok%.
Correspondence of the New Time.

Arriving on June 4 with a fast train to Bialystok, I found here
pogrom. The windows in the houses were broken, the doors of the shops were broken down, and some were visible.
The walls, charred by fire, were visible. From the station along Institutskaya, Bazarnaya, and -
along the Metz streets, which formed one avenue, there were houses with knocked-out glass. The glass in the room at the Vee Uce Hotel where I was staying was also broken.
There are sentries with guns at the entrances of all hotels. It's never a bad idea to be cautious.
nya. Now, at two o'clock in the morning, as I write these lines, here and there,
shots are fired. A loud crackle of packets from Brownings arose.
The sound of soldiers' guns is heard. Is it not clear who is shooting here?
shchiki? I went out onto the balcony. The night is warm and bright. Against the backdrop of the sky opposite the hotel

the pointed towers of the church loom. The city seems deserted, only
dogs bark, alarmed by the night skirmish.

“Are they shooting at this?” I called out to a passing soldier.

- Here you go, your honor, on our patrol!

— Who is this?

— /Kids. Your honor!

In the very heart of the city, on Nikolaevskaya Street and in the square next to the hotel,
the shooting started again. Browning volleys from the windows of houses and through the
the damaged tile roofs were sent to the soldiers and policemen.
who, however, was not wounded. That same night, the Jews fired on the 3rd section. Called
The soldiers, who were on the phone, barely made it through under fire.

During the day, the city presented a calmer picture. In the train, passengers
They told us horror stories about Bflostock. Bkhazians have a Jewish correspondent with us already.
wrote letters from the road and told all these rumors. This is how Jewish people make up
correspondents far from B%lostok. During the day, on the streets, I saw only
patrols of soldiers marching in loose formation, and groups of Jews from above

SSS

with excited faces. They crowded at all the intersections, gesticulating and whispering.
there were no loud cries. The slangy Jewish speech was coming from
piles in piles.

B$lostok is quite large for a Uzbek city. It has 120 thousand inhabitants.
lei, of which more than half are Jews. They represent a very serious
a force to be reckoned with. There are up to 150 factories and plants producing
producing wool, cheap cloth and leather. Thus, factory workers,
constituting a very restless element, there are many here. Blostok has long been
was the center of revolutionary and anarchist organizations, there is a hole in it
Jewish ‹bunla». The Jew Sikorsky, who attempted on the life of Plehve,
his killer Sazonov—residents of Blostok. Sazonov came here to him,
The events of the B$lostok$ period showed that the ‹bund' pre-
Red armed. Jewish "self-defense" squads are always in paradise
not only the crowd, but also the troops.

There are enough soldiers in Blostok. From the camps, two versts from the city
roda, the 61st Vlgdimirsk, 64th Kazansk, and 63rd Uglich Regiments arrived. Pribyli
also Kharkov and Mariupol dragoons, a hundred Dontsov and a fortress company from
. . i i, iє
was received by Governor General von Bader, who had replaced General Bogaezsky, with
where a pogrom took place. Soldiers are standing on all the streets and in the courtyards.
DOMOV.

The governor of Grodyaensk, Kister, who was here yesterday, published a completely
strange contradiction of official, from the news. According to the governor's ministry, all the blahs
safely into the city and even the church procession, into which bombs were thrown-
would have dispersed completely calmly. This is our usual bureaucratic manner of
to keep silent about the event! I.—Bot what I learned about the pogrom. /70љ i
x0d5 on Institutskaya Street, Jewish self-defense squads began firing
troops and police stations. On the night of June 2, there were two fires. Around 7 o'clock
In the evening, the Jews settled down at the sawmill plant on Nikolaevskaya Street. They reported
with a small house standing on the floor. When ten soldiers surrounded the plant,
A fire started and they were fired upon from a Browning rifle. The soldiers responded.
volleys. Six Jews were killed here, including one of the ringleaders, a wig-
Makher Pande. Around 10 o'clock in the evening, at the site where the colonel was located and
other officers, was to open fire from the adjacent garden. Bullets flew into the open-
those windows. Bailiff Karnitsky reported that the vigilantes had occupied the real garden
schools and an abandoned prison, next to the branch of the State Bank, in
in which there were significant sums of money. Under fire, Colonel
Voitsekhovsky with 30 soldiers rushed to the plant, but a revolution had already started from there.
accurate shooting and the fire appeared. The vigilantes did not allow the fire brigade to get close.
mandu, called in to extinguish the fire. After several volleys, they left the city
shiy zavod, crossed the shallow and narrow river BѪlya and from the other bank
The shooting of Brownings began. There were up to 500 Jews. On the B-
loy, there was a real battle. At this time, at the burning plant there was
the explosion of the Iatroch warehouse abandoned by the vigilantes. The echo of the explosion was so
so much so that it seemed to many that in the direction of the Kazan Regiment
a fight is taking place.

From hour to hour, the Khfistiang pogrom was expected in the city, since the Jews were talking
they openly declared that Jewish blood and plundered property would soon be wasted.

vengeance. In fact, Catholics and Orthodox Christians, who destroyed the houses of Jews on June 1,
property and goods were not touched. There was little robbery. The troops protected the Eu-
roars, surrounded houses and streets and responded only to the shots of Jewish friends.

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Zhinnikov sent on patrols. The tactics of the Jews is to
to tire the soldiers with constant anxiety. People do not sleep at night, the dragoons' horses
don't answer for several days. The officers told me that they are from,
sent their families to the camps, as officers' houses in Blostok were being
there are constant vigilantes from the Satsi in the evenings. From the cemetery
They even shelled the governor-general's house. At night, among the bushes and trees-
The vigilantes cannot be tracked down. They skillfully use revenge and darkness.

As you can see, there is a Jewish revolution in Bflostok.

— "They slandered the army, saying that soldiers fired a volley at a Jewish hospital.
"C$!" Lieutenant Popov told me. "I was one of the experts who examined
there are bullet marks in the windows and on the walls; these are Browning bullets and other
"volverovz--bolfe bad system."

Jews attack Christians not only in E®, but also in the surrounding
mBstechkah: Fastov, Grinevichikh, Staroselpakh, Zelenomyi etc. In Rye, until now
corpses are still being found. The Jews were particularly brutal in their executions on Slonimskaya Street.
ts with an eighty-year-old man—Khodakevpchem He went out with
to repair the zabsr with an axe from the house. The Jews attacked Khodakevich and took away the
and, having cut off his hand, they finished off the old man with a shot from a Browning.

There are about 30 Christians killed by Jews.

The Russian District Hospital and the Jewish Hospital are overflowing with wounded.
and killed.

It is curious that this is a member of the State Duma who arrived in Bulsktok, Mr. Jacobson examined only the Swedish hospital. Another member of the State Duma, Professor Shchepkin, was also in Russian. In this hospital there are those wounded during the crucifixion of June 1: Maria Komisarchuk, Alexgnlra Benkovskaya and Anna Demidyuk. BeDemidyuk's belt was wounded especially seriously - in the stomach, groin and leg, by shrapnel bombs. Dr. Zhlanov says that her wounds, beyond any doubt, were caused explosion of a shell. - The Jews deny that bombs were thrown.

According to the stories of the wounded, 082 of them were Jewish, shedpija from the side of the streets of StgRoboyarskaya and Institutskaya attacked the procession. The first shots were were brought into procession from the Jewish house—Makovsgago, and then two were thrown bombs that killed Nikolai Kozubai, three women and two children outright. Among wounded by the bomb were the wives of policemen. Thus, the police-provocations tori", according to the Jews, threw bombs—-in their own women. On the fright a crowd of Jews rushed towards the procession, and one of them was riddled with bullets and threw them to the ground.

One pilgrim was hit on the head with an icon.

The people, leaving behind icons and banners, went into disarray, but then the Catholics arrived. from the church and, tearing out the stakes from the fence, began to smash the Jews. Everyone who ran out of Makovsky's house, they were killing him on the spot. The troops began to flee. The crowd retreated, but from the windows of the house the Jews opened fire on them with Brownings. The soldiers began to respond with volleys, finding themselves between the angry crowd and the Jews. by the warriors. A crowd of Christians, consisting of residents of B%stok and
, , i
and benches.

The religious processions of June 1 were established not for the sake of getting rid of cholera, as was said in G.D., and in memory of the Unia, and what a Catholic holiday God's Body coincided with the Orthodox. The processions had a solemn character ter. In churches they rang the bells when the religious procession passed, in Orthodox churches The churches greeted the Catholic procession with the ringing of bells. It was a trothe gatel'nyy feast of the Christians, and he was outraged on June 1 without-

[SSSU]

the ranks of the Jews, who never treated him sympathetically, contrary to the UWF-reniyam of the Duma speaker.

The first reports of an attack on the procession were inaccurate.
only one priest from the village of Fastovo, wounded by a bullet in the arm.
The priests and priests were not harmed.

The pogrom continued all day on June 2, but then organized detachments
Jewish "self-defense" went on the offensive and began to commit reprisals against Christians.

The troops equally protected Jews, Orthodox Christians and Catholics, but they
had to shoot at the armed guards who were still attacking
on patrol.

The Jews want the troops removed.

Grodno Governor Kister, arriving in Blostok, convened a Jewish
community and tried to restore peace, but he failed.

It is necessary to hope that the military situation and the appointment of the governor general
von Bader will put an end to the troubles.

The mood in the city is extremely agitated, and on June 3 a bomb is thrown into the pat-the helm of the Uglich regiment. On Bazarnaya Street, a second bomb was thrown at a police station.
outfit, but it didn't break.

In the Jewish hospital, 72 killed and up to a hundred wounded have been registered so far, including in private apartments.

There will be a Jewish funeral tomorrow, and they fear new demonstrations.

We spent the night anxiously, listening to the shots. Only under
morning, the church bells rang softly and city life returned to normal

order.

Borey.

"New Time", June 1, 1905, No. 10859.

Ma 5
4th

Anyone who is familiar with modern Jewry or its history does not need to indicate where the truth is in newspaper reports, for example, about the pogrom in B%lostokZh.

Yes, there was a pogrom, but, without a doubt, by Jews – Christians.

Furthermore, the pogrom of truth was perpetrated by the Jewish press with extraordinary even for the sons of Judah, shamelessness, insolence towards the organs of government and We have contempt for all goyamgs, without distinction.

Generally speaking, the ‹chosen people› showed here again with what with daring, according to the advice of the Talmud, he knows how to pervert to his own, even if it is misshurnoe, solemnity such circumstances, which, apparently, are extremely for him dangerous and hopeless.

Instantly, all the resources were put into motion. /The Jewish press of both hemispheres called down earthly and heavenly thunder upon our heads. The seal of the Jews The Kadetskaya published either its own stories of Jews or articles from the Kagal- (‹iџќ », ‹4]›, ‹»). Paris, a newly-minted kagal bureau has been formed to dismay Russians with the howl of the Jewish press, from different ends of the earth… Bankers of Israel became threaten with intervention by foreign powers and the closure of Russia's credit.

In our home, we treat the villains of sedition quite unlawfully, and not you: expressing even simple regret about the hecatombs in Sevastopol, where so many perished victims, the State Duma—“for B$lostock”—arranged a cute cat concert—ministry, and, in conclusion, "investigators", immediately sent: Armenian ‹cadet› Arakantsev, the husband of a Jewish woman, Epkin, and a pure-blooded Jew, Yakubson.

SSSSUP

They will take care of the black shirts of self-defense! - Let them
They're fucking... Only, "deputies of the people", why did they demand an escort?...
From the following correspondent of the New Time we can see quite well
we see to what extent the Jewry has become arrogant, especially in the center of the Jewish me-
tezha,—under the influence of its dominance in the State Duma%, and that it is in

Alexi Shmakov.

IX. Blostok events.

When I was driving along Bflostock from the station, along crooked, narrow streets
with many alleys, backyards, back streets, gardens and wastelands,
I couldn't imagine that this tangled labyrinth of streets, as if on purpose,
suitable for barricades, fighting from around the corner and disappearance
iə.

There was already a lot of traffic on the streets, most of the shops were
open, but the population was almost entirely Jewish. With the usual tindense groups of Jews walked along with clamor and shouting conversation. Frequent war-
_there are patrols, posts on the streets and some elusive, everywhere spreading anxiety
ga, ready at any moment to turn into panic, 'they spoke without words about the recent.
bloody turmoil.

Leaving St. Petersburg, I knew that a difficult task lay ahead to sort out
I found myself in the midst of the lies and truth that were mixed up in these events. And I
I set myself the task of collecting the SVF, without sticking to any particular
parties, and used the testimony of 'exclusively eyewitnesses of the event'
those and those who were directly involved in the course.

The pogrom began on June 1, but it really was not a complete surprise.
nost: the mood in Blostok had been “extremely tense and
i iў , i
, -is (є
‹black coats›), constant heights with the onset of darkness, dByatel-
revolutionary propaganda, vigorously disseminated among the troops, without any

the punishment of killers who easily hid among the 75,000-strong Jewish population, weakness and unsatisfactory composition of the police, device in the city center (on Surazhskaya Street) of the Ukrainian camp of the "fighting squad"—all this has long been
created from the BBlostok a nest of terrorists, in which continuously and almost Mo.1iticheskiya murders are organized without hindrance.

Rumors of impending pogroms were constantly circulating in the city, desperately
ii 1 i, -
launched by revolutionaries.

The events of the first three revolutionary dachas, as I learned
from eyewitnesses who led the protection of the city during these days, there were <icy-
in a different way.

Two days before the pogrom, evidence was received that the revolutionaries were gathering are planning to cause riots on June 1st. The purpose of these riots was to
in order to, having diverted the troops to the pogrom sites, seize the treasury and separate
i -
gangs.

Therefore, already from 10 a.m. on June 1, the Treasury and the Bank specially guarded were taken over by troops, as well as a wine warehouse.

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In the small town, there were located: 1 company on the Market Square,
", i.11/, companies and 1 company at the cemetery of St. Roch. In reserve
imflis, in the barracks: 2 companies of the Vladimir regiment and 3 companies of the Kazan regiment. In la-
coat of arms, two battalions were kept ready. One of them arrived in the city to
one o'clock in the afternoon, as well as the squadron of the Kharkov drag regiment, which, when following
through Surnussky Lane, was built from houses. For the vast
cities with a population of over 100 thousand, this is very little. But rumors of pogroms-
the waves were so common that they were regarded with disdain. Unfortunately,
This time they were justified.

“June 1, around 12 noon,” said Colonel Voi- of the Kazan Regiment.
, - "I sit at the police station, on Aleksandrovskaya Street. Past
An Orthodox procession passed me, heading to Instytutska.
cut 15, I suddenly heard revolver shots and the crack of an explosion. It turned out that

that as soon as the procession turned the corner, shots rained down on her head,
and then a bomb was thrown. The procession rushed about in panic, throwing itself with shouts into
on all sides. I rushed towards the crackling and gunfire, and at the city administration I saw
љ . ,—
The banners were dented and broken. One of the images, by the way,
The Jew who was going to the process struck the head of the body of the Jew. At the noise of the shots,
a company came running from the barracks of the Kazan regiment and entered the house (A square No. 1), *)
, . Part of the procession headed to the cathedral, and the majority
the people ran towards the Bsyaram and back, along the Gymnasium
streets.

Somewhat earlier, according to another eyewitness, Lieutenant Colonel Bukovsky,
head of the southern region *%*), panic occurred in another place. When the tail
the Orthodox procession that left the cathedral had already turned onto Nikolaevskaya
the street and the square in front of the church (C) was full of people waiting to go out
Catholic procession, some unknown person jumped into a closed carriage with
a Jewish cab driver and with a cry of "Bomb!" rushed into the crowd. A terrible thing happened.
there was a great commotion, and everyone rushed to the gates of the houses, seeking salvation.
and went to the church, where there was also a deputy and there were people standing guard.
At this time, Lieutenant Colonel Bukovsky, who was on the square, was calming the
the crowd, which in fear cleared the square with a cry: ‹black shirts, from the re-
"Wolvefs!"

But then, from the church, a procession came out and headed towards the cemetery of St. Roch,
and part of the crowd, fearing a new riot, remained at the church and on Nmetskaya street%.

By this time, rumors had already reached us about the dissolution of the Orthodox procession.
Soon, banner bearers with one flag lowered appeared from Nikolaevskaya Street.
banner, and behind them the remains of the procession, which with the pfsh ‹Siasi, O Lord,» on-
They hurried to the office. Then the bailiff reported that at the Institute:
a pogrom began and a platoon of soldiers from the company from Ba-
On Zasim Street, on Market Square, a Catholic procession appeared,
sewn back. With her appearance, cross revolver shots rained down.
. - from the side of the streets Zelenaya, 2-y Kupecheskaya and iz Surazhskhago

alley. Immediately, a platoon of Vladimirites was sent out to shield the Catholic

*) In “Novoe Vremya” it was published and published; But. I regret to mark it here as
it is difficult, but the production of the cliche would have delayed the publication of the book.

**) The city was divided, given the convenience of governance, into three districts: the central, the central and the central
hall.

CCCC

process, and he began to fire back on two fronts. Then, from the passage
A bomb was thrown into the courtyard of Bazarnaya Street (B), but it didn't hit anyone.
explosion, Lieutenant Colonel Bukovsky sent out another platoon, with the help of which they suppressed
fire from houses, and one lower rank was wounded by a revolver bullet.

Between the TBm, during the construction of house A, the following important issue was discovered:
standing. Among those taken into the house was one Jewish woman, a tenant of the house.
ma B. From her words it became clear that, not long ago, on that day, the re-
the Jewish libertarians and ordered her to leave the house, stating that this house had
need. When the fighting started, the residents ran away, and this woman had something to do with it.
took refuge in house A, and her two brothers, who had run out into the street, fell into the hands of the
an angry crowd and were killed. This circumstance is important, since it indicates—
for advance preparation of the revolutionaries.

The crowd, at first frightened, then enraged, rushed at the Jewish
shops, and the pogrom began simultaneously in several places. Lo-
5 , , ,
bl'le, smashing golden things into pieces. Only the iron shop on Nfmetskaya
They plundered it, stocking up on yellow things as weapons.

The difficulty of ending the pogroms, in addition to the small number of troops, is unreliable.
the size of the field and the vastness of the area of unrest, complicating matters to the highest degree

was that 135 houses of troops were showered with bullets, everywhere, wherever they appeared- The troops, at the same time, had to fight off the revolutionaries and the to drive away the crowds that had fled from the troops and were gathering again in another place st. /7005 fire, posts were set up near shops and stalls, and these same posts were They are showered with revolver bullets. No less, some of the thugs succeeded in Enough and send to the police station.

The troops had to operate under such conditions. Taking into account It is worth noting that up to 25-30 thousand people participated in the general process and that the right-glorious, and Catholics took out their long-simmering anger *), we will understand how difficult it is there was a situation. At the same time, it was necessary to remove the newcomers from the city. element. The military patrols literally drove crowds of neighboring residents before them. lei who came to the procession, and, having sent them out of the city, they left their posts at gates to prevent anyone from entering the city.

Around 6 o'clock in the evening, thanks to the energy of the district chiefs, the chief headquarters, Colonel Tyazhelnikov, and that amazing, selfless work%, which all the troops carried in constant danger, the shots began to subside, and The pogrom was completely stopped.

Several shops on Nfmetskaya, Tikotskaya and Lipovaya Street. In addition, the apartment of the state rabbi and the Turkish bakery (next to house A-), and in the heat of the moment the crowd smashed the Christian homeopathic a tical pharmacy and several Christian shops on Aleksandrovskaya Street. Many private Jewish apartments suffered, and the destruction was produced it was merciless.

All night long there was intermittent shooting aimed at the posts,
$, 2 i i .

Day 2 of the month began with the following incident. An old Christian woman walked past. go home, to Surazhskaya Street. At one of the bends of this remote and dangerous street tsy, a crowd of Jews pounced on her and began to torture her. Hearing the desperate shouts, a sentry of the Vladimir regiment, standing at the entrance to the street, fired from

*) Near the cathedral, one zero swung at Colonel Wojciechowski with the cry: “Ill ly

"Infidel, what kind of Jew are you defending?"

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rifle put down one of the attackers. The rest ran away. The old woman with
with her hair torn out, bloodied and beaten, she ran back.

Another incident occurred nearby, on a parallel street.
, , - ә , -
The Jews were dragging the roast meat. The patrol managed to repel them, except for the woman, whom the Jews
carried away to one of the uncharted streets and where it was impossible to find her.

љ s —!?......

During the day, hopes for Christianity continued. |

About two miles from the city there is a village called Blostochek. There are many Jews, people
65 200, ә . Peasants, armed with stakes, stood at
entrance to the village and at the same time sent for help to the city, from where
They sent a training team of the Vladimir Regiment to defend the village. The team would.
She was met with shots from Jews from a revolver and only dispersed the gang with fire.

In the city, at that time, a murder was committed: at 4 o'clock in the afternoon, on
Slonimskaya street, homeowner Khodakevich, 80 lft, was repairing a fence, broken-
the day before. About 200 steps behind, there was a Jewish house. He ran out of there.
one Jew, and another from Khodakevich's barn, and they hacked the old man to death with his own topo-
Roma. The old man managed to shout; a crowd of Christians came running and in turn
killed both Jews. But a new group of Jews ran out of the Jewish house and
rushed at the Christian. At that time, a patrol of three people approached, but
the peasants had already managed to lay down 5 people, and 3 started running, shooting and thundering
soon to pay. The patrol shot down two of them. Besides,
a young Jewish woman was mortally wounded, who, already lying on the ground, gave 4 shots
straight away!....

Another tragedy occurred at the station on the P.V. railway. Peasants and women
the railway workers whom the troops had removed from the city the day before, in droves

They dreamed at the station and the tracks, loudly expressing all their indignation and desire
hang out with the Jews. I noticed Jews riding on a cart in the square near the station,
part of the crowd rushed towards them and killed 4 of them and wounded 5.

At the station, the entire security force consisted of only 10 people (usual
outfit), and the crowd was huge and its attack was carried out unexpectedly.
no less, the wounded were recaptured by the Bhavians. Regiment Voitsekhovsky was captured at the station.
tive by chance of one private, with his help, with shouts, threats, requests and
i љљә , ,
to the hospital, where the dead were taken. The crowd did not press on the troops, but showered
officers with foul language and reproaches:

— "It's obvious that you were born as animals, that's why you're going against us/— Enough of them
why don't you demand that we swear twice? - Why don't you demand that they swear off each other?
, ?—, ә
them...

Due to the terrible excitement of the crowd, the Jews who were at the station were hidden in the 1st class restroom, before the arrival of the reinforcements from the city. In the meantime,
another Jew was killed, and the car arrived from the direction of the train.
The crowd went completely crazy and rushed towards the shooter. He was pulled out in an instant.
and killed. Another was seized as he was leaving the station and killed right there; two more were severely beaten as they ran out of the station. Both died soon after. Hidden
in the restroom the Jews, the officers, having surrounded the soldiers, led the arriving passengers to the carriages.
pme pozda and stood at the windows and doors until 105305 moved off. And all the time the crowd roared, threatened and insulted the officers. Only with the arrival of the semi-escalron, managed to get her out of the station. The commandant of the station himself was

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through the carriages, asking the Jews not to show up, but his own position was at risk.
forged.

For this, the Jewish and Judaizing press, not stopping before the vile
I know, she painted a disgusting picture of how the officers—with cheerful laughter and
We look at the beating with sympathy!

The situation on this day was further complicated by the fact that the Jews were stirring up Christians
i i, arbitrarily and brazenly conducting searches in 5 houses and stopping
a peasant cart. But this anxious day ended in such a finale,
which, in the first minutes, completely stunned5. :

In the evening, it became completely quiet and it seemed that after yesterday's pogrom
The Voluschoneers fell silent.

At about 10 o'clock in the evening, according to Colonel Voitsekhovsky, he and the officer
Rami sat on a bench near the police station. In the silence, suddenly
and the horn sounded clearly, and at the same moment, from the roofs, from the garden
from all sides, a sea of revolutionary fire poured into them and into the control.
behind the ridge of the sloping roofs of the surrounding houses, as if behind a parapet,
Behind the trees and embankments at the garden's edge, the Jewish "defense" was almost invulnerable.
At the same time, shooting thundered throughout the city, and also
general signal. Having seized 30 soldiers, the colonel rushed to the garden of the real
schools, from where the gang immediately fled, but further on the soldiers were met with fierce
blackened fire from the factory (D), which had long been considered a collection point
revolutionary *). It was impossible to get to her from the narrow street (Gimnazicheskaya)
opportunities, and our people opened frequent fire on it. Since the bullets passed through
they were hammering the wooden planks of the factory, then the revolutionaries (numbering up to 500 people)
they burned it and, under its cover, rushed to run along the river, to the city
garden. The firefighters who were called did not attempt to extinguish the fire, as they began to distribute
explosions of cartridges stacked there, as well as due to the fact that, almost
At the same time, there was a n; Nikolaevskaya street%.

E.'s house is located opposite the 2nd police station, and there was a
guard **). The soldiers, having noticed the bustle in the courtyard of the house, began to observe what was going on there.
dBlaetsya, and not expecting an attack, they stood without weapons. Suddenly, from this house (as
they say, adapted for defense) opened frequent fire on them and on
officers' families lived in the outbuilding that stood next to the building. The soldiers immediately praised
took up their guns and answered back. But they fired back fiercely from the house. Neo-

unexpectedly, it caught fire, and the cause of the fire remained unclear (presumably
They believe that flammable substances were stored in this house. Fire escaped from the house.
up to 50 people rushed into the scattered area. 6 people also shot at them. killed, and 7 for-
they were caught alive (the next day, several people were found burned in the fires)
The team that arrived at the fire was met with fierce fire;
the revolutloners lay nearby, and the house burned to the ground.

But at the factory, a fire, due to the proximity of the Bank, was dangerous, and fire-
and here they began to shoot from behind the river. It was necessary to disperse the gang
$ and give the opportunity to defend ə.

Fierce fighting continued all night long. The revolutionaries did not spare their charges.
and shot them by the thousands. Only with the dawn did this bombardment stop.
city planning.

*) They chose this factory because it is almost adjacent to the State
to the Vienna Bank.

**) It is noteworthy that the revolutionaries of the city of Blostock always occupy the houses that are located
— .

SSSHP

The 3rd day passed quietly, but on the night from the 3rd to the 4th the revolutionaries
bombarded the station (Si. 2-y pl.). Signal ə
from the freight station. Right now, from the garden of the Riga Hotel, from behind the fences
Freidkis and Kommihau factories and shots rang out from the forest yard,
carried exclusively in 1st class. The passengers who were there, in horror, lay
on the floor until the fire from a company of the Vladimir Regiment was able to suppress the fire.
In the city, at times, shots were heard in various places.

This ended the three revolutionary days in BBlostok, which took a lot of
victims, which caused so many furious attacks on the government and the troops, equally
as having brought new turmoil into the current troubled times and an immense number of
a state of malicious and deliberate lies.

‹New Time», 11 June 1906, 10862.

X. Martyrology of officials, wounded and killed by Jews in Bialystok in 1905-1906.

Having set out to find out the reasons for the events in Blostok, Varshavsky
The Diary gives a detailed and thorough answer to the question. The newspaper, first of all,
out, asks local residents to remember everything that happened in B$lostok
for the last three years. During this time, a policeman was wounded by Jewish anarchists.
Master L. {emlenko; a bomb was thrown into the headquarters of the 1st military section,
several policemen were wounded; police officer Rachin was killed; the 4th Donskoy was killed
Cossack regiment Kazakh Lonatin; wounded Cossack Samofalov of the same regiment;
wounded by a bomb the lieutenant general // elenkin and shediye with him next to him his son and
schoolboy /L{arkov5; wounded 00mbop - assistant police chief Gubsky,
Kolkevich, district police officer Savitsky and policeman Grichencha; killed
senior police officers Mizger and Moniuszko; kill police officer Bartsevich, who was before.
they threw sulfuric acid at the bailiff (1);
bomb, and then he was wounded by a bullet (by the way, the fighter, a Jew [Shlyakhter, although he was caught for the crime, but he was not allowed to judge, —
why?); kill the assistant bailiff Aulchii, wound the bailiff Raisky 6-
shena bomba in , and one policeman killed, another
wound; shots and fire were fired at the troops repeatedly, and
there were wounded; in 1906, uly: May 27, policeman /ShSheyman; May 28, corrected.
duty police chief of Erkachev and May 29, private 6+ of the Kazan regiment
.

In the publication, with the favorable participation of the deputies of the state duwe Kovalevskiy and Vinaver, the Jewish newspaper "Rљch", was, following the murder
the Jews also published the popular police chief Derkachev in Bflostokz
, .

‹The revolutionary organizations in Blyustovl declare that the murder of the police
Meister Derkachev, which served as one of the reasons for the Olostok pogrom, was
lo completely my misunderstanding, and express regret about this murder."

-

This ‹izvinene dalo››, apparently, gave the local kahal the courage to send a deput-

I'll take you with the wines to Derkachev's coffin.
The deputy received the reception she deserved....

SSSH

XI. Report of the temporary Belostok general Governor to the Minister of War.

In Russian Invalid, the following report was published to the Minister of War
temporary governor general of Blostok and Uzda.

On Monday 1st, at 12 noon, an Orthodox procession was going on along Aleksandrovskaya Street.
cession. When she turned onto Institutskaya Street, from Yankel Ra-
at the corner of the building, unknown Jews threw a bomb and started to fire
to use revolvers. A bomb killed one Christian, wounded two. Bullets killed
then Zi is wounded 3.

‹At once, the company that was in the police headquarters arrived,
and began to furnish the house.—The procession continued to move on.

‹Vslfd zas, more bombs were thrown on Lipovaya Street, along the way
i i, љ ə
s 5 .

"After this, Christians began to smash shops and beat Jews. There were
More troops were called up—a total of two regiments of infantry and all the cavalry.

‹ i, .—2
only isolated cases of pogroms, but the fighting continued all day long.

‹The Jews, on the outskirts of the city and in the nearby villages, settled on Christianity.
ïiə.

‹At night, from the 2nd to the 3rd of January and especially from the 3rd to the 5th of January, there was an intensification
The attackers mainly fired at government
institutions such as: state bank, post office, treasury, headquarters
i i, i i № 3.

‹The 6th of June passed peacefully, thanks to the fact that the gardens and factories, The places where the attackers had previously shot were occupied by troops.

‹In total, from June 1st to 6th, 78 Jews were killed, and 8+ were wounded, lower
. 4 officials were wounded. During the pogrom, if there were cases of individual people and
"small teams without officers did not sufficiently counteract the thugs, then
In general, the troops acted correctly, and only thanks to their dedication
of work, and also the fact that they did not allow residents of the surrounding areas into the city
villages, order was restored relatively quickly.

“To prevent the influx of peasants and workers from suburban factories,
I sent cavalry units to occupy the roads."

Generalleutnant von Bader.

HP: Some additional facts.

A. As has already been said, we do not write any history of the Jews in general, nor, in
in particular, the history of the current “liberation movement”, or at least
called "pogroms" by the Jews themselves. On the other hand, the name of some
experience gained from a number of trials where we had to stand in defense
accused Christians, we, to a certain extent, managed to get acquainted with the question-catfish, and therefore we wanted to express here our view on the pogroms as a phenomenon
mass pathology, caused by hopeless despair, in essence
wrong and leading to negative results.

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In the interests of the Jews themselves, the spontaneous causes of this phenomenon should not
, , , i i—
with the impartiality that the profound seriousness of the problem deserves.

However, we do not see this—even in the Blostock events.

In an incomprehensible weakening, Judaism, as it were, is no longer only
over us, but also over himself.

Meanwhile, over the last few years, there has been a wealth of material about the cat -
rum should not be forgotten.

If, under the influence of one's own disgust for the food exploitation and
lalmudism, local authorities, even military force, sometimes, are not in a state to be-
they are forced to provide the Jews with decisive protection—in the hurricane of popular oppression
va, then with even greater reason one should admit that the demoralized
Jewishness and the police devoted to it, with their zeal beyond reason, sometimes
adds fuel to the fire, inflaming popular passions—new, and therefore even more so
untruth. Such were the deeds of the police captain Korsak, in Starodub, in 1891,
and Gomel police chief Raevsky, in 1903.

In parallel with this, in recent times, there are crazy children of “their own”
bodomishlyashchikh›, who, denying to others any manifestation of independence-
and monopolizing it only for their own benefit, they brought the people to such extremes
events such as those that took place in Tver or Tomsk.

Finally, sometimes even the old Jewry itself is horrified by the evil
of their own ossified fellow terrorists, who, for example,
mBr, in Odessa, brought waves of popular indignation on the innocent
Jews. Read Lender's article "Revolutionary Storms on the South" (Historically
(June 1906), get acquainted with the terror of organizing strikes,
even in the lower classes of educational institutions; with Jewish colonies in the war
bench or with bomb throwing; with revolver shooting from ambush5 in a peaceful
Christian population; with the publications of the "Bund" over the police and the Cossacks,
as well as over objects of theft or honor of Russians; with the vile and evil
the adventures of the "kagal self-defense" that built barricades and seized
which took over the government power, and you will understand how on October 19, 1905—
A pogrom took place in Odessa.

In the presence of his wife and daughters and despite their pleas, the Jews gouged out
police officer's eyes. The Jew Brightman was torn to pieces by his own
I was about to throw a bomb after another one I had just thrown.
on the streets, named after them. - An orgy of whooping, mischief and outrage, accompanied by sub-
, i, i -
niami Russian national feeling, reached, in conclusion, to the point that the gangs
The modern demonstrators ridiculed the royal portraits and pierced them with brooms.
we, and we carried comic figures along the streets, which must be depicted as trampling
Autocracy! And at the same time, these and other Jews were spreading the pro-
i "The Aromatic Tsar, leading the Russian people beyond the limits of all patience.—
When, finally, a terrible, true, defeat occurred, the Jews scattered

"They went wherever they could. But then, the "oppressed" sons of Judah began to accuse in everything the Odessa mayor Neidhardt, who, if anything, thought of the organization- to lower, that is, to save one's own person...

At the present time, Jewry, with its cronies, wants to exhaust
their benefits from the betrayal of Prince Urusov, with pills to cover the Blostok ‹«sa-
"Mooborona" for the destruction of the icon of the Sorrowful Mother of God, for the kahal bombs,
thrown into the solemn procession of the cross, for torture and murder of Christians.

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Shchepkin's role is shameful, Yakubson's adventures are meaningless, but that's all danger for sons [their sons are forced to destroy the truth in the face of the Russian people, once again gravely insulted.

B. ;: i — . -
the government is unable to obtain the results that provocateurs have long been
: .

- ` ['6uedae Kiadeg a ep rgapietepi ga15o0p" - says the learned abbot of Chiarini (‹G/eomie Chi ri4agute») - F'auapseg doe 1005 15 is hisis op!
gє Is agtpes йs tsepec 4 1 sssє»

It's not far to go for the primer, as we have already shown above (p.
(and).

Along with the malicious buffoonery of the expulsion of spiritual congregations by Jews, from the French lease of churches by the Freemasons, let us remember his services to the Kahal
Bismarck's minister, the Jew Falk, who, during the period of senselessness, lived
I'll give on the potBhu the drawn-out "SiTsagKatrRa", inciting the Protestants to the Catholics
kov, issuing equally over you and others. - Falckz is performing the same mission,
it is Meyerbeer5 and Halevi. - Not a fierce strife between Eleazar, [lavn from
Gischala and Simon—in three sieges of Jerusalem by Titus, not amusing strife for the gardener—
the Keevs and Pharisees, not the dark pictures of discord of the schools of Hillel and Shammai took the
my opera Meyerbeer, and the religious struggle of Christians. Under the Jewish name- but Catholics and Huguenots laugh at each other's throats about music. With poisonous slyness
ridiculing, in processions and tetral accessories, the rites of the Catholic

religions, Meyerbeer's operas, and especially "The Huguenots", again awakened and sign-significantly increased contempt and hatred for Catholics among the semi-educated masses
cysm—to the delight of Israel. Another Jew, Halevi, with his “Kidovka”, still without-
Ђ, holds the same tendency—to instill Europe with .1060 ə .-—
How disgusting his cardinal is and how devout the Jewess: .. In the opera "Agassers",
the same Halevi, I can already see, is preaching the Talmudic church—to show Christianity
ə, .— «» .

Illustrated supplement to the German Jewish newspaper "Weg-"
, = « » (August, 1905), gives, on the first page, an image
Orthodox chapel, with icons, full-length, of ancient piety, with lamps
with grooves and pood candles... At the gilded balustrade, on a velvet cushion,
in an embroidered uniform and with a plume in his hands, he stands with a bowed, reverent expression
the newly-minted Count (Witte). He prays fervently. To whom?... Take a closer look. - On
, inscription: , —, i
ђ.

The Jewish newspaper "Kievskaya Zarya" recently also published a drawing
chapels—with icons, and next to them—the outline of a pig...

At the suggestion of the Jew Ostrogorsky, on May 14, 1906, i.e. on the very day
celebration of the Coronation, the State Duma decided not to celebrate on Saturday
sham, and, on the contrary, allowed parliamentary classes on Sundays. To the reproach
in this, on the part of the “legislators” it was stated that some of the present
The shops are closed on Saturdays. - But, first of all, this is true, but not true. -
By decree of Peter I, those present were allowed to read the laws on these days, and the can-
The peljars are ordered to bring the dfla into order. - Secondly, Judaism is not
can dispute that the decree itself was issued on the advice of the Jews—Yaguzhin-
Skago and Shafirova. |

In Moscow, and now, a famous nurse is working. Having invited her
to look after her sick son, although without success, she not only asked to take off

0009.679

a cross sewn onto her chest, but, in turn, motivated her insolence
desire to avoid dangers of sosfdey— also Jews, that in his house there is an infection.

Having become infected with Talmudism, one of the Alad'ins or Nelonoskovs,

The State Duma refused to grant additional powers to the governors of the current government.
i — i . .

In Minsk and even in Saratov, Jews are the godparents of the cross.
dovs, —as the whole guarantee against pogroms."

It goes without saying that, touching on this issue only episodically,
not only do we not exhaust even the most important data on hatred and pre-
the influence of Tamism towards Christianity, but we hardly touch upon the sphere of world history.
i, "i, i i.

In conclusion, let us remember that now the Jews have become so arrogant as,
perhaps never before. That is why, for example, in educational institutions-
yakh, especially in the "devil's pride", is recognized for the teacher, at least
Mr., it is tactless to speak - not against Judaism, but, 065 and think
nothing, not even about idealism or the greatness of Christianity.

Our retigiia needs sons [judice for another ifli.

The Jews lie, and our ice-trees listen to them, as if Christ was a socialist.
sheet and supporter of the roaring....

Considering the above, it seems impossible to doubt the extent to which
Judaic volleys of revolvers and throwing bombs - into Christian religious
The processions could have been random...

And, on the contrary, after twenty or so years of prohibition, Judaism, precisely
Now, the grand opening of the main synagogue in Moscow has been reached.

, s 5 17:5. ...

V. Calling for amnesty for the heroic bombers and not finding punishment for the
the State Duma could not,
Of course, you can't treat your leaders any other way than with love and respect

Solgavshiiï vsenarodo, - the Jewish writer writes laws on the press for Russia.

After the murder in Borisoglebsk of the Cossack officer Abramov, hunted down
in the Jewish-Cadet press, Kovalevskiy, in the Jewish newspaper "Country",
asked, “Why is Zhdanov still alive and unharmed?”... Soon Zhdanov
was killed, and Spiridonov, the killer of Luzhenovsky, is still alive.
Yes, he even chats with interviewers and doesn’t lose hope of working with

"Comrades" again. - A whole series of inquiries to Kovalevsky, in print, were left
them without an answer. In the Duma, no one even thought of involving him in an explanation.
On the contrary, he actually became “noblely indignant” when
One of the deputies privately called the Duma Jewish...

At their own meeting, on April 23 of this year, the “cadets” applauded
iї i , —
Vinaver, however, limited himself to a break in the zasfdan. And when, Nogg Be 41ssh, it was found
impudent and abashed to mutter a reproach for the applause, then Vinaver
the deputy interrupted him, saying that this did not concern the meeting, since what had happened was—
During the break, Vinaver is one of the first violins in the Duma.

Mr. Is it any wonder that the State Duma not only failed to find
not a word of compassion for the victims of the "liberation" bomb in Sevastopol, but also
expressed her wishes to stop the "peaceful organization" work ~ with the revolver-
with frames and bombs - for the future... . After all, even without these trifles, for
throat. - Didn't one "investigation" in Blostok cause a lot of trouble?
What ascetics for the truth, such as Arakantsev, [Tsepkin and Yakubson?:...

ssshup

It's just a pity that, to avoid a cruel disgrace, Duma had to do
Boppe tile ts tatsus }ep, and still postpone the hearing of the “pogrom”!...

D. In conclusion, two new facts. |

a) Thanks to the much-hated “liberators” of the police, they were discovered,
Moscow, several gangs, under the motto "Hands up!", were busy with banks
and other cash registers have been studied in practice of “robbery law” in the Central Banks of the Revolution
Lucius, of course. - During one of the searches, he was caught, although he was shot.
was a university student—Makarov, recently released, on the
hands, from prison and accused of armed rebellion, under the command of a Russian Palladin—Fiedler...

) Laboratorya bombə. On the night of October 16, in the Basmannaya district, in the apartment
Artemov, fortunately, had a well-organized bomb laboratory opened.
During the search, several people, men and women, were arrested.

three fully loaded cylindrical bombs, 24 revolvers and a large
the amount of various substances required to fill explosive shells.
Having started searching for the Polish woman, she managed to discover several apartments.
lpif and capture in them about twenty-two thousand people—irenators." Such apartments were discovered in the Smirnov house on Sadovaya Street and in the church building
St. Hermolaus, near the Gruffalo Gate. On the last day, one of those arrested
tried to shoot at the local police officer, but he was disarmed.

Those arrested were predominantly Jewish youth...

I. i .

We were well aware that A. S. Suvorin had
important documents proving that the Russian revolution is not being carried out "by force" the path of the Russian people," as various Petrunkeviches want us to believe, but
ordered by the Japanese government.

We were surprised that the publisher of New Time was silent about these for so long
documents proving that the "heroes" of our "liberation movement"
They surrendered to Russia's worst enemy and served not their own people, but the Japanese Mikado.

Finally, on June 8, 1906, Novoye Vremya (No. 10859) published the following
article entitled "The Origin of the Russian Revolution":

‹In Russian society, there has long been talk about the coincidence
our failures in the war in the Far East with the growth of revolutionary love here at home
i , we, in significant numbers, are obliged to the yanoniam, and that the money on
Armed uprisings are drawn from the Japanese treasury by Russian revolutionaries.

The people's intuition was not mistaken.

Both the Japanese and the Russian revolutionaries are cynically indifferent to the choice means of struggle, proved worthy of each other. Some—the glory of their weapons!
stained with the dirt of bribery, another great word of freedom desecrated by the irodazheyu
their homeland.

‹We have in our hands documents of indisputable authenticity, leaving no doubt
there is no doubt that the Russian people raised against their

ђi .

‹Well-known to St. Petersburg, for his service with us, before the war, in the capacity of all ennago agenta japanskoy misii, japanskoy service Akashi,
diplomatic relations between Russia and Japan, moved to Stockholm,

SSSSHUSH

which became the focus of Japanese espionage in Europe. From the autumn of 190+, when the wave of the "liberation" movement swept the Russian people, and discontent the war and its failures strengthened the successes of the revolutionary movement, — Akashi -
5 i "" -
i.

‹The relations, which began in November 1904, led to an agreement on the organization
i s i i — .

‹The Georgian Georgiy acted as intermediaries on the side of the revolutionaries!
i ;
iə. | |

‹Both Tsillakus and Dekanozi received money from Akasha to buy
weapons and yachts. The weapons were intended for four revolutionary parties:
i-i, .-., i-
leafy.

‹A total of 25,000 guns and 31/› million were ordered and purchased from //Shveyiar!
cartridges. A Frenchman served as their intermediary for purchases and orders.
citizen *).

‹In turn, Tsilliakus bought a yacht in Hamburg, which was named
she Jonz Craftons, onto which was loaded part of the weapon p which was on 16 July, under the command of the Swede, Captain Bestrom, weighed anchor and sailed in the direction of:
laziness, hidden by him even from the local port administration.

“We must remind readers that on August 25, a resident of the city of Uleaborg,
diver Yuntunek, cruising on a yacht near the city of Kem, found on the sandbank
cargo consisting of 93 boxes, which contained 659 rifles, 658 bayonets,
kov and 120,000 combat rifle cartridges.

‹August 26, 22 kilometers north of Jacobstadt, in Larsmo skerries,
The steamship heading towards the shores of Finland ran onto the sandbank. After a few hours, there was a cry on it. During the inspection of the sunken parts of the steamship,
A huge number of revolvers, rifles and ammunition were found in it.

‹On August 28, on the island of Colmar, tarpaulins and spruce trees were found
about 700 rifles, a box with revolvers, cartridges and strings
, .

‹The rifles found in all these cases turned out to be manufactured
//ђi.

In the outfitting of the said yacht and in the reception of weapons he accepted, - in his own words
to you, the living share of the late Gapon, who, for this purpose, secretly,
I went to Finland, accompanied by one of the members of the Socialist Party.
revolutionaries. Gapon was in contact with Tsillakus on this matter,
who, in response to his question, where did the funds come from for the yacht's equipment and purchase
weapons, declared that the party found material support in the person of one God
that American woman **). |

‹Let us remember that the fighting squads—in the December days, in Moscow—were armed
also guns of Swiss preparation.

? "Another vessel, the outfitting of which was entrusted to Georg Dekanozi, was
It was sent from Marseille to Batum, and it arrived safely.

‹Regarding this mysterious ship, the commander of which was one headland anarchist, a detailed account has recently appeared in the foreign press
description».

*) From the Jews, of course.
Chleksy Shmakov.
**) Gapon himself, of course, found financial support in the person of Count Witte.

I

So, the Japanese beat us not only in Manchuria, but also on the streets of Moscow

with the difference that the Japanese beat us there, and here they are complete traitors, about *
attacked Russia's worst enemies. Our entire revolution is needed by the Chinese, Japanese
to the people, to the English, to whom it is convenient, but not to Russia.

What is the impudence of various Rodichevs, Muromtsevs and other Aladyas?
of those shouting about their "holy dfl", which is in the custody of

‹Moscow Newspaper› — June 1, 1906, No. 147.

In addition to the above, it is necessary to note that: a) in 190+, under
accompaniment to the first, but already severe and humiliating for us, adversities
to the war with Japan, when the Jewish press released its ‹swallows‹ about the non-
the necessity of concluding a peace treaty with Russia and the beginning, surreptitiously, however, of covering up their
pages of the ‹liberation‹ movement, now reaching such a pyshch:
$, әљ i,
i ; « ? s>,
weapons and other means, and the ‹Russian' leaders of the rebellion were obliged to brew the right-
such a mess that the murder of Bobrikov, the operetta with Obolensky and all
the rest, to our shame, so insidiously concealed by the Finns, will pass
without a hitch; b) the gloating of the Jewish press over the Finnish
revolutions; completely stained with treason, can be compared with us-
sm i /-
) i, , i,-- -
state participation of the Finnish Red Guard and the notorious members of the Duma of the Housing
, , 0/01 ï !, ‹ -
no", as well as in general the long-term exploits of the "chosen ones of the Russian people", in honor of -
cha i , 85 .. . . ;
The Rorists and their Shabbos-goys also recently held a social congress.
revolutionaries in Stomg0.1m, growling! with hatred for Russia and dispersed
with threats of new disasters! and for us...

Alexfi Shmakov.

KhSU. Resolutions of the Stockholm Federation Council of "Russians"
seditionists.

From “Russian Affairs”, dated June 17, 1906, No. 24.

It is no secret that there is a significant number of people in the State Duma
‹deputatov» is quite openly in favor of the revolution and is in t
connections with foreign leaders of the rebellion. These elements are forced to
but the Cadet majority in the Duma also counts.

What do the revolutionaries want?

The following resolutions, adopted at
the secret congress of Russian revolutionaries that had just ended in Stockholm
MB and, as is obvious to everyone, forming a systematic program:

1. In view of the fact that the first goal outlined by the Russian revolution has been achieved
By establishing the State Duma and forming the people's representation,

SSSXX

entered into open hostility with the government, it is necessary to take advantage of
to indulge in this enmity and fan it into a huge conflagration of national enmity.
You're Autocracy. |

2. For this, it is necessary that the Duma send out an appeal to the people.
ve, indicating the non-fulfilment of the government's demands of the Duma and calling for
i—љ љ .

5. This appeal should be supported and disseminated among the people by all
revolutionary press, leaflets and oral propaganda.

4. All authorities that interfere with this printed and oral propaganda must
be declared enemies of the Duma and the people, and therefore, state representatives
offenders subject to national punishment.

5. For the organization of the people's movement, the revolution must be restored.
i i: soyuz soyuzov, zhelfznodorozhny soyuz, engineering soyuz,
postal and telegraph union, peasant union and other combat unions, which
should have been supplied with combat instructions, weapons and subordinated to the general
combat leadership. |

6. An armed uprising must be preceded by a railway and postal and telegraph strikes, which should, if possible, turn into general strike.

7. Armed uprisings must also be preceded by separate revolutions luschnik meetings and rallies in order to properly kindle the poli-
i .

$. Both the strike and the uprising must be supported by the whole community, which must attribute all the horrors and victims caused by these popular movements, only to the government, which stubbornly refuses to submit to the demands to the people of the world. |

9. This will be enough for the government, following the examples of the past
gotsa, : i, death penalty,
a new parliamentary ministry will be appointed, which will appoint new administrators, and the old ones will be brought to trial. Then there will be greater freedom for revolutionary movement in Russia, which will need to be used for achievements of the fluctuating tsBley, which are imbued with their task of complete abolition monarchical principle in Russia.

10. It is necessary, through oral and printed propaganda, to merevesti vs
_ troops on the side of the revolution.

11. It is necessary to disrupt the massive recruitment of new recruits by refusing to join the population from military service.

12. It is necessary to undermine the budget of the monarchical government—refusal population from paying state taxes and duties.

This program, says “Khievlyanin”, has been approved and accepted not only the revolutionaries who had gathered in Stockholm, and their main leaders, from Some of whom are staying in St. Petersburg, while others are vacationing abroad.

XY. Senkevich—about socialism%,

The famous Polish writer Henryk Sienkiewicz, in Warsaw newspapers and magazines, published a letter, inviting well-meaning people to unite for liberation of the working classes from the unsterinous violence of the socialists.

This call says, among other things:

>

I

Hundreds of thousands of workers, willing to work, are forced, revolted
i is, . -
i , ii
to close their dBla, and thousands of families of workers are suffering and starving. Na-
such an unbearable tyranny began as the world had never seen before.

‹It is absolutely necessary, finally, that the whole society rise up
and united for a united resistance to the red despotism, which it was time to deal with
to put an end to it forever. It would be shameful to leave the masses of working people to
the Dalfa,

barking to work, under the intolerable yoke of socialist, idle fools-

ek, which, at the expense of the workers condemned by him to death by starvation
and to the destruction of productive forces in general, they strive to please only their own
.s i».

The Czech magazine "Vlast" ("Fatherland"), from which these lines are taken,
adds:

‹This is how a smart Polish writer judges the machinations of the socialists.
Such a proclamation should have been published much earlier. This writer
would have served the dfl much more than this when it was named, dangerous
"So much evil has already been done by the scoundrels." And /

Sienkiewicz's appeal serves as an intelligible antithesis to another - the rebellious
Omsk and to the obvious detriment of the Russian people, and to the joy of the Jews, for the
sake of Belarus
call for humiliation of the police officers who, according to the fair decree-
the Minister of Internal Affairs of Mr. Stolypin, loving their homeland and dying for
her (during the current turmoil, several hundred of them have already died).

It is no secret to anyone, equally, how socialist plans are,
so are the tyrannical desires of the “cadet” and other related parties
i .

That is why it is worthwhile to remember the following:

I. The candidacy of Prince Urusov.

In the State Duma, he is the "representative of the Kaluga province", Prince
Sergiy Dmitraevich Urusov.

He not only rose to the rank of actual state councilor, but
and served as governor twice, after which he made his way, even too far
for a long time, in the Comrades of the Ministry of Internal Affairs.

He had long dreamed of an independent ministerial portfolio, which
which would have been handed over to him in the normal way, but by free appointment by the State
giving. But since his dreams did not come true, he decided to achieve
his tsfli in a different way.

Elected to the State Duma, he, although he took a seat in it,
For one and a half months he remained stubbornly silent, patiently waiting for the right moment, and
namely, the appearance on the tribune of the Minister of Internal Affairs— Stolypin.

The calculation was obviously as follows:

The Minister, in his speech, must touch upon the Police Department.
This is a Department in which, in essence, not everything is for the mo-
they can be made public. And I will go ahead and make them public, for the benefit of many,
As Deputy Minister of Internal Affairs, it was entirely possible to

SSSKHHI

and listen to many of these secrets and even receive official information about them
by a crazy way. By disclosing official secrets I acquired enormous

popularity among the majority of the Duma, which, in gratitude for my revelations, Czechia, and will nominate me as his candidate for the post of Minister of the Interior Let Shipov strive for this portfolio, as a “smart organizer”, Muromtsev—as a ‹tactful leader›, Rodichev—as a ‹violent orator›,—I I will be only nicer to the Jews and the "kadsts" we will expose police secrets, thank I have a large number of them recorded."

It’s said - it’s done. As soon as Minister Stolypin spoke to the Duma my with the protection of the active duty of the Ministry of Internal Affairs, Prince Urusov immediately stood up and, with pure Aladin swagger, began to smash that Great government, of which he had been a member for so long, receiving all sorts of mercy, and which always treated him with such complete trust.

Having abused5—in the broadest sense6—this5 fortune, Prince Ur-
The owl received a storm of applause from all the Duma hooligans, with who eagerly accepted him into their embrace as a new, worthy member.

Prince Urusov ‹exposed› a very ugly “secret” of the Department of lishchi (printing of political appeals); but he did not limit himself to this, and to us%-
Indeed, to please the Duma and the Duma revolutionaries, he generalized that individual the fact that constituted the whole mystery, to monstrous proportions exaggerated it by adding all sorts of office gossip and jokes, - as reliable facts.

But the question is not whether the prince revealed beautiful or ugly secrets. Urusov, and in that, did he himself act beautifully as a defector in the ranks of Russia's worst enemies, handing them a new weapon of lies and slander. against the Tsar and His Government?

What would the revolutionaries call that “comrade” who became a member of the Duma? would expose their beautiful and ugly secrets, if they could be from him are true only because, being in the ranks of the rebels, he enjoyed their father? They would have called him by a name corresponding to his deed. But They, of course, will not call Prince Urusov by that name, since his “disblachenija, can only support the efforts of the revolutionaries. They will cover his lavframes and, undoubtedly, will nominate him as a candidate for the first position of state fasting.

We won’t be surprised if tomorrow or the day after tomorrow we read it in the official seditious organs, among other fables, that “Prince S. D. Urusov is "I was in Peterhof," that the Star Chamber was extremely alarmed by his candidacy. date›, tBm more, that ‹Prince Urusov was handed the ukz about his appointment, in which he can, at any moment, insert the amount, date and month of his own meanings."

After all, the false statements daily invented by the revolutionary sto-
in part, there is no precedent, so that in them and similar, obviously absurd things:
this is quite possible, and therefore Prince Urusov can consider himself “ser!oz-
a candidate not only for the “ministry”, but even for the “premiership” *).

He has, in reserve, probably many more official secrets, which he

*) Hardly!? - No one will fall to those friends, like Urusov. It's time to look at him practically: physically. - Even if he still possessed the "secrets", the whole kahal no longer needs them. - Scandaz
arranged sufficiently. - Therefore, the barking of the "Jewish-kids" Urusov is a squeezed lemon.

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can trade in the Duma both in bulk and retail, earning a living from this
The craft is becoming more and more popular among hooligans and Jews.

By the way, about Jews. According to the Talmud, a Jew who has issued some Jewish secret, is punishable by death.

How happy is Prince Urusov that he is considered a Christian...

,,Moskovskiya V$domosti“—9 i 1906 ., № 147.

19th century. The death of Rosya.

Under such a gloomy title, Mr. 7. describes his conversation in “Slovo”
with one of the representatives of the diplomatic corps in St. Petersburg.

‹Stunned by the incessant applause of the members of the State
Duma, I, says Mr. 2, left the meeting hall and met in the corridors

with my old acquaintance, now a very high-ranking representative one of the primary European powers.

A lot of time has passed since I parted with him, a lot our social position has also changed. But we remain the same sincere friends, although our political views had previously been di- are completely opposite, and remain the same to this day.

Naturally, after exchanging greetings, I turned to my Highness to a friend, a representative of a freedom-loving nation, with a question, - whose opinion he has about our political situation in general, and about what influence our State Duma cannot influence the modern, international Russia's attitude towards Europe.

— Your Duma seems to me, a foreigner, to have never been like this before. a common phenomenon. - It is, if you will allow me to put it this way, even unnatural...

- Allow me!... - I asked my friend.

- We are old friends, and you can believe me that I am not at all I wish to offend your national feelings... But listen and then grow up. Wait.

- I'll listen.

- Your Duma is an unexpected and even unnatural phenomenon for us because, that we considered, until now, the Russian Empire to be strong. But strength is not in material forces, and in latriotism, in the awareness of the danger of the homeland and in firm, united spirit and desire to prevent danger. Nothing I don't see anything like that in your Duma. There is complete decomposition all around. Your ignorance has killed us with strikes and walkouts. The state-owned factories are still somehow they're dragging on, they're working on something, the railways are somehow functioning, but it's dragging on It can't last long. You don't have enough funds. The shipping company is marooned. That's all. the foreigners, once conquered by you, have raised their heads, demanding autonomy and a meeting They look forward to the sympathy of their comrades in this palace.

Your Duma members may be very smart, but they are citizens of Russia, and citizens i.

- Yes, but all this is temporary, all...

- NBT, listen to the end and then object.

Meanwhile, Asia is rising, arming itself, and any day now it will be lost
to your outskirts. The Duma seems to not want to do this. According to the neighborhood with
the capital, a completely independent state had already been formed—Fibland.

Your state in Helsinki is illusory. You can hardly resist this.
object to something.

Y

Russia is too vast, but it is no longer a strong state, but a conglomerate.
rat glued together with gum arabic.

Your representatives do not distinguish between government and state. Fighting
with the ministers, with the old regime, they fight—deliberately, or not, not
I know, I'm against the state. Do you know how this will end?

- Don't know.

— i. i -
to act as a buffer between Asia and the West; Finland and Sweden form a strong
a new severnaya power and, in alliance with Denmark and Germany, will make the Baltic
sea—tage s1aizit *) Poland and Lithuania, in Froyatno, will go to Germany. Volume
I won't even mention the Baltic region. It has essentially only recently become
was to be Russified. Naturally, this region will merge with the related one, i.e.
with the same Germany. If there is no customs between Poland and Germany,
industry will be the first to be killed; the Slavs are not able to compete with
nfmitsy;, not capable of work that requires sobriety, perseverance, diligence.

The Caucasus and Crimea will probably be colonies of Europe, and maybe

They will also go to Turkey. This nation is strong, tenacious and perfectly capable of coping with
Armenians.

— What will remain of Russia?

— Russia will be Europe’s unskilled supplier of grain, meat, timber, etc. d.

— And will this come true soon?

— Rest assured, soon. There is no other way out. The state is strong and viable.
It is only through love for our homeland that we are aware of our duty as citizens.

— Can I print everything you said?

—— Of course, without mentioning my name.

I am literally conveying what a high-ranking foreigner told me."

HUSH. Count Tolstoy o Doom%.

Correspondent of the Aovago Vremya, Yuriy Belyaev, posted Count L.N.
Tolstoy and conveys his conversation with him (No. 10867):

“You are, of course, interested in the State Duma?” I asked.

Tolstoy raised his head and replied:

- Very little.

— But do you still follow the reports of the Duma assemblies?

- No. I know more about them from stories at home. If it happens
look into the newspapers, I try to somehow avoid this place...

‹I have three impressions from the Duma: comical, outrageous and disgusting.
titelny.

‹Domichnoe because mnB everything seems as if these are dfti playing ‹vo vzros-
"There is nothing new, original or interesting in the Duma debates.
All this has been heard and reheard. No one has made it up or said anything of their own.
The deputies do not have the "invention" that Turgenev spoke of. That's exactly it.
said one merchant who was with me on flax. He complains to me about the same thing in a letter.
one smart Englishman: “We are waiting,” he writes, “for instructions from your Duma.”
new path, and you slavishly imitate us. Recently I received a very good
a book by a German: his nickname is "Esh ZebBz{epKeg", that is, "self-thinking"›,—

There is no such person in the Duma. The deputies have adopted everything from the European,

*) The Locked Sea

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and they speak in a borrowed manner, probably from the joy that they have ‹corridors» "blocks" and so on, and that all this can be pronounced. Our Duma reminds many provincial fashions. Dresses, hats that are no longer worn in the capital, they are sold in the provinces, and there they are worn, imagining that it is fashionable. Our The Duma is a provincial hat.

‹What seems outrageous to me about it is that, in fair words, Spencer, - especially fair for Russia, - all parliamentary people stand below the average level of their society and (together with the TV) take upon themselves confident task of resolving the fate of a hundred million people.

‹Finally, disgusting in its rudeness and injustice of the things put forward motives, terrifying self-confidence, and most importantly - bitterness...."

— 8iii ...

D. Considering the above and thinking about the modern the course of events, one cannot help but recognize the present historical period is very serious for our homeland. You can say even say that history will not remember anything like this.

General discontent within the country; decline of morals self-indulgence and self-doubt; complete mental poverty and distribution of the spheres of state administration were formidable symptoms of a serious illness of the Russians already before the Japanese War, and in this “enterprise” only the opening were seen in person, having perhaps reached their culmination.

This is not the place to go into further analysis of the phenomena. We will also not poison ourselves or the reader of the card. the horrors and shame of the Manchurian epic, However, we do not it is right not to note the dangers that threaten us from a hundred:

the crowns of China and Japan, perhaps in the near future
we must not remain silent about the Western interventions.
powers, which, with treacherous cynicism,
repents of our internal enemies.

But even the aforementioned hardships would not be enough for
rather than call Russia's situation unprecedented.
The parallel to Rome is also suitable—even in the second Punic
war, since the soul of the Roman people was burning with love.
love for the fatherland and proud awareness of the greatness of its essence
deb,—the very organism of the state was not shaken
such a political and social revolutionary that strives
It is intended to destroy everything in the country - up to and including its name.
But what the parallel mainly excludes is—
the fact that Rome lacked what we now understand
UNDER the “self-definition” of foreigners, and, first of all,

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Jews. Finally, neither courageous Rome nor Western Heb.
Ropa—in the era of relic wars, not torn apart by terrorism
rum of the First Revolution France, nor Germany itself under
the heel of Napoleon I, did not have a coalition in front of them
such allies as the World Kahal and Freemasonry.

After all that is already known to us, there is no need to
to show the danger of the coalition and the limitlessness of its plans.
But, while the problem is serious, it is important to be correct.
i. ·

Indignation or despair are equally fruitless. Self-deception—
fatal. The sincerity of the advice, even if controversial, is necessary.
Dima. Therefore, fulfilling our duty to the fatherland, we
We would like to express our deep conviction. Such a r%-
the feeling is caused by the conviction that current events,
our points of view are explained satisfactorily.

Careful study of the issue and persistent, according to m®rb
forces, thinking about it, lead, as we believe,
to the following conclusion: the current suffering of Russia, - in the knowledge
a significant amount of m®r% prepared by these same enemies are
colossal siculation of Tamism and Freemasonry.

The study of the stated thesis, even in its essence»
exceeds the powers of one mind, even if it is all-encompassing.

It is clear from this that the present work is not calculated
to any degree of completeness. Being small, but weak
attempt to touch upon this problem, our work does not achieve anything
It has nothing in mind except the readers' condescension.

We will try to achieve such good things for the greater good.
clarity, let's dwell on some other elements in-
millet.

I. As everywhere, the revolutionary movements of Russia
lose their origin in the darkness of ages. One of the ancient-
the greatest manifestation of our rebellious spirit is education
Cossacks. The most striking example of the desire to

.

An indomitable thirst for freedom and originality inspired the “glor-
the Zaporizhian knighthood, lower”, along its entire path.
Faith in God and selfless valor, indelible features,
are included in the books of the dreamy and poetic, great-
stuffy and fearless, proud and honest — Little Russian
narol.

Through the fertile plains of Ukraine, the long-suffering
The weak but indestructible Cossacks of Little Russia are friendly

SSSHHHUP

gives his hand to the quiet and majestic Don, friendly and
brave land, a terrible eagle's nest for enemies.
From this, world-famous, region of the Don Host,
in all the trials of Great Russia, at its first call,
the Cossack regiments, to whom so much was owed, went to guard it.
the motherland is zamana both in the Patriotic War and in the days
the sedition we are now experiencing.—— Others
Cossack troops, and especially the Siberian one, among the thunder-
a sad and sorrowful war with Japan, never, in its obvious
They did not hesitate to defend the Russian flag.

Without touching, further, the history of the Russian people

governments, Novgorod, Pskov and Vyatka, and without stopping
on other knightly deeds of the people who created us
, , , , , ,
the main feature of our history. Pico did not help us and
no one taught us how to be better. As for, in
in particular, Jews, 220 we didn't want to know them.

Court coups during the 19th century, not imfly
social character and generally had little to do with internal
early destinies of the Russian people.—About the fate of the Jews—
You can only speak of him in connection with the traitor
by Shmerka Lippman, who, —exclusively,
It seems that, in selfish interests, he contributed to the hygiene
whites of his benefactor, Biron, when he was convinced that
SJ "regent" bribe-smooth.

Only at the end of the same 18th century, did it penetrate
Freemasonry came to us and immediately showed itself. Without feeling
b, liberal aristocratic serf-owners indulged themselves,
as they thought, the same thing for which Novikov and his
the Martinist circle was persecuted. Likewise,
ironies of fate, destroyed by Pope Clement XIU 1-
The Italian order found a shelter in China and... in Rosai.
Behind him, the Maltese flashed through the court circles,
with the cavalier Litta at the head. In the end,
i $, i
, ii -
sa Krudener with her "Chaldean" mysteries, mixed
they broke into pieces, lied and scattered like smoke.

Only the children of the French Revolution remained, and with them—
and 1825. Despite the absurdity of their dreams, the Decembrists,
along with lawlessness and the impenetrable darkness of serfdom
people, left us a number of highly instructive pages in

SSSSHH ...

annals of the Russian spirit, but were sealed by a tragic fate
idealism of his hopes. It is hardly the biography of any
or another people will give the thinker more astonishing
contrast, lack of sunlight, penal servitude
ma, gdB for many years carried their cross Volkonsky, Tru-

Betskoy Muravyov-Anpostol and their noble comrades,
and the magnificent halls of the Tauride Palace, where, making a
drinking evil against the motherland, modern "comrades"
not only remain unpunished, but also consider themselves beloved
pale rulers of Russia, and instead of heroic names
In 1825, nicknames were heard: Frenkel, Yakubson, Sheftel,
, , , ... !

The defeat of the Decembrists was so terrible, and smBniv-
i dispossessed Russian aristocracy, but I don't even remember-
lower kinship, the NBMtsy disposed of us with the same-
with such a high degree of persistence that it could only be achieved by the end of the forties
the Petrashevsky trial. In its insignificance,
he would have been forgotten long ago, if fate had not bound him
with the name of the author of "Zanysok from the House of the Dead". In To-
A large convict prison, half-thrown to the fleece:
punishment, probrfl Ө. M. Dostoevsky that epilepsy, which
Paradise tormented him until the end of his life and suppressed his creativity.

There were no Jews at Petrashevsky's, no less, Until:
Stoevsky did not doubt at all that if Russia was destined
to perish, then, naturally, from the Jews.

Losh is still twenty years away, --with liberation
peasants, new rebellious movements emerged. In the absence of:
however, nothing of the sort happened
events, full of impudence, brutality and cynicism,
which Russia was stained with after October 17, 1905.
On the contrary, the first steps of the movement of the sixties
were distinguished by extreme timidity. - True, "Kolokol" and "/[Lo-
"The Star" continued to scourge our slavery, but
temporary whistle of the I,—blagoukhaniya "revolution-
"onnoy", y:42pnoy waste paper could not then be imagined-
to put something into words.

The Polish uprising of 1863 itself, although it did not capture:
a small dose of svreev and generally did not suffer from meekness, tBm
less, by no means gave such 23 fiends and so many horrors
, љ і .
Gal and Mordecai Marx, at least for the last two years.

Karakozov was iol. - Pole. Berezovsky

ə //.

I

“Going among the people” was childish. - Nigiism became famous through Gurgenev, but he himself paid attention to it. Mania deserved it. Disappointments below, strictly speaking, began when reforms began to be distorted from above, especially features, local self-government and judicial.

i i . —
If even today education in Russia can be compared with The Great Moscow Theater, consecrated by two with candles, then—what was it like under the aegis Dmitry Tolstoy? - Russia owes him a shameful illness." gom ‹"fear of books"....

On the other hand, the administrative system flourished oppression.—The press was exhausted by censorship.—The retribution of fate was not slowed down. - The periodical press began to move into the hands of the Jews, and they are ... is currently in effect.

The school regime has become merciless and senseless, in turn, bear poisonous fruits.

The church policy of K. P. Pobflonostsev exorcised the spirit alive and demoralized the clergy. It was precisely his tyranny We owe the sad and painful picture of the revolutionary movements of our clergy. Church parish schools and lands: The chieftains finished off everything that remained to resist the rebellion. They don't have the opportunity to learn, as youth should became corrupted and perished.

Slave silence and hypocritical lack of rights poisoned Russian people.-- Bureaucracy has turned into sḱis (. Never one to be selfless, she lost everything that they gave her new ones. - Dampness and untruth, low: worship and arbitrary rule, theft and beznachal, betrayal ness and fear covered the country with impenetrable darkness.

The sick state organism called for doctors.

The impostors began to conspire, not very sincerely.—Their persecuted without mercy. - They became embittered. -//propaganda began to switch to revolution...

"Tchaikovskyites", anarchists, communists, "Narodnaya Volya" and various others multiplied every year. - Leaving without the attention of such "liberators" as Nechipor, Galerka, Kuklin, Popko her saegega, we will name only what-three couples: Nechaeva and Vera Zasulich, Kvyatkovsky and Evgenius Figner, Sablina and Gesya Gelfman, Zhelyabov and Sofia Perovskaya.

There were still no Jewish money. They were given by the Ger-

price, Voynaralsky, Lizogub and others have already appeared, however, and "self-determining" foreigners; Zdanovich, Chekoidze, Jabadari, Clemens, Weimar and the like.

Following Berezovsky, many others appeared Poles: Osinskiy, Sudzilovskiy, Kravchinskiy (killer Me-Zentsev), Kvyatkovsky, Kolotkevich, Tarnovsky, and after them, and finally, the Jews.

But the fate of the "chosen people" began to rush, apparently, only in the party of terrorists. - Without Jews, First of all, the revolutionary printing houses failed. -- Con-the trabandist Zundelovich smuggled one from abroad and got along. - Leizer Zuckerman prepared the explosion of Zimnyago Palace.-- Mloletsky attempted on the life of Loris-Melikov—Goldenberg killed the Kharkov governor Kropotkin, participated in Hartmann's regiment near Moscow, as well as and in other villains.—Reinstein and Rosenzweig together stood as spies, although, as a traitor, it seems, and all the Jews were surpassed by the same Goldenberg, caught in Elisavetgrad with dynamite, which he was carrying for the explosion Imperial Po'Bzd, near Verkhne-Dneprovsk, and issued shiy mass of persons.—Gesya Gelfman maintained an underground typography, distributed and distributed information about the territory 'roristov, and, in conclusion, was the owner of that apartment-tiers to Petersburg, where the assassins of Tsar Alexander

Xandra NP and from where, on March 1, 1881, they left the bombbami for regicide.

The terrorists' socialist program is revealed the very names of the main organs of this party; ‹«Earth and Pain" and "Black Front". - Generally speaking, such, - the actual program is, in essence, no different expects from the false and treacherous "directives" of the party "people's freedom", no matter how much, - in the calculation of the speed seizure of power, this last party has not shied away from now from the party of "autonomists" and "labor group", together with her in the State Duma and, in all in some cases, more sincere.

Is h, ç si I hs!....

No one has ever renounced power voluntarily. (exceptions prove the rule). - And we, for example, we know that there is no fundamental difference between Ludocom XIV, Robespierre, Napoleon I and Zhelyabov.— Like his cohabitant Perovskaya, Zhelyabov was 0es1075 and tyranny. - Is it any wonder that it is precisely to his view- the terrorists joined the 0 /.—Between TBm, earlier, the Executive Committee of the Party itself: treated the Jews extremely disrespectfully and even printed a proclamation about this was issued in Moscow on August 30, 1881.

The Jewry itself, back in 1891, attributed, although it is obviously false, the pogrom in Starodub was incited to the body of socialists. Actually, this one too the pogrom was caused by the Jews themselves, namely, their proi from Moscow such sons of Judah who were engaged here. whatever we want, but not by honest labor....

opposing 1daism to socialism, the Jews, in fact, apparently, such a recent time, they still identified their benefits from the interests of the ruler and the wealthy classes at all.

P. However, the actual cBnu of the Jewish people
Soshchalistov, as the authors of the pogrom in Starodub, def.
It's not difficult to pour. - Lassalle and Marx are Jews. - They led their
propaganda and its fruits were not seen later, but earlier than Starodub-
pogrom. - The Jews living in Russia, before:
quite marked its entry into lolita
only by endless rows of agitators who filled and
tainted the revolutionary currents in the "Russian people",
but also by such criminal proceedings of general jurisdiction,
what are Minsk and Pklovskiy like? Masking the footage of their "sa-
"MoD" so that no one would even suspect it
Mog, sons of Guda, already on Easter 1897,—i.e. i.e. almost one-
at the same time as the establishment of the "Bund", they dared to
Minsk, attack the willing patrols of two or three people
clever, and then they did something more daring.

Relying on their numerical superiority and taking advantage of
having been overly lenient with the commander of the 119th
Kolomensky Regiment, Bestuzhev, who forbade the str%-
to attack and even to act with bayonets, the local Jewish community began.
beat up the Christian population, and then - in quantities
Several thousand people were involved in a patrol of 20 rows.
dovykh, under the command of Lieutenant Gallashek, and the press
it was so fierce that only the courage of the soldiers
and the valor of the chief saved the patrol from martyrdom
death.

It did not manage to end, however, in the Vilnius Court
Chamber, this unique process,
how an armed kagal attacked a soldier in Shkklo-

SSSSXXXXi

vB was the subject of a new dfla_—in the Kiev Court-
Chamber of the Chamber of Commerce, according to the same Article 2691 of the Code of Instructions. For this
once, "self-defense" was already presented in the form of Jewish
free fire brigade. With the permission of the deceived authorities-
sti, the kahal organized gangs of villains, which were
the devil's sweat was perpetrated on the soldiers...

I. , i
still have the strength to go into open rebellion against
Russian government. On the way to Bkov, the Jews were trained
wait for the opportunity and act without error, - when appropriate
in special circumstances. "//helping one's happiness,"
The sons of Judah kept a close eye on the internal troubles of the
our fatherland and contributed to their development in every possible way.

At last the fateful hour drew near.

Already the first, still distant peals of Japanese hurrah-
Ghana was not slow to express itself in the fact that it is known under
the names of the Dishinevsky and Gomel Jewish pogroms
languages, although, in reality, it was a pogrom of Christians.
pole, especially in Gomel. Armed with Finnish knives
pistols and revolvers, as well as reserves of sulfuric acid -
for burning goys alive, Jewish sheikhs, in one and
in the same year—1903—they committed horrors in Kishinev% and
in Gomel, earlier, the suffering Christian
the village turned to retribution.

i , ,
adopted by the Jews in Aishinev, and then, they held on for a while longer.
zostne, - to Gomel. In this last city, they opened
and the most courses for teaching young Jews revolvers-
noy str$flby volleys.

As for the Finnish knives, the blows of which
All these Jews sent several Christians to the next world,
equally in Gomel, then this new type of pre-
the murder was committed several weeks earlier,
tested, albeit unsuccessfully, on P. A. Krushevan, as a re-
daktorf-izdatel disobedient kahalu newspapers -— "Bessara-
bets" and "Banner".

In the middle of the day and in the very center of St. Petersburg, on
Nevsky Prospect, June 5, 1903, //inmus Srulev
Dashevsky, together with another Jew who had gone into hiding, conceived the plan
lil kill the courageous editor. - A terrible blow
Dashev was stabbed from top to bottom with a Finnish knife:
skim |1. A. Krushevanu, - near the carotid artery.

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Fortunately, the thick standing collar of the shirt, where the blow fell, saved Krushevan. - He was only ra-
He was knocked down and lost a lot of blood, but remained alive.

_ Is it necessary to remember the Jewish publications over him?
press and the indifference of Russian society?... And, between tBm, the sinister nature of the event was obvious and sufficient: as if he was testifying about the near future, - no longer for one Krushevan. |

However, you are a jury in St. Petersburg, which Pinkhus Dashevskiy, for the assassination, was sentenced to five years in a penal colony, FULLY FILLED OUT THEIR DEBT...

They tried to deceive them with “politics”, but they did not do it mistakes. Now let's shout about the delights of this "policy" and sparrows on the roof.

GU. If the universal kahal was still only thinking about scams which, in alliance with Freemasonry, he is conducting against Russia at the present time, it does not follow that, for the sake of Jews, they did not take any serious steps.
On the contrary, we see that already in the first meeting of Moscow. BogolBpov, the Minister of National Economy and Public Administration, of education, students debuted with a petition for peogra-
the Jews were taken away. Not allowing Herzenstein into university to give lectures, the minister refused and the student: there, - as a shrewd statesman.
-
become Jews, and there is no explanation for the thinking reader required. Alas, Bogolpov's patriotism remained the voice lodging into the desert.

In turn, the students did not even understand that Swedes should not be allowed into a university above the famous norms, i.e., for the sake of the Russian people, how cannot be privileged
i -
the Talmudists. - The Jews, for their part, well aware of where he was going, and then he already revealed his plans for someone who wants to see. Higher education is not only accessible to Jews, as residents, usually

venno, in the cities, but is precisely the soil, gd
they will deal us a grave blow. Not for nothing, with such
with passion, the kahal and its minions intrigue for the opening
ie "free" or "people's" universities (new
i « »),– these future nurseries

rebellion, as well as specially Jewish ones, i.e. already brazenly ire-
teaching schools in general.

On the other hand, insidious abuses are caused by
the availability of teaching aids and the issuance of diplomas has been created
the sons of Judah have the best paths in life, especially in the Middle Ages.
, i -
official positions.

As already noted above, there is a parallel between
Jesuit order and kahal. Perhaps it should be yes.
it is necessary to admit that the very origin of the order is a fact
atavism in the history of Christianity. In other words, Jesuitism
there is a fall from grace in Judaism. This problem deserves a thorough
bokago vnimaniia— on the path of the upcoming struggle for liberation-
non-European peoples from the terror of 1udaism. The nearest
acquaintance with the development and fall of the Order of the Jesuits:
It must be considered as a necessary preparation for the garden.
my ground for this struggle. Let it not be said that the laws
about the expulsion of the order remain a dead letter or that
Bismarck went to Canossa. Let them not remind him further,
that, being at the head of the barons, the representative of the Roman
curia, Archbishop Langton of Canterbury, tore out
John the Landless had that Great Charter, which, according to
shortsightedness, the Pope cursed. Undermined by
On all sides Catholicism is undoubtedly heading towards decline, and
his decline began, in particular, on August 16, 1773

~ bull "Roshtpi$ as Kedetr+og". Between tbm, on-
Like the Jews of our day, the Jesuits neglected the orders
i ,
camps, were the subject of horror and hope. Then everyone
was convinced and tried to convince others that, in the near future,
In the nearest future, Europe is threatened by theocracy, the Jesuits

will dominate everywhere. Not only in the era of their
flourishing, but also already being under ostracism, for example
in the 30s and 40s of the 19th century, in France, 1 Jesuits,
carried out their plans with no less daring than
The sons of Judah do this now.

Unrecognized by the French government and will be
, ii -
day, contrary to its spirit and the principles of its existence, became,
however, to advocate for the freedom of education of youth, without doubt%-
i, љ .
Astonished by such a surprise, French society,
t no less, soon understood the trap set for him.

SSSSXXXX

Constantly borrowing from others, since nothing, in
essence, not impetuous of its own, -1daism repeats 1esuit-
this reception. Unfortunately, Russian society still
does not see the danger and, under the pretext of freedom to teach,
niya, - especially in the "free universities", unconsciously
allows the enslavement of one's youth:
processions to the worldwide kagal.

But the coming danger does not end there.

i
love to fodin, sensuality and materialism,
contemptuous of everything that does not give money, and politically
lying to the youth - these are the fruits that 1udaism will bear,
when it monopolizes our middle and high-
piya uchebnyya instalmenty.

Within the framework of initial training, the tasks of
gala will be directed to o:ranichenie and zatorneshe do-
mortar and the weakest rays of light into our midst.

Russian youth has not realized this to this day and, perhaps,
perhaps he will only realize it when he is no longer there
salvation. — We will mourn with tears the future
i i , -
sovannoy, without a doubt, according to the Jewish council ~ Bogolpov,

as a logical consequence of poisoning
modern university life. And in the future, it will be
to be, —“what azure sky, without clouds and without storms!.. .”

The harassment of Jews to penetrate into higher education
i , -

and never more unthinkable, is this not an impudent counter:
Talmudists! Hiding behind the destruction of the social revolution
lyushin, is such a daring incongruity a
why is it disgusting?!... Finally, - immeasurability
Do student strikes justify the dictatorship?
weakened and undereducated youth where the most
Are the intelligent and enlightened minds lost?!.... |

Although, as they say, history does not allow repetitions,
this is only true in the literal sense:
. љ, ,
in our days. But it is unlikely that the current don-
student quixotism or "liberation" rebellions in the gymnasium
nazyakh—among boys and girls, who, that
It's called, The milk is still wet on the lips.

_ CCCCXXXX

U. "Propaganda!" of city and zemstvo services
The reason for this was that they had nothing to lose and,
turn, in the wilds of the revolution you can win. - With the other
parties, the pitiful partisanship of the majority of our organs
"Self-government" represented a ready-made cadre of discontent
and unprincipled crowd of "benefactors of the people".

Having become a member of a new political party, everyone
could consider himself entitled to take any position of his choice
frames, in rare cases only paying tribute to the
i . :
the responsibility of their bearers was accomplished by dBlo. Penetrating
Jews found it so that they could go to the zemstvo and to the city service
Thus, there is enough material for exploitation and easy operation.
they took advantage of it.

UT. A selfless, though thankless and humiliating role,
to please the Jews, was filled with deceived Russian
woman. In her boundless conceit, unquenchable
my pride and slavish cruelty, the sons of Judah will die
to throw at the meek, the orphaned and the disadvantaged. Striving to
fierce and uncivilized tyrants, they are easier to accept-
are known as certified liberals, but we are sadder than them
own destiny. All other nations and all times
are guilty of the misfortunes of Israel,
$ i
revolutionary propaganda.

Under such conditions, compassion and dreaminess,
inherent in Russian women, especially girls, already
by themselves, regardless of the situation, they attracted these, in truth
unfortunate, to protect the Jews, like the Arabs of freedom -
for everyone. That is why, among the most enthusiastic and unselfish agents of the green party ("people's freedom"),
So many girls and even matrons were elected.

Thinking about this terrible picture, I involuntarily:
your thoughts are carried away to ancient Lithuania. Ham, seducer
the two-room apartment was given over to be torn apart by dogs...

"He enjoyed her embarrassment! ... - explained-
The wise Lithuanians took note.

UP. Organizing, so to speak, non-commissioned officer cadres,
—by the means indicated above, Judaism could not,
of course, we should not turn to recruiting our own
General Staff. The avocacy organization was established, it became
to be, a logical development of the general plan, Danger, threat-

SSSSXXXXUP

The one who was waiting from here was, however, blocked by us during the time.
$ i -
vfs, if there is no strict prohibition for Jews to penetrate
in this important area of public life, then, at least
it m5p$, - in such a limitation, which would be determined
not by the confession of the moderns, but by Herodians. Alas, it is precisely
This was not done. Bypassing the decree of November 8, 1589,

The Jews, out of necessity, were baptized. The most arrogant
` of them they waited. - With the opening of "spring", the unbaptized
Jews filled the bar with rabid masses.
It is significant that the jurors of the jury
the faithful began, mainly, from St. Petersburg,
i.e. from the center of the highest government institutions of Russia
if, there is a search for which in turn, it may be
maybe not so fast, but non-stop. Long and terrifying-
Witte's supremacy is an obvious sign of this, - Za-
, , i
it began to grow rapidly and in the LЃoskv. However, concerns
these were insufficient and inconsistent. On the contrary,
The Jewish and "liberal" press defended the Tamizatsiya
extreme ferocity. On the other hand, credit
institutions, trade and industry, routes of communication and
1-
were, in turn, izated. In addition to the excessive increaseniya of the Jewish contingent, going into the attack with desperationwith great boldness, the result of the indicated course of events,
Russian “liberals” turned out to be multiplied in the legal
katur%.

From such a novitiate, - alone, the concept is not about the Jew -
and mixing his insidious complaints with gloomy destinies
the Russians became Jewish warriors in the name of freedom.
dy; it will not be long before they understand how cruelly the oss-
we and what grief we caused to our homeland. Friend, hiding behind
smuggled banner of liberalism, one way or another
fed on the bounty of Israel. G and others, equally,
could count on the Jewish press, which trumpeted
the enemy praises them and repays them with unceremonious hatred.
there. |

In one or two generations, we will have nothing left,
perhaps not a single journalist who has not been snubbed. But, already
Now, their power is great - and in the judicial field. Not for nothing
almost the entire legal press is already in the hands of the Jews, and

SSSSXXXXXX

not only in Russia. As for the reports on judicialcollected books, then, even without the Talmud, you can compile from them

anything. There is almost no supervision, in any case, it
It is not difficult to get around. From this it is clear that, in addition to lawyers,
every litigant or defendant, especially on the basis of
The process depends on Jewish reporters. For
They are indifferent to the existence of the dfla. They will spend money on the rebellious
vyat, as they want. ZdBs, namely, removes his "better
"yields" kahal blackmail.

Moving into the higher spheres of this issue, we
we must not forget that no one has ever earned a million,
do not close the prison, even with your cuff.—“Who can
"Soben," say the Italians, "to double your capital in
within one year. he deserves to be promoted
twelve months earlier." So far, this has never happened.
barks and is unlikely to continue to do so, no matter how it plays out
the appetites of stock exchange catches and sharks, at least calculated
i . But the Jews don't like
i . ŕs 15
ze pop uch [{ ipeege r|ap{a$!—“Artistic” from-
` , “cleanliness of work” is, it would seem, sufficiently guaranteed
gives them impunity. Alas, to live from the goyim
It is possible, That is why Israel must have its own
advocacy. Only she is capable of extracting from the law what
which is not there at all, and cannot be there. She is alone
can rise to such pre-Blov", where the monopoly is used
mud, inaccessible to the goyim, constitutes the palladium of the “chosen ones-
"of our people."

The time will come, of course, and—even sooner, it seems—
when we, at the service of Rothschild and Co., will have our own
prokufory— to the Boktu *) or to the "justification" of Drey-
fusa, as well as their "judges", feasting at Amber's or
"not considering the composition of the offender" in the everlasting memory
of the "Panamanian" investigators... Until, involuntarily, it comes:
have to be content with Parhensteins and Peisovers, -
:i .

Even higher, the Jews dream of—the parliamentary lieutenant—
nost I upravleniye stranoyu. Aren't they the only ones?
aristocrats of the world and its called rulers"?!... What
may be "legitimate" aspirations of sons [of such
the coveted prize?!..

*) See, for example, in Zola ‹Ya'Agoep — the explosion of the Catholic bank by Jews,
« є|».

CCCH XXIX

However, only the Zudeys are capable of taking it and holding it
lawyers. That's why, it must be—066% of the capital Gossin
They elected Jewish lawyers as their representatives in the Duma.

UP. After the assassination of President Carnot, during the con-
Congress in Versailles, three senators, the former prefects of Paris
or the Seine department, we started talking about the topic, --- once.
Is it really so difficult to prevent such villainies?
“It’s not difficult at all!” one of them replied. “Napoleon
Tsoi loved to shake hands with a man of the people, and I, being
prefect, never refused him this. But also
Napoleon, for his part, did not shake hands otherwise,
How about one of my agents!...›

Being the best secret police in the world and never,
in turn, without denying yourself the pleasures! and disdain,
and not to kill, of course, the orphans and the disadvantaged, could it
Jewishness to forget in Russia about the factory worker and about
"unfortunate" men?

Isn't their fate deplorable? And who will come to
to help them, if not the merciful Jews?....

Thus, the Turkish army *of conscious pro-
parevyo> emerged from the depths of the Talmud, like Minerva from the city
Jupiter's catches.

, «», $,
in addition, a ready contingent of “liberals” and, that’s all.
more importantly, the selfless servants of Israel - in dense ranks
"free-thinking" Russian intelligentsia. -- Of course
It is clear that only such a person could dispel the darkness of the people
Saint, like Mordecai Marx. To eradicate in pro:
true Russian people have the very love of their homeland, and with
The actual point of the zrbniya is a fiery task, it was conceivable
5 i .

Explosive bombs are good for governors general.
Finland and Moscow, for "religious manifestations" or
same—for the “Black Hundred gangs”, but they are not at all suitable
to blow up an entire country. With such a universal bomb
is socialism. |

Propaganda is a democrat! and, in the open! name-
"We're already 'ekra'chemz'" is quite tempting in itself,
to be sung by the friend of the Jews, Maxim Gorky,
"conscious proletarians" did not keep themselves waiting.
Some have power, and with it everything else.
in this world. They, and no one else, must demand everything,
whatever they wish.

(CCSH

Re-facing and smoothing this “liberating” te-
I'm yelling at all the styles, the press of the Kahal "pants sellers" *)
reveals to its readers - simpletons - such
markets where they own everything, most certainly -
"robber" law. The question is not important how many proletarians
he will answer the call. Serving ileyam kagala, but not for-
being about one’s own pocket, the same press, throughout Russia
this, to shout about the incomprehensible, successful
revolution and, however, will maintain all friendship for the truth, which
which, as everyone knows, was, at all times,
essence of the "chosen people". Solely for the sake of "enlightenment"
Rosai" established, cheap telegraph tariff and 68.
fairies, with the blessing of Witte, overflowing telegraph-
These agencies are simplifying Israel's tasks to the point of impossibility

The completion of the operation, on a precise basis,
muda, is comprehended by the fact that, striving for the destruction of the state-
gifts, it is produced at public expense.

, Covering, for its part, the expenses of the kahal, as its
the only benefactor, "conscious proletarians" of them-
they find consolation in the fact that there is no talk of any participation in
the Bund's monopoly, and not even think about it
cmBut. They are forbidden even to know who commanded them.
waifu. Settling with revolvers and bombs, arson and times:
horror fights, among one hundred and fifty million people, according to

wearing which are an insignificant handful, +mastered-
"liberators" - tyrants hide from the eyes of people.
old executive committees and other "directories"
is rigged by unintelligible leaders—by means of “co-optation.”
This means that one, who “chose” himself, is a Jew or
the Christ-seller selects himself to suit the suit,
whomever he wants.

But also in addition to the “supreme” institutions governing
revolution and, surprisingly, has not yet been discovered-
, the bulk of the "Russian" social-democracy is alien
and to the worker, and to the peasant. Happy are not the proletarians
only it is not given to behold their rulers, but also not
‹
meat."

There is nothing wrong with the “Russian” social democracy.
nothing democratic, how sharply and
"Our Lick" itself says frankly.

*) “Pozenyana et,” - in Gsrman!i, future banker, i.e. general 05 talmu-
Yes, usually starting his career as a merchant with old trousers.

SSSkhyY

The Social Democratic Party arose suddenly
Republic of Belarus after the defeat, in 1879, of the Narodnik party,
"liberators" and other organizations. Having been founded
representatives of the then revolutionary intelligentsia,
the said party retains in the same hands the VSB instant-
i . -i
play only a subordinate role. Juggling the words "intelligent" and "worker", one can say that both mentally
developed proletarian— intelligent, and possessing a million
we, but engaged in "mental work", enlightened
The bourgeois is still the same worker. But this is a real meaning-
no concepts. The working class, as a class, is formed only
from the industrial proletariat.

«Consequently, the «great Russian social-democratic rup-
"The "real workers' party" is not a workers' party: theirs."

“She represents the intelligentsia community, although
and with the same political convictions, but from different
personal social layers, For the conduct of political
revolutionary, this community meets the need
rely on the proletariat and for this it supports him
I'll go to parliament, but that's all.

"Strictly speaking. even the party organization does not exist
exists.

Is there, for example, an accurate registration of members?
parties? - Are the party's funds known?
members?— љ.

"The party is governed by a central committee—through
through local committees. Due to conspiracy
party nost, composition of committees elected with the right
«», the majority of members are not aware of it. Thanks
the same conspiracy, dfystv:ya committees avoid
any control.

“It is clear that, without being social, the so-called social-
The Democratic Party is not democratic.”

So, these are not workers and not democrats. The party itself is—
only falsi fikatsiya proletarlata, and —
actors of socialism.

Even fewer, of course, can be listed in such a party!
peasants-farmers, there is nothing in common between the professions
I sow the factory worker and the labor of the village peasant,
although both of them belong to the same environment. Their
Social classes are different, and their interests are opposite.

SSSHIP

If, in revolutionary fervor, the Judaized ma-
sleepiness, has seized you and others, then this shows that,
in fact, the ringleaders of the rebellion are both TBM and others
equally alien. For the entire Kahal and the international
of Freemasonry, factory worker and rural peasant

serve as a means, not a goal.

(Socialism is the caterpillar from which the butterfly develops.
ka — anarmya.

Neither socialism, nor even more so anarchy, give freedom
Yes, and not for the sake of freedom are they cloaked. Dictatorship and tyranny,
universal slavery and bloody terror - these are the escapes
the fruits of this land. |

The obviousness of this result is also revealed in the lru-
home directions.

Not only because of the terrible atrocities that
the revolution in Russia, commanded by 2/36, has tarnished itself, but
p according to the immensity of that hellish plan, long-suffering
of which the Russian people are a victim, everyone must:
but it must be clear that it is impossible to manage the execution of such a task.
thoughts can only be expressed through despotism, not freedom.

And let the swirls and insidious “liberators” not
dare to lie again that their terror is temporary
that he will be overcome with dove-like meekness as soon as they
seize power. A tiger hiding in the jungle,
Having tasted human flesh, one becomes human.

Robespierre and his accomplices in the 'humane invention'
em" of the mason-doctor Guillotin. -
i!..

IX. Regardless of everything known to us and what
every day happens again, the supremacy of the Jews, the Maso-
new ones and their minions in those horrors, what a transition
Russia lives, it is revealed from the following sums:
data:

The povgle lycemfr1e and the slave of silence met
with the shame of war and the disgrace of peace. The madness of the people's
aspirations turned into indignation. Manic
delirium of contrition of the entire past, as if infected and pro:
rotten, took possession of the people's soul. VBkovy nerve of the avda
were all called to account at once.

But such a state of insanity did not lead to anything,

to the edge of political and social anarchy. To get out
from it we had neither leaders, nor resources, nor: organ:
nizatsii. On the contrary, all this turned out to be in those who, corrupted-

SSSH

all around, he mined gold from Russian blood and,
like Satan, he rejoiced at our grief.

Licking fuel into the fire and aggravating our wounds, in-
The ternacional revolutionaries directed everything they had at us
they were given contempt for humanity, the experience of centuries, the mystery
ii, , -
owls, disgusting pride and insatiable lust for power.

Incited by the kahal and osmosised by it, the Shades-
shiskels, i.e., unparalleled villainous rallies and the press
i i, . :
the people's assembly was convened, they tried to 00 i the government-
the state of Russia and they began to strike at it, not at all
undeserved.

It's a long time since we lost the understanding of Rodinf, Jewry doesn't end-
drink it from others. - Having declared battle against all Russians, not on
life, but on death, ,—Dauzism focused its attack,
first of all and foremost, image, on the very idea of patŋi0-
tism. In union with Freemasonry, the worldwide kahal cannot
not to understand that here is precisely the key position, tactical i
strategic center of the battle.

That is why Marx's theory was put forward with:
began to push forward, so that its cannonade was destroying the main force
states — > . "Proletarians of the whole country,
"Unite!" is a slogan that is not so much social as...
namely, political. Arrogant 1udaism takes away from us
something he himself does not know and, as he knows well,
when there is no power. Demoralization of the peasant and the worker,
bullying of the army, "self-determination" of foreigners,
appeal of a foreigner to the throne, the ridicule of the cross and the tsar-
i, - all this follows logically from
the thirst of the followers of the Talmud to eradicate from us the patru-
tism, so that, no longer meeting resistance, one can enslave

tormented, maddened Russia.

The grave suffering of the people was found in their fellow tribesmen
Shatunovsky's labels are doctors just like him. Are they-
, , , γ -
whatever it may be, and even the means to inform us of our fate.
Along with the bloody flags and the streams that called for
the same blood rallies, “scientifically” organized and widespread
locally, at the same time, open, but equally for all hy-
white strikes. Our very helplessness shows
that it wasn't the Russian hand that was in charge. The absence of maly-
i ! , -

SSSHELU

the ideal one is equally convinced of the absence
i i, .
The funeral of the Jew Bauman and the armed forces on Yaionskaya
money revolt, - , ,
eyes and the most asinine.

The kahal is strong enough when, in Moscow itself,
from foreigners and Jews (for example, Tan, he is also Bogo-
(raz), with which, of course, an admixture of ‹propaganda-
"formed" factory or village rogues,
he could organize a self-proclaimed "peasant union" -
It seems that they were called "all-Russian"; other impostors,
denounced in print, were, as it were known, part of the
the same “city and zemstvo congress”, with two sisters
secretaries - Jews; also self-proclaimed, for three
a quarter of the Jews are wealthy, - "all the Jews
Advskatov”, under the chairmanship of a Jew, was going to
in the Moscow Kremlin itself.

Without further mentioning the rest of Russia, even about
"the devil of osfllosti", if we look at //St. Petersburg, we are there too
we will see, "the Council of Workers' Deputies", filled with Jews
yami and, in turn, “co-opted” by Christ-sellers
tsami; under the question mark there is a Tudyan pro-
the exit of the notorious Nosar, but for that - already without any
the sign can be called such secretaries of this Council as
Khadkel Kiselevich and Faiga Mayants...

The kahal is strong enough for Gerieniteina or
Binaver to be elected as a deputy wherever he pleases, even if
to the inside of the features of osfdlosti. But human gloating and contempt
to us are such that Gertsenstein is a deputy from Moscow,
and Vinaver - from / Leterburg. Regarding this to smsh-
patiently, - Russian people, apparently, have not yet understood much
did they realize the depth of that humiliation when they became Jewish?
overthrown!...

Along with the above and for the sake of completeness of this shameful
pictures, it remains to be remembered, with what unceremoniousness
the judging team changed its nicknames and symbols, and also, with
with what insecurity during the elections it threw in our faces
for their "equality" and betrayal . In this case, more
she, , , , the Jews, -
just like balls of spilled mercury, they run and fuss, like
as if, not the name of the relationship between each other, but, at a small:
we get a push from outside, they instantly merge into one puddle
this poisonous metal.

SSSHIU

At the beginning of the revolution, Jewry marched under the flag of the Soviet Union.
iial-demokfatti; then this flag was supposedly before:
placed before the "Bund", which, among other anarchist
gangs, and a proclamation was signed, “recommending
"to start an armed uprising in Moscow. Do not miss
of course, there are other ways and in turn, of course,
led by Jews, another, more lukavaya party of revolutionaries
i, called themselves constitutional democrats
or, what's even funnier, cadets.—In the rBshitelny
moment, - having stolen the motto of the people's an-
children" overtook the party "October 17".

Now, in the Duma, the same “Cadets” are making fun of the wild ones
the affliction of democrats from the Caucasus, and, no less, flirting
for now, they are with Aladin, Zhilkin, Nedonoskov,
Anikin, as a "labor group," is a specialized
the Government that was involved in scandals. Fourteen
of its members, including the false Mironov,
printed a new appeal to armed rebellion; friend

members of the "group" are building a revolution in Terok
(Zhilkin and Ko) and other cities, with rallies, pfsh Mar-
selezy and with a procession under red flags (for example, Kalya-
new - in Kamyshin%).

As for the gamegrams, juggling them with catch-
bone of a real acrobat, the “cadet” party, as for-
The liberal Stakhovich had already released three of them.

First of all, —on the loose papers; here, just —-on-
simply, the whole land was given away; this is, obviously, for the sa-
dark masses. For the back of the head, - on paper, better, so shameful-
it was announced that although the land would be transferred to the cross:
yanam, but with oilate taxes; this, of course, is for the one who
for the conscious masses who understand that, normally,
in a proper manner, nothing can be obtained for free. Finally,
the third program, already on good paper, promised a cross-
I will give the land to you—not otherwise than under the condition of a just
i ; , , -
for peasants who are completely conscious.

So, the paper is worse than the generosity of communication. ---
It turned out, however, that this is what a soir should be like.
de taiga. Everything was done wrong, but the brazen deception brought "cadets-
there are excellent fruits...

But if the “winners” are not judged, then no one will be
It is forbidden to note the above as a brilliant argument.
a cop in defense of "people's rule" - in general and for the glory of

SSSHI MI

‹honest‹ leaders of the ‹liberation‹ movement,—Vv oso-
features...

X. In the present it is impossible, and not
the need to turn to countless facts,
which, confirming the above, testify that
the revolution in Russia is carried out mainly by Jews,
through the Jews and for the Jews. The people are convinced of this
unshakably and, every day, new ones are brewing

fulcrum. And since "Yaudian equality of rights", he;
the settling of Jews on the face of the Russian land,—for the final
the enslavement of our country runs like a red thread
through all the phases of the “liberation” movement, then it cannot
there can be a dispute about what the mentioned facts will become.
to become increasingly obvious, no matter how much it is hushed up
or whether the press captured by the Soviet Union distorted them or
No matter what absurdities the servants of the Kahal would reach
Doom... |
Even in the Sinai desert, the “chosen people”
worshiped the golden calf as a symbol of wealth, and ~ md-
to a snake, as an emblem of cunning and deceit.

Jews, from the very beginning, as soon as they began to play
role in history, attracted the hostility of all peoples
of the world, - without exception. This phenomenon is not motivated by
one reliquary of the Jews, although it prescribes to them
hatred of the rest of humanity. They never
there was religious ilealism. In their own words
prophets, even in the ancient world, the Jews understood well
strive even for the idolatry of other peoples.
As for the so-called “hardened” Judaism
or Talmudism, then, strictly speaking, it appeared after
destruction of Jerusalem.

Aversion to productive work, as well as
the spirit of pride and the face of Erya, despised at all times,
deception and usury, ~. that's what I was expecting first of all
the Jews nodded their heads. Considering the rest of the people "poga-
and invariably separating itself, 1daism was not right5
count on sympathy. Alien morals, customs, and sa-
my way of life in those countries where the Jews lived,
betrayal and self-interest, led them to the same dishonorable
vine fight, as in that era when, being strong-
Most importantly, it exterminated the natives of Canaan with weapons.

Possessing the energy of theocratic fanaticism in such
degree, like no other people on earth, and learned:

O:

and for war and peace a deeply outrageous code, 1u-

Daism, in later times, clothed its destructive power in
other forms and uspBl pokriti Zapadnyi mir— ‹-
mi" in such a world, as he failed to do with the world
Eastern - by means of fire and sword.

As far as is known, there is no other people who
I would attribute the tendency to deception to my own God.
Only the Jews were willing to do this - in relation to the very
IegovB, claiming that only with his advice and help
found the Egyptians. Welcome now, Jewish pilgrims soon
The Babylonians also had to; having ordered, they were sent to the waters.
I mean, the Chaldeans themselves were convinced, however, that it is easier to say,
. The Jewish mob was really successful-
the country went to Palestine, while the “bankers” and “commissioners” remained
were, - despite the thunderous speeches of the Old Testament prophets-
kov. The center of Jewry continued to be in Babylon.
nor even a thousand years later. Namely, on the Tigris and Euphragus, in
Pumbedilt, Sor and Negardef, was composed by Babylonian
Talmud.

— “Git committed a stupid historical pro-
"makh," says Marr, "partly dragging it along with him
Jews to Roman Jerusalem, partly dispersing them
"strongly."

The very type of Jew aroused laughter throughout Rome.
state. But what did the sons [of the udders become, in particular, not:
hated by the Romans—this is because of their exclusivity and
property, in connection with the realistic, mercantile,
with a usurious spirit, they brought the Pomors into the very firm
society. By dispersing the Jews, the Romans imposed
the Western world is a tribe which, as its own
i, hatred
all the peoples of the East. - Without gold, we cannot imagine a Jew.

Lessing's "Nathan the Wise" not only made banks:
Roma, and also conducted military loans to fight the enemy
the cross. The greatest wise man in Israel and the hero of the
Beaconsfield's mansion, Sidonia, was, likewise,
ђә.....

“From that time on,” Marr continues, “as
they spread to the West, it was discovered that, feeding
disgusted with agriculture and colonization, the Jews rushed

to the cities. Until the late period of the Middle Ages, various

*) M' Magg. -- ‹Ezg Sies 4:3 Joiagpitzs aBeg ds Segtapep it › —Vegp, 1879

SoSHGUSH

the countries of Europe possessed masses of free lands,
setting up an untouched new place. Nothing could happen to the Jews.
to become the same kind of swindlers as those persecuted for lying
Anglo-Saxons, who in the deserts and forests of America co-
built the current S. States.—But it was not the ax and the plow that served
whether the Jews were using weapons, or rather cunning and deceit."
The peoples of the West saw that the feeling of nobility was alien
to the sons of There, and money is more important to them than freedom. To protect-
to beat money, the Jews were ready to do anything. In everything, the Jews
the ray could deceive a Christian, but not in that he—
a Jew and wants to be a Jew. Jewish laws were
a constant challenge and demonstration against the "filthy ones",
among which Judaism, however, lived and multiplied,
Being typically alien to them, the Jew remained alien until
of our days. And after the emancipation of the Pasha, his Judaism comes out
shines with even greater brightness than in previous times.
— .(! . . «
"Next year, to Jerusalem!" the Jews still say.
to each other, but with the difference that they are now already
t «i» ,—i -
The Sakh declared themselves independent from others as a people.
— "Shivilization", according to the statement of one of the lieutenants
organs of the kahal,-—‹si .]14+, in Hungary, — “ethos — si-
the name of izushpism in feligion and mayuwellism in politics,
celebration of violence, betrayal and deception" ....
Indeed, the Jewish "confession" was nothing
other than the laws of the people who founded the state in
states, and this is a secondary, but clearly hostile state
definitely demanded its dominance. "Religiosity"
The Jew is limited to rituals and pleasant duties
to exterminate everything non-Jewish. This is the power of consciousness-
naked, modern realism, which remains unchanged
in his own way, as in his satire. It has stood the test of time.
our frosty outlook, and even grafted its zoyam.
The concept of truth and untruth was expanded by the Jews until then.

live, that in the main thing now, and for them and the most
favorite sphere of activity—trade, the limit of permissibility
the linen lies there, where the gross crime begins, -
the frauds, which went unpunished, turned into "trade
customs." |
Only as a broker, i.e. almost nothing
without taking risks, this people, back in the Middle Ages,
the upper classes with their tributaries and sucked the juice out of

0009.690

lower ones - only through the elasticity of their life
of Dovskogo art. At the same time, maintaining theocratic
he pursued the sectarian rigidity with ardent fanaticism
their own brothers who dared to think humanely.

This foreign domination has finally taken hold of the wild-
the state has control over the financial management, i.e.
turned into its property the most ɥs :
hep4agit and instilled in him the spirit of Semitism.

— « , 4'&| 64!{ j1s i
is 1s |$ i hs» ().

The Jews joyfully welcomed the revolutions of 1789 and 1848
years and diligently took part in them.
however, it should be recognized, in the first place,
The Revolution of 1848 - "Jews, Poles, and newspapermen" are like that
her agents were, by the way, from Germany. Needless to say-
rig that, - taking advantage of their Bacchic freedom, the Jews
shouted louder than everyone else!!...

What the sons [of the gods] achieved earlier, i.e., the dominion of the living
Pavlovsky realism over everything ideal - it was not
it was not only strengthened, but also intended to develop indefinitely.
The Jews only needed equal rights, i.e. participation in the
legislation and administration of that very state of the goyim,
which, from their theocratic point of view, they reject
ə and -
a Jewish state is not allowed at all!...

It goes without saying that even then, in the West, everything

was reduced to "i ", in other words, —
to something that was not there at all and could not be. - Even in the Middle
not vka, attacks of Christian fanaticism were comparable-
tively rBdkim, invariably conditioned by other motives
you. This is proven by the fact that the Jews never sub-
were subjected to persecution in Him, as well as the tfm io-
the patronage of the clergy, which they always enjoyed,
about which, under Napoleon himself, he convened
,ђi. The main reason for the Middle Ages
"pogroms" consisted in the fact that they shamelessly exploited
the people ruled by the Jews finally lost their lives.— When
sons of Judah exile. The thirst for luxury and constant
the rivalries of the rulers demanded, however, money, i.e.—voz-
gates of the Jews. They were called by the Duke, Elector, or Co-
role back, and members of the "chosen people" were accepted again
for their own, that is, like a sponge, they began to absorb again from
they were rewarded with gold until they were driven out again, etc.—It is clear,

SSS

that for the "lord" every Jew was precious and
љ, . . -
sleep...

TBm not menfe' - it never occurred to me that the Jew-
i i
volume—of extraordinary, exceptional importance. On the way to-
seventeen and a half hundred, European peoples
they deceived themselves as if the dflo was talking about “freedom of conscience”, but
that's why we were forced to allow something free from conscience—
i .

— « , { s I », 5 «
[e Hepaetat? ....-- this is the cursed land
Edgar Quinet.

i-
“rum” is the slogan legitimized by “equality”.

Until 1848, the Jew in Germany was predominantly
democrat. Disintegrating in the background between all parties,
MB Ulyiramontanskaya, - the Jewry stopped, the main thing

thus, on the national-liberal party, as in
It was the spirit of expectation that succeeded most, i.e. theory 20:
usefulness and possibilities—along with the absence of the principle:
pov. As for the conservative or government-
party, then in Germany it is already teeming with Jews
to the fact that half a third of official literature is imfu-
by them as representatives of the Jews.

At the elections, from the moment of emancipation, Jewry presented
was a categorical requirement for the NSFM. To be a Jew
it means now to acquire Jewish votes,
because the All-Russian parties are forced to bless the "chosen people"
continuous concessions.

‹As soon as emancipation was achieved,‹ the story goes
Marr, "instinct dictated to strengthen and fortify.
her. This could only be done through printing and meetings.
gov. Judaism has flooded the press and meetings like
stormy stream It immediately showed itself free from.
all kinds of prejudices. The Jews went so far as to be sarcastic
Even irony at themselves, but the goyim did not allow this."

Taking the seal into its own hands, 1udaism, gradually,
…

The daily press was quick to focus on...
in the hands of the Jews, and they made an object of siekulash out of her
and industry. Jewish industrialism transformed it
into the most trivial kind of trade. Speculating on passion.

oh.
crowds to gossip and scandal, sons [ɏ found a lot:
a numerical public, already "prepared" for the expected
niyu. The soil was prepared by the Jewish tsars
realism. Kilovstvo began to dictate public opinion
no Christian. No view, distinct from the Jewish one,
did not find a place in print.

— "We can mock and joke about dad.
well, over Protestantism - too, over the government—
also, but one word "garlic" is enough, t obvi
a thread of us, Germans, in religios hatred!....

--- "A "cultural struggle" broke out," Jewry,
already with 154; which separated the people from the press, not only
intervened in their confessional feud, but took it away
in the floor, in its entirety.—Jewish slops poured out
on the ulipramontane. Gm no less, Judaism forbade
even hostile to Catholics articles, as soon as it touched upon
"the Jews perished."

— “Germanic culture dissolved in Judaism and
moreover, to such an extent that the grooms of the German patriotism or imperialism, the leaders of parliamentary and even
"Church disputes among us are the Jews." (Marr).

By corrupting or defiling everything and everyone,—Daism, therefore, does not
less, demands that he himself be treated as
with fragile porcelain or with shy mimosa....

The infection of the German world by Jews created a theory
individual freedom, which is sad to call
social impudence. In any case, its practical
i .
Jews not only exploit poverty and misery themselves,
but, through their own “free brokers” and those who were extorted
the press, they seek out and teach others to do the same
"rentiers", who, of course, are robbed for the sake of
in turn...

This is, in general terms, and, moreover, far from
a complete picture of the victory of Judaism over Germany, as
Marr believes. Along the way, the author develops the same,
deep vrnuyu toch zrniya i na results emancipii
Jews in other Western countries. "11 donkeys of conquest
“With the daism of Russia,” he says, “the Jewish-official will begin.”
i ....».

XI. The Jews boast that they incite—
"ospoboditelns" , ie, unseen in terms of malice and

pissyg

the horror of the brutality of the "propagandized" rebels,
reminiscent of the French Revolution, in fact,

Ђ i, —
bombs, the course of the rebellion has nothing in common with us—even with the French terror.

Not to mention other, even more desperate gangs, and the notorious party of "people's freedom" dares openly to encroach on the very right of property. Meanwhile, here what the Convention decided on March 1, 1793

- "Ga Sopuepaop panopae Ayosgeie /a repe e logi sop-
{ [02 { 56-
s 4 hïs ŕis, ; si.» .

, i
Ollar (Ash1aga), explains: "e Yaosgei No. tepda a Ginang-ee, aues [$ assatanons epioisgasis! " ....

Thus, even the Convention, unanimously and with enthusiastic cries, appointed the death penalty to everyone, who will propose an agrarian or other law that threatens the right of ownership of land, as well as in the field of trade-trade and industry.

/Kal, what is the thread of such a law in / osmi!...

We would not have seen those streams of tears and blood that flood our homeland - thanks to the "Bund and KF.

If we hadn't heard the orders "hands up!", that's what would happen captured by villains in the name of "social revolution"...

We wouldn't be enjoying ourselves in the State Duma itself. Jewish publishing house over the "Illuminati" deb.

We would not have to endure such a disgrace when, in the same Duma, to the applause of the "Cadets" and "gro-"of the new group," one of the Christ-sellers was talking about his:
, «» :
i
necessity, based on facts and exposing truth in the agrarian question, and the government's message.

Both this Christ-seller and his malicious cl-

The Kers do not even understand that their fierce anger,
already in itself serves as proof of the correctness and
the magnitude of the blow they dealt.

“Jupiter, you are angry, therefore you are not equal!

Never and nowhere, on the long path of world history,
no nation and no country has ever been so defeated

SSSSESH

low and ng was forced to endure so helplessly that
the contemptible shame and the outrageous lies that fell on
the fate of Russia—from the side of its kahal “saviors”!...

— And open robbery and plunder began throughout the whole
the wanderings of Mother Rus'; estates were destroyed, taken away or
grain was destroyed; purebred cattle were killed;
in the end, well-maintained estates were ruined, and evil-
the frowning skies lit up with a glowing glow; in surprise,
the fields and villages of Holy Rus', heard not peaceful
, i , -
Bel Seb zhe Samt, drunken peasants, - the crackle of flames
dwellings, tears and lamentations of defenseless rulers
, i «i »
Jews!....— Pek /iae beigyoi, aisy ept ek ben...

And intoxicated by the greatness that Marlowe had given them,
Hey Marx, the "conscious proletarians" have started throwing
bombs and shoot from Brownings, in broad daylight, in the
births on the streets or in houses, they began to kill in
on railway trains or on steamships, - calm
for their own “robbery right” and taken as a defense of “the-
comrades”, and in the patronage of the speakers5 “of the people-
"Noy svoboly" ,...

An encroachment on the right of property entails
the destruction of the state and society in battle. In this case:
cha, this is evident not only from the fact that already now, in
Rossi, any villain is covered by a revolutionary flag.
home, but also because dBlo will not stop there.
plundering or destroying the estates of the ps5shchiki for the sake of ownership!

their land, the peasants go further and demand division
lands from their own environment, which they own
excessive "against the norm" quantity. Why is this
leads, it is left to everyone to judge. - On the other hand,
, , .. i
the land will be able to be carried out in reality, then too,
The question is, who will provide such a "robber" owner
NEW "reformers" or from others, "even more
conscious" proletarians?... But only the first one is difficult.
step.

However, the “Cadets” don’t care much about this. “Reform-
» —i ,— i-
iŕ; , ,—-
but, under the condition of the “sanctity” of the signs of the modern credit;

SSS

a sucking swamp of deception and obstruction, a trump card
revolution against any adversary, be it the city itself
state power.

Further, having started with the peasants, how can one not add “that-
"comrades" - workers? So, the "robbery" law had to
would be distributed to city houses.... And how is this done?
barks at least "Professor, Herzenstein? After all, the most
i , (see letter
[Shamsheva, published in the press and not by Gertsenstein
refuted), it is not proposed to be implemented, but rather
to live only by the political sabotage of the "Cadets." - Well, well, well.
they had to become deputies, but the peasants demanded ‹io-
political bills" with the opposition in the very first days of the State
the Duma of the Gift, as stated in its declaration, one
of the “cadet” deputies - Kotlyarevsky.... Pri-
it was necessary to issue “bills of exchange”—/ 'sï [i !.... , -
having received at home, “comrades” will want, it will be understood, and the situation will be
new clothes, and then some decent clothes and table, perhaps,
vyfzda, theater, dacha for summer..... What will the gentlemen "ka-" say about this?
children?" Or, instead of talking with "comrades," they,
note from the "investigators" Shchepkin and Yakubson, will demand
convoy?... Yes, but who else, if not the ones named -

"great" cadets, are being sophisticated, unfortunately with impunity, in insulting the troops?....

So, the Russian will have to sort out the mess himself: to the people - for the honor of being elected as its representatives. Navera, Rosenbaum, Herzenshtein, Meylakh, Shrag, two Frenkelei, Sheftelya, Chervonenkisa her sopsogќes!.... - who, however, will be at a loss, gentlemen "Cadets" - even if “for such a high honor”!...

The sons of the “chosen people” will obviously take up their own by them, the Banks, which also need to be taken care of. Behind the state dBlas, Jewry will probably unlearn and the calculation of interest. In the Talmud, it is dedicated to "fragrances" The puppy is almost a tsfl treatise - ‹Berakhot', and between tfm "better" Jews almost forgot about such "fragrant" capital”, which for the “chosen people” are the names but interest?!.... Is it a joke - it’s been two years since... the “liberation” movement began, and, by the grace of God, not only the "deputies" themselves with the "professor", "investigator- , " -- skeletons, but the entire Kahal press didn’t even mention the bantransactions, as well as about European credit in general.

SSSSÖM

Such a lot of worries and troubles in the middle of the land—for these "illiterate" Russians, that the Jews themselves I didn't even have time to remember...

Bank dBlo, first of all, is necessary for goyim, and even “for the chosen people” it’s not so bad at all, so that it should be ignored.

Let's take at least "ҹ " - in the terrible year Yes, “Gappoe {egg!]e” (1870-1871) ruined everything: rural skikh owners, merchants, industrialists, people and state gift. For Israel and its friends, i.e. for shareholders Bank, the named year turned out to be peaceful for the barsham—for the entire period of the Bank’s existence. This year, carry 150,000,000 francs of net profit or 80% in stock daughter capital. Such a scandalous accident

The Jews, in turn, are the bosses, with Rothschild
first of all, they were forced to hide. Tens of millions!
new francs had to be, for the time being, written down according to the “summer-
what are the balance sheet items? But behind all this, there was a betrayal.
but, in dividend, 270/..... Dit zasga jATES!

Equally intented, - modern, one might say,
modesty, of course, deprived Herzenstein of the courage of the conversation
to speak about Land Banks in the Duma, where he was so
dear, that, according to the special desire! "cadet" (however, equal
in a hidden way—in the verbatim report of the Duma),
objecting to Deputy Minister Gurko, precisely on the issue of volume
i , «i»
estates, but also the Manchurian epic, however, did not
to say nothing worthy of attention on the merits of the issue, but,
according to the Talmud, he was spinning around like a Jew
problems that are clearly impossible to overcome even for him. - Yeg Che Kame
ih /....

Between the tBM, the year 1905 turned out to be terrible for Russia,
which, of course, was to be expected—very gracious
for the banking Jews, who seized, as is known, a decent
a dose of loans under the land, and then almost everything
"fat cows" of home loans—to St. Petersburg, Moscow:
squares and other cities of our homeland “saved” by the Jews.

Below are the net profit data of the Land
banks, for 1905, will stand up for themselves: St. Petersburg
Tulsk— 13.80 Kiev— 15.80, Yaroslavsko-Kostrom-
skoy -15.90/0, Moscow 21.20/-, Nizhny Novgorod-Samara—
21.30%, Donskoy —23.20/, Poltavsky — 26.29 and Vilensky—
27.90/..., i.e. even better, in "Vapaie Yae Egapse".

CCCI MI

One cannot help but be happy for Polyakov as the patron of Ger-
centenary, for 21.20 profit, for "illuminated"
The year of the Bund revolt is not bad at all. Even better than Leiser.
Yankel Polyakov traded on the Don with his 23,20. But
I am very happy for the homeland of Zundelovich (he studied in Vilnius)
komz, rabbinical schools) and Zuckerman, as well as for
the capital of the Bund—Vilnius, where the local Land Bank is

27.90, the profit created a truly “fragrant” record.

You can imagine how these little curls reflect
are found on landowners mortgaged to Jews. Stories-
speaking about the Noble and Peasant Banks, Herzenstein
I could, it seems, amuse the listeners with anecdotes from
"operations" of the Moscow Land Bank, for a long time
the leader, in the title of "secretary", and from where he came out barely
whether O'dnfe, the Jews are from Egypt. But what will they be like?
berries, when, with the “agrarian reform” ,Tudean Banks
not just millions, but tens of millions will be pledged
on dessiatines of land, and when, with the introduction of "equal rights",
Jewry will begin its business on everything, - without
withdrawals, spaces of Russia?....

For example, let's take Hungary. - 50 years.
back, in the land of the Jews there was no land here. –
In 1890, out of 4,291 tenants, 2,697 were Jews, and in
In 1900, from 4.861 to 3.170. Unit of Hungarian land mir
is approximately equal to !/ of a tithe. 2,697 tenants
consisted of 137.255.00 such units, and 3.1'70 had 167.537.000
That's the rent. Now let's see what the property is like.
In 1590, there were 1858 Jewish landowners in Hungary,
with 8/.362.700 units, i.e. on average, 45.000 for each
dago; in 1900, already 2,788, with 130,965,000 units, on average
47,000 each. Generally speaking, land ownership
the Jews' right to take over the same property from the treasury;
and if we add the land rented by Jews, then the total is equal to
298.502.00, i
treasury, nobility and charitable institutions of Hungary.

We observe a similar picture in Galishchi, and in
Austria's own lands are the only wealth of the local
Rothschild's land holdings far exceed those of the
Emperor of Stria...

France, Germany, and even England itself could, in their own way
turn, report interesting data on this subject.
It is not an exception, it seems, and Russia is not an exception, but this is
trifles compared to our 'liberation' bu-

dushimm..

SSSIUP

But it seems clear that the ruler of the country is
,—h .

It is no less obvious, further, why the authors of “alienation-
niya" of the land, - 65 iolzu peasants, there were exactly three Jews:
Kutler, Herzenstein and Kaufman, True, their "agrar:
"The" reform" does not stand up to any criticism, which is already
it has been sufficiently explained both by the government and in the press, but
It is necessary for the Chkadets." It is primarily destroyed by it
relief land ownership of other classes of society and the establishment
i, i.e., the least dependent on Judaism is eliminated
and Nanbolfe is a conservative force. On the other hand, the "reform" of the iodine-
the entire state system is torn apart, and the government does not
not only is the very foundation taken away, but it is also accomplished
revolution in the recruitment of the army, i.e. an open
that road to “self-determination” of foreigners, therefore, first
of all, Jews. Finally, the same “reform” established
the seizure of land by the Jewish state, that is, political state-
subordination of the kahal.

It doesn’t matter how the “robbery reform” is carried out

a". If—according to the recipe of socialists, in other words, through
the transfer of land to the state property,—they will not remain
to the detriment of Eusebius, for which the inviolability serves as a guarantee
"system of state credit." And if—on the right small-
which property, it is better for us, since the Land Bank
Kam doesn't need anything else.

It goes without saying that, after the “reform”, soon-
the comprehensible benefactors of the peasants—the “cadets”—are already
lyat "illuminations" and will not demand any amnesty,
....

Arson, robbery and murder, “in the name of freedom”, no
superbly "orchestrated" and until October 17, 1905, and
following this fateful day, "blessings" began to be fulfilled
"gifted" Jews and their Shabbat-shiskels, outside of any
competitions—accompanied by postal and telegraph
railway "all-Russian" strikes, on the one hand

sides, and the Japanese-armed rebellion in Moscow"), with
another.

*) See, among other things, the documented publication by A. S. Sorin: ‹The Inside Out
›, — i i , . 1906. -
the Landish anarchist Connie Zilliacus, the Dutch rebel Cornellissen and
Japanese chief spy Akashi, who spent 260,000 rubles,
for the delivery of weapons and ammunition to the "liberators" of Russia, are opening
There is shame and disgrace in everything here.

SSSEUSH

"The Revolutionary Movement" was even so favorable
so native and patriotic that, two years earlier,
it was already included in the calculations of the Japanese government.

In the magazine "/"'Eiegoe Etais15e" of the famous French-
According to the writer Andre Sheradam, we meet literally
next: - "It is almost certain that the secret organization
the revolution in Russia began several years ago,
In any case, the Yaionians were well informed about them.
Back in September 1903, Count Okuma wrote to us
personally a clear hint of strong and long-lasting waves-
events that will occur in Russia—if between it and
"War will break out with Japan!"

If we further compare this fact with everything else, we
known, as well as with the subscription that was arranged
on the newspaper "(S021771eu Kitoreep" - for the education of "Roi45 asoi
5$ I Nºss», just as with the extreme
efforts that were expended in Franshchshi narochitoyu
deputation of the "cadets" in order to disrupt what is necessary for Russia
loan, then we will understand both the meaning of the establishment of the "Bund" and the
ceremonies of the "All-Russian Congress of Socialists" in Minsk, in
in the same year 1903, and the charm of the Jews' gloating at each
milk from our troubles in Manchuria, and the ambassador of Tsushima,
in particular, and, finally, the general result of the "Russian-
» ,
any kind of revolution, but the Duma, submissive to them, does not know before...
catching that evil that could still hurt our right-
government, to disgrace and debase the Russian land.

, i, ,
i
convocation of the Duma and continue to set the tone for it. Abuse
and threats; contempt and malice, the spirit of pride and ingratitude
ness, ignorance and terror, lies and pettiness alike
triumphed then and now.

i i «-
of the naked people" in the face of Russian terrorists - through Zun-
, , , ï
Chara, there is no number of them.... So many limitless means
, discipline, i -
vfchno and confidence in impunity, - for their own,
i.e. the Jews will not give it out, but for the goyim witnesses there are
Brownings or explosive bombs, could produce t$ blood-
vase horrors that make even the most courageous shudder

SSSSYxX

heart, and disgusting publications as above
to all Russians, and over every virtue, which
The "first" /Jewish Duma torments us.

Yes, only under the direction of the sons of Guda are these possible
"mBropriyatiya", with unprecedented cynicism calculated on
destruction of the most important foundations of state life.
Only Jews, in alliance with the Masons, are capable of tormenting so many
mercilessly and even mock the victim. They alone
such barbarity of deliberate, deceitful
blows and such incredible, impudent self-exaltation
praise.

` Corrupting the people with wild and insidious fantasies; from-
seeming to be censured at least by the villainous bombers
and, on the contrary, demanding amnesty for them; daring to do everything and
raging with fear at the thought of being protected by the authorities or the state
waiting for their very existence; being one of
the main reasons for that dynamite anarchy, another example
which history does not know, and shamelessly blaming for this
government, main revolutionary committee, to shame
and the grief of Russia, called the State Duma, threatens

to us, in the future, a terrible internecine war, our
a flock of foreigners and the shameful destruction of our fatherland.

Not all Duma members are the same, but they are terrorized
by the majority.—People who are prudent and courageous
Their "comrades" greet them with hisses....

Not all of Judaism is worth the current results.
"freedom" statutes, but Brownings with bombs also exist
also not only for the goyim,

Perhaps even other “cadets” would not be averse to it now
they would have gone full speed back, but it was not in their power
sti. - They forgot that they were in a fight with the furious them
by the elements, and now it's too late to remember.... Read
in Schiller:

Se {ABgIS 15 dep ös ga mesKep,
(ihi 15 4 is ,

Ros, az o@ABtis${e deg Ashgeskets
Raz 151 aeg Mepsh I si \\!!....

Having opened any issue of the “liberation” press,
we will understand that “spiritual food” of this kind, inevitably and
consciously, it must make its readers nervous.
to mental agitation, and, sometimes, to mental disorder.

CCCC

In connection with the general course of the “revolution” and with the
When we look at its genesis, we see a stunning picture.

The cadres of "Russian" revolutionaries were formed
and the “liberation” movement only got underway from that
the time when Judaism and Freemasonry brought money here
means, discipline and organization. The Jewish press
sounded the alarm and, in a thousand ways, repeated the same thing
zhe - to the despicable Jewish leaflets with illustrations-
we, like reptiles, crawled across the Russian land, especially -

nost, after October 17. With great difficulty, bu-
the spiritual historian must present to himself all the abomination of the infection,
which during this period poisoned its lepers
scabs the very idea of freedom. The wound usually
i, "the press" screamed frantically, accusing
"enslaved! and thoughts" government, while, on the contrary,
his incredible patience could go in parallel
only with his amazing meekness before the dishonest
insults to its representatives by the rebels of the State
State Duma.

Unwilling to learn, and therefore carried away by dynamite-
youth with "theories"; lBntyai or "propagandized"
bathrooms" workers; groundless "third element" - zemstvo
(and in Moscow, and in some other places, also the city) and the government
state bureaucracy, sometimes not small; part of the intelligentsia:
Qi living in cities, cut off from the Russian cor-
ney and educated on the modern press, i.e. on
Jewish neurosis, lies and hatred, and, finally, everyone,
predominantly, a foreign rabble, —that's how "conscious"
"the proletarians" who, under the leadership of the "Bund",
began to "save" Russia. Strikes and walkouts, as well
 й i i «» , -
were exterminated by a significant minority through deception, and
terror, - sometimes, especially on the railways,
to the post office and telegraph office, were incited by foreigners or
the same highly liberal, but, alas, corrupt bosses
property, and, in conclusion, met that “husband”
"Jewess", whom, with such unanimity, he calls his-
the entire Russian people are their fierce enemy and betrayer...
The revolutionary fire flared up from the success of the rebellion
in Finland, and from Japanese surprises, but, most importantly
thus, from the “fragrant” kahal press and irony
gram of social democrats, who lied completely, without shame
and sovfsti. However, the revolution did not become Russian, and the people

in it, as even the elections to the Duma showed, they do not participate
stvoval. And the impudence of selective cheating...

It is not possible that what we are experiencing

be explained without introducing into the calculation--epidemicskgo psychosis, as one of the factors, logically
necessary.

Having become a worldwide assemblage, Russia, apparently,
turned into a grandiose madhouse.

"The modern political movement," he says.
i ii i 1. A.
Sikorsky, - "contains a significant share of psychopaths!
both in terms of the personnel involved and in terms of character
the most ideas and deeds that shake the exhausted
the soul and tense nerves of the great and healthy in his
the foundations of the Russian people. The state of affairs in
the present moment of the revolutionary party and everything Russian
society seems far from normal, bol%z-
not only in a political or societal sense,
tsial, but precisely in the psychological sense.
This is the core of the question. The purpose is to heal the soul.
in a state reminiscent of the facts of self-destruction,
which have been observed for a long time in our history as private
phenomena, and an example of which was revealed before our eyes,
in the tragic event of the burial alive of twenty-five
people on the Ternovsky farms, near Tiraspol.”

“According to the immutable laws of nature, in every society
not only do you meet narrow-minded and stupid people, but you also
there is a strictly established percentage of those who are interested and
hesychopathy. Believing that the whole world is insane and should
be confined to a mental hospital, designated psychoPats and pomBshannye strive to control healthy people
according to their own pathological norms."

“Among the population, under ordinary conditions, it is remembered
sick, ill subjects give the same as themselves,
a generation of nervous, unbalanced, restless people
crazy, insane. This evil appears with particular clarity
in troubled days."

“All these revolutionary excesses correspond to the masshowl of hysteria, which, as the history of the Crusades shows
campaigns and so-called isicheskikh .enpdemiy, nerd-
i ,— -
"cabbage soup and countries."

SSSEKHP

«Improved means of communication—railroads,
mail, etc. may facilitate the spread of hysteria.
i ,
previous :».

"Therefore, whoever thinks that all these revolutionary
the frenzy we experience is neither more nor less
no, as a period of struggle of the people with their government
for political rights, they are deeply mistaken."

“The country’s leaders and its best people need
we should think about liberating ourselves and the Russian people.
kind of troubles, nightmare, psychopathies and fog, which
the moral horizons of thought are tightened. These are not metaphors,
not comparison, not similarity. This is reality."

For my part, based on personal practice,
in relation to mental suffering—in connection with the present
time, Moscow professor - psychiatrist Rybakov
claims that people with a hereditary predisposition
it leads to mental disorder or, perhaps, already
in advance, how many disabled people are found to be the most vulnerable
prone to mental illnesses - the oppression of the current
i.

The instructions of P. A. Sikorsky were recently confirmed and
Terburg professor-psychiatrist N.I. Kovalevsky. By
water of a significant amount of isikhicheskiviviy sre-
whether the arrested revolutionaries were arrested, he categorically
said that this is conditioned by not being kept in prison.
MB, since “even solitary confinement does not have an effect
the mental life of a criminal has a particularly sharp impact
i …
create it"; the real reason is that "they care
The lovers came to prison with the ground prepared”;
In general, mental illness is only among those arrested.
once again confirm the already established scientific fact that re-
the revolution is created by abnormal and infected people
isychosis5".

Finally, one cannot help but note that Count L.N. himself
Tolstoy—in the revolutionary “stupidities” happening among us
and nastiness”, as he puts it, Isikhoz sees on
soils of immorality, promoting the reduction of the general
of the moral level. - “Below this level, in its turn,
in turn, it is beneficial and convenient for all immoral people,
— . , ђ
are engaged in social upheaval."

SSSEKHSH

Considering the above, we cannot help but point out
the very situation of the “Russian” revolution. — Gloom and despondency
preceded the Japanese war in Russia, the damage inflicted

'a blow worthy of a visible and, it seemed, insignificant enemy

T

our state is infinitely burdened in material and non-material

we wear in spiritual relationships. Events that increase sorrow,
developed, even during the war, and grew internally, and then,
having tormented her, they brought her to the brink of death.

By mocking us, Judaism exploited our
i i,
insidious. So much malice and betrayal, such mockery
The Russian heart could not bear it. Hence the reaction of the
host. She manifested herself in a stronger way, and the delirium was destroyed.
the events were incredible, the fog was blowing
deception and terrible disappointment.

The impudence of slander and the viperous bile of the BBsheny flock of organ-
The news of the Jewish press is calculated on ignorance, malice
the weakness and psychosis of its "conscious hooligans".
to someone unintelligible and nothing to lose not imfyushche, nerfdko bg-

"editors", usually foreigners, strike at "retail"
"tsu" and scandal; they inflame the beastly instincts of the crowd and
they incense her lust for power; they indulge greed and, prostituting
“freedom” is unceremoniously praised by the villains,
it is disgusting; - and at the first danger it hides-
with impunity... They, for the sake of profit,
you, like cats, "are pulled by the tail here and there."

The time has come when the Shylocks, the "liberators", have become
us "to maintain furnished rooms for artists without
engagement." The whole mind of the Jews is that
he has always played and will continue to speculate on the temptations of the crowd.
py, without shying away from anything. “ZakoptBlye” in trickery and pre-
The sons of Iuda consider fraudulent work.
a wise tax on human stupidity.

— “The Jewish tribe, immutably, in deceptions and celebrations-
“It is being exercised,” the Polish mar-

Shaly (leaders of the nobility) in 1797.

How many "glorious" Jewish bankers graduated
his predatory career with suicides, as if
knowing that this is the best reward for their greedy bezdflniya-
honor. Even one of the Roiiiilds got shot, lost-
equal on the stock exchange 89,000,000 francs - with a decrease in Russian
skago ruble.

I

How can the Jews not publish “liberation” newspapers?
zet?!— “But when the Jewish liberals triumph, many
It always seems like someone has to cry! —right
The mayor of the city, Luger, expressed his gratitude.

And we, Russians, cry, and see no light...

They say that Napoleon I spilled 800,000 buckets
human blood. And how much blood has now been spilled and
tears of "comrades" deceived by Jewry?!...

But Napoleon had the idea to crush England. - Not him
one is to blame for his tragic fate. - "Bellero-
background" and the island of St. Helena mark the victory of Albion,
but—and the Talmud. It's time for the peoples of Europe to understand this. Without
Nathan Rothschild, Wellington would have seen under the Water
loo razv only the sun of Austerlitz..."

It is a curse, not an idea, that leads the worldwide cabal.
He is unable to bear life without money. The Jew is everywhere,
on the stock exchange. His right is to exploit someone else's right. Doctor, re-
a craftsman, a newspaperman, a lawyer—all this is temporary and incidental.
tea. A Jew is a stockbroker and a natuft, according to the historical fold-
and continuity of mind. He would never do anything else.
was p can not be.

A reputable company or not, but since it is Jewish,
- she is psychologically unable to restrain herself from
from monetary greed and excitement, nor from vengeful
directing his operations.

When the Christian public rushes to the Jewish state
the chief, deceived by the imagination that something had fallen to her too
` children, she forgets the whole history and the whole organization of the Jews-
state, as well as the now completely brazen claims
This is the kagala for world dominion.

Without further ado, “familiarized” with the banking
i surprisingly directly and simply
understands the essence of the dfla: steal, drag, tear!... Nothing else he
does not recognize - neither in double-barreled nor in triple-barreled
accountants, shot at, to kill. Jews
stockbrokers are higher up, more sophisticated. They don't steal
It turns out so flat and stupid, and what a fraud!
masterly, enticing and mysterious. .. Inimitable
They have a good "funny" game for the audience's ianics. If about:
filter the history of trade and industrial, pre-
essentially stock exchange and excitement crises—esp.
especially the “Great Crash of 1873”, then the sediment will be studied

SSSHU

the militant predominance of Jewish fraud. None
of the Christian firms that suffered in the hundreds, not one emerged
showed not the slightest initiative in VBnsky, and then
worldwide pogrom. Circumstances fabricated by the Jews
yami were such that honest stock exchange activity became
absolutely impossible.

Printing, administration, personal connections for deposits, vm%-
the shenanigans of authoritative political woodpeckers, - all
was implicated by Jewry in the general destruction. What
As for V$na itself, there is not a single gas left here
Zeta, which was not bribed to protect the 1uleiskies
cheating and shamelessness.

In the end, only the Jews got away with it.
and they became great and wise in Israel.

In general, those who have experienced stock market storms are talmid-
Khakham's Judaism indicates, as the chosen ones,
given from above, sees in them the color of his talents and
dezhd, the best and most beautiful thing in the kahal, ‹all-
peaceful patriots of the money market", leading "elected:
The new people, in turn, will conquer the world.

This is reality, but far from all of it.

The current panic in Russia is just a Jewish stock exchange panic
game. The difference from everything in the past is only in the disintegrations, yes
also in the fact that the subject of the deal is iolitic:
There is no need, of course, to talk about the bezpri-
mBrnykh, inexhaustible profits of the kahal, - for all possible-
stock exchanges, with Russian interest and dividend rates
papers of all kinds. It goes without saying
also, that, despite the upcoming expatriation, the sons
The Jews are buying up land at cheap prices, and 2 lands are being sold to the Jews.
at home. - "No shame, no pity - that is the Jewish motto.

But that's not the point.

[the Jewish-Masonic stock exchange is now headed
Lena to capture Rosai and at the same time - as profitable as possible,
that is, with the least expense. About this, first of all
of course, we must try to do our best, Shabbe-shiskel, because
Otherwise, why would they exist?

How exactly this business will flourish remains to be seen.
It's easy for anyone to figure out, but the facts are ridiculous.

Without mentioning the "cadets" at all and even forgetting h
time, that the matter of the Blostock pogrom is "important"
the state question of Russia", let us recall at least,

SSSEHU

example, next. In Petersburg, Nabokov is inseparable
Vinaver's companion;— commands the labor group in
The Duma is a Jew, -Gan, and the "non-party" peasants elected Ru-
the leader of the Jew, Frenkel. In Moscow, on the first
« representatives of societies of assistance to private-
"to the official work", not only the chairman, but also the secretary
turned out to be Jews; three Moscow delegates—Dur-
nov, Mikhailov and Bykov were scolded and removed "to-
comrades" only for refusing to honor the rising pa-
crush the Blostock "Bundists" - bombers—from whom
/, $.

Before the expulsion of the three named delegates to Moscow,
vB, Judaism in BBlostok, —through the enslaved by them
the city council, caused a scandal in the Vilnius city
the same thoughts, which was guilty of the fact that, for the sacrifice-
i ,
"The victims" of the pogrom rise up. And even earlier, rising, as
one person, in honor of these "victims,"—— the State
The Duma decorated its i i with shouts —
i : «i !.....
killers sit down!...

It goes without saying that not only similar, but also
The State Duma did not express any sympathy at all
complained to any of the officials who were executed
from revolvers or torn to pieces by bombs, not even--c%-
to the great masses of Christians who suffered or were killed among
agrarian robberies, as well as in Sevastopol and others
m5stakh. The lack of compassion in Doom is unbearable
insults the Russian people as in relation to flows
blood shed by the "propagandized" men earlier:

more than the Sevastopol tragedy, and in our mockery of the t- with the horrors that are now happening in many Ufzds Tambov province, in Boguchar, Zemlyansky and Bob- Rovsky Uzdakh Voronezh. Between the dark, peasant the beasts in one beaver bridle far exceed
i %.

The destruction of many dozens of Christian estates, according to
mI , – қӣ
Jewish shops.

Having touched upon Blostock, we do not at all suggest dif- to solve this problem further. If the world community moose to inflate his soap bubble to the size of a European

Y

i, ,
whoever, by entering into polemics with Jewry, played into its hands. The Talmud commands the 'chosen people' to mock goyim—by perverting things to their own advantage and hopeless, apparently, circumstances. This is exactly what the Jews did with Blostock - through the kagal press and their agents at “indignation rallies”, as well as through questions in parliaments. For our part, we regret not about postponing the visit of the English squadron, but about the Russian long-suffering before the publishing of the Jews.

Shchepkin and Yakob deserve exemplary retribution.
i. % deserve the strictest punishment,
slandered in the State Duma about the “provocation of the right-
». ii, i -
Chu and Capable.

Refusing to polemicize with Jewry and its servants- we, that is, from the overthrow of deception in its details, We, no less, recognize the need to point out the essence of the problem.

Married to a Jew and a protege of the Odessa Jews, “Professor” Shchepkin, without a doubt, knows what it is 1Daism and why pogroms occur.

So, he told a blatant lie in the Duma,
when he put forward the following "ax!om": "pogromists and
the patrols are identical; every pogrom begins with religion.
feverish or pathological manifestation."—Falsehood is similar
The "axomy" speaks for itself. Therefore, there is no need
further evidence. Having, at least in the fore-
lah criminal proceedings of this type in recent times,
however, we will not bother with sufficient material:
to give the reader's attention. For the perfect attention
We cite TsChepkin, who advocates for the innocence of Jews.
just one fact. As an eyewitness, I. V. Sn-
own, - deputy from Ekaterinoslav, approved by Bril with
Duma tribune, that on October 19, 1905, in the said
City B, Jewish youth (obviously "Bundists") shouted:
She nodded: "Before we gave you God, now we give you the constitution."
"This!" and then, walking the streets and collecting money
"on the graffiti of Nicholas II," she added: "donate which-"
,— љ!»...

"The devil take the priest!" exclaimed Goldenberg,
guarding the navy with Ludwig Kobilyansky, in Kharkov%,

SSSSIKHUSH

On February 9, 1879, the mayor, Prince Kropotkin,
on whom he shot a few minutes later.

- October 18, 1905, in Kishinev, during the molebna on Cathedral Square, suddenly, from behind the bushes,
whether single shots are heard, and then volleys from
brownings, showering a peaceful group of worshipers with a whole
hail of bullets. The unarmed Christians fled in terror.
The most aged bishop remained under fire until
until someone grabbed him and took him away
church. Having come to their senses a little, some of those praying abandoned
i, $
hide in the lower, Jewish quarters of the city.

About the adventures of the "Bund" during the religious procession, 1st
June 1, 1906, in Blostock, we know. Now it is important,
I certify Shepkin himself, to state that, firstly,

out, the real culprits who directly caused the
thunder, will hardly ever be discovered, and secondly,
although he, Shchepkin, arrived for the investigation in Blostok p5
However, the Jewish counterparts were met with kind approval.
the actions of both military and civil authorities and,
according to requests, he received military equipment for himself and his companions
security. Under these circumstances, it is not useless to note,
that, reporting to the State Duma%, the same Tsepkin
did not hesitate to say: “The only means of preventing-
i — -
Skim departments have the right to exercise self-defense. Brownings,—
weapons are not for barricades; they are only suitable for more-
dogs and for self-defense against the police of the Minister of Sto-
lypina."—The charm of the Jewish wit of the "professor"
is hidden by the fact that, as shown
Akimov *), "Bund" had a revolutionary printing house and
ә љ — 1898 .

In this regard, remembering the “Orem Bocherach” and Yeshiva-
ә», i.e. young Jews who were preparing for
rabbis, but those who organized the "Bund" - we will bring to the reference:
ku, that no further than June 30, 1906, in Podolsk
province, near the Jewish school, in m5stechkB Rashkov%,
a crowd of Jews threw stones and fired volleys at the end
the howl that accompanied the arrested. The Jews are well aware of this.
yards, - why do they shoot at the troops and at the church
processes. This is confirmed by the sons' demands

*) “Essay on the development of social democracy in Russia”, p. 62.

001 2.404

There about the end of the procession of the cross—far beyond the limits
"features of the osfdlosti." Spreading rumors about the supposedly upcoming
pogroms, the so-called aliens call their masters,
Russian people, "Black Hundreds" and, to top it all off, impudent-
sti, forbid them to pray. With the instruments of their growth-
they choose wickedness, - exsise2 Ai retz, Christians:
skopovye, as it was in Tula, where the bishop forbade
religious procession—that is, the procession of the Jews.

From the official publications of June 6, 1906,
new weddings it is clear that, with the participation of local social
revolutionaries, in Tver, Kherson, Poltava and Nikolaev%,
in one recent period, Jews, non-members of the Bund,
the house is full of false proclamations about pogroms threatening
during: the transfer of relics or miraculous icons, star-
are trying to deceive the population and even the authorities, with the aim of causing
ban on Christian prayers. In Kherson, they were discovered
the wives of the house from which the "Bundists" were going to fire at the Iko:
Well, the Kasperovskaya Mother of God and the pilgrims themselves.
In Nikolaev, the newspaper "Evening Courier", June 24, printed:
wrote an article where organized workers and fighting friends
we were told that the action of the cross procession was to be carried out....

Regardless of official information, we, almost
we see the same thing in Kilns and Vitebsk.... It goes without saying
It is clear that the course of events is not exhausted by what has been said, --
even for the nearest period. Much, of course, does not reach
press, -1the Jewish press, everything unfavorable for the Jews-
The movement is silent. Along with bullying, cynically
burned by Jewish newspapers, against all non-Jewish
so, only the Jews remain, therefore, out of reach,
and use, without ceremony, creating an aura for themselves
"oppressed innocence"... And, on the contrary, with non-Godliness%
and demoralization of readers, "‹" i'
okay, any success can be compromised
We mock the Kagal, In this way, many have already rationalized
his good name, are forced to "flirt" with the Jews
newspapermen, determined to take revenge with malice...

On the other hand, not yet having achieved political
authorities, the kahal seal reveals all the vices of the despots-
tism and slavery. She censes and bows to “her own”
I am disgusted, - to strangers "he gives neither right nor left."
slurping with delight at the triumphs of “people’s freedom”
dya, this seal wants to rule unlimitedly as

over the "autocratic arbitrariness of the bureaucracy", and
over any other adversary. About impartiality or mind-
she doesn't want to hear truth. - Slander and hatred -
here is her sphere. |

Thanks to the solidarity of the Jews, their cunning,
cunning and mutual concealment in fraud
and conspiracies, they dare to do everything, and the power is wielded by such weapons.
we live like the press, we already know absolutely no boundaries
their tyranny. —Factoring and bribery—1Udean social-
i, i .— "Money and
"Revolution" is written on the tablets of this despicable nation.
"kind!" Vespassian noted in 66 AD.

A clear example of the Jews' failure to comply with the law is
news, even if published for their benefit, serve me-
moires //ilata, who lived in retirement, near Naples.
In his memoirs about the time of ten years of governance,
appearance of Gudea, Pilate exclaims that he was martyred
who among these rebellious, hard-hearted and treacherous people
of our people.

Is it any wonder that, despite the brilliance of his
situation in Lithuania, the sons of [ud—in 1495 brought great
Prince Alexander Jagiellon until the order: “all the Jews
knock him out of the ground!

On April 26, 1727, Catherine I, in turn,
issued a decree “to all Jews, both male and female
floor, and all the people who are turning to Ukraine and others
Russian cities, - immediately send abroad and
-
"Confirming the ste, Empress Elizabeth, - on the report-
, i
Jews, - in Her Majesty's own interests, prtBz-
to reap, temporarily. at Ukrainian fairs,—wrote, December 16:
Kabrya 1745, - “I don’t want to be interested in the enemies of the Aristovs.
"profit" ....

The other day, that is, a hundred and fifty years later, a new Jew,
private pov$rennyi in Kyiv, having been baptized and
having achieved “equality”, the people, according to the new law,
to enter the bosom of Abraham, the Sirphic—into Judaism. It is said—
sdBlano, and the local rabbi reassured the "new convert"

and regarding freedom of residence... If the rabbi is right,
it is not clear why the State Duma needs
moose, because of the same "equal rights", to assign investigators
to Blostok?.... X

CCCCIXXI

Recalling this, what is set out on the pages
and I of this work, we will bring to
Another, but significant fact.

After the death of Albert Pike (his Masonic name was—
"Limmud5 Ensof"), the election of a new anti-pope would be decided
could be carried out to Rome and, moreover, precisely to the palace of Bor-Geze, built by Pope Paul \. The director of the work-
$ i ‹ $-
she turned out to be the first candidate for the patriarchal throne,—
baptized Jew / Lemmy's rag. In his Masonic
be diligent, he overdid it to the point that the necessary measures
ordered to build a chapel over the house, and such a chapel too
in such a way that waste from the drainpipes falls onto
throne... When the architect noticed that this was inconvenient-
— i, Ђ
another: - he ordered the Crucifixion to be carried out upside down
and stick on the sign: ", -
"to the shame, glory to Satan!"—September 20, 1893, i.e.
on the very anniversary of the occupation of Rome by Italian troops
and, consequently, the loss of secular power by the Pope (September 20)
October 1870), the Jew Adrian Lemmi was elected Supreme
the new patriarch of world freemasonry *). .

Now it is impossible to return to Blostock.

We already know that out of 18,000 Jews in Manchuria,
army, 12,000 of them went over to the Japanese or
fell to them in the plBn. On the other hand, many tens
thousands of reservists and new recruits of Jews in advance
but they hid abroad... They came back later and,
by the way, they formed the kahal in the “devil osfdlosti”
self-defense, which operated in Odessa, Kiev,
Ekaterinoslav, Lodz, Warsaw, as well as in others
most, with a special brilliance - in Blostok. Need to

understood! I don’t know anything about Jews and their disciplines, so that
to put one's will to "self-defense" gdf-or, and to Ђ
such a beloved territory of the "Bund" as Blostok,
and, moreover, provided that the ‹genii› of the kahal are already preparing
whether the triumph of "equal rights" in the State Duma.
to not know at all the calculation of the Jewish philanthropies,
to believe that the murder of police chief Derkachev,
and also throwing bombs and salvoes of Brownings "self-defense"

*) “Her Sŕpiste das J Our Masoppegie, issi 4' ќќ {go151ete”› —
. 1.

CCCCIEXHP

in the religious procession could have happened by chance… Finally,
It would be absolutely wrong to assume that
The Bundists were waiting for the arrival of the masses in the city.
i
self-defense!..

It is quite obvious that the essence of the events was different.

And, indeed, we see here, first of all, a repetition
René of the Jewish benefit given by Franchey at the end
18th century. It was impossible to legitimize it directly.
“equality” - the National Assembly denied it
already thirteen times. Then, bought by Jewry, the leaderski Assembly, under the pretext of protecting the constitution, pro-
issued a decree which prohibited any encroachment on
"the rights of man and citizen." This is what made everything.
Jews came and expressed their desire to take the "civil oath"
and… became equal -- despite the thirteen prohibitions
the same National Assembly. Striving for the same
ideal simplicity, sons of the "chosen people", as well as
their protégés found it useful to bind our will too
The thoughts are in advance, which is why we need to force her to speak out for “equal”.
i» ,
to the Russian government on the international stage.

What could be better for this tsfli than a “pogrom”?
But the Jews in B$lostok are armed, and the Christians are unarmed.

It was necessary, therefore, to give the goyim courage, and by the way-
you and bring them to extreme indignation. Hence, the browning-
guns and bombs during the procession, which was gathering only
once a year, very crowded and, for the Jews,
most pleasant, - extremely solemn. Above him
that's what the kahal wanted, given such a convenient opportunity, to "jozaba-
"to be seen."

It is clear that the provocation on the part of the Svreevz was inevitable.
on, because only with her could the worshipers be called out
procession of the cross—to defend oneself from Jewish murderers.

But the government had no time for pogroms; they would appear, it became
be, the troops and stop the Christians. Therefore it was necessary
to assist the actions of the troops, to divert their attention from
"pogromists" and, not counting the subscription, to kill the small
a share of the "pacifiers" themselves.— [Jewish international
the press—according to the same notes, only read in reverse,
played a wonderful, touching symphony, and the Jews or
their agents at “sympathy rallies” and in parliaments
committed a scandal to the hated Petersburg. Produkto-

CCCCIHHSH

bathroom with the "oppressed" Vinavers and KO resolution of the Duma
‹illuminated‹ the kahal benefit performance.

Without sacrifices, nothing can be achieved. But even the sacrifices themselves
Here for the glory of Israel. How much could have been sacrificed? H+-
how many dozens of bourgeois Jews. Yes, that's it.
salvation for the rich themselves, looking too askance
leading to the exploits of the Bundist youth. The "pogrom" is embittered
beat the talmid-hakhamovt and again provoked them to fight.
And if a few dozen of the “heroes” die:
defense", then there is no point in feeling sorry for them. This is ear meat
revolution. Some will disappear, others will be lost...

This was the "rec ept". The rest is known.

Everything went well, and the Duma stood up as one
» |....

It is unlikely, however, that Yakubzon, Shchepkin, Shrag and Vi-
surely they could, after this, look at each other without
sm$ha...

The Kahal press also had a good laugh... But how did
they feel sad at the thought of Shabbes-Shiskeli!!

Didn't they, however, in Aladdin's voice, shout: "Right:
government, we alone!!..." —Is it from a friend of the Jews—Pe-
Trunkevich was heard by the Duma that patriotism is a turn-off.
laziness. Weren't the Jews - Shrag and Yakubzon - dared to encroach on
the dignity of the army and threaten the authorities? Finally, the clique
"untouchable" hooligans, all in one place, were not
la was branded with shame when the priest Kontsevich, in
from the address to the throne, he proposed to add:
‹The Duma also wants the Russian people to lose their
originality, and Russia would lose its very name?!..." —

"Like one person," the Duma respected by rising "not-
"guilty" Jews who died in Bialystok, but did he
someone raise the issue of honoring the memory of the unknown
heroes of duty, modestly, without fuss, dying in their own
their posts?... No, for this, under fierce supervision
Jews, and the tongue will not turn, and the legs will not lift the "Russian-
skago" deputy.

"A furious cry was heard from all sides, and thunder roared
deafening applause - almost everyone applauded
the hall's wine, the innocent were carried away... And how could it not be
get carried away!... Russia was dishonored nationwide, publicly, - once.
Was it possible not to roar with delight?!..." (New Time).

And "deputy" Shrag, regarding the "robbery reform", with
with purely Jewish impudence, he dared to say: "this-

day, the peasantry is awakened by the dream of land, tomorrow it
will move, wash away and erase all barriers—and even faces,
hitherto considered unattainable! ." |

What a shame, what horror of indignation torments the Russian heart!!...

Oh, glorious knighthood of the Zaporizhian lowlands, how
It's a pity that you... /I was afraid of Kidov and your spirit!...
Dear Garas Grigorievich, please sing to us:

Beat the rapids, the month rises,
I went first...
Mute (chee, having disappeared and that one,
Who is the best!
Nema Sichi!... Sketches
They are tortured near the Dnieper:
Where did our children go?
Are you going for a walk?!..

[, iss .

You will inevitably say with Giordano Bruno: “The Jews are people, always distinguished by baseness, slavery and superiority giving; always distancing oneself from others; deputy-whipped in himself; avoiding contact with others peoples; persecuting them with some kind of wicked malice and, according to the zaskhughs, despised by them, in turn."

The era we are living through in Russia is amazing. on, not so much even because of its tragedy, but precisely because of Fate mocks us in an incredible way.

A mortal tremor seizes the soul of the endless a horde of unprecedented villains! and complete helplessness the magnanimity of a people who were magnanimous but maddened by grief.

$ i
many that preceded it, the social revolution promises We have an earthly paradise, but it brings grief and poverty. Every step forward "freedom" illuminates with fires, robberies and di-with namite bombs. The press is spreading poison even more dangerous, because of the ignorance of the victim and the hopelessness of recovery "Untouchable hooligans" are inflating the countries their desperate plans, vt, namfreshi crush everything on which the life of the rose rests, and to blow up the power itself,

which protects them. Grebovashe otm mortalnoy
execution is presented when the hurricane of death carries away
thousands of people crying out for salvation from the revolutionary
sharks. Such a demand goes hand in hand with a refusal to express |

SSSXXXX

even the bombers are to be censured. And the louder the shouts-
it is said: “down with the death penalty, there is insolence that is distributed-
the order is: "hands up"

« ssis [5 ssssis » —
also Alphonse Karr, and in his homeland murder is punishable
death to this day, as in many other countries,—
even in England, the birthplace of freedom. We, Korolenko and Ko-
i, i, -
, and Kovalevskiy will take part in the State Duma.

On the eve of the legislative elections to the Duma, March 25,
that year of 1996, was torn to pieces in Tver by a bomb, the governor-
Tor Slbtsov; as a sign of the joy of the “cadets”, - no need
there were also red flags, since the fasal was opposed
The burning building was covered with splashes of blood and blood-stained
with fragments of the victim's brain. A little later,—just a few
days before the convocation of the State Duma, a bomb was thrown
by a Jew on the main square in Moscow, the admiral was seriously wounded:
ral Dubasov, who sacrificed his life for the fatherland, .
in the Guretsky war, on Dunaf, and was torn to pieces
Count Konovnitsyn, wounded in Manchuria, is the grandson of the defender
Nika [Shevarlinsky redoubt, near Borodin, in 1812
du. The "Cadets" applauded, but their "master" --- Vinaver did not
allowed for protest. In the endless martyrology of victims
revolution, we, among the police officials, will learn 388%-
283 killed and 283 killed... "L{alo -- is heard in the State
of the State Duma, while at the same time from the authorities. And, conversely, how much
untruth, hypocrisy and cruelty were allowed into the same Duma
in the course--for the liberation of the villains and for the publication
over the executors of the law. If the "liberators" are hiding
for boys and girls, then instigators of murder
It would be better not to forget about such a disgrace and keep quiet.
And if they have no shame, then at least the devil did not hurt
We should remember that Russia is ashamed of them. The "robbers"

men and then sadness fell on the heart, - the village fell silent-

……

Having barely recovered from the severe wounds inflicted by the Eu-
rake, the best, perhaps, of the admirals of our unfortunate
of the Black Sea Fleet - Chukhnin was again riddled with bullets and
died a martyr's death. State Duma
I couldn't find a single word of compassion for his family.
the noble “cadets” also found themselves, alas, in the State

……

Unfortunately, the press kept silent about whether he was in the zasf-

II

i , .

The other day, an unknown Jew came to the Peterhof park,
"mistake" caught General Kozlov. According to the "Bundi-
hundred”, the lot fell on him to kill General Grepov and that’s all.
equally, the noose threatened, from the side of the social revolutionaries.
Besides him, the lot was drawn for 19 more “comrades”. It is clear,
what needs to be done to stop the abolition of the death penalty……

Giving a premium—even before one’s own charter—is evil.
dfev, such an abolition will untie their hands, disarm the right-
government and will instill a saving fear in everyone who.
still dares to rebel against the "good people!" of the kahal.
di priests of Browning and explosive bombs, Jews, like.
It is known that they occupy a very honorable position. •Bundists».
it will be understood, - on the first plan, but there are also volunteers,
both Shabbes-shiskels and “the first aristocrats of the world.”

Turning to the Talmud, we see that for change-
The death penalty is imposed on Jews there.
(the Jewish national court) even has the right to execute.
and at your own discretion *).

In view of the above, the pѪsnopniya Tudeev and their
servants in the State Duma on the injustice of the death penalty
knowledge, as well as about the “murders committed by the government-
"stvo" are a mockery of the Russian people.

— “The death penalty for political murders was
would be tantamount to a refusal to protect state interests.
fesses. What the anarchic wave carries on its back,
there is a threat to all humanity. There is no doubt that with the phenomenon
The state must fight against this kind of problems, even if
using extreme means. Vmfst with sim, it’s difficult.
it would be arguable that anarchism has no roots in
"in the modern revolutionary movement." - This is the essence
r$chi Minister of Justice in the State Duma.

Without going into a detailed study of the issue and referencing-
Taking the example of the United States, where there is a death penalty.
—for anarchist attacks on state power
was established not far back as in 1902 and 1903, we recall
Letting readers know about the all-submissive telegrams of the Russians
many people begging for protection from the brutalized murderers…

The real aspirations of the State Duma,
We believe that they are clear to every sane person…

*) See in the Central Part of this work “The Jewish Zerialo” — 100 laws of the Talmud.
(Shulchan Aruch), which are still in force in Israel today; statutes 19, 45 and 46.

SSSSYHHUPP

If it were necessary to present the Jewish question
one example, it would hardly be possible to find a better one.
shiy obrazova, « », i
pronounced //etrunkevich, and the last one -_Vinavers. With no-
with false cynicism, she gave all her concerns only to
to the Jews, their servants—the Christ-sellers and the destruction of Russia…

"We are not werewolves! We are Jews! We were, are and will be-
dem Jews! - Thousands of persecutions and God’s vengeance itself are not
they sent us on, and, consequently, nothing will happen to us in the future
transmits,—even our own desire, if it
and it could manifest itself.”— This is what the Jew says, on the pages
‹«Novazo Burmeni», in the article «Russian Question».

Teaching us how to be Russian, the Jew continues:

“We are sitting here before your very eyes, hundreds of elevators! We are becoming
the most powerful, the most mighty, like steel united together
tsiya. God raised us above all. History of the Jews
there is a history of the civilization of the world. We carry our own law in
itself. What other law could we
obey!1....».

“We sat among you - a visual example for
imitation, but have you learned from us at least national
self-awareness, which the Jews have in abundance?.... Alas,—
What have you learned? - Nothing... Here is your flag somewhere
torn down, national honor trampled into the dirt - war is over
it seemed necessary, like air, and meanwhile you and
your offender's employers are Jews. Are they
they will allow war, even if the floors become your flag
wipe?..... - This is the future that Av paints before us.
tor of the “Russian” question, prefacing the conclusion: “Who is
it's my fault that the house managers turned out to be fools
"people's" representatives?.....You shuddered when
Yakubzon attacked the Russian army. - Are you upset?...... Yes
After all, this is a completely trivial case; you won’t have to go ahead and
there is what lies ahead,...›

— “The Lord God drove us out of the “holy” land and
scattered, but it is not forever. He, in great mercy
his, promised to return us, and we are waiting!.... In this
and all our p5sheshe.—In the meantime, we pray earnestly that
He turned back quickly. But, as a practical people, we
Let's not forget that "a Bra without a dBl is dead." Pray-
, i , -
we've arranged a little for ourselves, and so on.... What do you need?

SS ...

Dimo today recognize us as foreigners, this is no longer
a dream, but a screaming reality. Not only today, but
and yesterday we, - and to the whole world, were foreigners and will be
with them tomorrow, no matter how clever you try to be with us."

“In religios, you are yogins for us, but in humanity
We love you and consider you the best people in the world. But

What should we do when you are still so young politically?
You are like a yearling horse - sometimes you are scared, sometimes you kick,
There's no need for it; you might end up hitting someone in the chest any minute now
or you'll break your own leg?"

"Oh, you guys! What did you know about Jews? How did you

looked at them?!... Themselves, speaking French with
Nizhny Novgorod accent, releasing the shirt on top
pants and cabbage soup with porridge, - you started
teach and drill a Jew... He changed the style of sidelocks
and hid the lappet in his pants, but you didn’t notice...
He began to be baptized “as much as he wanted,” but instead of becoming a Christian,
village, became infected with atheism, anarchism, etc.
The ragged sidelocks of a Jew were greased with oil, and the Russian man
he still walks the same way: shaggy, unkempt,
unwashed; while the Jew, in the gymnasium, was practicing classical
languages, --- a man, learned in a parochial school,
from the Poboloscev textbook, write: "building room
furniture and without furniture; at least chiris khuzyaykhtu...”

“Having come to your senses, you played back: you kicked out the Jew
from the village, they barricaded the road to the gymnasium, took it away.
prizes for baptism, etc. The meaning of the reaction is the same...
Worse!... It came out zero, just in line with your expectations...
And in another respect, something completely different happened
unexpected. - The expelled Jewish schoolboy was caught in
editors of the newspaper, from there he called everyone in Russia uncer-
free and presented them with an easily implementable, very successful
The plan for the revolution is purely Jewish, i.e. without
“blood”, but only in the form of temporary paralysis.”

“Despairing of getting rid of your mentoring and do-
i ,
more? Having imposed on us the burden of the duty of your citizenship,
You yourself pushed us to seek his rights. And since
these rights are far from enviable for you yourself, - satisfied
and there could not be many among you, so we gave a hand
dissatisfied, and you know the results. ...2

"You all solved the Jewish question. Over here, now

I

repent. The chest was, at least, in vain: Jewish
you didn't ask the question. - Not only that, - ‹Evreyskiy vopros»
even more heavily hung on you by the boss, and your own
you started the question, and it became overgrown with such swanweed that it pre-
It truly costs a Herculean effort to clean it.
In the "Russian" question, the whole bagel turned out to be eaten
and there was only one hole left."

- “If only you, with the same zeal, would work for the Russian
question, then it would become clear to you that up to our sidelocks
and lapserdakov you have no business, but here for
You should have looked at the ignorance of the village!....»

"If only, in the name of non-wise wisdom, you would look-
if only temporarily, as foreigners,
settled on your land, you would not demand,
so that we serve out our military service for you, where at every step
we have to commit grave sins: Fet' trefnuyu
food, wear cloth clothes with a thread trim *),
to destroy the holy day of the Sabbath, to risk one's health
and the very life of danger for the guilt of others or for others' in-
Teresa....If you knew how strictly this is forbidden to us!....
If, I say, you had immediately looked at dBlo simply and der-
They pinched us like all other foreigners, and we even thought
Of course, you wouldn't have come to break into your parliament?...
—Why, Lord forgive me, should we make up laws for you!?
We need this as much as we need to go to war because of you..."

"Eggs don't teach chickens. - Look at the wise old woman
England, how sensitively she treats us, how she studies
subtly!.... England, in many ways, imitates us, but the look
look how strong she has grown... Now, England is from the
We are trying to return Zion to ourselves, even if there were no others:

---

*) Without dwelling on all that remains of this Jewish insolence,
state, let us note that: a) it is not because the sons of Judah should have the right—alone
to sell to the goyim the meat of diseased cattle, i.e. infected, for example, with pearl worm
lfznyu or razsalnik of consumption - ғ, , ,
"chosen people" especially in the "devil's land", where it is a monopoly
the cost of supplying meat to the army, as well as the meat trade in general, and b)
firstly, suppliers of cloth to the army and navy—as, incidentally, almost

everything else, are exclusively Swedes; here, precisely, is the main source
the depravity of our bureaucracy; this is not m, however, Jewry is not only a stigma-
to eat the same bureaucracy and shame, but also to add from here all the material re-
will, hiding, it is clear that in front of the magistrate bureaucracy, which we
prepares "freedom", any other deserves the Monton Prize for goodness
businessman; and, secondly, the swindlers sell to the treasury not even cloth, but
corrugated with threads, and the threads infected with a “button”, i.e. paper fabric,
strewn with finely chopped old trousers; isn't that where it came from, the most called
Pozeret” ov, to whom the members of the “chosen” people are awarded in Germanit?....

CCCCI

was, and most of all—you, we would, perhaps, now be crowned-
tsiyu svobodnago "melech" (king) celebrated, - and you too
i ....»

“Better late than never. - (You and An-
i ,   -
those shoulders so that they return the Dream to us. - This will be
I’m smarter than paiso-educated!” ...-

“After all, if you look back and weigh everything that has happened,
it has remained so to this day—it is very easy to come to a conclusion!
that the true mission of young, but “broad-shouldered” Russia, according to
i « »,   i
there is no way back for him. - The most mistakes in Jewish thought
prosph— is nothing other than its “tacking” in the predetermined
no direction."

“However, until now, you Russians have no reason to complain
there is nothing to thank for, but it remains to be thanked. For the evil of your mentor-
The Jew repaid you with goodness, the greatest good:
helped you achieve civil freedom, create a new one,
an era in Russian history full of bright hopes.—— Here
if what happened today is worse than any other thing for you,
rockratism. Under the noise of the revolutionary Sabbath, a Jew with
with the remaining victors, triumphantly, entered your
legislative temple. The capture of the leader's temple is known
of our parties—not in a dream, not in a fairy tale, but in reality and in reality—
In reality, a Jew began to rule Russia!... Yesterday
"factor" and "‹popykhach›" are yours, today it is your legislator-
ђ!..., , !....»

- “Bless you and Itska Pelmenzon!...

Great!... And all this is due to the fact that,
giving Jewish testimony, we, for the sake of completeness,
only rearranged the individual parts of the kahal "confession",
but did not change her expressions.

This “confession” sufficiently illustrates ours
work. If anyone doubted that the State
The Military Duma of the first convocation turned out to be not Russian, but Jewish
this, then, in view of what has been stated, there can be no doubt.
However, the author's shamelessness and impudence prevented him from being deputy.
even the fact that, while condemning the drilling of Jews, their so-
At least the nephew shouldn't have taught us.
Russian question.

The first impression of this science makes one
It is a pity that she was given the hospitality of the New Time

[SSSSXXXX]

"It's not him." Thinking deeper, one cannot help but ask oneself—
ль ?....

In any case, the mentioned hospitality is deserved.
lives the gratitude of the Russian people, because, despite
the disgustingness of lfkarism, it can bring them benefit-
zu.—Perhaps, finally, they will look back at their eighth
kahalom homeland.

Above we talked about the armed rebellion
in Russia, with the favorable fate of the Finns—for
Japanese account. This irreplaceable fact does not mean
fill in the following significant data *).

I. In the general plan of the rebels, the essential role is—
i,
the province was recognized as the most prepared for the
stiyu by virtue of its ‘higher culture’. In its stock-
Holm organ$ - “Fra Ord”, that’s how they determined the sa-
mi finlyandske revoliutsionery svoe

‹liberation» movement:

"We have no right to refrain from uniting
niya with the Russian opposition, i.e. with those who are officially
They call them revolutionaries. Poles, Little Russians, Baltic Germans,
Jews, Caucasians—all these nationalities, along with Liberals—
real elements of the Great Russians, were convinced that only
abolition of autocracy can ensure civilization in
Russia, and therefore their rights."

“However, none of the named groups has
the ability to gather others around itself. In view of this-
go, our sodfystvo!e can become and, without a doubt, will become
very important for the Russian opposition. We are the sum of the sdf-
become the core around which the rest of the opponents will gather.
zitsionye elements. We must promote the organization
forces, drawing up a practically feasible program and
a plan of political work. We ourselves do not
! i,
and therefore we ourselves join the ranks of fighters striving-
i."

“Such a time has come for the peoples of Russia.—Days of the Sa-
the reigns of the modern state are numbered, although the time is still unknown. But
we are able to reduce the term and are obliged to do so
to fill up in order to retain the right to vote when the time comes
the inheritance of the Russian Kingdom."

P. 2-9 April 1905, on SBZD: social-revolutionary

*) See "Russian Newspaper", 1905, December.

CCCEXXXXII

i i,
i , i -
Tivleniya, Georgian federalist-revolutionary-social:
stic party, Latvian social-democratic union
for the Belarusian socialist community, it was decided:
taking advantage of two merciless wars—external and internal—
with her, tormenting Russia; - to bring the final

to reckon with the dying forces of the Autocracy, and to forget,
having reached the general goals of each
separate party to pursue its private objectives. |
| In the proclamations issued by the assembly—signed

the aforementioned revolutionary parties were proclaimed
necessity, - through a general armed uprising, to achieve-
i -
a separate collection of “self-determining” nationalities,
now shackled by the autocracy, like convicts—by one
TsP. |

The structure of each individual unit must be transformed.
van independently,—on democratic-republican
basics.

Finland, Poland and the Caucasus are not participating
in the constituent assembly of representatives of the all-Russian
states. |

, — regarding Finland, the parties
agreed to demand: a) from the mropriyatiy, oskrivshikh
her constitutional rights; b) introduction of a democratic re-
i,) i
any interference of the Russian government in its
central development.

: , лы
independent republics in Poland and the Caucasus, and
for the Finnish Republic there are also special and special needs, —ta-
The main tasks of the modern revolution in Russia.

Remember this firmly and forever, Russian people!..

Please know that the upcoming elections to the State
The Duma will be led by revolutionaries with even greater
with cruelty, insolence and deceit, which was the first
once, in the spring of the current year, and that from the result of the election
The very life of Russia depends on this ditch.

Only now does the real
the meaning of the fact that, according to the Jew Ostrogorsky, Gssu-
The Duma, with howling cynicism, defined:
continue the meeting on Sunday and celebrate Saturday.

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Only now will we understand the true meaning of the afforism—
"The Duma is the talking press, and the press is the writing Duma."

The press, it turns out, is Jewish. There is almost no Russian press.
"Freedom of the press" does not exist for us. We are doomed.
listen to the kahal, and if we laugh, in turn, we will:
Pull to the press, then—or we'll fall under the art. 1036 Lay. O
The order, or "propagandized" by Jewry, "consciously:
"The proletarians" will refuse to type the huge text.—
Yes, that's exactly it. Seeking foreign intervention,
some insignificant Jewish leaflet, -- "News of the Day",
and he, without any hesitation, calls the whole non-Ev-
Reich seal.

This is the censorship of the "chosen" people.

, -
remember that even the despicable savage, the Jewish lackey,
a Tsalista from the Caucasus, and he shouted in the Duma that
Orthodox missionaries are not otherwise certified there,
as "hooligans" and "pogromists"... On the other hand,
no later than June 30th, in Poltava, a religious procession
the transfer of the miraculous icon of the Mother of God was barely con-
, ‹i‹ subjected
Christians praying in Blostok.

Two days earlier, in one Jewish apartment,
The 16th Don Regiment discovered a mass of proclamations
tsiy, demanding, - at any cost, to achieve 0-y-
procession. Outraged to the depths of their souls, the right-
the glorious population declared to the authorities that, in case of cancellation,
it will stop at nothing. - The Jews fled from
/Goltavy. The procession was accompanied by about thirty thousand people.
people. As soon as the Christ-seller was captured,
there were cries of: "Come on, Korolenko, we don't need to kill Fi-
"Lonova!..." Realizing that it was better to run, Korolenko disappeared.

As soon as the procession approached the cathedral, -
gah 200 from him and 15 steps from the line of Kazaks

kov, - were locked in a ditch and bombed, one huge,
equipped with an infernal machine, and four small ones, - MPD-
, ...
Cossacks horses at 15 steps, from the cathedral and many people
there wouldn't be any trace left.....

The religiously minded people fell to their knees. Distribution
there was crying and wailing....

The “Jew-loving” politician had to stir too.

II

cabbage soup With the participation of troops, searches began. And so, not further,
How about five yards from the church of Sr%teniya, in apartments%
Jews Shimon Khaimov and his wife Golda Sruleva Shemshelevich, were found: huge, vpol snafyazhennaja dinamito, a cast-iron bomb and four tin cans— dynam-
, i i .

The Shemshelevich couple did not have time to escape, but the rest,
The Jews who were in the apartment% ran away....

Members of the Jewish-seditious Duma, what will you say to
this?. You, ', љ
pogrom, you, J, and are pirates
Duma gang, why are you keeping silent about this “new conduct-
i ?!....» .»*)

Yes, the Jews cannot help but tear to shreds, in the name of their
the words, it is clear, and there are several publications that

They are still trying to expose the Kagal. The sons of Judah and "gan-

"they share" - otherwise, where would they go with their daring
a lie? There's nothing to talk about the Jewish press.—Malicious
untruth, caustic, impudent slander,—specially
the presence of kahal newspapers. The situation was no better in Duma.
m. How many times have her "untouchable hooligans" been
exposed in lies, in print. Herzenstein even lied,
as if in Dani there was a hundred rural universities, when
there are not a single one of them there. Following the "masters", the Jewish

servant Sipyagin referred to the false letter from the mother of the
a boy torn apart by a bomb in Sevastopol—with a tsuba
to say that this mother also asks for the death penalty to be cancelled
executions...."

"Countless gangs of today's newspapers multiplied."
- under new and new nicknames; they openly mocked
the Christian religion and government bodies; they persecuted the
miyu, they poured all kinds of filth on the Russian name; they spewed out hu-
We lost all of our past and laughed at the national world.
we are administrators and judges. Raising a furious uproar pro-
against the existing order, they tried to instill in the Russians
trustlessness and cosmopolitanism to the people, eradicate the patri-
otic feeling; encouraged strikes, the "robbery" movement
not even state treason; praised the most vile
evil and incited to open rebellion. - In general, the go-
stealing, the Jewish press, along with the Duma, tried to play on
public opinion, as if on their kahal cymbals

*) Newspaper ‹ Day», correspondence from Poltava.

Never being a nation and, throughout its entire path,
rii, proving their inability to act independently
state existence, and even to the community
with other peoples, Judaism, no less, demands
exclusive advantages for themselves, namely, for the “is-
"brannoy" natsii ..... The people, the nation is formed, first of all,
from the peasant and the soldier, but the Jews never wanted to be
neither you nor others. In ancient Rome, Judaism was by no means
was not persecuted for lying and, however, not only did not strive
it was necessary to enter into the Roman people, but, on the contrary, it was dream-
i -
. i i -
their number of Roman army leaders and the participation of such commanders
tsev, like Vespassian and Titus, the very pillars [of Jerusalem
they said that they were built with such extraordinary
strength as if in the foreseeable consequences of that hatred
the spirit that the Jews themselves have among the surrounding peoples
They aroused the same hatred in

itself unchanged at all times, and in this respect not
impress competitors. And how could it be otherwise with us?
a family that could not tell anything good about itself
good and whose forefather himself, taking advantage of the concession-
which the natives gave a piece of land for the burial of his wife, he declared
claim to their whole country?!...... Isn't that what we see
now—four thousand years later? Aren't the Jews home-
they are afraid to become masters of our entire homeland—the only way
that we showed them hospitality? What about
Jewish trade, that's how the six looked at it
corporations of the French merchant class, in a report
Minister Hurgot, filed in 1775 and acquitted by the All-Union
our subsequent events:

"Will not trade be hindered by this dangerous and
the tribe that was engaged in it was driven out from everywhere
in vs vka, apparently, only to humiliate her?
Inaccessible to the sense of honor and alien to the interests of the fatherland-
a state that does not have, this fatal offspring of parasites
Will it become honorable for our homeland? Will it be
is it good for her?!.....»

Alas, no one seems to doubt the answer.... Among
i, , ,
to destroy everything now, in Russia, and immediately,
believing that he will create it again better and stronger than before. But

SSSSXXXX1

Every man knows that even an old hut cannot be dismantled
tsflik, until there is no other; it is impossible, in any case
case, do this in autumn bad weather or in winter
cold and, it seems, impossible, in the midst of
rains and storms...

— The sons of Judah, by deception and terror, force
us to help them in the destruction of the entire state
building of Russia, despite the torrents of rain and the storm of revolution
lucious hurricane.....

L%vol. 1905, at the Zionist Congress in Basel,
the Russian state was divided into eight Jewish states

neral governorates: in Kovno, Vilna and Grod-
Nenskaya province appointed ./eyba Naperin; to Minsk,
Vitebsk and Mogilev- /G/mulya Rubenchik in Kharkov-
Skaya, Poltava and Kherson—4yzika Stein, etc.
Having divided European Russia, the Jews did not forget the Caucasus,
Turkestan and Siberia, the management of which was entrusted
on Samuel Shiiro and Movsha Goldenberg.

Both Siberia and Turkestan are quickly becoming Judaized;
not only cotton, i.e. land, but also real estate in the cities,
especially the deported officials and officers,
is captured by the Jews. Just four years ago, it was
closed in Samarkand branch of the Russian-Chinese bank, and
now the whole city is under the control of the Jews: they are the owners
credit, manufacturing trade and, of course, MBstnoy
newspaper.

In the Caucasus, Jewry monopolized oil --dar
God, whom we cannot appreciate. For this reason alone,
Shipping companies and railroads became slaves of the Jews.
horns, plants and factories.—And here, as in France, social
the sheets and anarchists will not dare to utter a word against the Jews, so
how they won’t give them enough money for grub or newspapers.
Wealthy people are businessmen and they are afraid of the Jews because
that they tremble before the kahal for their krezite, for oil for
heating of machines and, finally, for the honor of his company—present
blackmail of the modern press. Administrative despots - "masters
newspapers”, in need of papers and advertisements, equally
zombies, crawl at the feet of Israel. In conclusion, the Russian himself
sky man, "the name of the best friend in Jewish yachts", goes to
robbery, by the way, because of the same oil. There was a time,
when a peasant had a torch in his throat, and a peasant was working with it
Yang family; there was no torch left, cheap kerosene appeared,

a peasant started a lamp; suddenly, they imposed an excise tax, and
tBM and the oil itself were given over to the Jews; the lamp disappeared; from
unemployment during the long winter, the man became completely impoverished
And “he went to the socialists”; alas, he does not understand, and barely
and will understand that against the stock exchange boas and sharks no:
even a "robber" reform won't help him...

That time, when in the Baltic region there was a boom
If the Latvians were fighting, their handler in Riga turned out to be a Jew
"Maxim" - also known as "Naileonz". The chronicle of everything is thick on:
cities populated by Jews: Vilnius, Miwsk, Warsaw,
Kiev, Blostok, Odessa, these are the main points of revolution,
is full of facts of modern evildoers. Jewish agi-
The teachers, from among the Odessa students, acted in such a way that
managed to complete a mutiny in the fleet. This explains the apo-
ɵ . -
drunk naked from "Ochakov", in Russian "hero" was, one-
ko, a willow in the hands of Jewry...

During the war with Japan, there, in our sorrow,
On the way to Manchuria, the Jews tried to get to the
combat positions, and, in case of failure%, they were said to be sick,
deliberately committed crimes, deserted, and even
hundred were transferred to the enemy. In one division, for three
twenty men, 256 Jews, and other soldiers
There are only 8 nationalities. According to military personnel
chiefs, it was the Jews who delivered news to the Japanese
the location of our squadrons, batteries and armor.
The Jews, in the ranks, had a bad influence on their comrades and were the main ones
the spreaders of panic and the first to produce the deputy
According to the officers' certificates, Jews are demo doctors.
realized the troops. |

During the same period of the war, but already inside Russia, there
The Kahal, and especially the Bund, put forward colors
hordes of revolutionaries. - Scattered across the country, they
represented an organization that had never been seen before; united
and connected by constant communication; living alone.
by me, but from the thieves I was provided with the punishments of the Talmud;
unanimous and active—lo predetermined
plan.

Project on the State Duma of August 6, 1905
"developed" by the Jew Gurlyants, and the order itself was chosen:
The ditch inspired Minister Bulygin to write a Jewish feuilleton.
i .— i

SSSEH ...

given, for the first time, by a Jew—Kaufman. Here, however, it is repeated
the same thing happened with the gold currency, which, for
Witte, such learned Jews as Guryev, Ger-
, .

True, the sons [of the Uds did not leave us with their “humo-
rum”, - dreary, cruel and foul-smelling, of course.
The inspirer of the magazine "Rava" and, together with Vinaver,
founder of the "people's freedom" party —/
"humorous" leaflet "Flame"; Zuzerovich - "Zablyak";
K'norozovskaya - “Str%ly”; Eisering - “Bullets”; Ginyi Kogang—
"Spectator"; Aotlovker5— "Vampire", etc.

It is well known what the audacity and shamelessness were.
the number of the named leaflets.

But in what did the Jews show themselves to be truly humorous?
stams - this is at the “elections” to the State Duma, at the re-
revolutionary publications—at the expense of the treasury (the epic of “subsidies”
Gapon and Ko), on the gesheftakh of Guryev and his “editorial staff” according to
ii, at the expense of the same treasury, "Russian State-
stvo", and - in apoeeozb, on the propaganda of the revolutionary "//ra-
"by the Deputy" - through the printing of his deputies-
skikh in Duli "Rimei". - Jews love to have trump cards in every
what suit, although this is not allowed in any "game"...

And if you want to get acquainted with the accounting of the Duma, then
Among the staff of this newspaper you will find the following names:
Hessen, Binaver, Kaufman, Baraiz, Frenkel, Shrag, Frio-
man, IGpilman, Kotlovker es.— Newspaper, almost everyone
with her word, she tried to spread hatred in Russian
environment and set society against the government.

Falsification of knowledge, half a telegram, - partly
and in the interests of the stock exchange; blackmail and bribery, rage and revenge
n1e; robbery and murder, mausers, brownings and explosives
bombs - these are the means of Jewish, "bloodless" revolution.

An armed uprising was organized in Moscow itself
"Bun. There was, however, not a single Jew on the barricades:
They hid in safe places. Also sincerely
Tears are shed by the Jews and for the nadflenye of the peasant of the land-
I'm lying. Besides the fact that I've been elected to the Duma, on this issue:

su, was the former secretary, and lastly—the last
Leizer Polyakov, Herzenstein, we see that the Jews,
involuntarily through the Christ-sellers, they are buying up lands already now-
part. For the last forty years, their land ownership has been
at first it increased to 1,546,000 dessiatines, and then, growing

I

with incredible speed, it reached the nearest to us
, i».

Cunning and secretive, stubborn and vindictive, Jews
easily become cruel and prone to murder. Barbarians
i, «»
i»›,-—-γ i .

iI i ,
Jewry, in all fairness, heard from the Little Russians,
in Nzhin%, such a verdict: “The Jews offended our Tsar!
“We don’t need Jews.....”

Everything that was done in this way was according to the plan of the kahal,
comes down to a single task - Jewish equality.

In issue No. 14 of the Zhilovsky organ “Duma,” we read:

« i (-
there were 114 gats) adopted a resolution: “Jews, deputies
State Duma, form a group, :
It stands in solidarity with all the members of the Jewish people."
the number of those who ran consisted of 12 members of the said
Dumy: Vinaver, Bramson, Iollos, Sheftel, Ostrogor-
Skyy, Brook, Chervonenkis, Levin, Yakubzon, Frenkel,
Rosenbaum, Katzennelson, etc.
° With abundance, supremacy and solidarity of the Jewish
deputies, they also consistently promote the idea in the “Dumt”,
that "the condition for the fruitful work of the State Duma
is the immediate removal of the present ministry."

The grave crime of the kahal was dictated
the address of the State Duma on the throne district. But
the true meaning of the Jewish namfreyui is revealed in

features, from the speech of the Jew Vinaver—regarding the declaration-government cabbage soup.

On May 13, 1906, in a meeting of the Duma, Vinaver said:

“All nationalities inhabiting Russia have stained their
with her blood the path of the Russian liberation movement....
At the moment the talk is about equal civil rights.
Why then, in this question, do our ministers show
cowardice? - We have the right to nail them to the ground for this.
to the watchtower!... We, representatives of ONE of the most
of the faithful nationalities, were silent") at the time when
the address was discussed. We thought that the old inequality remained-

*) Yes, the Jews were silent because the Christ-sellers spoke. To act
in dangerous moments, through shabbesh-shiskelei—the everyday habit of the sons of Guda. And
On the barricades and in the Duma the Jews did not change themselves.

SSSS

the moose was far behind us. It turns out we were mistaken,
and, in such a case, we have the right to loudly declare:
(,), – -
"Children of the world!...."

This is exactly what I intended to throw at the Russian people—
eyes of the Udai Vinaver.

And no one stopped him, no one protested!...

In the Novoye Vremya, the article mentioned above, “Rus-
"sky question", the Jew did not dare to sign in full: he
He only remembered the ending of his last name: - iteyn'.
In essence it is the same, but it has already been openly stated in
Duma Vinaver - obviously because the Russian law gave
he is granted immunity.

But we already know how the Jews treat ours.
laws In this way, Vinaver's banias acquire
special—Jewish charm.

It is obviously necessary to restore it in full force.
i — («
!»): ‹Lologe ќatep Ïtoi 21/0, s ep i ŕigerishaile
{ï, ss .

The earth weeps bitterly and terribly!... Black kites
torment her.....

The deputy minister of Valtur involuntarily comes to mind:

“Is 15 iis iti jsii si s
its rgosjates, toshz 115 setsќ 4 jis s ŕ-
{gez Batashez».

— “In the terrible hour of revolution, amid the peals of "Terror," says Ten, "hysteria shows us the zhika, led by a lawyer....› What would the thought-tel, observing not just one man, but also a “conscious flyer-riya”, ‹podrid$znuyu beast>,—under the guidance of a lawyer from burn out the Jews!?!.... What did Ten say when he saw would be in the State Duma, that the real peasants are silent, "Are the Polish or Jewish lawyers going crazy?.." How would he react to such a picture% when, among the robberies-ev and i, honest work dies out—to live in becomes impossible, and the State Duma rises has a howl against the death penalty?. At the same time, it is necessary It may be noted that the "agitation" broke out 'urgently', as only "Napoleon" came across - Rubinstein (aka "Mc-simt") with his gang. Indeed, the execution is so large-the existence of a leader would have been impossible for revolutionary Jewry.

CCCCHSI

a grazing loss. And so, the slogan was given, and after it
The sweating began with all my laziness. To what conclusion, however:
, , :
i ,
The Bund came out with other anarchist gangs and began to scatter villainous proclamations, and terrorized-The Jewish Duma echoed him, not only being in 66-gah, - from Vyborg, but also earlier - from the Tauride Palace.

Petrunkevich, Rodichev, Vinaver, Herzenshtein and
Chiapi, what are your scientific treatises? What do you know?
who has difficult land issues? Where are your numbers,
materials and programs for the workplace? - What output do you give?
from everything you have so madly undertaken?...

— «Now, the master's puppies are sucking the earth under the cover-
"by the rule of law!" one of the rebels shouted into the Duma.
"labor" group tarai. - "Cadets" before this, perhaps, not
We agreed, but the "Laborites" were slandered
were the same "cadets" who later did not:
dare to renounce them. On the contrary, the "Cadets" themselves pla:
repented and over such “victims of the government” who
they took their own victims to the railway bank
su, and there they were shot like dogs. - It didn’t stop
by 'cadets' and the transformation of Odessa Jews into a Cossack
cutlets.

“How can one condemn,” said the naive “Cadets,”
murders—this could put us at odds with the revolutionaries,
and besides revolution, we have no support!....»

Treacherously calling on the authorities for protection when there is not enough
of its own funds and turning its agents into
their guns, ‹cadets›, through one of their captains,—-
Nabokov, they slandered, these shots and bombs were a signal-
we of the same authorities for the pogrom of Jews in B$lostokf.....

Why doesn't the revolutionary press say a word?
curled around the bullets in the chest, right through, which half-
read the Moscow correspondent L.V. Genika from “cher-
shirts", in the same B$lostok? State
The Duma, for its part, decided on a dishonest determination
the Bolshoy pogrom, forgetting that in the dflakh
of this kind, and after the judicial investigation, there remains another tag
and God... Why is the press silent that TGenika has come to the name
but for the investigation of events slandered in the Duma itself?
Why, finally, in advocating for Jewish equality, palladium-

SSSSHI

WE "people's freedom" did not give an answer to the questions:

Do Jews have equal rights and land? The Russian people
I still don’t know whether Jewry will become “full-fledged”
to give their officers to the Russian army or to keep
nit HI ONLY FOR "self-defense?......"

I was once in Germany, ‹/loania4”,—our destiny
gave just "Bund"..... bezsovstny!.

Is it true that our “revolution” is the same, although the
The regime passes it off as a French shock.

That the sons of [Goody] are lying is already proven by two first-
with the lines of that very Marseillaise, which, for the “conscious-
"the proletarians", the kahal so diligently supports.

The anthem that inspired the French troops against foreigners
earthly enemies, it begins like this;

“APop$, epiapis ae/a Raï\e,
"

Where is the love for the fatherland in the “Bund” and its minions?
tov? What thirst for glory drove Jewry when it
organized strikes and walkouts - in the most terrible times for
us the days of the Manchu epic, - gloated our Yao-
, sought a mischievous end to the war, and,
JÈa Boppe BoisBe, through his bankers, to Portsmouth,
announced that the world depends on the Jewish stock exchange...

How did the State Duma express its patriotism?
or at least concern for the future glory of Russia, when busy
were you so into B$lostok that you forgot about the Far East?

“The French Revolution,” wrote N. A. Lyubimov in
In 1880, "was a price-driven phenomenon; our
revolutionary politics,—in essence, ientrobzhnaya. Re-
the voljutsionny klich' KhU vka was' k' edinstvo Franchi
and, at the most critical time of its existence, salvation
there was love for the homeland. The facts have shown that with such love
the ship of state can even go out of its way
devastating hurricane. A revolution without patrutism can
bring only destruction. This is precisely what is being communicated to us—
"Russian" revolution. She is simply the disintegration of Russia!.....”

The same thing was said by M. Dostoevsky. Unfortunately, l$n!yu, we are deprived of the opportunity to give his thoughts here development, which they deserve. Let us just note that Before: Stoevsky, with extraordinary insight, pointed out to the destructive role of the Jews for us, which Lu did not see: bimov. However, contemporary reality also affected Dostoevsky. the reality would seem incredible.....

SSSHSS

"Who is your king's enemy is your enemy" - testify-acted, in order of the squadron, Admiral Nelson, before Trafalgar.

And what do the Jews teach our “revolutionaries”}... What does Mordecai Marx teach them?

But, what is most despicable, pudaism propagates this science not for myself.

At one of the Zionist meetings, the referent approved I expected that in the Jewish masses, always more or less closed, the effect of selection was invariably felt. the weaker and weaker elements were discarded: first, under the house of the baptist, then the assimilators and, finally, in quality$ soshalistov or internajunalistov. General ap-Applause was the referent's reward.

"Give a country to the people - to the people without a country! Zionists. Among other things, one of their leaders in Germany ni, Moses, in a lecture on the tasks of sonicism, stated that today's Jewry is gripped by the spirit of the "era of the Crusades" campaigns”, and that the rulers in Palestine are not needed at all for the resettlement of all Jews, but only as a center for unification of the entire Jewish community...

On the other hand, it has been proven that large manufacturers you are Jews, in municipal and political elections In France, they are ready to vote even for an anti-Semite just to fail a radical or a socialist, no matter what they did not declare themselves to be defenders of the Jews, even if in Dreyfussart campaign.

Finally, as regards “freedom of the press”, which, in in essence, gives the right to destroy everything, and therefore is a favorite dBtite of the Jews is one of their friends Zey, Leroy-Beaulieu, says this:

"Of all the failures that marked lost the XX column, but sadly, as it did not happen. the activity of our contemporary and almost universally corrupt iressy. Freedom is without any doubt and everywhere, "was tucked away..."

Jews have worked hard for a long time on Ukrainian captivity their nationality, adhering to the stormy surface-

i .

That's why it wouldn't be a bad idea, it seems, to put it like this the question of what is better for Russia and more beneficial for the Jews themselves, whether to be Russians - Mosaic law or Jews - Orthodox

SSCCHSIU

i!..... the first is absurd, and the second is prefoot self-deception.....

— “Op an doe 1s Jïs si s ap1s, its then, j 41$, dacha se sopiï 1s hapsa1$ dsh sopi aeuepis Jis›, fair said the Arab leader Mohammed el-Mokhrani.

Thus, it is natural that, taking advantage of the circumstances, Jews rushed to the authorities in Russia - through contempt for us, and the disintegration of everything Russianskago. They deceived their way to October 17, they deceived "elections" and, in conclusion, deceived everyone in the State of the State Duma, and in order not to give place to anyone elsemu, they brought the people's representatives to death in Finland. The kahal was counting on deceiving from here, but they themselves The Finnish revolutionaries finally renounced their liberalism.

THEIR ALLIES.

Never did the Jewish revolution have roots in Russian of the people. Whatever the Jew says, the Russian my own mind: “my truth is dove-like, and yours is snake-like!...› By

On the occasion of October 17, the Jews gloated and went wild, and
not Russian. When the Jews tore or destroyed the Tsar's
portraits, tied them to the tails of dogs or
took pennies for nails for the coffin," - Russian people:
forces of depicting their Monarch in ceremonial events
i, i
Gosudarya.— |$, s i !

The people, in their vast majority, did not participate in
‹elections‹ to the State Duma and did not move for it
i .—‹ ».

The dominant kagal did not allow entry into St. Petersburg
not a single worker in the composition of the deputies of this capital, and
during the period of the Duma pandemonium, as the deputies complained
you are peasants, they were terrorized systematically. What
as for the so-called "elections" in the Duma itself,
even the Jew Ostrogorsyu mentioned them. He
showed categorically that everything came down to writing off de-
a jumble of names dictated by the grooms.

There is no need to talk about the workers in the Duma. Jewishness
and his servants crossed all boundaries of what was permissible here.
Rudely and cynically rushing to seize power, the revolutionaries
I was even furious that the government would still dare
defend oneself. The arbitrariness of the press and the outrages of the Duma deputies
The Tatars poured poison into the people. Not only their own

SSSHSU

ity, and human life itself did not begin to be considered either in
what. Even more, the evil has turned into a political
feat, i.e. to the state's credit.....

Reason+Yetsya, it did not happen immediately and, moreover,
was due to extraordinary reasons. If, perhaps,
no other people can do this in such a short time
experienced such misfortunes, then Russian people are destined
It was necessary to encounter an unpredictable fact: the head of the government
The government favored the revolution that it had prepared.
As if from a cornucopia, free-
body". The turmoil, unrest, robberies and murders spread

were everywhere. The orgy of rebellion spared no one. - Hedgehog
the daily call for anarchy from the kahal press
You made me lie that in Russia everyone is a revolutionist
or anarchists.

The farewells incited by the "Bund", the factory ford
and various scumbags who have nothing to lose are filming in droves
whether workers were everywhere where work was still going on. "Basto-
"Fuck!" they shouted, threatening to break ribs or showing
Brownings. - "Quit your jobs and join us"...
The factories and plants were deserted, and on the city streets and
in the squares one could see crowds of people lounging and
drunken strikers. Send a hundred and day
robbery of idle people.....

The fire of revolution, especially through Jewish newspapers,
spread to farmsteads and estates, to villages and towns.
an epidemic of pogroms began among the peasant population.

Anarchy forged a task force for the patriots, and opened the door for the enemies of Russia.
the space of action was widening... It was becoming more and more obvious
it is obvious that Witte's reforms are aimed at the destruction of the country... ~
The forced duplicity of his mropriyatiy and the unheard-of der-
the bitterness of the Jews went hand in hand, disarming the agents
governments and demoralizing them, in turn.....
The Black Hundreds newspapers were exterminated in every possible way, and the revolutionary
i єi .....

During the last six months before the convening of the Duma,
The government's plans systematically led to destruction
, i i
its parts. Laws were abolished, the covenants of truth were forgotten.
you; there was no power; the court was powerless, and the executioners continued
to punish the country with rebellion and terror. In carrying out his
criminal plan, they acted with Brolomny and the Holy:
total calculation.

SSSHSU1

The executioners of Russia have achieved everything. - Witte repeated,
that “he will be able to swim to the shore even in a small boat.”

ga" and that he alone knows how to save Russia. - Қ -
he was swimming along the shore, probably not everyone understood, but the most
the path of indulgences and concessions to the violent crowds is wrong and
dangerous. A good ship is going into a storm and, after
struggle, finds a quiet harbor. And with such a pilot no
find her..... The ship of state is not Witte's boat.....

The people cannot help but be aware of this, because all around
betrayal and explosive bombs triumph.

And the people are passionately seeking justice!..... The authorities are evading-
was from her—and in this discord with the country the whole tra-
position gism.

Between the two, they shouted in the Duma: “amnesty, nationalization
"tsiya zemli, daranovi irav !" - and all this nonsense, in
today's editorial board, the government's director, for de-
a neckerchief, carried it all over Russia. - In parallel with
from Vienna, Berlin and Paris they carefully informed about
i «i . ». Exactly
The exchange also supported the Bund's operations and subsequently grew
launch of the Duma. It dropped its course again, but managed to stay on
“I couldn’t do this” *).—Jewry succeeded, however, here too
to disrupt one's "provisiyu".

Stopping at nothing and falling into daring
contradictory, revolutionary Jewry first ridiculed
and poisoned the army, inflated in its press random bez-
orders, and, in the absence of them, lied without shame and compunction.
sti. No less poisonous propaganda, especially
from the State Duma, involuntarily spread
even the "Government News" newspaper, dBlala
his dBlo. The unrest finally reached the 1st Battalion.
Preobrazhensky Regiment.... Being in our place,—as
what would the Jews have done!!...

For a long time and with impunity the Duma mocked the prayers.
we are about to accept Russia, with our most humble telegrams,
calling them "Black Hundreds" and "pogromists." She herself insulted
damn everything and everyone,—_The Duma began to demand the concealment of
telegrams

*) It goes without saying that the picture is only a sketch. Besides everything else,

the previous one, the source was what was published in the “Historical Bulletin”, for July 1906, story #35 of troubled days, entitled: "Black Frontier", etc.
from the tale of the Battle of Kulikovo the epigraph is well chosen: ‹On the Russian st-
there is a great silence, only from the multitude of lights it seems as if dawn is breaking.
little one..

SSSSUP

from the people, as “for her humiliating” .—Having received worthy answer, she rushed to her "last ball-"bashu", - with Jewish vulgarity, insolence and cynicism
MOM.... |
Realizing that the cup of patience is overflowing, I think, how the hunted beast began to shed crocodile tears to the very Cossacks whom she dishonestly mocked.
The Duma Talmudists intended to obscure the slander of Sdel-Nikova with Arakavtsev, and the forgery of Cossack complaints conscription of regiments of the second and third order, and TB pitiful what obstacles did the Chairman of the Duma put before the leaders? the real elect of the Don Army.

But the Cossacks exposed the cunning Jews...

It is a significant and profound fact that it is precisely freedom-loving
The living Cossacks stood in the way of the "liberation" movement in Russia.—A sense of truth, true love for
_Rodin and inspired understanding of events taught the Cossacks something that many did not understand.

And, what is most surprising, Judaism itself is not mistaken.
moose zaranfe. This is evident from the TB5x solicitations of the removal of the Cossacks, which, having arisen in the "Chert OSBdlosti”, spread to Moscow, and here they appeared, even in September 1905, through one Jewish secret agent and someone Christ-seller, agent of "people's freedom." Both of them refer to: they relied on excerpts from the Jewish organ "Pravo", i.e. carried out the will of the Duma leaders Hessen and Vinaver. If
You didn't burn out, by the way, thanks to your shamelessness, which, in self-delusion of success, the Jews buried their plans and in the Duma itself.

The Cossacks weren't mistaken either. It's enough to convince

to bring back to memory the bitter tears on the stern faces of:
chains accompanying, in armed formation, the remains |
his comrade, who was chopped into cutlets by a crowd of Jews...

If from this mournful spectacle we are transported to
“bring the socialists” to London, then we won’t find any there
Bebel, not Zhores, but we will meet Anikin. - From
Mordvin, and by name, the son of a gendarme clerk, Anikin
imagined himself as a reformer of the world and a Nemesis
Rosip. Gsvorya before the Englishmen is nasty, and even in Russian-
ski, he took it upon himself to rig the Duma's personnel and
to conquer one's own fatherland. - The Japanese Kato nailed him
to the pillory.

Such was the London Jewish agent.— Involuntarily
, й̄

Y

peaks, but they will never add one new step.
""Yues siŕs, i op ŕs, i]ez aa be 4 tope!” —
Michelet spoke about them. But even on this “throne” they remained
are Jews... The nonsense of Jewish policy in Russia is
incomprehensible. Truly, the fate itself is a burden on the son:
we [udy.—Between you, at least in relation to the orphans and
the dispossessed, one cannot deny the Talmud's originality
thoughts and in the originality of form. It is said, for example:
"If a b $, then this means that either he
"either you or the chicken are sick..."

How can one explain that there is no State Duma
there was not a single competent mind, neither among the Jews, nor
among their minions? - How to understand the behavior of the Jews
even regarding the army that is being insulted and then fawned over?!....

What considerations can motivate silence?
not about the agrarian problem, both by Jews and Shabbat
bes-shiskels in the State Duma on exchange%, land-
...? -
to excuse the contradiction of the law of the Russian people and the osmfyane Rus-
Chinese patriots?!...

The answer to these and many other questions is provided by the
the wickedness and ignorance of the sons of Iuda.
i i ,
he outlined the main paths of the plan, but could not use it.
draw methods. Seeing in the Jews, mainly
zom, international character and stock exchange dominance,
the Masonic Directorate does not have the ability to demand
state gifts. They could not be taken by force
the fact that the state mind, determined by the foresight-
ity, has never been inherent in the Jews; as for
Shabbes-shiskels, then they, in turn, did not shine
talents, both because they were drawn from the refuse and
the scum of society, and also because they were forced to work
to be afraid of the Jews who despise them.—-
Contradictions and inconsistencies of the 1 i -
were caught by the lack of principles of 1udaism, its insolence
and the pride of the "liberation" press. From them earnings
' mad i, Jewish newspapers remembered only
about its retail sales. The most widespread revolutionary
the authorities show how profitable this deal is, --
inciting the "conscious proletarians" to rule:
treachery and hypocrisy in front of brutal crowds are convinced, -

CCCCHSIX

to what extent is the deal simple? It is quite obvious that
the illiterate and satanic masses will not follow the one who
will begin to incline her to obedience and work, and for 1m,
I have nothing to lose from preaching self-will and robbery. On the whole
frets turning over this cynical theme, the kahal pe-
often made money and surrounded herself with an aura of service
"Freedom." She doesn't care about results, because what is terrible-
i , . -
, i -
essentials of clothing, which is already now
is expressed as a necessity for the "propagandized"
men overpay up to 75,000,000 rubles a year, and,
finally, the goal, no doubt threatening the country in the vicinity.
in the nearest future—all this does not concern the Jewish press.
But she elevates Herzenstein's death to the level of nationality.
grief, choking with delight before his own insidious
with demonstrations and at the funeral of the despised Jew

vet all of Moscow. Remembering that he is no more than a hundred.
a prisoner of the kahal, the leader of the "cadets" Milyukov, for
potBhi kagalu, demands from the government immediate growth-
launch and closing of the Black Hundreds organization. This—
i, . .

It is clear to everyone that a farmer cannot live without credit.
Yes, and the Jews know this better than us. No less, Go:
the State Duma did not dare to even hint at this
question. On the contrary, she applauded Herzenstein,
indignant at the State Nobility and Peasants
i , although I couldn't help but realize how much they were
Jewish appetites are limited by them,—the Duma mourned the
hundred of land lease, although it should have been seen that this
the fact is the result of: a) excessive loans from
Jewish Land Banks, b) Jewish factoring in
resale of them to peasants and c) gesheftmachinery
t i -
com and Peasant Banks.

$ i -
we, it is necessary to accept the fact that, by stipulating the import:
i i
agriculture, gold currency is precisely that golden cross,
on which the world community of Russia will develop modern che-
love. Initiated at the instigation of the Jews, this
the currency led to the fact that, according to the experts, "Te Sŕaŕestap"

Wed

», already on January 1, 103 the result of the state-
debts in 23 countries where the said
currency, was equal to + 546,047,110 pounds sterling or
45,000,000 rubles in gold. - The world's gold reserve
the lot, which serves as money, reaches, approximately, only
20 billion rubles. It's not unknown, on the other hand-
are that intermediaries in the conclusion of government loans
language, as well as creditors of the state, first of all
It turns out that the Jews are. From this it is clear that the surplus of the state-
gift obligations for non-existent gold in
25 billion rubles are mainly concentrated in
hands of the “chosen people”. In particular, he does not hesitate to

, ,
In 1906, we immediately lost over 842,750.00 rubles.
120,000,000 rubles. Half of the loan is used for coverage.
our short-term obligations abroad, and others
half of it—to cover the deficit in the 1906 budget:
yes. Therefore, to complete the national welfare, do not remain-
not a single kopeck was lost. Meanwhile, the loan payments were easy-
whether a new burden on Russia - in the amount of 49,200,000 rubles -
lei annually, i.e., an amount of eight million rubles more
neck, i
1906. The entire state debt of Russia, by the first
January of the same 1906, reached 7,681,395,928 rubles.
lotom, and our annual payments amounted to 334,729,871
rubles in gold. Applying the last loan, we receive
state debt - by May 1, 1906
8,525,146,928 rubles in gold with an annual payment of 0 and redemption
i 283,929,571 . . — That's not all By 1-
1904, government-guaranteed private loans
railway companies amounted to 1,110,500,000 rubles.
in gold ~ with annual payments of 46,106,000 rubles in gold;
the sum of the mortgage deeds of the Nobility and Peasants
of the Land Banks, by November 1, 1955, equal to
—1,105,800,000 rubles in gold, and payments 9 and repayments—
about 52 million rubles in gold. Thus, the entire
Our national debt exceeds 10,741,445,928
rubles in gold—with annual payments of about 482,079,871 rubles.
gold. The total estimate for 1905 (with a deficit of 481,114,001
rubles) is equal to 2.5\.0.972.775 rubles gold, i.e. less than four-
a fair share of our debt. In this regard, Russia
to have no rivals - as a sovereign:

CO

debt, and also because the largest part of the plan-
debts owed to foreign creditors. In conclusion,
n1e, let us point out the fact that the average global annual do-
bullion gold from the land, convertible into money, not
exceeds 147,000,000 dollars or 1,630 of the total stock
gold. Annual payments on the total amount of debts
forty-five billion rubles in gold is due no less
40/0, i.e. all gold production in the world for 2!/, years goes to
payment 9/) and repayment for one year. - Under such conditions"

viakh, the State Duma, for two too months of its
his existence, and he did not mention this topic
in a word. - Is the best proof of her work required?
before the worldwide kahal?!.... |

However, the Duma did not have time. - KromB canceled
death penalty and amnesty for "political" villains,
sometimes bloody convicts, how many worries there were
sacred to Blostock and, in connection with Jewish equality,
how much fruitless labor was devoted to the discovery of America
ki", i.e. "declaration of human and citizen rights"?... Not-
The nature of this last task is revealed by the empty talk
properties of the formula, - ‹"IBegiyo, ḱ, iŕŕi", as well as from
the fact that, for example, in the German constitution there is no
there is no definition for this subject. The reason of the fact is in
that if the problem is solved, then only in the negative
in the opposite direction. Man is inconceivable outside of society,
i.e. outside the order that establishes the boundaries of personal space
will—for the right of each is limited by the right of another—
go. So, the question of reasonable limits of personal freedom
bodies are the only real one. By issuing laws, not by laying down
Machine translation: The State Duma should have taken this decision, and
not to a different point of view.

However, the Duma did not touch her with a single word.

Rudely and cynically striving to seize power, mocking-
speaking over the government and drafting appeals to the Bun.
that, Duma, with all its actions, confirmed
my own conviction that if Russia agrees,
if we are to have equal rights for Jews, then it is not otherwise than by being
on the brink of death.

Equally despising both "zabte" and "roirShop," the Duma dreamed
about replacing soldiers with lawyers, lawyers
or—Jews.

Well aware that the notorious "four-tailed"

SOP.

the new path to falsification of the popular vote,

the sons [of the Udys planned electoral reform only in
this is the meaning. In relation to the current law on
Borakh, who had proven his incompetence, was not in
Duma does not have a single just decision. The Republic of Belarus state-
the rule of anarchy as a result of the despotism of the embittered
traitors, it was obvious to everyone except the members
Duma. Monopolize elections in their favor, "ж,--
children" strove for the ferocious despotism of their leaders
party, as well as to the same tyranny of their clubs and
the whistle of their terror, with which the first one stained itself
French Revolution.—According to the statement of the Jew Ostrogorsk-
as already mentioned above, elections in the Duma itself
i , .

A complete and brazen scam during the "election
i» consider itself representative-
the leader of the people and even the only authority in the country
nB, but on the other hand, did not stop the cashier from doing the same
The Duma of the “four hundred” elections in Tambov,—unknown-
significant, in essence, violations.

The peasant farmers were silent in the Duma, but for them the blood
the tears of the codile were shed by Jewish lawyers or kahal-
naya chelyal.—Marx and Rothschild—two mutually attractive
the poles, however, in the Duma the Jews remembered only
about Marx.

Not the name of the concept of freedom, the Duma Kagal and Shabbes-
the shiskelis were busy with something that, being amazed at their own
with greatness, they threatened everyone and everything and called for new
horrors of the Russian people.

Camille Dumoulin said that the leaders of the French
revolutions "built the building of freedom from the night pots-
kov." - The Kagal who ruled the Duma with no less right-
vom can demand this certification for himself.

He publicly called political figures heroes and martyrs.
Sky murderers, Jewish lawyer in KievB-Margulies,
Other Jews in the State Duma spoke about this
throughout Russia and forced others to shout.

An ally of the Jews, the Catholic Bishop of Roop,
lied to the Russian people and attempted to ridicule the government,

in defiance of the truth, it is clear that the main misfortune of the Old Believers
The purpose of the protests is to support them with the authorities. Unfortunately,
it was the other way around, the blacksmith in a significant way and is explained
the success of the Jews even in Moscow.

secondary school

So it went on until the "Ioslyan Sabbath." When fate
The Duma was already rBshena, the blasphemy against Russia still continues:
It’s a pity to spew out Vinaver, and at the Duma session the speaker-
, i, i ,
· of course, the Jewish protégé—Lednitsky...

Much earlier and not without wit, Skalkov noted:
i, i -
to choose Berdichevskaya, Rakhat-Lukumskaya or Samovarnaya
republics, then Kitay-gorod must be returned to Moscow
To China...

The shameful and shaming farce that was
The State Duma ended its disgrace with ruin
embittered members of it to our “friends” in Finland
It's impossible to come up with a better "apoeoz".

From Vyborg, the Jews were given a new concern: distribution
to separate and reprint a new appeal to rebellion. Gele:
Grams from different parts of Russia show that the sons
The Jews are not asleep. “We thirst for power, and there is none of that meanness,
which we would not laugh at!...› — say the authors of the appeal
niya. How can the "chosen people" not rush to help?!....

There is no darkness, their son is asleep. They were not comfortable.
even the docks of the defendants are worth it, although they fully deserve it:
get lost......

On the other hand, many signs point to the
the final sentence passed on the "liberators" by Russia.

Terrible events in Kronstadt and Sveaborg. Tears of the
beckon the eye, but shame squeezes the heart when reading about it,
what happened at the "Memory of Azov". Perhaps, what is to come
and more tests. - But let the Jews and their minions not
They hope to crush Russia. She has true sons in

troops. Quiet Don lives on in the memory of its heroes. Ilo-
Vaysky and Lukovkin dealt a fatal blow to Pugachev's forces.
The valiant villagers will not flinch even now,
order, they will rush like a whirlwind and spread sedition....

The Russian people will wake up from their fumes, and let them take care of themselves.
his enemies are raging!...

The Jews deceived us, — !....

The “evil eyes” they seek are an exception in Russian.
sƙikh people... They search in vain, and even if they find it, it won’t be
are happy.

Everything that began in this vale of tears must
there is an end, the Masons are smart and the Jews are ruthless, but,
It turns out that they've already had enough fun laughing at us!

SPU

NO, the Jews will not be rulers! And although they are extremely
the upcoming elections to the Duma are, however, extremely stubborn, in every way.
who, by chance, will not give what they lost in her first

what it consists of and what you couldn't use.
| ——“Ha me esh$1 ḱ,” said Leroux. "tea Gop
solved it ss atis ihs ï 1 ių i» -_Jew-
The state must not forget this.

The famous Virchow was called the "Columbus of the dark"
continent of death." - Alas, not every Vinaver is a Columbus!

As a lesson to the Russians, it would not be a bad idea to remember how
the English treat even their friends when they—
Japanese...

On May 10th of this year, the Japanese squadron sank
Melbourne and stayed there for a while. During this time,
there were generally accepted friendly manifestations among me,
to which, however, many Australians treated yes-
It's not very sympathetic. The Japanese, on the contrary, tried
to show special courtesy, with the goal of achieving the cancellation of the order

horse blocking the yellow race's access to Australia.

Before the squadron sailed, its commander gave,
honor of the state authorities, obfd on the admiral's ship%.

Senator Deuson, former Secretary of National Defense
Ron, sent the following letter: “I express my gratitude for
I was invited, but I was forced to refuse. It would be great-
the most honorable person on my part, if I were to become,
smiling, I greet you, Mr. Admiral, sfl
I would come to your table and start eating food, drinking wine and
smoking cigars, and if only, recognizing that Japan is
clever, brave nation, I kept silent that I don’t feel any affection for it
whom dovђiya. Meanwhile, I am convinced that the day will come,
when Australia deeply regrets the attention it takes
she provided you with during this week. - History shows-
Whether I’m right or not.”

It is a pity that in relation to our “benefactors” — the Jews-
Senator Davison is still missing.

There is nothing to hide: it is time for us to take care not only of equality, but also of the
i , ,— i
Russians are Jews.

Such concern is more intelligent than, as evidenced by
The book of Nestor also speaks, and St. Vladimir, after
conversations with the rabbis, "Jewish customs, - in every way,
reject!...eh

SRU

Conclusion. - 1. Considering all that has been stated, one cannot help but
i, i
alien to the good of the Russian people and contrary to its instincts
the act of self-preservation, which, however, is inherent in all living things.
mu on earth. Thus, there can be no doubt
niyu, that events, we experience, are managed from outside
and according to a well-thought-out plan. The goal of the enemy's plan is
Rossi's lodge.

Will other nations undermine our land or will this

will be preceded by chaos of anarchic republics
with Jewish-Masonic protégés at the helm, it makes no difference.

No regime is exploited by the sons of Judah so much
cleverly and even so correctly (of course, not in
Russia, where Jewry does not consider it necessary to stand on ceremony),
as a larlamentary image of government, with its theory
"Aryan majority." A whole series of reasons, about
which is not the place to spread here, exclude
choosing the best people .

On the contrary, anarchic psychosis or iodine leads
to the "House of People's Representatives", sloppy, rabble—
with an easy-going soul. But where there is madness or bribery, there
and the Jew, ə gdB their tsfly kagal, there rises such a one,
such a mess that even a cat doesn't recognize her own kittens!....›

To belittle and defame the enemy, to instill fear in him,
to force to shut up and hide, - this is the modern saying:
tika. The chariot of revolution itself is harnessed by malice and
hatred and is governed by the democratic spirit.
Illuminated by the glow of fires and the thunder of uprisings,
This devil jumps over corpses and blood (A.S. Suvorin).

With the final triumph of the present “liberation”
of the boditelnago» movement, Russia will cease to exist.

P. “Golodfaniy, beat all the edges into a pile!” -so-
i -
xa. Its inconsistency is obvious, both from a philosophical
points of view on freedom, and regarding its practical application.
.
to the state, and gold currency and government loans, on
Along with the press, they are leading the state into slavery to the kahal.

Not to mention Russia, as the most indebted and overfilled with a huge number of Jews, let us recall, for example,
m, that the German Empire its first loan, in the amount of
16,300,000 marks, SDBlala in 1876; kb March 31, 1877

[Su]

years, her debts already amounted to 198,435,500 marks, and 1893 fiscal year increased to 1,500 million marock Since then, increasing annually, the total state Germany's debts exceeded all expectations. This, first of all, is explained by the fact that љ , - because of the rapid increase in military and naval expenditures sky strength. For the period from 1872 to 1893, the army and navy cost 10,936,912,500 marks,—the whole state the donation expenses of the newly-minted empire were equal to 14,961,227,000 marks. In other words, expenses for military and 430/ .

It goes without saying that "state defense" if not to the same extent, then it burdens accordingly budget of other states - along with its non-funded growth. As for the gold currency, the The worst result is the result of products of the agricultural industry, i.e.
.

On the other hand, we see that purchasing power gold is increasing continuously as the total quantity the quantity of gold money in the world is growing much more slowly , volume of produced human labor. One could even say that gold competes with radem. Exhausting its energy, radius almost never loses it, so that even a tiny fraction of this substance, as they say, enough to raise the fleet of Great Britain with the reserve of his strength Britain to the heights of Mont Blanc.— According to Mordecai Marxa, an ounce of gold and twenty hours of human labor can be connected by an equal sign. This is already because, having paid for any work, gold returns to to a Jew, of course, with interest, so that, through a new loan, pay for new twenty hours of work and for the new the same percentages, return to the Jew, etc. From here the slFduthat an ounce of gold is equivalent to not twenty hours, but an endless mass of labor. The absurdity of such a position: the marriage of things is aggravated by the fact that for the construction, a canal or a railway in a certain country, on its own land, with its materials and workers, It is necessary to borrow gold from the Jews.

Among these conditions, especially in Russia, inter- the national balance of which is ias-iven, and not ` active, it is necessary to use extreme efforts to save 30-

¥

lot of conversion. We find ourselves forced, for
balancing the balance, competing with oneself,
sending abroad ever larger quantities of products
day1! of their land, - according to the Central Bank, everything is cheaper. "We
we export everything: bread, meat, eggs, and together with the tank -
and particles of our soil, we even take out our own water.
“LOSY”, as Vyshnegradsky said, “we ourselves do not know, but
"We'll take it out!" Further, to attract capital, we give
foreigners exploitation of the country's wealth and labor
us. As a result, foreigners suck out gold and,—by
law, deduced by Henry George*), with its large
production kills competition and lowers welfare
the surrounding area and after that, not in account of the abonementa, give us socialism. Already by January 1, 1902,
foreign capital, by enterprises in Russia, was
1.0+3.977.000 rubles. Together with government loans,
designated capitals, for a 20-year period (1882—
1901), in payment of interest and repayment, Russia contributed
about 4,372 million rubles. If we add the Russians' expenses for
border, during the same period, in the amount of 1,370 million rubles,
then the total payments will reach 5,740 million rubles, or
about 15'/, a billion francs. That means, in every 61/5
, our tribute to foreigners is equal to the contribution taken
with France and her conqueror Germany. As we grow older
debts, for the last five years (1201 - 1506), increased
our fox foreign payments; - they can be now
accepted, at least in the amount of 1,000,000,000 francs
annually. And so, without war, without expenses, without humanskies of victims, foreigners are increasingly conquering
us, every five years inflicting the same financial damage on Russia
the defeat that France suffered in 1870.

To appreciate this phenomenon according to its merits, it is not enough
bring out at least some statistical data for reference
 **):) i — 180/,, -
35%, in France 460/,, in Russia 650/, of the population; b) expenditure
cast iron per capita in Russia amounts to only 44 pounds
year, whereas in the modern days of Germany we already meet

308 lbs.; in England—403 pounds, and in S.-A. States—448 f; The annual per capita consumption of coal is equal to There are 7 poods of us, in France - 60 p., in S.-A. States - 147 pd.,

*) See his "/7 љ".
**) See A. Nechvolodov “From ruin! I to prosperity.” - St. Petersburg, 1906.

secondary school

and in England—237 poods:; annual consumption of sugar per per capita in Russia is only 5 pounds, in Germoney – 25.7 f., in Denmark – 60 f., in England – 90 f., etc. c) the Russian peasant spends on his food per year 20 rub. 4+ kopecks, nBmets --70 rub. 5 kopecks, French - 6 rubles 40 k., American—77 rubles 1+ kopeck, Irish—97 rubles, Englishchanin—101 rub. 25 kopecks, and a French-Canadian - 116 rubles. *); G)
i i -
no, the strongest people in Europe ever gave the Russian people now a striking picture of degeneration; from the reports of the Military-Ministry of Defense for the Execution of Military Duty it is evident that in 1873 the percentage of unfit people barely exceeded 6; then, from 1883 to 1892, it stayed around 7; since 1892, that is, the time when it began to be carried out a number of new financial and economic changes have entered Russian life mBropriyatiy, this percentage began to rise rapidly and in 1901 it had already reached 13, despite the fact that the name but during this period the requirements for the new The soldiers, in terms of height and chest size, were ionicwives; d) in parallel with what was said, as it was found out in the recording Adjutant General N. M. Chikhachev's savings account cash desks, on a par with institutions for government sales of goods and services, are pumps that draw out small amounts of waste laziness for transferring them to the State Bank; we, in turn, we note that the operations of this Bank one discount of bills of exchange presented by private bankswe, mostly Jewish, greatly contribute to the development of the development of ideas in Judaism; e) the first place in our transportation abroad belongs to bread; others follow him natural products, raw or semi-processed type: forest, oil, metals, etc.,—the export of manuinvoice value of goods does not exceed 20,000,000 rubles per year**);

but also in relation to bread, and to raw materials in general, we
removed from all sides, thanks to the significant superiority
similarities of their culture, S.A. States, Argentina, Canada
and Australia; forced by its own debt
and favored by our adversities in the Japanese war-
nB, Germany, starting from May 17, 190> entered into force with Russia
I sow in the agreement, according to which customs duties,

ik

I

against the treaty of 1894, were significantly elevated to the top
the main items of our export, namely: a pood of rye
10 kopecks were added, per pood of wheat—13 kopecks, per pood of oats—
18 kopecks, etc. and f) in Russia, children are taught at school
age 41.79, and in Japan (according to data for 1905)
93,,0/; We have 84,517 schools, but we need 371,428;
Until now, this demand has not only not been met,
but one of the first concerns of our educational institution
consisted, apparently, in the rapid Judaization of the middle
and higher educational institutions, i.e. in the absence of Russian
people and what they have.

Sh. The circumstances indicated are sufficiently revealing.
our economic and financial situation. Absolutely
it is clear that for the maintenance of the golden circulation, regardless
from loan payments, we have to owe everything
again and again. But the debt ends in the loss of credit.
child—with all its consequences. One cannot help but be surprised, therefore,
to be sure that, having an extreme need for gold, we, on the advice of
Witte, as Minister of Finance, was accepted by the world to limit
the extraction of this metal in Russia. Thus, on the 12th of April
In 1901, the free sale of gold was permitted,
as a result of this, his prey immediately began to fall, - predatory-

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. *) See the article by academician Prince Tarkhanov “Needs of national nutrition”, in the Literature
"Natural-Medical Journal" for March 1906.
**) Gle ŕstp's YUsғ-VosNº, 1904, . 1069.

the same development and theft in gold mines
began to develop. Bypassing government laboratories! and
treasury, gold went abroad. Whereas in
In 1903, 2,571 poods were presented to the treasury for rafting,
—in 1904 there were only 1668 poods. Along with
by these, the laws of 1892, 1893 and 1896, and also by the order
wives of 1898, gold mining was closed or banned
in many gold-bearing areas of Siberia, Ussuri
region and Kamchatka. The most striking thing is that oppression
gold mining has been developing since 1892,
that is, with the beginning of the transition to gold currency. -At the very
same careful calculations, *) only one Amursky
the pool can give not less than 1,125,000 poods of gold—on
20,000,000,000 rubles. If we treated it this way
_ to the gold leak in its balance sheet% in the amount of up to 300,000,000 rubles.
annually, then, apparently, it was necessary to expect attention though
by to the question of bimitallism. However, the opposite happened.
During that same period when in the German Reichstag

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*) See the article by Mr. M—e, in No. 10746 of the New Time, 1906.

SOKH

2/. its members finally understood Kardorff, who was demanding
return to the dual monetary system%, i.e. to gold and
silver; when all agricultural America was spending
the post of president of a previously unknown, young man
Nebraska lawyer, Bryon, for communicating
save the nation 075 crucifixion on a golden cross, and when,
finally, his opponent, McKinley, himself admitted that he was not
the avoidability of a return to bimetallism through international
of the agreement, - Witte, artificially, through burdensome
foreign loans, fixed the exchange rate of the new ruble already
1892, and on August 29, 1897, a decree was requested
i .

We do not have the opportunity to consider this problem.
further. But the position of Russia shows sufficiently where
we are going.

: 1, — -.

The revolutionary activity of Jewry was revealed
really. The stock exchange imposes on us the treatment of socialism. Opya-
the proletariat with fierce fantasies, demoralizing
masses of population and pushing the Russian people to the brink of destruction,
The Tudor-Masonic union, beyond golden slavery, beckons
us and the charms of social democracy. Turning our attention away
man!1e from the gold currency, as its own sh! ae , -
the invited secret union threatens not only property, but
and the very life of each of us. Having fished out several million-
ardov in France, the worldwide kahal made huge
ryshi, as a factor and as an exploiter of Russia, and now,
ruining both Russia and France, again gathers 'neimovfr'
ny, "exchange" harvest, -- Therefore, we are obliged to accept
mBry to his defense. Why did the "liberators" hush up
read what has been said, then with greater energy we, on the advice
Napoleon |, we must remember the basic rules
strategy - do not do what pleases the bird.

Despite everything, big countries like Mexico and
and China, remain with silver money. Their prosperity
in the state increases and, despite the inconveniences during intercourse-
with countries that have adopted gold currency, neither Mexico,
Neither China nor anyone is going to accept it. It's time for us to renounce it too.
from the worship of the golden calf. The Jewish press and the seduction
the "science" sponsored by the kahal will not save it from bankruptcy, no matter how much
no matter how they surround us with a golden nightmare.
me, finally, that it is more slave-like than the current monetary system

SOKH!

system is one of the most important reasons for our social
anarchy. Liberation from stock exchange tyranny and the rise of the earth.
mledBliya, as the dominant industry in our country, is unthinkable
without a radical reform of our monetary circulation.
the transition from gold currency to silver*) will be,
of course, it is painful, but with a well-thought-out and
If the plan is carried out carefully, it will not cause any shock.
On the contrary, it causes the exhaustion of productive
forces of Russia and the growth of its debt, further
the dominance of gold currency will lead to economic
disasters, the more terrible the longer it lasts

disguise oneself **).

If we had to solve only one—
this question, then it would be impossible to allow the verb-
equality in the Duma of Jews. Object to these data
torii of Judaism, even when it itself is not interested,
it would be funny, but to insist on the foreign allegiance of
new Jews to one or another state shamelessly.

i i -
Free England does not give citizenship rights.
tribute to a person not born in the United Kingdom
st. An Indian, even a prince, not to mention a Canadian or
New Zealander does not dare to think about political rights
wah in the Alb1on$..... In Japan, people's deputies
there are exclusively Yayonians. The U.S.A.S. States are not
they tolerate Jewry, and the local police treat it very
disrespectfully. Members of the "chosen people" are not allowed
and in decent hotels, the opposite fact is considered
a sign of the owner's imminent bankruptcy. To what extent
It was shameful for Russia when its own “masters”
Jews found themselves in the State Duma - under false
nicknames—“cadet,” “for the cadet,” and “laborers,” proclaimed
, , i?!....

i, i
, Ө. M. Dostoevsky almost verbatim before:
said what is happening now. In the article “Ruo and
sopa" ("A Writer's Diary", 1877), he says:

« i , -

*) See Sergei Sharapova ‹Hurricanes”, article ‹The main disagreements between supporters of a single gold currency and defenders of silver."

+*) See the study on gold currency by G. V. Butmi, as well as the instructions other scientific sources used by him.

SOKHP

who would complain so much about his fate, every minute, for

with every word and plow, - on his martyrdom, as
Swedes.

“So what, they don’t reign in Europe, and they don’t govern
they are concerned with politics, internal affairs, and morality of the state
gifts!.....».

—“Sometimes a fantasy would come into my head: well, what
if there were not three million Jews, but Russians, Jews-
ev — eighty million!!..... What would they turn into
Russians, how would the Jews treat them?..... They would compare
to take with themselves in rights? Would they allow themselves to pray?
freely? - Wouldn't they have turned you straight into slaves? Worse, - no
would they have completely torn off the skin!?..... They wouldn't have been beaten to the ground,
until the final extermination, as they did with foreigners
relatives in the old days, in their ancient history?!....»

GU. Land management cannot do without credit, -
its current state in Russia is beneficial to some Europeans
rayam. That is why, at revolutionary rallies and in the
my State Duma, this issue was raised
The revolutionaries, in response to this, moved to open or
hidden denial of the right of ownership of land, i.e.
to the unlimited expansion of the exploitation of the Russian people:
and in a kahal. This, in essence, was the first result
Jewish equality and in France,
vid i , i
credit under the ground, attracted more attention from Napoleona [.—If the orders given by him did not lead to
, that, under the modern financial dictatorship of sons
There, it would be, at the very least, stupid to assist her.
Meanwhile, being in servitude to Israel, which they
ireziraets, our liberals are shedding crocodile tears about fate-
b a peasant and, instead, they abandon him to the mercy of an unprecedented
naked Jewish predation. |

The "robbery" reform has already found sufficient
assessment. Therefore, guided by the works of Prince Evgeniy Grubetsky in the Moscow Daily Newspaper, we will add
just a few words.

"God's land!" - this is the first among the favorites
agrarian theorists of “self-evident” truths. Otsyutsa

it is concluded that the land should belong to all the people, and not to private individuals. Undefined in itself, this form- the mule, being filled with concrete content, turns into

SOKHSH

in demand for land zoning. Finally, further the transfer of land is determined by the links of reasoning hands tBkh, who works on her, i -
"howl pormi" etc.

However, in this chain of syllogisms there is a reasonable connection.
mfnyatsya urodkimi skryaki. i
is completely absent, and the public benefit is ignored.
is carried out from beginning to end.

That the specified requirements do not follow from one another:
Wow, it’s not hard to be convinced of this.

First of all, from the position——“God’s land” it does not follow it is that the Russian people or its state, in the foreground a known territory, have absolute power. From the above:
i it is impossible to derive not only property, but also the supreme equality of any one people. The given formula is re obliges to dispose of the land in such a way that it lived for the benefit of all mankind. Further, from the state:
the demand for national supremacy is by no means evident nasonalizai.

The concepts of supremacy and property do not cover each other, and if the supremacy is dedicated to the common good gu, then the people must make such use of the earth no, which, at the given moment, corresponds to this good.
On what basis should the land become an object?
common property, when, under these or other historical circumstances data, more closely harmonizes with the conditions of society private property for military benefit?

It is clear that the question can only be resolved by indicating
To do this, you need to know the country and its history,
which, of course, is inconvenient for those who are free from knowledge of the theory-
TIKOV.

Further, from the usual “agrarian” reforms, logically of sky leaps, the roughest one is the one that consists in the transition from nationalization to the demand for transfer land into the hands of those who cultivate it. Confusion about it reaches its apogee.

We see a confusion of equal rights for all citizens to benefit from the productive forces of the land and the right to serve the interests of the land. for the benefit of the entire population, i.e. both farmers and non-agricultural part of it. If cheap bread is available. takes care of the entire population, the productive forces of the earth

I

grow, and the level of national welfare rises it is - the reform is good. On the contrary, if the reform entails
i , i -
me bread, then the zatfya of this kind seems unfit and unfair. The state's concern should be directed not only those who lift up the grain, but, in particular, features, on the other hand, non-agricultural workers who they buy it, as well as those farmers who which, due to the poor quality of the soil, their grain not enough. |

i , -
. i -
equal, and in the transmission of her TBm, whoever can and wants to return to do it is to the greatest benefit of the entire population.

The absurdity of such formulas as “transfer of land only to those who work with personal labor”, and “work- "the new norm" is further revealed from the following:

At first glance it may seem that the exception hired labor in agriculture is a blessing for the poor step of the rural population. Meanwhile, being understood literally, it represents the utmost cruelty precisely in relation to the orphans and the disadvantaged. Peasant woman - a widow with small children should be, according to this recipe,

expelled from the land cultivated by the deceased father of the family, and
a peasant who does not possess inventory is deprived of the opportunity
to feed himself with the agricultural labor he was accustomed to, although
would be for hire. |

Regardless of this, to arrange a garden, vegetable garden or vineyard
It is often impossible to build a city without hired labor, Ustra.
tantamount to a ban on improvements in the kho-
farms.

On the other hand, what does “personal work” mean?
natural or just physical? After all, no one will
to dispute the importance of mental labor in agriculture.—Po-
To exclude such work means to run an agricultural business.
savagery. Limit land ownership to
for whom their personal work is sufficient, distracts the mental
forces from the earth, for a person is educated and thinking:
Who will not settle in the village raci vozBlyvaniya 3 or
4 dessiatines.

But if we take into account mental work, then
the concept of "labor standards" is evaporating, since this
labor cannot be standardized.

Srhu

However, the “labor norm” remains unsuitable even
,
"labor norms" in themselves are infinitely varied—
depending on what tools, equipment and capital
the landowner has the right to dispose of the talom. Finally, and in printsipB, - the said form is devoid of that democratic
meaning that is usually associated with it. True
democracy has nothing in common with lemocratic-
with our abilities. On the contrary, he reconciles himself to the fact of retreat.
i , :
i .

Everything that contributes to the increase in the mass of agricultural
i, must be for the common good,
supported, not destroyed. It would be restored.
eliminate unused capital invested in agriculture

- , i
purebred cattle. Land reform that would doom
the country to the destruction of cattle breeding, fruit growing, wine growing and agricultural industry, would be the top
madness. To leave Russia without wool, sugar, wine, meat-
and cheap bread, would mean condemning the name to poverty.
but the masses.

Low taxes from peasant lands* *) have the following
we are aware of the fact that the net profit from peasant arable land
the tithes are below the earnings that the peasants
obtained from processing privately owned tithes. According to:
increase in peasant yields to the level of landowners
dBal, on average, would give the peasants an increase
no fees for 336 mil. pood. grain for export
Central Bank of Russia in 238 million rubles. After deducting the cost of transportation
by railways—50 million rubles—would remain for
The peasants have 180 million in their hands. rubles, i.e. more, bBM
the peasantry pays all direct taxes. If, however,
back, with the destruction of the deputy's land ownership,
the grain yields would have dropped to the peasant level, then you
the cartload of grain abroad would fall by 150 million poods or
by 107 million rubles annually. - So, with the rise of culture,
the state will gain 238 million from the national economy.
rubles, but will lose it during the distribution of land to the peasants
107 million rubles. The difference is 345,000,000 rubles per year. In the first

*) See S. S. Bekhteva— ‹ Economic results of the last four months» .

SOKH

case, the profit will be 336,000,000 poods of grain, in
second—loss of 150,000,000 poods. The difference is 486,000,060 poods.

U. Turning to the issue of resettlement, we from the report
Dov on I Khabarovsk congress April 27, 1904, we see,
which in the Primorsky region alone is no less
6,000,000 dessiatines, fully suitable for cultivation, but for all
mu Amur, - only for settlement in the first place, there is
over 24,000,000 dessiatines of land. According to the most careful
calculations, under conditions of artificial irrigation, with the consumption

a house for 30 rubles per dessiatine, but also with excellent harvests.
There are also up to 5,000,000 dessinians in Turkestan.
suitable for colonization. And if to all this is mentioned-
mu add unpopulated cabinet and state lands
Western Siberia, then the land fund will be no less
50,000,000 dessiatines. This is enough for a settlement of several
of millions of souls. In addition to agricultural activities,
activities, the settlers will find application for their strength and
in the development of the colossal natural resources of the
biri, which, of course, will serve to increase the general
.

UT. Thus, instead of horror and robbery, which
were the result of the "robber" reform of the Jewish Cadets and
Well, there are a number of ways to resolve peasant
needs in our fatherland. Referring the inquisitive reader-
tatel to other conclusions of S.S. Bekhtev, as well as
to the literature of this problem in general, we, in conclusion,
are required to indicate the following:

a) Free alienation of privately owned lands
, , , -
but. By destroying the right of ownership even of land, and threatening-
therefore, to any other right to property——in
including the land plots of the peasants themselves, such
i -
n1ya,—would have been expressed in widespread poverty and would have ended
interference of foreign powers, and

b) In the event of mass alienation of private property
lands for a fee, the stock market would be for-
filled with mortgage securities of the Peasant Bank—in
dimensions, downright monstrous, and this would entail
the abolition of all interest-bearing securities and the ear would respond
the greasy losses of their Vladfilians. First of all, they were ruined
Of course, the current holders of mortgage securities,

SRKHUP

that number includes many foreigners, which could not have passed
without a trace both for state credit and for
Russia's external security. Internally, the country was subjected to

by a terrible economic and social shock.
If there were no happy people, there would only be unhappy people.
and patience, not excluding the peasants themselves, for the sake of the imaginary
the enrichment of which was so completely defeated
would, however, be undertaken.-- Iŕ si!....

‹The Kido-cadets and their servants cannot help but understand
this. Therefore, the "robbery" reform was forgotten by them,
only as a political maneuver. Gerrorizashchya gov-
the state and the people were considered, therefore, by revolutionaries,
as the best way to seize power and Jewish equality
but right!, i.e. to the despotism of the kahal. If, no less,
such a plan could be put into action, except
significantly, - by means of impudent deception.

“You’re making a breach, dog, you’re letting the Cossacks down!...• they’re already saying
agitators and the peasants themselves.....

Let us then believe that the common sense of the peasantry
will finally wake up—to the destruction of villains and traitors
lam. With intelligence and caution, the Russian people will beat
an army of honest and kind people in the State Duma,—Russian
sky of people, and they will judge according to their shameless conscience!..,

UP. And how and whom to choose?

First of all, the population needs to have access to the possibility
the ability to nominate not electors, but the deputies themselves
The State Duma, directly. ZatBm— it is necessary that-
so that voters could make a choice not between obviously false
new or non-binding "programs"
parties, but from among living people. Finally, you should sd-
to lay it so that the dominant significance in the elections will be
it was the duty of the builder of the Russian state, the Russian...
family, in its well-meaning masses.

This necessitates a radical revision of the current
of the Regulation on Elections to the Duma, since it was
set by Witte in the opposite direction and designed for
the elimination of the healthy forces of Russia—in favor of the Jews with their
participants. - Between you and me, Russia should be for the Russians.

The question of convening the State Duma or Zemsky
The Council is determined, in turn, by the need for

to preserve the supremacy of the Russian people in the state
Russian and the plans of enemies about the enslavement of our homeland
us, as a contemptible gathering of "Black Hundreds" for them....

SOKHUSH

The essence of the issue lies in the limitation, although
for the Time of Troubles, the composition of deputies would be Russian people,
that is, in the urgency of convening the Zemsky Sobor, and not the Duwe,—for the salvation of the enemies of our history, which
foreign and alien anarchy, commanded by the Jewish-Masonic union, threatens with complete destruction. To regret%-niyu, zdBs nBt the opportunity to concentrate on this complex-
. — !....

We are no less, committing evil with unprecedented impudence,
‹liberation» and revolutionary terror *)
are forcing the population to the problems of elections. So tainted
the party "people" filled with hatred and distrust of Russia.
"of freedom" raises his head once again. Next to her,
under new nicknames, others arise, equally unique
selfish, not at all Russian and flirting with the kahal
parties of "renewal" - of various shades. Bad copies of the Jews
the original, they dare to compete with him
only for the sake of their own egoism, but, of course, they will
again, - to the foot of Israel, thrown back at the elections.
harming the Russian cause again, he will hardly succeed, even if
partly, to rig, in their favor, the publishing of the Jews
cadets over the exhausted country.

That is why it is not worthwhile to look closely at the named-to the Jewish original of Zaranfe, marking its main
features—in the exploits of his “hand-appliers.”

, i -
a native article by the editor of the newspaper "Russian Land", S. Glinka,
published on August 2, 1906, in issue No. 124 of this courageous
of the Russian press:

The greatest crime. Every deception of one's neighbors is a measure-meanness and baseness. But when deceivers resort to deceiving adults, education of educated people—their criminality is mitigated by the fact that they are educated educated people are imbued with all means of self-defense. They can figure out how to man, they can resist him. When the youth is deceived, and you are more dark masses, then what is the seriousness of the consequences of deception, the darkness it is more a serious crime. The height of crime is deceiving hungry people, struggling with their last strength, with communications that the deceivers don't even think about

i.

This is exactly what the ‹ka-det› party did. In order to secure the support of the so-feeling of the rural population degenerating as a result of the constant lack of food No, the leaders of the party assured the peasants that they would win the Duma in their favor, of the whole land and even for free. And in order to recruit landowners into their ranks-

---

*) See the thoughtful and witty brochure — ‹4mnistiyu! Complete amnesty! "Down with the death penalty!" is a work of philosophical thought that leads to sad, but also educational conclusions on social prevention.

, , i i ...
"fair otsBnk" - understand this expression as: "you will not be offended."

Professor Milyukov did sign two programs, of which one was distributed among the peasants, and it said that the land would be given away to them without ransom, and dougaya—for the memory, and in it it was stated that the land will be bought out at a fair price....

The deception was committed quite openly, quite deliberately—for the sake of that the landowners will not hand over Milyukov, and the peasants will not call this vile prodBlk%.

The eyes, of course, did not recognize it. And not only the peasants, but also the educated society was at a dead end. G. Milyukov very skillfully covered up the ends deception, and even when the question was raised in the press—what is the origin of the two? programs written by Miliukov should be considered correct, he established he attacked the whistleblowers with abuse and swearing. “How dare you suspect?” he said. professors are deceived! If a double program was printed in the printing house, then this is a typographical error." |

Please note that the printing house was to blame for Mr. Milyukov and his
Which swindler signed two programs!...

, ‹typographical error‹ was not corrected, —and in Russia
agents of the "ka-det" convinced the peasants that all the land would be given to them... Such
the same ways deceived "children" and other layers of the population. Victory turned out to be brilliant.
The "children's" majority in the Duma spoke imperiously to the Government.
property5. But, it is clear, no one thought about the free5 alienation of land, and before
of all, the kz-children themselves did not think about this, because their leaders
themselves are landowners.
The Vladfilians made their way into the Duma to defend their interests.

The peasants were fooled. | |

But the deception did not end there. Having appeared in the Duma, the "ka-degas", with ardor
and with a bang, they announced to Russia that they would defend the visual alienation
not all lands. Before the Government had time to express any opinion,
The Duma members had already begun to criticize him for his supposed counter-dealing. When
Mr. Gurko, on behalf of the Government, presented numerical data and proved that
peasant needs must be met, but not according to a project, concocted
Mr. Herzenstein, because this project is illusory and meaningless, then it is unscientific
ny, in response, only shouted threats that the Duma, they say, would force the Government:

From the outside it seemed that the Duma was defending the people against some goats.
of the Government. But this was only an illusion. In reality, however,
The ongoing struggle was a means of inciting the population, raising it against the authorities
and force the ministry to clear the ministry's posts. Seriously
The Cadets did not even begin to address the land issue. The entire land
They successfully submitted the project to the committee, and they themselves got busy with the Bflostock project.
thunder, the equality of Jews, the law on assemblies, etc. But the people were already
agitated, and the members of the Duma fueled his impatience! The Duma commission
i, i -
*).

*) In the agrarian (land) commission, which was under the Duma, it turned out that the “Cadets”

They also kept the third program, which was apparently intended for their members: Messrs. PetrunKevichs, princes Dolgorukovs, Rodichevs and others. - The lands of these lords did not belong to me at all alienation...

SOXX

Thus, the tactics of the imaginary benefactors are reduced to the above, criminal deception. Before the elections, tempting communications were made to everyone in full knowledge that they would never be fulfilled. The deception was based on that either the Government or the State Council will not allow the opening that robbery. If, however, it is not less, the project of violent alienation of the lands will pass, then so many exceptions will be created that party members will will not suffer any loss.

In the State Duma, the most extreme demands were put forward - but with the aim of causing the Government's bankruptcy. When the Government and his said, there was a hubbub and shouting that the Duma would fight for the interests of the peasants, and next to the TBM, members of the Duma traveled around Russia with the Central Bank to call everywhere riots or, as the late Herzenstein said, ‹illuminations›, according to meniyu dumtsev, robberies and fires served as expressions of popular indignation on the government's disagreement with the Duma's project, although no project has yet been adopted It was. Under the cover of all this, the Duma commission cooked up a project that has no effect. nothing in common with the Russian people, as they were loudly pronounced in the Duma, for the whole world to hear.

Supporting the population and the representatives of the peasants hopes for the Duma land project, the party "ka-det" processed its d1:extras, rushing with all their might #5 to seize the power. From the Duma Caëedry of the distribution The demands became more and more brazen, the requests poured out like from a horn of abundance, in the population! there were disturbances, in the middle of the army there was propaganda by the members of Luma themselves...

When everything fell apart, when the Government decided to dissolve the Duma,

the deceivers launched a vigorous agitation that the Duma had been dissolved
for the entire land project. Meanwhile, judging by the statements and orders
Governments, it goes to the point of satisfaction
needs of the agricultural population than all the Milyukovs...

And how many serious crimes have already been committed and are being committed every day!
How many estates, grain, and cattle were burned! How many people were killed!

Such are the consequences of the villainous deception of an entire political party. But the main
her friends are in good spirits, without being subject to any responsibility. But the unfortunate
poor, half-starved people who have come to them, go under bullets or are exiled
ə ! |

This is still the truth in Rus'! The main villains never suffer punishment. - For
It's always the small fry that are picked out...

Is it necessary to add that, “just in case”, n$koto.
some of the paladins of "people's freedom" hastened to zabla-
At the same time, with the assistance of the Peasant Bank, of course.
, i , $, .
tBm—even buy yourself “castles” in France, where, as from-
Indeed, a law was passed by which, under penalty of death,
execution, encroachment on the right of ownership is prohibited.
of.... This is how, by the way, the instigator settled down
the murder of Zhdanov and, of course, a supporter of "alienation"
lands in Russia "professor" Dovalevsky, and "professor"
Gerienipeyn even with his land dealings
and became very famous...

Should it be pointed out, finally, that in Moscow itself

SOXXI

there was not a single public memorial service for Sevastopol-
victims, about those torn to pieces by Jewish bombs
Kom Governor Sliptsov, Samara Governor Blok%
or Count Konovnitsyn%, as well as the number of those killed from the “settlement”
boditelnykh» Brownings - General Kozlov, assistant

Warsaw Governor-General Markgrave, Admiral.
LB Chukhnin$ or midshipman de-Livronf. On the contrary, such
the funeral service was held at the cantor's office "illuminations" /erien-
Stein!!.....

It's hard to say where this gross ignorance ends.
and where does high treason begin? In any case:
chaB, TB, who, despite everything that has happened, persist
in slavery before the Jews, we must remember that the Jews
and they will be punished. If, in their insane hatred,
, the sons of Guda use i-
tism of the slanderers or the vindictiveness of traitors in the present
In the near future, having gained victory, the Jews will exterminate them.
“The world kahal is insightful enough to deal with such
to feel nothing but disgust at the means of success. Without-
pity Judaism, and its despicable slaves will have to
to be punished for having attempted to deceive him. And,
between you and me, it seems like it's time to learn something.

US: There are two stories in the Bible about the flood that are not
they only imagine it as completely incredible from nature:
i, љљ :
gu. The latest research in ancient Babylon convinces
us in that and the general content of the mentioned stories
borrowed from the Babylonians. However, in borrowings
took on a Jewish character. -- “In the rage of the elements”, it says:
rit Ksisutr, “I looked at the vast sea and loudly
cried out in grief, as all the people had perished." Edu-
Arl Suess, the famous Austrian geologist, admits that,
thanks to such features, - "a simple story of Isis
bears the stamp of amazing truthfulness."—©O compassionate
We know nothing about the Jewish Noah." Babylonian Noah
the army is prepared with his wife, - among the Israelites, in relation to-
We don't see anything like this when it comes to women.

i — , i -
loving creatures. They listen to prayers and even though they are angry
for the sins of mortals, then not me are always ready to forgive
them. Until now, despite the masses of excavations in ancient

---

*) “The Bible and Babylon” - Delich, S.P.B., 1906

ney Vavilonii, not a single inappropriate thing was found-
figure. - On the contrary, among the Jews, in ancient times, we, then
and we see not only ritual prostitution, but also
associated with it "bloodless" sacrifices to Moloch.

Deeply significant, unfortunately, to this day not yet
translated into Russian, the following scholarly works:
a) «i »,

Otegsishype uop O-g Progessog E. O. Sshapu, 1842, Mirpgr;
b) “Deg Reieg una Moosijenz deg aPeg Nebkyer, a[$ igodier-
Isyeg, Gosaiet, otFodoheg Siyis aeg Mayop.”—uop R-7 E. Et.
"џ,) « , s hs-
his» rag , [, 1884.

In fact, the Semites are probably the only
people in the world who were and could be real
idolaters. On the contrary, in no branch
Indo-European family, at no time was there an idolatry
worship. Of all people, apparently, only the Jews,
managed to fabricate golden calves and honey snakes
ev, and then worship them. Never and not to any na-
It was not as difficult for the race as for the Jews to rise to the heights
the higher idea of the Deity and preserve this concept in its purest form.
t. On the contrary, the idea of Brahm% became less popular in India
little by little so sublimely that for a different way of life
there was nothing left. - The Gate of the Indians, without-
arguably, the highest religious idea that has ever existed
voval. The purity of Persian monotheism is evidenced by
even the Jew Darmesteter. The Greeks did not recognize the unity
divine personality, and the unity of the divine essence is one-
the state of a deity embodied in many gods. In its
i « iiќќ », ,
Augustine proves that, according to the views of the educated
Romans of his time, Jupiter is the only god, and all
— i «iiџќs».
Paul says (Romans 1:21) that the Romans knew that
God is one”).

On the other hand, the very name of Jehovah does not belong
Jews, but borrowed from the Babylonians, just like,

apparently, and the story of the sin

In the Old Testament, there are many contradictory
to a friend, double stories and inextricable confusion,

*) See Gauston Stuart Chamberlain - “The Apparition of Hfist” - S.P.B., 1906.
**) “The Bible and Babylon”, pp. 39 and 31.

SO

which arose in Deuteronomy! and, thanks to various revisions,
to the stones and insertions. In the religious canon there is,...
which works, like the book of Job, which in expressions,
-– with MBsts bordering on blasphemy, subjects the so-
the very existence of a just God or the same
wow, purely secular works, like wedding dreams
Solomon (the so-called "Song of Solomon"). In another
song of love (ps. 11th, 12), we read: “Hear, daughter,
and look and incline your ear, and forget your people and
your father's house. And the king will desire your beauty, for
He is your Lord, and you shall worship Him” *).

About the villains, “rightfully” committed by the Jews
during the conquest of Canaan, as well as subsequently, as well as
about unconditional cruelty and terrible demoralization
"chosen" people and their kings, on the path of their history, we
We remember enough that it is not worth repeating again.

At least until the time of exile, Jewish pro-
(—) i
Messi **). In the Old Testament there is even no such word, but
one of the most outstanding theologians of our time, -
, i , i ‹Ѓs/i-
"asy" is not a native Hebrew word, but only a late borrowing.
taken from Assyria or Babylon. Particularly striking is
but, as Messi was presented without a trace, he had his own
image and content. In the treatise "Sanhedrin" Babylon-
skago talmula, we will cover the unimaginable confusion and
the absurdity of various ideas about Messi.

It is no less important and firm, like a rock, conviction,

that they would someday rule the world, did not leave the Jews
ev. "Exaggerated lies in special Providence," they say.
rit Renan, "constitutes the basis of the Jewish religion." In pro-
shlom—God's miracles for the benefit of the Jews, and in the future,—
the expectation of the Messiah and dominion over the world, are two such
mutually complementary, elements of the Jewish view of history.

Their attitude towards God, from the very beginning, was iol-
tic. The idea that "God is love" is not found in any
one purely Jewish composition,—in no pe-
p1od ***). Likewise, the idea of
immortality of the soul.

+) "The Bible and Babylon" -56, 57. -**) See Rash! \Uo]2 "Be oogemeye J-
” ssŕis», 18971.—***) Si. pravovfrnago evreya Montefore--«
or Le apsispi Pebgei$" 1893.

IY

There is no need to provide evidence for this.
polytheism of the Jews: they can be found in any scholar
compositions and on almost every page of the Old Testament
that. Even in the Psalms of David, “all the gods” are called upon to
bowed! [Egova. And if, for the later Jews, [Egova
is the ‹one god‹, then only to the extent that
the Jews themselves, as we learn from the Jew Philo, are
the only people—in the literal sense of the word. Robertson
Smith, whose work “AeDoyun oў Me betIez” is considered
is considered the most fundamental in the scientific sense, they say
it is believed that monotheism did not originate from the original
religious inclination of the Semitic spirit, as it was
among the Aryans, but was mainly a political
лы. (.), | ,
that the Gentiles will be slaves of the Jews, and their kings and queens
fall on your face before the Jews and will lick the dust under your feet
gami their; far, —the pagans are commanded all the gold and everything
treasures to take away in Gerusalim, because Jews "on the vki nassel-
"blow the earth"; the peoples and kingdoms that do not want
serve the Jews, - to perish and such peoples are completely destroyed
are needed!...

"Semite", certifies Renan, ‹knows duties
only in relation to oneself. To strive along the path of vengeance-
niya, to demand what, in his opinion, constitutes his
Indeed, such is, in his eyes, his immutable duty.
on the other hand, to demand from him truthfulness to his word or
impartiality in the administration of justice means home-
to avoid the impossible. Apart from unbridled self-love, nothing
not to possess the passionate soul of the Jews. /personal interest
never banished from their morality.... The most holy
between them, do not consider the aggravation of the crime as sin,
to reach the cBli."

— "The sons of Judah are waiting impatiently," they say.
Rolling, "bloody wars, the destruction of large territories
and destruction of states!....›

All their hope is a triumph similar to the one achieved by Mine.
sow over the Canaanites and is able to lead them to glory, to
the return of Jerusalem, previously restored by the goy:
we, in the ancient splendor. Such are the designs that express the spirit
interpretations of the prophets by the rabbis. These are the ideas that
naturally transmitted and embedded in the consciousness of this
kind. That is precisely how, in all times, sons were prepared

SOKHHU

Israel to the aforementioned event, as the supreme pre-
dBlue of the Tudeyskago tribe.

"The Messiah," explains the Jew Drach, "must be
a great conqueror who will convert all the peoples of the world
into Jewish slaves, the Pudeans themselves will return to the Holy
The land, like victors, burdened with riches, was taken away
"those of the neurological ones."

IX. Among all the conditions described, it is natural that not
Jews dissolved into modern peoples, and, on the contrary,
mouth, these peoples are dissolved into Judaism. Assuming
naturalize the sons of Judah, the French, in fact-
sti, they allowed the kagal to 1udaiza protection of the law, the people's education
the customs and customs of their homeland, through personal substitution
interest in the feeling of truth, and the value of OSTEO

humankind.

Before our eyes, cosmopolitan Jewry is becoming
turned newspapers into powerful artillery, cleverly
capable of destroying all obstacles, until now
time delaying the final success of social conquest
The press in the hands of the Jews became an irresistible medium.
by virtue of application to all classes of society,
the fundamental principles of Tamism. Supporting all kinds of moods
not political and to any kind of public
The Jews' blatant, blunt tactics create a cleavage for them.
lying and deceived - in all parties.

With the sodfies and submissive lackeys of the pen, it is indifferent
Jewry supports those who trade in both truth and lies
or curbs newspapers of all sorts of directions,
It is blaming and reshaping public opinion—with us—
with the skill of a strategist. Through newspapers, Talmudism contrived to
to delve into all sorts of social movements, into all sorts of things
classes and parties. With their universal propaganda, they embittered
The enslaved Jewry injects its spirit into all members of the social
of the naked body. Here the Jew makes himself up white
color, there - in blue, further - in pink, and finally
nets, to seduce the crowd, turns red. Ridicule-
the reader sees there sincerity and simplicity, where, in
, ii .
ii
it is dangerous and destructive that it hides its name and creeps
It's in the dark, far behind the scenes. Fanning the national un-
hatred and vices, shamelessness and greed, crushing this-

today, what he created yesterday, the Jewish Talmudist trades with-
with you, like cattle at a fair. Strengthening your artillery-
I am against the last refuges of the social order and
i i, , -
mu and talmudic education, are irreconcilable
enemies of the Aryan race, agents of its destruction and death.
Without a doubt, civilization sparkles on their clothes, in their
home environment or in their gambling houses, but,
exclusively, -there. Jews don't have a strong civilization,

and, in particular, the civilization of the heart. They boast of their
them with realism. But realism should consist in
to extinguish the flame of the ideal in the soul, to force shame-
the fortitude of conscience, to wear out the human heart!!...
Sotgitrege eï sotgitrE esshit oosashu. Acting like this
Thus, in an inextricable union with Freemasonry, the world-
the Kahal was able to dissolve France into Jerusalem and
became a political force solely in order to
seize power. Writhing into the darkness, this power, for example,
is such that out of 169 houses owned by the Rothschilds
to Paris, not one was touched by the Commune, - mini-
the destruction of finances, and the destruction of which your
The Rothschilds were directly interested in the commune.
was burned. At the same time, on the orders of one
of its leaders, the Jew Meyer, "conscious proletarians",
in 1870, they toppled the Bandoma Column, the glory and pride
Francia's fortune, which even the Germans did not touch!....
Pursuing the same goal, Judaism in Russia captured and
corrupted the press both in the capital and in the provinces.
Previously, why specialize in "revolutionary shi-
"mozah" and bombs filled with kizel-gur-dynamite,
Jewry turned newspapers into explosive bombs—to destruction
Russia. Obsessed with the desire for power, universal kahal so-
society tried, first of all, to tarnish and destroy
Russian patriotism. This is more outrageous than
which has nothing in common even with the propaganda of equality,
Take any socialist leaflet somewhere
Rhine and you will see that the newspaper is expensive, first of all, kind-.
; i i , -
the editorial staff is ready to pounce with fists on anyone who,
at least mentally, will encroach on a piece of German land.
In our country, Poland, Finland, Armenia, the Baltic region, there are
to the "liberation" newspaperman more precious than all the rest
Russia. And the Jews understand well what they are doing. In one

SRHKHUP

Mr. Kev, for how many of the last few years, they spent
for his despicable press up to 400,000 rubles.....

However, we, Russians, are most to blame ourselves.
Just the other day, a gang of socialists was arrested in Moscow.

leaf revolutionaries, under the command of a baptized Jewish woman -
Efron. It gets to the point that cutting down someone else’s tree is considered
is considered criminal, but to cut down a government official is a governor-
a policeman or a policeman, - begins to seem like a trifle.
an attack on a dog or cat is met with resistance from the
the rons of the Society for the Protection of Animals, and the encroachers-
the life of a thousand-year-old homeland, gravely wounded and
with shed blood, becomes some kind of buffoonery.

X. And how can one not laugh?!...The meaning of genius cannot be calculated.
the thread is too high; who, for example, will be confused by the cleaning-
drain the influence of Homer on the human spirit!!. And in between,
two Jews, Offenbach and Halevi, dared to turn it inside out
"Illiad" into an operetta. Laughter and cancan thundered across
both hemispheres... The operetta needed to be played—and that's the only reason
removed from the repertoire, and not at all because of some
the government guessed about the anarchist plans
Jewish buffoonery!... |

Once again, proclaiming himself against the goyim, the “liberating” there-
ism, in Blostock, equally persecuted the evil- .
stnyya, ioliticheskiya tsѪli: first of all, —provocative
to poison the unity of Poles with Russians with a bomb, and if
if it succeeds, then the suspicion itself will be transferred to the Poles; and,
in the top, - to give the Brolomny kahal another chance to ro-
to play an "operetta" on the theme of "oppressed innocence." We
We got into trouble again and again didn't understand modern language.
.... ŕi $!.....

Naturally, the kahal fun was repeated again
once, already in Warsaw. After the lessons given by the Jews in
Duma, didn’t we ourselves decide, however, to build more
once the road to "freedom", although the kahal, apparently, is sufficient
definitely admonished us. |

Thus, all the horror was driven out of Warsaw,
'first of all, it refers to our own guilt. If
if we were aware of what Jews are and acted strictly accordingly.
responsible, of course, what happened wouldn't have happened

August 2.
- “Cowards, all cowards,” exclaims Mendelfev, - “bo-
"They are fighting for a life whose value is pennies."... - N$t, this is not-

true: cowards, yes—not all... Only with smfly hands tied-

SOY

are taken, and between them they are forced, grudgingly, but
remaining helpless, read the following telegrams:

Warsaw, August 2 (Pet. Ag.). This morning, a mass of attacks were committed
at police posts. By 12 o'clock, 26 police officers, soldiers, and gendarmes had been killed.
Apparently, these murders are revenge from the fighting parties of the Revolutionary War
nerov for the numerous arrests made in recent days. In Vlachlavsk+, today, kill police chief Mironovich and wound the head of the zemstvo
guards Petrov.

Warsaw, August 2 (Pet. Ag.). It has now become clear that
The number of victims of the brutal massacre of the fighting party for today in Warsaw was:
2 district police officers, 8 police officers, 5 lower ranks and 3 gendarmes were killed;
4 policemen, 4 lower ranks and 2 gendarmes were wounded. 1 of the unarmed party was killed,
4 people were detained, two of whom were wounded. In addition, a woman and a Jew were also killed.
rays of passers-by.

Warsaw, August 2 (Pet. Ag.). To the office of the Volsk district, on Kho-
two explosive shells were thrown into the streets.

Warsaw, August 2 (Peter Ag.). An unknown person called the bailiff to the telephone.
Volsk district on behalf of Grokhovsky village. When the bailiff stood at the TV
background, some Jew threw a bomb into the window. The explosion wounded the police officer.
. a spectator and two policemen. Another bomb was thrown at the gate of the station. Wounded
soldier. On Zombkovskaya Street, four Jews shot at a local police officer.
Nikolsky, but missed. Nikolsk! wounded one Jew and detained two.

Warsaw, August 2 (Russian Agg.). From Lodz they report that a bomb has been thrown.
to the 3rd police station, which was in disarray. There was continuous shooting.
Many killed5 and wounded.

Warsaw, August 3 (Russian Ag.). Yesterday, 150 were wounded by rifle shots.

people and killed 16; Up to 30 people were killed by bomb fragments in the 17th precinct:
° . Unknown persons threw a bomb into the house, the bailiff's office is being repaired.
A boy was killed and several people were injured. The apartment of the dakon was destroyed.

Warsaw, August 3 (Pet. Ag.). Yesterday, in Warsaw, killed
13 police officers, 4 constables, 7 gendarmes, 4 soldiers - a total of 28 people were killed and 8 policemen, 2 constables, 2 gendarmes, 6 soldiers were wounded, a total of 18 people
vBk. 15 private individuals were killed and about 100 wounded.

Plock, August 3 (Russian Ag.). Yesterday evening, at the sound of a horn, at the same time
Exactly, shots rang out in different parts of the city. Three guards were killed, two
died of wounds, two guards and a dayman were slightly wounded. One guard was detained.
Four people were arrested overnight.

XI. “The Work Question” is a Jewish tragicomedy.
Russia, it was supposed to be executed according to the following
programs$.... |

"The Bund" and its "propagandists". Conscious flight-
riate and "pBsni svobodi" of kahal loets,—false-
necks and dBlannya. "Majufesya stock exchange boas and sharks.

Rallies of students, students, zemstvo clerks,
midwives and doctors *)—with the participation of the free public. We:

*) It would not be superfluous to note, for example, that in women's medical courses

SOI

The tings are established and commanded by the sons of Iuda, and, above all,
go, should strive to close higher educational institutions
i,   i

, i.— "//rivivki" by Leyba Shatunovsky.

Some Jews are turning into “all-Russian unions”.

Typesetters' strike and their prohibition of printing
everything that is disrespectful to the Jews.

The Council of Workers' Deputies and its "combat guard"
springs." - Strike of water pipes, bakeries, gas-
outlets and electrical plants, pharmacies and hospitals.

The first Brownings and test bombs for government agents.

The destruction of censorship and “freedom” of the press—for the rebels
Chinese proclamations, “satirical” leaflets, “enlightenment”
brochures and leading newspapers.

Experience of the prohibition of "freedom" and the monopoly of "workers"
deputies." Such experience was more necessary than ever.
what about the victory of the proletariat, i.e. the final victory.
By the grace of truth, there will no longer be any need for private
newspapers or publications;—according to the basic principle of “social
zatsii all production”, the preparation of thoughts must belong to
lie to the government. Taking into account that,
In ancient times, members of the "chosen people" were freed
from Egyptian work—with the granting of the right to them
to rob the Egyptians for the very intention of daring to do otherwise, just
it is necessary to free the conscious Russian proletarians from
their property for the common benefit of Jewry. But, in its own way,
to the ineffable mercy and remembering the covenant of his pol-
the seer, Mordecai Marx, blessed be his name
him! - the world-wide kahal does not want to leave the goyim on the pro-
the will of fate. Therefore, the most ringing Talmulists,
appointed, formed the main bureau of the parties
central committees of unions and councils, as well as—
directorate of the union of unions. They will not refuse, no doubt.
niya, in its agreement to form and iroletarian iravi-
. , i i
experience in advance, that, for the salvation of Russia, they will.

Rallies for fun, without ancient languages, for-
led by the Jew Omon, in Moscow, — «4kvariumt» .— Conscious-

In St. Petersburg, the majority of zemstvo stipends are occupied by Jewish women; this is one,
from the best nurseries of revolutionary propaganda among Russian peasants,
on their account, according to the exact recipe of the Talmud.

psalm-readers and their meeting there. General meeting
fellow janitors and fellow maids, "free"
lackeys, firemen, soldiers and those unconscious from them
the treachery of cooks. |

The collapse of the "liberation" press and the revolutionary pornography. Bouquets of strikes in factories and factories, in
workshops and craft establishments. Experiments with iron-road strikes. Lounging and ozvfr$ly
"the proletariat" is elevated by Jewish newspapers to the level of "rejoicing"
"What a Russian people."

By order of the "Bund" and Koi, according to the commands of the "returned
i» knights of freedom, i·
a national strike of railways, posts and telegraphs.

Divertiment. Previous and current agitators use
nit, Litvin, in “Dokolokol”.

“The main difference between the former agitator and the current one is that
that the former, although in his own way, loved his people, loved Russia, and with all his strength,
all his life he devoted himself to his homeland, being confident,
that brings benefit specifically to its people and its homeland. In this, precisely,
he saw his calling and strove for it. He was a fanatic-natĕiot,
the effectiveness of which, unfortunately, was not directed in the proper direction
"Ronu". |

‹The agitator of our time is a bird of a different flight. He has no homeland
admit. |

“Patriotism for him is not only an empty sound, but the absence of it is
takes credit for himself and brazenly boasts that he is free from attachment.
to the homeland that fed and nourished him. He does not want to be the son of a relative.
her land, but declares himself a citizen of the whole world. In fact, he
and not a son of his land, and not a citizen of the world. In his self-love, he

denies everything, rejects everything and thinks only about his own self, which he puts forward
goes to the first level and strives for only one thing: the destruction of the existing shago, - only evil guides his actions. His nature is alien to love, alien- and affections. He knows no morality, nor any eti-
he doesn't understand the concept. But, in spite of all this, he has an appetite. predator and, in the name of this appetite, which is the only engine of all his actions and deeds, he wants to crush everything, destroy everything and everything devour!..› `

This characteristic is very close to the truth. Russian revolutionary movement wife, in its initial period, after all, it was moving Russian skim, - foreigners participated in it by chance, in insignificant numbers. The current revolution, almost in its full volume, is a dflom of hands foreigners, mainly Jews.

Hence the fundamental difference between the former agitator and the current one. ("Russian Land").

October 17 and the gratitude of the Jews. Bauman's funeral
in Moscow; - "Bundists" dressed as soldiers and officers

mi; “liberators” 60 kopecks per stick, with a red rag-which, and the ambush of the “funeral bureau” at the university, -pro-tiv Cossacks.

The "bureau" laments its failures. The prosecutor, the city council and her “delegate” is Shubinsky.-- Khokhly in N$zhin$.

The Cadets' Sabbath. - Brownings, Mausers and bombs for Japanese account.—«Unceasing care, revolutionizing the glory» Russia in the Japanese war.—The merits of the "Russian" press before the fatherland.—“Conscious proletarians” and betrayed
i i, «‹ -
tov" in kahal virtue.

Armed uprising in Moscow - under favorable
Akasha, Tsilliakus, E.Shmidt-Moskovsky, Fidler
and the fastest Jews. Urgent telegrams about the

dB uprising in Odessa, Blostok and other kagals.

"The Brilliance of Liberating Robbery." Constituent Council
brane and social republic.

[Jewish lust for power and the "proletarian" government-
STVO—FROM “distinguished” Talmudists, of course.

The apogee of the workers—without bread, without shelter and without rights:
va complain. Fighting squad members, like hired servants
Jews and oppressors of their brothers.

Epilogue......

The Directorate apologizes for reasons beyond its control, if, —for reasons beyond its control
due to her circumstances, the program will not be implemented
in all volume%.....

HP: That's how it turned out in reality. But what
you order to do with all-Russian laziness. - Nothing really
The Russians can't finish it. How clever they all are.
was set up by the "benefactors". How "cleanly" they sold
elections "Cadets". How much did the "State" work?
"Duma", but still hasn't called the Russian bear out of its den!....

- What is wrong with you, Mikhail Ivanovich?!.. Come out and pay your respects.
uninvited guests......

Or maybe you want to get enlightened by the shortest route.
to find out about the "Bund", to find out once again, for sure, how
and who is mocking you?..... Listen, even though you are Jewish.
a strange, but intelligible story. Don't be surprised, for,
Apart from the Jews, there is no one here to get information from.

At the congress of the Bund, 1. In the city of M, which is considered, if not the main, then one
him from the main centers of Jewry in the North-Western region, for three
days happened to occur.

Various delegates from almost all the organizations took part in this meeting:
nizaciy rosiyskago revolyushchonnago dvizheniya. Delegates from all possible pairs:

SOXXXXP

there were so many of them that S'%Ézd', in terms of its numerical composition and diversity,
Since representatives of parties and factions, the skorfa should have been called All-Russian
the Russian Revolutionary Council. No less than the official title
Indeed, in reality he was only a member of the Bund.

Considering themselves to be the organizers of their own Congress, who allowed into their
Meeting of delegates of other parties of the revolution only as guests, leaders
Bunla, - despite the fact that the program of the Congress included in sebf and imla in
to develop common methods for further revolutionary actions,
what kind of receptions should have become obligatory for all revolutionary parties
tiy, - despite this, the Bund looked at this Union as its personal and
own.

According to this view, the leaders of the Bund not only played the master's
ev at the zasBdaniyakh S, but literally dictated them. They decided-
they did not even allow any of the delegates from other revolutionary
i. It was obvious that all the pressing issues of further development
i i %-
ii, i -
and r . Such behavior of the Bund leaders could not but cause
protests. Delegates from all parties and factions were indignant, but none of them
did not dare to openly oppose the invaders of Elasti. And only in the
On the last day of the Assembly, at its penultimate meeting, a storm finally broke out.

At this meeting, the impudence of its chairman, a red-haired, cross-eyed Jew,
Bundist, whose real name was not known to anyone present who was not a Bundist.
the fact that he was known crossed all boundaries: he harassed the delegates,
like boys, and didn't let anyone say a word.

One of the Polish delegates of the Socialist-Revolutionary Party could not stand up to his personal demands.
unbearable insult. He jumped up from his seat and shouted:

- Do you really, Mr. Semite, think that we, Aryans, will allow you to prelead us? That we, Semites, recognize you as our leaders!...
No way!... This will never happen!... Never! Never!...

"Silence!" the chairman shouted angrily. "You are impudent and brazen..."

But he was not allowed to finish. The deputies with excited, hostile faces jumped up with vengeance. Shouts and curses were heard. The delegates with threatening gestures They began to attack the Bundists with a hundred men.

- The Jews have defeated us!.. an angry voice rang out.

— They took everything into their own hands!...

— i!...

— Down with the Jews!... Down with the Jews!..

The Bundists were confused and scared. Many of them rushed to the top. kholu; others, with faces distorted with fear, gathered in groups and huddled to each other. Only the red-haired and cross-eyed president of the House was not frightened. Despite the fact that the excited crowd with threatening gestures was advancing on the main in a special way on him alone, he remained motionless on the spot, with his with his arms crossed over his chest and his head tilted to the left side. not a muscle moved on the freckled, broad, prominent cheekbones, his face. A contemptuous smile played on his thick lips, and his gaze was fixed on space, above the oncoming the embittered people who fell upon him. Nothing, absolutely nothing is evidenced-it was evident that he was agitated, at least to a certain extent, judging by his appearance. That's how he stood in a frozen pose, as if carved from marble. But here is a large one, almost a square. his military head, covered with a thick layer of stiff, red hair, straightened was on the short, thick boss, his right hand grabbed a large tuft of his own

beautiful, fiery red beard and pulled this tuft of hair with such force that, ka: it seemed that he was about to pull it out of his beard without a trace; thick sensual His lips parted wide and crookedly, and he shouted to the whole hall:

— /Kandarmy!.. —

` His voice drowned out all the noise that reigned in the hall. - Everyone instantly They became quiet and turned their gaze to the doors.

- Ha, ha, ha... - it was heard quietly at first, continuing louder and louder, and finally turned into a rolling, thunderous laughter.

A minute before this, the delegates were excited, and now they were either frightened or nye, or perhaps perplexed, turned their gaze back and silently fixed them at the red-haired Jew who stood before them with his thick legs wide apart legs, holding onto the sides with both hands, swinging from side to side and rolling, laughed uncontrollably. He laughed wildly, angrily, like a madman. It seemed there would be no end.
child of this hellish laughter, which chilled the blood of those present and drove horror is upon them...

But this laughter stopped suddenly and unexpectedly, as if it had been cut off. The Jew glanced sideways at those present and said humorously #prog-thief:

“Forgive me for the joke...” And, without giving anyone time to come to their senses, he continued.
I demand it loudly, imperiously and imperatively: I demand it on behalf of the Bund, on behalf of the delegates
all revolutionary organizations present here, to delegate the Polish -
of the Socialist-Revolutionary Party I took back my words! He 'threw us, the Bundists, into The face is a grave insult! If his Aesopian—disguised phrase—were to translate in common language, it turns out that he publicly scolded us:
damami! If it comes to that, then let it be known to you that we are Jews, and proud
Let us beware of this! Will any of you dare to claim that it is not we, the Jews, who are spreading
Were you shaking your Russia? It wasn't us, the Jews, who loosened the soil for a great Russian
revolutionary!? Who can doubt that when the great work we have begun is finished?
is accomplished and the great colossus will disintegrate into separate, autonomous regions, then
the families inhabiting Russia will be obliged for the rights they have received, mainly,
to us, Jews5!?... If you are aware of all this and still dare to dispute
you have the right to further leadership of the revolution only because we are Semites,
then you cannot have revenge among the creators of the revolution! You cannot
there may be a place among us... No! No! No! Is that right, brothers?
Russians, Finns, Georgians, Armenians?.. |

“So, so!..” - like one man, all the Russian delegates shouted.

- So, so!.. - they supported the red-haired Bundist, although with less eccentricity.
Azmom, deputies of other foreigners.

“And then,” the chairman spoke again, and his slanting eyes mockingly
and angrily slid towards the Polish delegates. And then, do you really want to
It is not known that a revolution, like war, needs three things: these things
the essence is money, money and money. And we have money!.. The treasurers of the revolution are
we are Jews. It's a fact!.. Can anyone deny that the means for
, 5 5, ə?!.. i i,
So, the Jews supported it!?... Yes, the Jews, both the Fussians and the whole world!..

And they apologized to the Bund, and reconciliation took place. Moreover, the Bund
achieved the open recognition of the supreme leadership of the all-Russian fevolution
her. Even the Polish delegates did not dare to protest any more and silently acknowledged
i , -
Torskoy—over all revolutionary organizations in Russia.

We will limit ourselves to the given episode from the activities of the Union.
Detailed reports on the resolutions of this Union have been printed. All of this is of little interest.
and usually. There are many such underground reports from various Sfzds.
state, and in terms of their content they differ little from each other. It is also considered
that is, with extra effort, to satisfy here the theoretical
debates about the superiority of some political programs over others. All
It's boring and has become a pain in the neck for a long time.

But we will introduce the reader to some facts from life and deeds.
activities of the Bund, which are a secret not only for the public and for friends
other revolutionary organizations, and also for many members of the Bund itself.

So, the Szd, officially convened by the Bund, completed its activities.
and was closed. Numerous delegates of the existing revolutionary
every single one of the organizations dispersed. But the main movers and shakers of the Bund remained
were in no. They needed to have an intimate discussion about some secret dflah. The leaders of the Bund acted, in this case, with great caution.

Many of them, in the days following the closing of the official meeting, left M.
with delegates of other revolutionary organizations, but already on the next
day, secretly returned back all M.

A private synagogue was chosen as the site for the secret meeting of the Bund *)
merchant Bukhbinder, and the time was set for two o'clock in the morning.

By two o'clock, the synagogue was more than half full. Among the so-
An ominous silence reigned among those who took the field. In the dim lighting,
the seven-branched candle, on the pulpit, it was difficult to see the faces of the
those who took them. All of them, wrapped in fur coats and wadded overcoats, with their foreheads up to the eyes with hats, caps and bowlers, they looked like a gang of wolves.
ditch, the members of which, having gathered for one common, but risky and pre-approaching dfl, they don't get along with each other. Like tfn, each of them again
having been there, looking around in all directions in the semi-darkness, he made his way to his place.

Was there a need for such secrecy when each of the
Did you know everyone who went to the synagogue and knew everyone who was there? Of course not.
But Jews, by nature, love mystery and are accustomed to mystery.
- by force of necessity, for their nature is always such that they fear the light.

The town clock struck two. The thick strokes of the clock were clearly heard in
in the ears of those gathered. The TBni in the semi-darkness began to stir and a sound rushed through the synagogue.
squeaky voice:

— Open the doors, Mr. President!

Silence fell again.

“Open the meeting, Mr. Chairman!” the same voice repeated again.

“It's probably between us,” another voice said. “He
he probably hasn't arrived yet...

Among the people, in the semi-darkness, there was a movement, and dissatisfied voices were heard
vote:

— Two o'clock struck, and he's not here!..

-- This is not right!...

- This is not right!..

- No neatness at all!..

*) Prayer houses (schools) and synagogues are generally such centers where people flock
Judaism for its own purposes, that is, to serve the revolution.
look for the immediate roots of what is happening in Russia.

Alexfy Shmakov.

SOXXXX

— The boys didn't come here to keep us waiting!..

The movement turned into noise; everyone started talking at once.

- Why such a scream?.. What happened?... - a loud, loud voice rang out.
the familiar voice of the red-haired president. - Ah, what am I asking? I understand: you
, .ə ,
and you shouted so that He would hear"...

A loud laugh was the response to the red-haired chairman's bad joke.

— And why this darkness?.. This darkness?.. Mendel, light the candles... O-
, ...

- What holiday is it today?.. - said the sha-
"mes" (servant) Mendel.

- Don't argue, just do what I command!..

Mendel did not object any more and carried out the order.

When the synagogue was completely illuminated, those who had gathered saw that next to the fish
The leader was a completely unknown person. It was, according to
in appearance, the gentleman does not look like a Jew. Thin, short, with
with his blue eyes and soft, curly, blond hair, he possessed
with the slender figure of a ballet dancer; he was extremely graceful, even
so gracefully elegant that it made him look a little caricature-like and like a comic book.
voyager of a foreign company.

Everyone stared at the stranger.

— Mendel! — said the red-haired Jew, — go away and wait in the dreams!.. When-
Yes, if necessary, they will call you.

And as soon as the door closed behind Mendel, he continued:

- Gentlemen! I see you are interested in the guest I have brought to our
the most secret meeting. You are shocked that a stranger has come between us, and this-
I brought this stranger here without warning anyone!.. But you are even more amazed.
be kind if I tell you that this stranger has the right of representation-
to say here that he has the first place among us, that among you there is a person
!!.

- Who is he?!

Who is he?.. Name him! impatient voices were heard.

"Who is he? Do you want to know his name?" the red-haired chairman continued.
I would gladly tell you if I knew... He himself will tell you everything he considers necessary.
necessary, but for now I suggest you choose our guest as the chairman of the meeting.

Everyone was already amazed by the appearance of a completely unfamiliar gentleman.
did not look like a Jew, but were even more amazed when they heard the vague explanations
niya, which gave the red Jew, and his demand to choose a stranger preds$da-
telem i. The general silence was the response to his proposal.

“So,” said the red-haired Jew, not at all embarrassed, “you are universal.”
mushchaniem ғ i !!.. Okay!.. !—
He bowed respectfully to the stranger, "Take the throne on the pulpit and open the door."
i. |

11. All the time, the stranger stood next to the red-haired Jew, as if he were
completely indifferent to what was happening around him, an outside observer.
There was no curiosity reflected on his face. It even seemed unlikely
he also understands the language spoken by those around him. But when the red-haired Jew
fell silent, the stranger raised his left hand with a flirtatious movement, twice, slowly-
lazily ran his hand through the soft hair on his head and with small steps,
as if dancing and rhythmically continuing the memorized steps, he headed towards the pulpit and

'Srrrrrrr!

climbed up onto the dais. Placing the palms of his hands on the table so that both indexes his fingers, lowered downwards, rested on the edge of the table, he looked around at those present.
with a seemingly perplexed look in their dark blue eyes
and spoke in an even, drawling, monotonous voice, clearly pronouncing each
the last word.

“Brothers of Israel!” he began. “You want to know who I am? I will answer.
to you. I, your brother! I came to you with a message and instructions from the
likago Vsemirnago Soyuza bratiz. Documents, certifying my identity and
my powers were presented by me to the President of the Bund. It is necessary
Do you want me to tell you my name? Do you require me to show you mine?
documents? - If necessary, I will...›

- Everything is fine!.. No need! - the fish loudly interrupted the ensuing silence.
i .

“I see,” the stranger continued after a long pause, “you have
please accept the confirmation of your representative that I am the authorized representative of the All-
peaceful Union of brothers. So listen to what I have to tell you... World Council
The brothers cannot approve of the direction of activity that has been shown
the Bund...

Although the stranger spoke Russian, without a Jewish accent and fluently,
—it was obvious that he was thinking in a foreign language, for his speech was
as if translated from a foreign language.

— “The Bund is getting very carried away and is moving away from the main idea, from
main center. He was led astray by Sionism and he did not understand for what center All-
The Peaceful Union of Brothers has launched the idea of Zionism. Are you, brothers of the language,
do you think that the Israeli people can and should be content if they are given
they will give this small, sun-scorched and hardened stone
A section of land? Such territory was needed for Israel during the time of Moses, when:
he led our ancestors out of Egypt in numbers ‹iiiyshim rives'" (600
thousands); but now we cannot be content with this. Such an insignificant ter-
rhetoric cannot satisfy us. Our numbers are great, all in Palestine.
we will not find room. And even if all the Jews of the world could find room in Palestine:
Well, then this wouldn’t matter either. Why do we need to exchange the entire federal law for a small one?
i ? (World Union of Brothers) -
nuyu. He strives to conquer the whole world! And if he wants this, then again-

yuet! Then and only then, when we conquer the whole world, will Palestine be yours too-
on, and will become the center from which Israel will rule m!-
rum, and the words of the prophet will be fulfilled:

‹Out of Zion shall go forth the law
And the word of the Lord from Jerusalem!..”

The stranger ran his left hand through his hair and continued:

— ‹The Bund, unfortunately, did not sufficiently grasp the idea of the World Council the use of brothers. He deviated from his main and only goal - to conquer the world. ra! There are even harmful organizations among you. You have joined the party and fractions, have developed various programs and strive to implement the development of new-looking tsflei! All this would still be excusable if all your work was directed solely for the benefit of Israel. But some of you imagined

, i -

to protect his well-being; others completely sincerely propovfluyut«‹love and brother-the state of nations... All who think and act this way accomplish great things sinners and traitors to their people!.. I have been instructed to tell you that

SOHHHHUP

your activity should be directed solely towards destruction to destroy, to destroy and to demolish this almost unique stronghold in the world now Cross, this rich and strong Russia!..

‹i љ ,

Most of all, he hates the peoples who bow down before Arrest!.. All that is since I told you, it refers to the explanation of the main purpose of the Universal Union God, which you must also follow. And now I must subject critic some details of your activity. |

"You value Jewish blood very cheaply! You are more than required, You are wasting the lives of Jews in large quantities! Of course, to prove to others that she bezstrashie, it is necessary that the executors of death sentences and meta-There were also Jews among the bombers, but it is absolutely not necessary that in such a big such a risky guarantee was placed on our brothers by a large number of people cheniya. Send others to death, but have pity on our brothers and, without extreme need, do not waste Jewish blood. Jewish blood is multi-life! - One A drop of it is more precious than the Blessed Sea of any other blood!

The World Union of Brothers is also dissatisfied with the nature of the Bun-
and in the sense that he immediately revealed himself, his dy-
its nature and its significance. Why was this necessary?.. The Bund would have been much stronger
and more powerful if he had acted more covertly. You should have followed
to be a reminder of the All-Russian Union of Brothers, which has lived for centuries, destroyed
Maya Krestz and i ,
revealed its existence clearly. Open combat is permissible only in the presence of
rising forces, and our forces, although great, are still insufficient. We must be able
wait for the right moment, and only then, speaking openly, declare your
forces. This moment has not yet arrived, but it is close. - Be patient. Worldwide
the union of brothers waited for centuries and did not reveal itself in any way,
gave himself away. And if, at the present time, the world learned of his existence,
that about his forces, about his might and means all the same this world of the present
i s. $5 i , ,
which the World Union of Brothers possesses. How could he dare to do such a thing?
shackle, acting so openly? He had no right to show his strength in all-
no. The Bund does not have the right to openly let Russian revolutionary people feel
organizations that he is their leader. This is a big mistake and, perhaps,
unpopular for a long time. Slaves may rebel and overthrow their master.
Dina. Then it will be very difficult to subjugate them again. Another would be dB-
, if by i , .
controlled their work, directed them secretly, making them imagine that
They act independently, without your orders. - We must spare the ego.
slaves$...›

IU. The stranger turned his lips and finished:

- My mission is fulfilled. I have conveyed to you everything that I entrusted to the Ministry of National Economy and Public Administration.
Union of Brothers. And I must add: if you refuse to follow the instructions-
i , ; -
More time has been allocated to the Bund and, in general, there will be no support for the Bund.
Union".

The stranger fell silent and was about to leave the pulpit.

“Wait... Wait a minute!” a tall, husky, nervous Jew stopped him.
a rake with a curly head. - Wait a minute, we'll give you an answer... We'll open
debate and find out what answer we can give you.

SOHHHHH

- Let's open the debate!.. Let's open the debate!.. excited voices were heard.

There was a noise.

The stranger waited for a minute and raised his right hand.

Silence reigned.

“It’s useless to open a debate now,” he said in his drawling voice.
voice. - I was not instructed to deliver from the Bund. - I will not return soon.
to where he was sent from. - Another authorized representative will come to you in ten days.
a member of the World Union of Brothers,—you will give him your answer...›

The stranger made a general bow and left the table.

There was a noise again among the members of the Bund; irritated voices were heard

votes: |
_ — Are you putting us under your protection, or what?:..

— This is violence!..

— It is impossible to obey!.. It is impossible!..

- Down with the World Union!.. He didn’t tell us!

— Quiet, you all!.. Quiet!..——The red-haired leader climbed onto the pulpit and covered all the noise with his voice. - Quieter, I beg you!... |

And when there was some silence, he continued:

- Kolechno, we are amazed!.. Of course, the World Union of brothers *) wishes.
lay his hand on our free organization!.. He wants to subjugate us
pull ourselves together!.. Should we submit to him?.. A difficult, tricky task!.. But in-
ask: can we obey him? - we need to discuss it thoroughly... They gave us money
seven days' time... There is enough time, and we will have time to think about it...

— We'll make it! — We'll make it! — voices were heard.

“Soon the Jews will begin to gather for prayer,” came the voice from the threshold of the synagogue.
gogi voice of Mendel.—//ora to you to cleanse the house5 of God.

“Yes, it’s time to part ways,” said the red-haired chairman.

The Bund members began to disperse in separate groups. The last two left the synagogue.
gogi redheaded guy with a stranger.

(‹Moskovsniya Vљdomosti» from 4 August 1906, No. 192).

To complete the picture, let us recall what happened:
stated above about the children of the “Bund” in general, and, in part-
of the article we have noted by "-stein" on "Jewish-
"Russian" question. The other day, he also wrote in "Novy."
Time" nBseveral 1Judeo-impudent antics under the title-
viem — "Russian question". On the topic, actually, there is no
nothing; but, hiding behind it, the Jew-god shamelessly published.
is carried away by Russian people with extraordinary abandon.
extols the legislative greatness of the rabbis with dignity and,
on the contrary, it ridicules Russian laws against the kahal
organizations. It is permissible that from all.
aristocratic republics, marked by history, such as:
represents a completely exceptional phenomenon.

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*) This is what the World Jewish Union (Kahal Kahalov) is called here,— ‹ Khabur
Kol Yisroel Haberimz is an international government of Jews. Its strength lies in money, secrets,
NF, intrigues and merciless cruelty, to one's own and to others. /4%45— Jewish domination above the world.

There is no other case of such a tyrant and fattened rogues
and bloodsuckers, which we meet in the kahal republic-
kB, the world does not know. As for the very essence of "Russian-
this question in the Jewish edition, then it comes down to a hopeless
the ancient despotism of the Jews. According to “-stein”,
yielding to the demands of the Sabbath, Edward himself, the Emperor

the king of India and the king of Great Britain. the courtiers moved
receptions from Friday to Thursday, so that they could be attended
and the chief London rabbi. However, the author
modestly keeps silent about many other things. It is enough to mention
to mention at least the villainous war of England against the Boers.
Before the eyes of the whole world, a shameless robbery was committed.
If the sons of Guda and the very paradise cannot imagine themselves
without gold, and even good gold (Genesis, II, 12), then as if,/—
against the will of the boas and sharks in the City, could
such a golden war could happen?!.. Bloody horrors in
The Transvaal went on as usual, and the European governments
The peoples of the East believed that the dflo did not concern them and lulled them to sleep.
comfort yourself with the thought that this will not affect your morale.
ness. Now that international anarchism has become
drives the government to despair—they reap
only what they have done. Let Washington legislators,
with purely English resourcefulness and humor, include,
as an obstacle for the resettlement of Jews in America, "bo:
". Let the law
immigrate to England, its parliament, through limited
influx of Jews, seeks to rid his country of the preits rotation into the "cesspool of Europe." Let France, with Drew-Monome and Rochefort, is indignant at Dreyfus' apoeosis.
Let the young Spanish king not experience again that,
what he experienced on the day of his marriage to the British
princess.... Jewish anarchists will continue
to live in Stockholm, Geneva, Zurich, Montreal%,
Chicago and London%.

In particular, the capital of Great Britain! and even more,
metropolis of Jewish canned goods, is the general-
i. According to my own consciousness.5/
wat and even such Jewish defenders as newspapers
‹«Siғ», «5» and so on, most of London's
anarchists are Jews. It is in London% that most of the
the majority of anarchist leaflets, many of them Jewish
ski.—“Ruee Gaboit”, “Goa”, “Zet”, “IGorEe'5$ Euieya”,

iI

“Doe oў Keasop”, “Mesh Tites”, are published on “‹is%”, i.e.

jargon of all European Jews.--- ‹ Le Giie5$» —main
organ of the "Bund", which plays such a sinister role in the events
those who are depriving Russia. In all these leaflets
monstrous articles for the glory of the villain-
statehood in Madrid, and ‹/'s even dedicated -
lykh six columns to the exaltation of Moral, canonized
are classified as “heroes”.

During the last few days, these devilish sheets
propo$dyvali pokisiya na zhivan suda-
rey, applauded the bombs of Russian anarchists and met
i «» -
roles. At the beginning of this year, when “liberation-
"durable" grenades began to be made not only by the beach prin-
i,
assassination attempts on Roosevelt and even on Edward MP himself,
The conservative English press suddenly changed its tone. Poison-
vito potfshayas nad her, anarchist organs refuse-
I understand why it is commendable to blow up foreigners into the air.
earthly ruler and criminally "bomb" Great Britain
king of Tang:... |

KhPI. Returning to Russia, we cannot remain silent
about the book by Andre Sheradan "The Universe and the Russo-Japanese
war." - Let us cite several of the author's statements.

— “The Jewish question in Russia is infinitely more complex,
what do they think abroad, imagining that the Russian right-
The government is hostile to the Jews—according to its system. Inflicting
endless harm to countries and escaping from military service
. Jews, however, complain that Russian laws
may they reveal their qualities, If this were the case,
if it is fair, then it is relatively small or big
Jews; as for the great Jews, i.e. the big
Gatykh, then they have always enjoyed complete freedom in Russia.
(with a butt*). The Russian government does not persecute the Jews, but
protects the rest of the population from them, - the peasant of the center
tries to save from this scourge.

“What is going on in Galicia?” - After 1848, when, in
in the name of liberal principles, Jews were equalized in rights,

---

*) This is recognized by the Jews themselves, as evidenced by,

example, the fact that the storage of ‹liberation› bombs› is a kahal of names:
but rich Jews. Let us recall the fines of 3,000 rubles, which, for this
noble occupation, were, on potBhu kagala, subjected to in Odessa such rich people,
like Brodskaya and Ashkenazi.

Srhi

They took everything here into their own hands—both money and land.
Now, every honest person will say that in Galicia and
Poles and Russians are in slavery to the Jews.

“All Jews are trying to extract everything from their gold,
necessary. In one form or another, any of them
will manage to “interest” the officials. Therefore, in
In fact, it can be recognized that in Russia too
Sufficient Jews are by no means slaves, but masters and lords*)....

“The events of recent years have been exceptionally favorable.
are pleasing to "significant" Russian Jews, but it became
be,—and for the whole world community. Never in the past time-
exchange, even in Alexandria, happiness in such a world does not smile
« ». Any Russian loan
gave the Jews a new opportunity to strengthen their influence on the right
the highest spheres of St. Petersburg. Not to mention that from every
something would stick to Jewish hands—in
a type of brokerage, sometimes millions, and tens of millions
rubles, - foreign Jewish bankers, without whom nothing
, i :
i, i -
"*). Allow Jews free movement:
being everywhere in Russia means increasing a hundredfold
the power of those mysterious organizations that are known
walls under the general name of the world kagala, whichever
the decision could only lead to new pogroms,
as in November 1905, and, finally,
would be included in the general anti-Jewish movement.

‹As an element that is corrupting and tyrannical, Jews are not
they want, however, to look into the future, but only with all their might-
we are trying to destroy the existing order. That's how
why we see them and at the head of the current revolutionary Pro-
everywhere, they, as students, cause un-

university unrest; Invading industry and
“agrarian relations, they are leading an anti-state pro-
propaganda among factory workers and the rural population,
unless they are directly involved in the assassination attempt
I have an impact on the lives of government officials.... Depending on the time and
circumstances, the same Jews are allies of them-
singing, English or Japanese - against the Russians.

*) For illustration purposes, André Sheradan gives funny, as he himself saw,
data, cases of "interest".

+) Here, the author, by the way, reports how American Jews
Schiff, Kuhn, Loch and Co., in August 1905, set conditions for Witte, and that
he communicated with them.

SOKH

“However, if some Jews are trying to crush Russia,
syu, then drugi, on the contrary, obdBlyvaya their geshefty with success-
home, are very pleased with her. And they, of course, do not suffer-
have a special love for Russians, but Russia for them is—
a huge field of business, a colossal source of income
alive. Think at least about the contracts when concluding external agreements.
of them loans, please note that there is not the slightest amount of money here:
ka, and you will understand that the “big” Jews are not only with a gru-
we would have looked at the disappearance of the current regime, but
and would not mind making efforts to preserve such a profitable
there is no order of things for them.

- “All this does not, however, interfere with the Jewish question
It gets more acute every day. Therefore, it is interesting
to know what kind and how long will it last?
friend of the Jews Witte”).

“The point is that—from the day of Plehve’s murder, the Jewish
The press never stops dreaming about Witte's primacy. How
It is known that he began his “deeds” through the Jews Raphael-
Wichi and under the patronage of the Warsaw banker,
a Jew, Bloch. Already being a minister, he married
Jew, and he diligently surrounded himself with officials
of the baptized Jews. As beloved by the sons [of the

a candidate for prime minister, he praised himself with rapture "with the Jewish seal of both hemispheres"...

IY. If you go looking for an apartment in a decent parts of a large city in the S.A. States, then, in rare cases, chav, you won't see a note with the inscription: " js i!" (Jews are not needed). What a pity that there is no such thing inscriptions on government institutions in Russia!...

Having concluded the Peace of Portsmouth and just as valiantly having benefited our country as Prime Minister, Witte, exalted and exalted, - with a large, like they say, with a government subsidy, he left for warm waters, border. But he didn't have time to complete the well-deserved course in DahenB, as almost all Jewish newspapers picked up the purumor spread by Birzhevye Vdoemosti that the “count” is again is called to manage Russia.

"The Jews missed him."

Of course!... From the first day of Witte's appearance—in the role premiere, Russia did not stop. to be shaken by the i.— , «» i!...

SOKHESH

And how could it be otherwise?!... Wasn't it Witte himself? secured the assignment of senators, as a result of which the other was the complete impunity of the Jews for everything they did written earlier and after October 17, 1905,—i the same people, insulted and humiliated, filled the prisons as pogromists? Isn't it to him, furthermore, that we owe governors who, under the malicious whistle of the Jewish singchati, almost ended up in the dock, - with kagala new patent for the title of instigator of the pogrom?...

The horror of this fact alone is not yet sufficiently appreciated. Russia, among the people, lost, under the yoke of today-

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*) Sheradan's book appeared when Witte was the chairman of the council ministers.

of celebration, the administration dropped its hands. In connection with with other mBropriyatiyas Witte, the said fact led to fatal consequences follow. It was possible and should have been to prevent an armed rebellion in Moscow, almost going into the same uprising of "conscious proletarians" throughout the country. It was impossible and impermissible to allow to say such a brazen cheating of the "cadets", in other words, - such a composition of the State Duma that it tarnished and dishonored Russia politically, ruined and corrupted it—economically and morally....

However, not only was nothing done for its own sake, temporary extermination of iodine burners and the cessation of the revolution fire, but on the contrary, Witte himself, all the time, supported the plans of the revolutionaries *), expanded “his: "body" printing and facilitated multi-thousand gatherings, where
i i, . .
forced to seize agitators and suppress unrest,
‹» i .

Witte himself insulted the troops and encouraged fabrications all sorts of fables about them, and Durnovo had to use be called by these same troops... | |

He presented himself as a supporter of “moral influence” niya", freedom of speech and press, and Durnovo, and dlo, you: needed to resort to denunciations and closing of newspapers....

Witte's henchmen, various Kutlers, Herzensteins, The Gurland and Kaufman families organized peasant robberies and fires, and Durnovo found itself in need of pro- to harass the executioners... -

Witte even financially supported the revolutionary

---

*) See "Russian Land", June 10, 1906.

SrKhShU

ditch. He didn't spare state money for this. Sdflki from Gar- the ponom accidentally surfaced, and how many of the same sdBlok hasn't... forced?!..."

It is a pity that we are not Dutch.
Scorsese says that you can convince a Jew of something.
Micellani, how to make a Dutch commoner give in
to drink to arguments with which he does not agree. Dutchman
They rarely cheat because they don't help anyone.
They never succumb to flattering words.

As if by notes, the bloody drama unfolded....
If Witte had held on for another six months, he would not have escaped from Russia.
general difference...

With the removal of this “benefactor” to the SsFrniya waters,
comparative calm was restored. Even the Jewish-
boorish or boorish-Jewish, as they called it, Duma
was not able to cause the anarchy that was flaring up
Jewish god... #

XY, And lo, the sons [the ouds got bored, blew the trumpet loudly
1Jericho trumpets...

From different ends, news is being published, as if not
from him himself, that abroad, on finance-
the owl and the court spheres made a depressing impression.
i , $
prevent a pogrom in BBlostock%...

Indeed, today's people don't like Russia now
bankers. How can we not call upon the "general" Witte again?
to management?!...

For our part, we can add that the thieves
i , i, -
stlivil would have called itself the "Russian State"... This is tfm
it was inevitable that "propaganda"
the peasants are not finished, and the Jews have not yet been completely destroyed.
whether the "Black Hundred" press. |

Between you and me, who knows, you'll infect me with a bad example.
flax A Russian translation of Evgeniy Rich’s satire has already appeared.
tera— “Social democratic pictures of the future— according to Be-
"I'm white." There is also a Russian translation - "Honey Mushroom"
"dictatorship of the Iroletayat" - a study by N. Polovtsky... Likha

the beginning, - they will probably start and a lot of jokes will be made
. , 1 iių, "" -
democracy in an operetta... Go and look at Lassalle's Butte
with Marx, and Liebknecht with Bebel, and Bernstein with

SOHYEGU

Kautsky, and even to the music that will be heard
nistBe Offenbachovskoy....

— “The dog is not a wolf, it won’t run away to the lion!” —“They rushed to-
a letter so that the comrade doesn't lag behind - - "
idle proletarians,—‹The incorruptibility of wisdom-
"the rago of the proletarian government." - "Legal" robbery
of all property and the most savings banks of the enterprise
representatives of the “free” people.”— “The Lottery of the Proletarians-
"stables, called apartments." - ‹Revolt of the women and
mothers, nevBst and grooms" - "Frantic multiplication
proletarian officials and their terry-haired
quality."— "Police machine guns and bombs. Sudden
i -— , -
lerii."—"International complications as a result of this
i i- , -
houses and wealthy houses." - "Fast and unpretentious
rise in prices of essential goods. Decrees
proletarian government on reducing food to:
freedom, as well as about increasing the working day
8 to 12 o'clock."

— «i i ».
-. “Destroy your bastards at the borders” - ‹Horror
i i» - « » - «-
the lethargic government surrounds itself with camouflaged
oprichniki" - "Free proletarians come to the conclusion-
du, that the "exploitation" of their labor by the "bourgeoisie" was a lot
easier than the exiration of the same labor by the social right-
government and its all-consuming bureaucracy" - "Con-
 i i, , -
neither the rory nor the alvocates have the power to send it, and neither
they see a need for it, receiving their rations for the time,
and not for the quality of work."—"Zvfrskya suppression wise"
"the social government of proletarian riots."

"State bankruptcy, invasion of foreign armies
my and the general internecine strife of the proletarians" —"Aizee-
oz of Rothschild, Ravassl and K.

This is, at first glance, the poster of the social democratic
Russian operetta.

The Council of Confucius deserves deep reflection
— projects of great reforms to write on the sand, so that,
malfyshem somnfn!i, it was possible to wash them like that.
so that there is not a trace left. Recommending to the barefoot,
to the armed and "triumphant" proletariat founder:

SOHGA

a common assembly and a social democratic republic, inter-
the national kagal performed, during that time, nHow long
their "pogrom" comedies. Developing on the sly,
Jewish "self-defense" now hardly numbers any
nfe hundred thousand armed and disbanded rebels
dist. But, falling into the hands of other peoples, oppressed
for virtue the Jews do not deny themselves pleasure
to give some prince Urusov to any ruler
authority. Haughty and hidden malice is the main element
.

I. Only among the circumstances indicated,
it is possible to understand what is happening now in the expected way
Freemasonry to seize power over us.

The immediate disarmament of the Bund is the first,
how we are killed, the path to securing life and property
in Russia. Only by destroying the source of infection can we
i 5 -
nen1ya.—Mop shi[a$ rgetog!....

And, so that there are no hesitations in this, let us take
certificate from the newspaper "Day", information about foreign countries
priyatiyakh against the "Russian liberators":.

Foreigners and the Russian Revolution. For a long time now, in foreign relations

of the pilgrims to the Russian revolution, a turning point occurred: sympathy came to the dream
began to be perplexed by the intricate and completely senseless destruction
by our revolutionaries of our own fatherland, and then, when
revolutionaries from Russia began to flee abroad, full of disappointment and
fears for their own safety. It got to the point that all states
the states began to take measures against Russian revolutionaries and expel them,
as well as political criminals.

At the same time, many people abroad were inclined to see our revolutionaries
some "heroes" were on their side, they found sympathizers there
support. - But, in the end, they also saw abroad what kind of "heroes" these are.
Systematic, bloody, and zatfm and robbery!e ‹podvggi» of Russian revolutionaries
The Lucifers forced the whole world to look at them with different eyes and hate them
another world. God, after the Moscow rebellion, is the Russian revolutionaries
gave foreigners the opportunity to get to know these “heroes” firsthand—and the result
which they not only did not find in free Western European countries
a proper shelter, on which they calculated, but almost the entire Western European
the press, with the exception of the Jewish one, the whole society and all governments came to
anxiety and began to seek measures to protect themselves from the “Russian infection.”

In our revolutionaries abroad they saw people who were equally
5 , љ .— єі .

In Germany, says Mr. Voltets (in “Rosby”), with the influx of Russians
revolutionaries, the level of criminality has increased significantly (robbery, assaults)
robberies) throughout the country, especially in the cities. This forced the German
the government arrested and exiled Russian citizens, regardless of their
protests and references to international law, which is provided for political

SOKHIM

criminals are being held in other countries. Measures have been taken to prevent this.
their higher educational institutions in Germany, until now not refusing to
education for foreigners. And now no foreigner is denied this:
It is called, with the exception of Russian fugitives. The Reichstag was presented with
in this regard, “that it is necessary to remove from the highest Russian institutions, so
how Russian students require special care, in view of their doubts
"of political reliability."

Under the name of ‹Russian students‹ here we mean Jews who were born

Vistula region and western provinces and against the admission of which in
Even the German Jews themselves took up arms against Germany.
The Committee for Nearby Jews has decided to completely stop helping
to Jewish revolutionaries arriving from Russia on the basis that ‹sodfj-
to be such, to people means nothing other than to spread everywhere
plague and create a danger for our Elenfrians in other countries."

In Franchi, in the month of May, on their initiative, a social revolution was being prepared
i›. The French government adopted i i
riots; in Paris, several dozen leaders were arrested,
of which more than half were Russian Jews -revolutionaries.

Naturally, this makes one treat the latter with suspicion and distrust.
friendly. Their "extraordinary embassy" arrived in Paris to protest against the sale in France of the last Russian loan, as is known,
was not allowed beyond the front lines. On the French borders, a special
a crazy police team to monitor foreigners,
in order, thus, to make it difficult for Russian revolutionaries to enter France.
anarchists5. |

In Sweden, where revolutionaries from Finland and the Baltic region fled,
Strict supervision over them was also established. There are restrictions on restrictions
their stay in the country for the shortest possible time, so that the "Russian infection"
could not spread a . |

England, which until now had served as a refugee camp for political emigrants,
tov, is also seriously concerned about protecting itself from the Russian infection.
the steamships of the Russian revolutionaries were not only returned back, but not
even a short-term landing of them on English territory was allowed. In this
case, a new law on “undesirable aliens” is adopted.

"Free" America, fearing any antics on the part of the Russian republics,
revolutionaries, also does not allow them to come to him - under the pretext of their "physical-
deficiencies and poor health" (which, according to the American
law, deprives foreign emigrants of the right to settle in the United
I).

Even Switzerland is a notorious refuge for political criminals,
outraged by the savagery of the Russian revolutionaries, began to persecute them. Attempts
ka them. "to disrupt" the Easter service in the Russian church, in /Kenev, - where they
they brazenly burst in and caused a scandal5,—caused the Swiss to act
police, which even resorted to arms, the arrest of many “Russian” revolutionaries

Lucifers and their expulsion from Switzerland. One of them, the Jew Bili,
a bomb was found on him during a search, he was sentenced to prison by a Swiss court
imprisonment, a fine, and exile. Many Russian fugitives are believed to have
suspicious persons are subjected to searches;
search also Russian and Polish reading rooms in /Genev, serving as collection points
a refuge for political crooks, and, it would seem, first of all, Jews.

SOKHIUSH

In the small Swiss republic, until now, there was a complete
freedom of assembly and speech. No liability for this in the Swiss
there were no laws. But the meetings and speeches of Russian revolutionaries there too
are recognized as criminal and inadmissible; a law was recently issued against them
a law that punishes with imprisonment those who speak at meetings and in public places
, i-i . According to this new law,
not only a call, but even a praise of the bloody political villains of the
is being held in prison. In vain did the anarchist and socialist newspapers shout about this
about the uproar. On the Swiss, who understand freedom differently from our
revolutionaries.
litsionery and anarchists, this did not make any impression. And the Swiss
newspapers stated outright that the new law was necessary not only for internal
security of Switzerland, but also the international situation, which is strong
compromised by the influx of politically corrupt people."

In a word, in civilized relations. peace to ours: revolutionary pro-
there was a sharp uproar after it became clear who her “leaders” were and when
Yes, they intended to become the same “best citizens” of other countries,
which they declare themselves to be in Russia. Both our friends and our enemies are
alarmed.
lived, and therefore they are trying in every possible way to protect themselves from the
“Russian liberators.”

(Day, "1906", Y.).

To compose a concept of historical motives
European governments do not want to act in this way
It is worth remembering that the West has mastered all the delights of
" i" were tested much earlier.
her. The English Revolution lasted from 1639 to 1655,
the French one—from 1789 to 1799, and even after that

other troubled periods of recovery continued
i, each, about 30 !

“Mirabeau,” Rivarol testifies, “was all-
ma pozhidok svobodny, — -
laziness and for money is capable of anything, even good things
damn!... When did he say about Cardinal Mori - “here’s the thing”
the worst criminal I know," then the cardinal said
: "You forget, Mr. Mirabeau, about yourself!..."

— « , Iḱs hï,
governments would not have agitated the people. This was done by the pro-
the minds of nobility. People of intelligence and the rich found someone else's
"nobility" was so unbearable that most people became
buy it.. From here a new torment arose for them.
Having become "ennobled," they did not become noble.
mi..." - "The vices of the court began the revolution, and the vices of the people
completed the ve. Generally speaking, the French Revolution
there is a cluster of suicides. The king brought himself to this
death. Parliament killed itself. The clergy humiliated themselves.
What lived on its own. The nobility condemned itself to death.

dry

E (215 Sbobgaah, in turn, killed themselves and so
and finally, the National Assembly itself perished.”

Perhaps only Talleyrand had practical
with practical prudence and understanding of what is being accomplished
nimmo and what cannot be achieved. |
| But, besides his illegitimate betrayal, the story

Recent historical works depict us as Talei-
wound, as a worshipper of the golden calf, a stock market speculator
lyanta and fabrikanta millions. However, he also failed
outsmart the Jews.—‹Don't try your luck on the stock exchange,‹
he said, “I always played for cheese and, fm
no less, I lost so many millions!....»

In the face of the Mallet du Pan, who has clearly comprehended many
the meaning and character of the revolutionary, behind which he followed
from 1789 to 1799, and then he described it intelligently and truthfully,

Ten is a highly respected publicist, historian and statesman.
naked man. |

“To make a revolution,” notes Mallet, “one must...
freely give free rein to wild vices against the
cowardly fates, and exhausted noble passions ~
to face the crude passions of the crowd.—Revolutionary window-
thoroughly destroyed the moral sense in Franchi;
crime, public obedience, all in /7a-
Riga is corrupt!...”

— The world, the Chinese say, is held together by four ver-
: with the knowledge of the wise, with the justice of the strong, with prayer-
by your kind forehead and brave courage.

HUNG. It goes without saying that, under the tyrant
of the world Kahal, not everything reaches the West from
of what oppresses us all every day. - For summary-
the problem is sufficient, in addition to what was stated earlier,
add a little about what happened just the other day
went to Odessa and Warsaw%.

A. Sentenced to death for disrespecting the Jews.
As usual, he planned to tear the command apart with a bomb.
blowing with the troops of the Odessa district, the "Bund" called for
This is a two-room apartment for the evildoers - a psychopath.

It's time to finally come to the conclusion that this is not a case.
Teainess. “Poor child,” as Kagal hypocritically called
the press to Spiridonov; the Jewish woman who shot at the admiral
Chukhnina and, like a snake, crawling under the sofa; female students,
entering brothels with the clash of wills to rebel after-

Wed

soldiers in Finland and Kronstadt, all of this is sacrificed
of the "Bund" as the leader of the "Russian" revolution. He is recruiting
are drawn mainly from that seditious environment,
where neurasthenia, degeneration and psychosis became epidemic
iï . Exaltation of the female nature and weakness of the ra-
zumniya, in connection with scientific ignorance, gives the Jews
to the pit-agitators of the most fanatical and desperate is-

Satanic malice and corruption
find satisfaction here, on the other hand, in
that they help new publications against the authorities,
‹punishing dBtey”, and also—to the furious din, under this
pretext, the abolition of the death penalty and general amnesty
i.... The Jewish legal profession,
the central kahal, in turn, spfshit, to the defense of the "ge-
horns of the liberation movement! ", and to the villainous sailors
And to the "public" movements of the N5fzhna in particular...

Taking advantage of his acquaintance with the general's daughters
Kaulbars, with his former friends, the daughter of the deceased now-
nB general, nBwhen the chief of the division, -- Gamara Prince,
made her way into the house of the commander of the troops in Odessa.

Abusing the kindness of the general, Gamara Prince
I only just managed to get into his office, but also realized:
to put her intentions into practice. She knew well that from.
Kaz from evildoing is equivalent to a mortal, suitable for her
the thief of the "Bund", also knew that, in the event of a bomb explosion,
not only the general will perish, but she herself. That's why
she had enough audacity to stand before the same general
cry at your suicidal mania..

By some premonition, General Kaulbars,
her request for freedom in the office, he noted in passing, - already
Is she going to treat him to a bomb?.... With amazing-
With great heartlessness, Tamara Prince rejected the doubt and
was admitted into the office twice, GDF "convicted to
death" even iml misfortune to dissuade her from thinking-
words about death...

Providence did not want to experience this good
.

Almost at the moment of the martyrdom prepared for the general
death, accidentally ran away boy. back and forth:
nil from the hands of Tamara Prince reticule with “liberator-
"nooy" bomb. In panic fear, the found-
the public is on Primorsky Boulevard. BE$zhala and Tama:
Prince... in the hotel room, where she got shot.

Sri

i i !..,

The power of impression ends, however, only after
a significant, significant fact:

On the day of T. Prince's arrival in Odessa, the commander of the troops received

mail, from Warsaw, letter. Verbatim (with the original orographic spelling preserved),—

it reads as follows:

"Odessa. To His Excellency, the Commander-in-Chief of the Odessa Troops"
skago district, Kaulbarsu.

By decree of our organization, today it was decided and resolved that you...
to leave which lot I got if you don't know why, then I can na-
write for your wonderful smile, which you held in front of the Jewish representatives
, don't think that I'm also a Jew, unfortunately I was born Orthodox
which I am ashamed of because we are despised everywhere.

We offer you two options: resign by July 30th.
this year or before that time to be killed choose the best for yourself.

"The fighting spring of the union of all unfortunate Russia." (‹Russian Russia").

Thus, Warsaw showed itself in the plan
on the life of General Kaulbars, and in the treasonous murders-
vakh on August 2nd. But the "Bundists" were quick to distinguish themselves
again, on August 5th,

To understand the events, it is necessary to take into account
that their cause is rooted in senseless, change-
about the autonomy of Poland. Only Jews, ra-
It seems that such madness could have been put into action. And we, dB-
Indeed, we see that the threads of the conspiracy go back to the Greek
andressy in Petersburg. It was she who introduced the Poles to the
man. Taking advantage of a well-known intrigue, Jewish gam-
The Zetniks wrote and telegraphed to Poland, as if, among

Petersburg spheres, the question of autonomy is worth It's nice. On the other hand, having forgotten about the troubled times-

i ,

allowed, in her sbnas, with impunity, such betrayal government, as Russia was torn to pieces—under control—with the traband nickname "self-defeated" of foreigners.

i i

"//right", in Petersburg, is a self-proclaimed "city council" and zemstvo members”, in Moscow, as one of the first brothels, children's gangs, manipulated the most yaouseful, that is, the most malicious, - it would seem, Jewish accomplices. From here, logically, the idea arose "autonomy" of Poland, as one of the main "freedom" in Russia.

Where Jews rule, the state must costand out from among the deceivers and the cheated.

SR _

The "goyim" should not forget that, in any case, dl, any son of the "chosen people" is before of all—a Jew and after all—a Jew.

That the idea of this kind was suggested by the Jews, and that he was protected by their ally, the Pole Led Nitsky, there is nothing surprising in that. The situation, created by Witte, alas, allowed this—to the great shame of Russian people! To disgrace and ridicule Russia, for the sake of the Church lei kahala, it was necessary first of all and in what would whatever it takes. But among the Russians there were traitors, whowho even humiliated themselves by going on a pilgrimage to Warsaw —before this, truly, one cannot help but be amazed!...

And these enemies of their own homeland remain unpunished. nym!... Op ne sheig rios de hopḱe ep se ḱetrs,—op ep y!

Comparing all of the above with the current fury

« » γ, , , -

vu, we will finally understand the following:

B. The points of Polish autonomy. With the aim of killing the general-
governor, the other day, in Warsaw, to the German vice-consul Baron Lerchen-
an unknown man in an officer's uniform showed up at the sergeant's apartment and
bore him an insult. |

On August 5, General Skalon went to visit Baron Lerchenfeld.

When he was returning, 6 bombs were thrown at him from the balcony of the house.
No. 12, on Natolinskaya Street, from an apartment recently rented by 3 women.
At the same time, gunfire was fired from the windows of the house. Two bombs exploded near the sidewalk.
and dug pits 2 arshins in diameter. General Skalon remained unharmed.
Three Kuban Cossacks were wounded, a district police officer and a little girl were killed.

Of the unexploded bombs, two were in the form of a box with sweets,
crushed into paper, and 2 into shaped bricks. - The attackers fled.

The apartment in house no. 12 turned out to be empty.

The first bomb thrown into the carriage of a man returning from a visit to the con-
the Governor-General's sulky did not explode. The coachman hit the horses, and
The carriage rushed off. Two more bombs were thrown in pursuit of the carriage, but they didn't reach it.
to the carriage and exploded a few steps behind it. From these explosions
The Governor-General was stunned by the bombs and slightly concussed in the area of the right ear.
The horses of three Kuban soldiers from the convoy were also wounded. Escorted by the Cossacks, the hero
The General Governor of the Navy, with his adjutant, returned in the same carriage
to your palace.

At the noise of the explosion, patrols gathered from different sides and surrounded the house.
with a balcony from which the bombs were thrown. The soldiers fired volleys of fire.
to lyat egs, but it turned out that almost all the apartments in the building were occupied by officers and zinov-
by military personnel, which eliminated the shelling. Then the soldiers abandoned
they went into the apartment from whose balcony the pokutenie had been committed, but there was no one there
It was not found. During a search of this apartment, two fully equipped
bombs. Searches were also carried out in all neighboring houses, and
35 people were arrested. The street was surrounded by troops who did not let anyone through.

I

The force of the explosion was very great. In a block of houses, the damned fell
frames and glass were broken; two holes were formed on the pavement from the falling shells
deep funnels....

According to newspapers, a cab driver who was near the assassination attempt said
polish, what a sight, how the bomb was thrown from the empty apartment of the first
floor of house No. 12, facing Natolinskaya Street. This house belongs
to the temporary Warsaw military governor-general Wonliarlyarski, living
to the bell-floor. |

A search of the empty apartment in the building yielded no results.

The person who just arrived from Warsaw reports the following:

"Warsaw is a real hell. From the station, I went to see some friends,
since I wanted to stay in Warsaw for a few days. From the very beginning
steps, I was overcome by an oppressive atmosphere. On the streets, there are few passers-by, and if
and if someone comes across, he walks to the side, looking around restlessly in the right direction.
to the left. Traffic on many streets stopped, as cab drivers
They're afraid to go out there. Lots of shops are closed and boarded up with shutters, in
the curtains are lowered.

Despite the risk, I went wandering around the city.

At every step, there are patrols of soldiers and horsemen; at the gates of houses, in the villages
soldiers stand a few steps away from each other, who have the right to arrest
any citizen who seemed suspicious to them; the police are not visible,
They are all concentrated in sections and in some state administrations.

The Cossacks are running along the streets, throwing down their reins and taking up their guns with cocked
with daylight hammers, ready to fire a dozen volleys at the first signal. Rumors of one another

i.

A lot of people are fleeing abroad.

However, these rumors are spreading not without reason, such horror,
What is happening in Warsaw now has not been seen in any other city
Russia. Not an hour goes by without someone throwing a bomb somewhere.
lyali!...› ("Day", 1906, Ush.).

KHUPI. So, we see that, this time, "itself
"defining liberators" conceived, also,
to destroy one's own evil spirit sit egapo $a115... In calculation
make General Scalon a bomb target
it is there, where they are prepared for him, - ‹officer»
i -
to the installer, repairing the pavements determines the general's path, and
female bombers ambush the house of the heneralz-governor... This is how the Jews "amuse themselves".

Together with the murder of Admiral Chukhnin and the assassination attempt
on the life of General Kaulbars, the Varshavskoe zlodyanie obnasuffers from the same evil—the disintegration of the army—that pursues
are Masons and Jews through revolutionary propaganda
in the troops and the establishment of a "military union".

According to the degree of kahal mockery, "diplomatic-
"skia" bombs can be compared with TBmi, pre-

SOYM

visually rejected by vљ, which, in and
The Sedlits were sent by the "chosen people" to the graves of
lyceum masters Derkachov and Goltsov, who were killed by Jews,
— the first of the Brownings of "self-defense", as is known.
"by mistake", a. the second, with a bomb, of course, "without intent"
which tore off the legs immediately...

Finally, in the sphere of "art", we could, perhaps,
only the kidnapped can compete with the "Skalon challenge"
criminal proceedings on the Sevastopol mutiny and
micheskiy" escape from BBlentsov.

The "purity" of the otdflka in Warsaw turned out to be such that

when the valiant Russian warriors came to enter the apartment,
from which, a little earlier, bombs were thrown, then
had to break down tightly locked doors; when he,
the end, they gave in, then, fortunately, they fell onto the street, and not
into the apartment, where, as it turned out, it was precisely on this
case, another proletarian bomb was prepared!

It is quite obvious that without a lot of money and fierceness
poi organizatsii, such "brilliance" in executing could not be
se allow and the most "conscious" proletarians.
why do we actually meet more than one in Poland?
and not two, but five rebellious gangs.

These are “R, R. 5.”, “R, R. R.” and “G. R. No.”, on the one hand
on the one hand, and on the other hand - "R. 5. R.", and, of course, "Bund".

The first three, i.e. the Polish Socialist Party (or
Polish Socialist Party (Polskaya sotsial'naya i), Polish Proletarian Party
and the Polish National Party (or National Democratic Party)
tic), act together—in order to reject
i -
state. - "R.R. 5," final, although distant,
The central government puts the independence of the region on the republican-social-
leafy basis; for now, propaganda is concentrated
i i, i -
i ,
all official relations. — "R. R, R.", basically, ru-
is guided by the same, as if intelligent in tasks,
national program, but it operates incomparably more
lBe radical m%rs and carries them out with anarchic-
with ski techniques.— Finally, “R, R, No. ,” is a powerful
the national association, puts forward its open
the slogan of a break with Russia and restoration of Belika
GTolshi, - "from sea to sea".

SOGU

In turn, “R, 5. P.” (Social Democratic Party
(tic) and "Bundyo" are international and cosmopolitan.
i , i, , i
state system, and therefore the protection of the Polish nationality

onality; in a positive direction, about the party.

preach so beloved and our "liberators-
", proletarian - Jewish paradise with all its delight
gami..... |

Therefore, only “R, R, No.” cannot be a joke.
of a Czech nature, but in terrorizing the Russian authorities and the Russian
people in general and it does not lag behind the four indicated
known socialist parties. Along with community
the centers of struggle, each of these latter has, however,
special program, in accordance with this,
and the degree of its radical - terrorist aspirations
takes on strong or lesser tones.

The elegance of technology, exemplary solidarity and ironclad
The discipline is distinguished, in particular, by socialist
groups—as having an international character,
and are limited to patriotic propaganda.

The real bosses of all categories of the Ukrainian movement
are in safety, abroad: Polish "grandees" -
in Krakow and Lemberg, the leaders of R. 5. R. — in Berlin and Paris, and the heads of the Bund went to Paris and London.
Moreover, each of the gangs has its own headquarters in Poland itself.
by the executive committee, whose orders are issued by members
the orders of the corresponding gang are carried out without question, - c5
љ i.

The Jews have ruined Poland and, without a doubt, will not let it
resurrect. T$m not menfe, in every revolution, they:
they are playing to the Poles for their own benefit and for now
There is hope for success. Just like it was during Suvorov's time .
and Napoleon I, and then in 1831 and 1863. What the hell
and Tudean music, under the “red standard”, aka:
still operates the "steam-blowers" today.

Rejecting, on the contrary, everything for the Russian people, even
the right to be called anything other than "Black Hundreds", "pogromists"
"kami", and even "chiefs of hundreds", Jews, tfi not
less, they shout about the Polish, that is, in essence, about their own
tone! and without any shame.

Between the TBm, even in the area of usury,
we [the courts] do not own a monopoly. Exclusivity

T

SOGU

the desire for money and the ability to multiply it.
in your own pocket is characteristic not only of Jews, but of everyone
to the old peoples. The Gakovs are Parsis, Bananas, Chinese.
the reason, perhaps, is that the sons of the Heavenly Empire are many
“Honest in trading”, avm “chosen character”...,..

In particular, gold currency is too narrow
odByalo›, as Bismarck already noted.

— “A warning should be given to all British
"to the manufacturers," the English consul wrote officially.
Odessa to its government, as reported by the newspaper "Dau
[› „-- « 5 љ -
by Russian Jews wishing to receive goods in
credit. Experience has shown that these Jews start business
with a pre-arranged plan—sooner or later, and
to deceive the companies that trust them."

The Hungarian Ministry of National Education prohibited
They used to read “Nathan the Wise” in their schools. -From-
the fixed “unter”, with the iconostasis of orders, looked
coming from the basement of the Jewish bank on Nevsky,
perhaps the saddest of all the socialist pictures...

Constitution of the sons of Judah. "Russian Republic" introduces the distribution
, i . . . .. -
, i ~ i.

The author (or authors) of this brochure develop the idea of the necessity
unification of Jewish national parties! into one common group for management
Jewish political struggle. On this basis, the Jewish bourgeoisie, already now,
unites with the organized Jewish revolutionary iroletariat:

the first one participates with money, and the latter with his muscular strength,
“Everyone is good at what they do. This connection,” says A. Davidson, “is not accidental, but it is completely conscious, and representatives of the proletariat are strongly agitating for the idea
"self-defense" not only among Russians, but also among foreign bourgeois
elements of Judaism, and even take the initiative to dBlu money
fees. |

The entire mass of Jews, without distinction of economic position, must
work for yourself a common formula and common tactics—for your liberation
movement, and the following, approximately, plan is proposed.

i i, :

1. Abolition of all restrictive laws for Jews.

P. Correction to the four-member formula for elections to all general institutions
days without forced start (optional national curries or other
(parochial representation).

Sh. Religious and national-cultural autonomy of the military communities.

GU. Separation of church and state for all peoples.

U. Freedom to open schools of all types, with any programs,
in all languages.

The greatest demands that are objected to are most likely from the point of view
feasibility, desirability:

`SREUN

a) National-cultural autonomy of Jews (obligatory).

b) Jewish Diet.

i i.

A. Davidson ends his brochure with the following words: organized
to fight for their political struggle, i ,
i—
national assembly.

So, having experienced unrest in Russia, the Jews, - under the noise of this unrest,
and brazenly, it organizes itself for its own Jewish political struggle against the Russian state.
gift. Such Jewish tactics once again prove that Jews always,
and in everything they cannot act otherwise than in a Judeo-translatorial manner,
pursuing only their "Jewish" faith. To achieve the same result, the sons of Judah
do not think about the choice of means, even if such means lead to the destruction of the Russian
the people who sheltered these parasitic aliens - the people whose vital juices
which they feed on, they become fat and rich.

All this, in the end, comes down to the fact that the Russian people need
open your eyes wider and be on your guard%, for the Jewish yoke has already been imposed
his neck. One more step, and Russia may find itself in slavery, incomparably
we are afraid of the Tatar yoke...

In view of the above, one cannot help but be amazed that social-
Democrats follow the orders of Jewry, that is, the most ruthless
lostnago olysetvoreniya aristocratic capitalism, I
It is impossible, by common sense, to explain how things happened
You risk the idea that ` Duaism wishes them well.'
on the other hand, although the first skill of any Jew is to do
to be necessary for the area into which he managed to pass
to droop, - it is still incomprehensible how the Jews who were being tortured
the goyim create popularity for him among themselves and even
are carried away by his devastating propaganda!,.... |

However, ABOUT THE JEWISH art of pretending,
but in the Talmud itself it is written: “the Jew is gifted with this talent
in such a high mr5 that he will be able to get it from a non-Jew
to pull all the teeth out of the mouth and, at the same time, to force
to think that he is vomiting it.....»

Only by understanding the above will we understand the whole story.
gizm of the next telegram of "New Time", from the 10th
August.

'I am reporting on the situation of the Russian dfla in bloody Warsaw.

Looking closely at the activities of Russian society, it comes.
to state the complete absence of any signs of protest

against the actions of the Poles and Jews, the current owners of the outskirts.

The existing Russian assembly does not show any signs of protection.
TB of Russian interests. Russian free newspaper, standing guard over Russian
statehood, #75.

The troops are the only fighters for the Russian cause.
It is eerie to see the complete lack of spiritual connection between Russians

I

society and the military. The extent to which the feelings of the Russian people have reached can be seen from the fact that
the inattention with which society treated the victims of August 2: in the church and:
at the funeral, I was alone, literally. Read the Warsaw Diary, August 6
thick, description of the funeral. It is painful and unbearably hard to hear the stories of the officers-
i $. -
he watches behind the backs of soldiers when he is in danger, but does not show any strength for a joint struggle; on the contrary, with their cosmopolitan views=
with women or unworthy cowardice, many still add fuel to the flames
i ..... |

The composition of individual persons who love Russia, oppressed to the extreme
. One hope for the appearance of a person of strong will and fearlessness, thanks
able to respond to terrorism with real force and restore the Russian flag.
and subjugate the population to it. We must see the Russian blood being shed hourly and
to protect her not with charming politeness. - Such means are not for Brownings.

In the troops, there is truly a unanimity worthy of all praise.

According to Jewish newspapers, Jewish merchants are planning a beautiful
stop trading and close shops for eight days. The Jews are busy opening
These medical stations are insufficient, in their opinion. ambulance carriages
relics.

What is this? The pavements are not yet dry from the streams of Russian blood,
2 , 5 ə .
soldierə!

Listen to the evil and don't close your eyes!....» {(5/s!).

Just by observing and looking at the terror that is raging everywhere around us,
one can understand the fact of the ‹deification‖ of political evils by the leading press
dBev and her brazen disregard for their countless victims. Recognizing
all means are permitted, modern anarchist-herds need and in5.
ready for all performers. However, it is not always possible to arrange this in a day-
gi, and there won't be enough money.... True, the "Russian Revolution" feeds robbery, and
robbery feeds the "revolution" - in support of the sums that go to Russia
i ‹i i», ђi " . -
, the main thing is needed is an "idea." And so the "experienced" agitators are teenagers, little girls
and boys are carried away by ‹feat›; under the pressure of suggestion, or they are on the
i , ...

The "liberating" Jews raise an uproar about "barbarism" and "despo-
› government, which still understands how to protect the civilian population,
advocate against the death penalty, supply the "heroes" with defenders and
canonize the martyrs... From time to time, committing a particularly brutal
"nabғg", the Jewish malice gives the zhabbes-shiskelyams5 also a "new record"...

But, as the deputy of Novoye Vremya rightly points out, this treacherously histori-
The youth being treated is like Phaethon, whom the sun god gave to hold the reins.
She is ready to burn the whole world just to enlighten and warm it. For her
Marx became the new Mayne Reid. She does not realize that if socialism is a word,
lives, then it will resemble Marxism as little as the medieval one
Catholicism on the preaching of the apostle? And, on the contrary, current socialism could
I would like to carry out such a gitation when the country would be populated by almost
not just tangerines.

The future is never what people imagine it to be.
No utopia, for example, has gone as far as the unconscious pro-
No human imagination could predict a couple,
electricity, telegraph, telephone, X-rays, radio waves, etc.

COEX]

AJ

In the political sphere we see that even under Nicholas I the hegemony
was for Russia, and Golovin even said that it would not be difficult to sow Japan.
Meanwhile, it was precisely this yellow people who became our executioner and all

brought to nBt.

The treachery and fury of a tiger or a boa constrictor stalking its prey are our ‹revolyucisnery»› erected the pearl of creation— the rali of «the holy, ideal future»... However, we see that the French Revolution, which the "liberators" of Russia take as a model, gave today's France, true, prosperous, but cowardly
, i i% +...

є%, ,
And the ‹robbery' horrors, the general insanity and the coming famine, the stupefying smell blood and the progressive press, crazed by persecution, lead to sorrow, fear and despair of the Blue country....

And there is no ray of hope in sight... There is no ray of hope!...

Not only the "obstinate" revolutionary, but also every ordinary person is convinced, that nothing will save him from the revolutionary "convocation"...

Is this not the paradise shared by the Jews?

Isn't this the radiant happiness of "freedom"?.....

XIX. The Russian people are deeply unhappy. Such grief it is great that, like a lonely traveler, caught in the snow a hurricane in the desert, - he bends EA under the blows-

our fates. G$m no less, -

No matter how warm the foreign sea is,
No matter how beautiful the foreign distance is,
It is not for her to fix our grief,
To break the Russian sorrow!.......

But, despite the howls of the enemies, the reasons for this rya are not only in negative phenomena of theour way of life, but also in its positive aspects. Not in There is neither treachery nor cold cruelty in the Russian heart. On the contrary, "you may have too many greatsoul and kindness. On the other hand, as a truly great people, we are not capable of oppressing the weakest. By this, in large part, the facts of modern life are explained

reality. So, for example, if there were no Polish
rebellion in Prussia, then, of course, not because :-
did the Poles favor the Poles? It is obvious, on the contrary, that we
never came to the rescue, and most importantly,
the means of Russification, as they are now
it's still dBlaetsya in Poznan, — љі. Precisely
also in Finland, we not only did not follow the Austrian-
to the Machiavellianism for the denationalization of Bohemia and Mo-
i — German politician in Alsace and Lotharingia-
gi, but they didn't even take care, as they should, about safety.

_SREH

Petersburg. Having come to our senses, we called the general
Bobrikov, who, however, acted with great intelligence,
treachery. When he was treacherously killed, then,
instead of severe mBropriyatiy, which imperatively require-
i,
the course of events that resulted in the disgrace of our
name, but also in eclipse and in complicity, permitted by us,
"Red Guard" - to crush Russian rule,
starting with such an important fortress as Sveaborg. Not
The "cart" in which the Finns "took us out" also hit us
Obolensky...And here are the "Iolians of the Mosaic Law", brownin-
with guns and bombs, they instruct us as "freedom-loving"
allies of the "People's Revolution".

We did the same in the Caucasus.
filled with countless tribes, the land was wild, with
since ancient times, an arena of bloody civil strife. Paul-
in the midst of the turmoil, the Turks, Persians and mountain tribes are expressed
they raided and plundered, then finally enslaved the people
districts. Along with this, playing the same role to the East,
like the Jews to the West, the Armenians, already under our rule,
fled into our borders from Gurshcha, saving their lives.
my opposition to Armenians and Jews not only in
Russia, and the Caucasus, were the Tatars. Never, never created
they laid down, as the Armenians, diplomatic
We have difficulties. As for the revolution, the Tatars
it did not happen and, apparently, even immunity is being restored.
Blessed Georgia is inhabited, alas, by a people poisoned
Semitic blood, and, like the Jews, is distinguished by such

arrogance, which does not lead to anything good for anyone.
If it had been for the Georgians, they would have been exterminated completely,
if Russia had not heeded their pleas and taken them under its control
protection. Among the conditions described, we, however, again
were both about the requirements of state security,
so about those terrible sacrifices that were made by the Russians -
by the Caucasian people to conquer the Caucasus. We did not think about
colonization of this richest country by Russian people, and
Doukhobors, these noble and indestructible Shones
rivulets of Russia and excellent workers in the property
we are entitled to the land by right, we even managed to drive it overseas,
to America!...

Notipit first ei Be rgozlaepya Kiiketa aisyicht.

By impoverishing Great Russia with taxes and duties,
what kind of warfare is needed for the sake of the brave?

II

The Little Russians were taken away from the south of Russia, and they were called there
tsev and Jews, - the Caucasus was given to the Armenians and, in
conclusion, - to the Jews. Not only did we not settle the excess
in the Russian peasantry in the Caucasus, and, on the contrary, among the Russian
20,000,000 of them, mainly men, were selected
rubles, for the renewal of oil supplies by Jews and Armenians
towers in Baku. As for the crocodile tears
this subsidy, then he expressed no gratitude whatsoever
to the illiterate and illiterate Russian peasantry, and in the new and
grave misfortunes of Russia. Fourfold, if not fivefold, already
the nearest year, new profits from oil exceeded the subsidy
industrialists. Hiding behind misfortune, in debactivities as insignificant and caused by their own
exploitation of workers, oil sharks went on strike
and raised prices on oil to the level of the state
i.....

But we are far from limited to this.—In parallel
with the indicated, iolitic "insight", we betrayed
Armenians and much more important interests of the homeland.
By weakening, we allowed them to almost monopolize
civil and military power in the Caucasus. All this was

It is more absurd that pan-Armenian propaganda is developing
was also in Moscow itself, with extraordinary success. When,
twenty ago, Echmiadzin Catholicos pri-
I was in the capital, then hypocritical delights
"perevolov" press and inflated from Armenian Lane
'trumpeting' clicks ~ "zhenie, AChyrik®" were ready to pre-
And the ominous event for us in the All-Russian tor-
cruelty!... The same “joy” was brought to us only by the opening
synagogues in St. Petersburg$.

With this regard, our ancient “friend” – England is good
announced the establishment of the Armenian Revolution in London
of the committee. He decided to overthrow Russia for a lot of
bot and should be considered as one of the important
i Freemasonry, the nest of which is located precisely
in England. Meeting her hostile policy on all fronts.
their roads to the sea, our fatherland suffers from it
and to the Caucasus and Afghanistan. Acting a4 taroget
In , the Masons are waging a skillful war against us,
but always a treacherous game. - How, besides the Masonic
intrigues, to understand at least the armed Count Vorontso-
with you Dashkov social democrats to Tiflis? - What
explain that the namstvik honored him with exquisite praise
such a hooligan as Ramishvili? - “You honestly

SHP

“a great and good man!” exclaimed Count Vorontsov.
Dashkov, shaking hands with this vile, BBshenom anar

hist and arming his like-minded people. - Where did it all come from?
find justification for everything that threatens Russia in the Caucasus?

If the Jews have a World Kahal, then what
The Armenians have something similar. - "Dashnakz-Iutyunz", - in its
a queue, secret, evil and in control of large funds,
and therefore a dangerous organization. If "fragrant" is honest-
whom the Kahal has power over the life and death of Jews, if
The Bund executes or intimidates those who disobey it.
non-Jewish people and terrorizes not only peasants-
deputies in the State Duma%, and the most
the paths of justice in our sad country, then already one

Dzhamgarov's execution, carried out publicly, was carried out on the church porch
Armenian Church in Moscow%, it shows enough,
It smells like "Dashnak-Tsutyun".

On the other hand, in order not to doubt the authority
authorities, it is enough to remember the next example.

Since 1903, the Armenians have had fighting squads.
A powerful, highly organized and brutal community
the Dashnak-Tsutyun society unites the revolutionary-national-
the national forces of the Armenians and lead their dBlas. He has
There are agents everywhere, even in St. Petersburg, where, as they say,
ryat, he managed to acquire the patronage of all the media
by what means is it generally obtained in this sinful
Dreaming of restoring its state independence
dependence and, it must be admitted, using Russian negligence-
without ceremony, "Dashnakt-Tsutyun" rfshil sdBlat'
"test mobilization" in the Kazakh region, to the Caucasus,
and in the tract of Delizhan he formed the center of his national
i, — .

The Russian "liberators", under the command of the Jews, are throwing
their victims are pulled out under the train's maneuvering,
in the event, the tongue of a seventy-year-old woman is torn to pieces.
They bomb children. Why shouldn't the Armenians have some fun?
us?... And, indeed, in the Kazakh district, by order
one of the leaders of the Dashnak-Putin detachments,
village of Nizhny Kizil-Bulakh, at the end of December 1905,
two of our Cossacks, Martinovsky and Khirianov, were destroyed
, i
thrown to the dogs... Further on, during the destruction of the village of Yarodulla,
Some of the Muslims were killed, and 17 were captured.
Having done this, another Armenian leader sent three

SRIII

They should be brought for the rest of the amount of five thousand rubles.
When the money was not delivered, then out of 14 prisoners, one
half, before the eyes of the other, was also chopped up in the kitchenskis, and the other was buried alive in the ground.... Civil
the Armenian administration acted energetically.
one day, nine were arrested and imprisoned

Muslims, of whom five were soon killed
and only four managed to escape. Miner [o-
Sif Karagozov, in turn, was killed on orders
Armenian self-proclaimed judge.....

When Jewish "revolutionaries" do not imply the occurrence of an incident
to try their Mausers or bombs on the procession of the cross of Christ
stian, "to hell with osfdlost," then they, near Moscow, on
bicycle rage Yae ria1si", climb into the village church:
drink and drink there "eyesakhuvkuz.

Armenian priests are not far behind. Visiting citizens:
They were also condemned to death by the military leaders.
At the head of the military detachments, they walked with a rifle and
cartridges, personally disposing of the beating of the Tatar na.
village. True, the Tatars themselves didn't really like the idea.
Great Armensh.—They knew that the Armenian kingdom was gro-
to subject the Mohammedans to heavy enslavement by the Bolshevik enemies.
gov. But the Tatars did not have "Dashnak-Tsutyun" and defended
They were disorderly. The Armenians, in one Kazakh
besides their armed militia, they had two bridles:
with my own squadrons of regular cavalry, about
307 people, and two infantry battalions, about 800
Tatar troops presented themselves poorly and clumsily.
armed crowds fell in. The Armenians, on the contrary, were pre-
Reds are armed and supplied.

If, in the next few days, social revolutionaries in Moscow%
were upset by the fact that they were arrested on the Russian border
Vans sent them Brownings, Mausers, cartridges and pistols
lemmas; if, on the other hand, in November of last year-
yes, by order of the "International Committee",
Land anarchist. Cornelissen, taking advantage of the rebellion in
The Black Sea Fleet "safely" delivered from the Am-
sterdam, for Caucasian revolutionary organizations, n%-
how many thousands of weapons and 2,000,000 cartridges,
It is obvious that the Tatars had nothing to compete with the Armenians.

Later, we will say more in detail, but now let's leave it at that.
in short, that, to the delight of England, a "conscious" uprising

SR

sailors and the "heroism" of Schmidt, were, - in the internal somnof1ya, given to us by Jewish Masons.

Events developed widely. As in Moscow,—previous Jews, at Bauman's funeral, and in the Kazakh Uzd, - pepper by the Armenians, the legitimate authority faded into obscurity. Until then,
i, i
the brothel became an example of the dissolution of the Russian State in the Caucasus and its territory, as they put it, “self-government”
i» i. It goes without saying that this "zaro-"breath of Great Armenia" quickly plunged into wild inter-the extermination of rival tribes.

The Caucasian revolutionaries had already foreseen, however, their thunderstorm. In Alexandropol%, one of the old combat regiments - Kabardinsky. It was commanded by courageous warrior, Colonel Basiliy Nikolaevich /e-Vitsky, now promoted to major general for distinction in the Kazakh expedition. That is why the railway "delegates" porBshili close the message of Alexandropol with Tiflis. But Colonel Levitsyu is not General Frese, who who asked the strike committee for permission to the trade union. V. N. Levitsky was not General Durnoin, through whose inaction the Moscow rebellion was prepared. With one, but clear order to the regiment, V.N. Le-Vicky kept the road open, and the delegates themselves forced to run.

When did news about the revolution appear?
ditch to let in the dflo terror, the colonel turned to to the most severe martyrs. —Courage is not only goodness-body, but also the protection of all the others.

Among these concerns, they were given the following assignment:
:

“Today I received a report from which it is clear that the railway ser-
i, i , i -
80- ,
plans of the attackers.

By announcing this to the regiment, I inform the leadership: if anyone dares
encroach not only on my life, but also on the life of every Kabardian, then let them know
everything that everyone down to the last citizen of the city of Alexandrolol will be disarmed
wives and will suffer severe punishment for the slightest resistance. Everyone will
killed without mercy. Buildings near the assassination site will be razed to the ground.
All houses that served as gathering places for revolutionaries will be destroyed.

Let free citizens come to their senses the second time and take measures to protect
i not only Kabardintsev, but also every warrior, faithful servant of the Tsar and Fatherland-
of quality, because we have to live in the midst of turmoil and it's time to bring everything
into order.
"equestrian order."

I

This commanding image of action produced TBM
The greatest impression was that the spirit of the Kabardian regiment was
excellent. His boss kept the traditions of the old
of the Caucasian army. He and his officers lived with the sun.
dates in the Tsnomu moral unity. Revolutionary
propaganda did not dare approach the soldier because
malйi attempts immediately presfkalis %.

The regiment represented a proud and invincible force,
which it was dangerous to quarrel with.

But Colonel Levitsky acted not by force alone
or threats. He trusted the moral sense of his
and strangers. Thus, in particular, he addressed with an admonition
to the railway workers, appealing to their patriotism
and common sense.

Having received the order to march to Kazakh territory, Ka-
the Barda regiment, with such a commander, quickly brought
and there the revolutionaries to submission or freedom, rise-
rebuilt the legal order, and with his moral strength
destroyed the very possibility of its violation.

Despite all this, the Kabardin floor was not spilled:
not a single drop of blood. (‹i љ», 12 and
August 13, 1906).

From the great, they say, to the funny - one step.

And so, we see Ramishvili with Dzheparidze in Go-
State Duma%.

not to speak in the same tone as, a hundred years ago,
behind, their ancestors, with tears in their eyes, slavishly begged us
about salvation.... Kavkazsk "deputies" dishonestly forgot that,
only by becoming part of the Russian state, which, with
with such insane rage, they are now trying to destroy,
Armenians and Georgians were given the right to become people, not tmi
hares, which the Persians, Turks and Caucasian highlanders hunted:
were forced to choose. The Armenians soon forgot how
they fled in thousands to Russian territories from the general
extermination by the Kurds, and the compassionate Russian government
gave them shelter widely. Senseless Jewish thoughts-
the words have been knocked out of the heads of today's "revolutionaries",
how, owning a hundred sheep, their nobles, Russian power
stu—not as an example to her own people, she asserts.
were in princely dignity. They finally lost
memory and that, being compared with the Russians in the right-
while receiving education in Russia, they enjoyed

I

all benefits in civil and military service,
preserving, in the same way, their original rights, personal and
property.... Between the two, Ramishvili laughed about.
continue their brazen and criminal propaganda in the very
Moscow, and his brother dared to rebel against those who feed on
city's "unemployed" account... |

®i, i «-
"botnye" are still little appreciated in their worth. What work they
ə, - this is proven by facts, and that the same ‹-
"worker" is anyone who, with a Browning in his hands,
commands "room up!" - this is equally undoubted-
but. Therefore, it is my duty to feed our “liberators,”
their master is a kahal, and certainly not those whom they, according to
Talmud, "free" from the purse or from life itself...
Alas, we still do not understand this, and the sons [of the genitals] do not see
tsfly close their "operetta" when it's on, with such

uspBhom,—at the “special request of the public.”

However, after everything we have experienced, we can hardly...
Slimo is still surprised by something.

The question of the "unemployed" is not nearly as simple as the heroes of the “liberation” press want to distort it. “Pra- "in the work", alas, the problem is unrealistic,—k in the present period in Russia it is also in the theory of homo- The main causes of unemployment in our country are are also special.

(Among the normal conditions, along with the progress of technologyniks, reducing the number of workers, leads to the fact that the same result and world competition. Conditioned by: the movement of production, it strives to concentrate it vat. Reduction of wages and the workforce is determined, in turn, by gold currency, i.e. the birth of money. Finally, to the multiplication of the unemployed and strives for overproduction of “social dynamite”, i.e. poor students or under-educated students, generally superfluous, but those who dream of ennobling humanity—technologists—kov, lawyers, publicists, doctors, female students, obstetricians fate, teachers of her sasega. Embrace world phenomena the Russian government is dishonest, as it seems write unemployment to the government terror that on the contrary, it is absent, although it is absolutely necessary.

on the other hand, it is not the Jews, of course, who should reproach the right-
i, -

Wed 1940

politics and democratic experiments of the same pr-
ga—Witte. It is enough that he opened up the kahal to the unprecedentednew, hitherto B horizons and unparalleled “fragrances” of beer game of chance, as well as the opportunity, at beggarly prices- We shall take possession of everything that the sons of the Oud will like.

As for those categories that we meet among the unemployed, then angry, in the foreground, of course... sya, there is a motto: “hands up.” His followers alone tel, and in the background, their voluntary minions and hired hooligans are dangerous enough that the state or public administration could not decide to take them under take control of yourself. If the "robber" men burned down the estates and the Vladfiltsevs were dispersed, then no zemstvo organization of them also won't feed you, and you're not obligated to...

A brilliant primfrome." another direction "master-"invigorating" propaganda that created the unemployed can serve at least and i :

a) On August 22, three persons came to the reception of the Moscow mayor, as representatives of the unemployed. They were received by the assistant city Chief N. A. Makarov; the unemployed asked for permission to work again for them to the office of the administration. P. A. Makarov stated that the admi-the state does not recognize the unemployed as a special class or as a corporation. The shelters where the unemployed were located were closed because there mrokhlamatsii were found, and it became known that in these premises people agitating against the government were found in them. In view of this, The mayor's assistant rejected the petition. —(‹Moskogekiy Listog»).

b) Regarding the attempted robbery of 52,000 rubles from a Rostov cashier customs, they report the details. We managed to find out about this attempt customs scribe Pavel Konstantinov agreed with four of his acquaintances, that when the cashier takes a large or small amount of money to the treasury
", then he will rob them, and the others will rob him." Obtained by the robbery money had to be divided between all the gang members On August 12th, a rather large sum of money was collected at customs. (over 52,000 rubles), which the cashier did not have time to send to the treasury that day. state, and its dispatch was postponed until Monday, August 14th. Konstannov knew about this and told his associates, who, in anticipation, When the cashier left the customs office, they hid nearby, in ambush.

At the same time, six disguised soldiers were stationed near the customs office. policemen and three mounted soldiers. The leader of the conspiracy is Kostanticov. stood at one of the windows and had to point out the cashier to the robbers. When last one!, leaving the customs office with the money, approached Kazanskaya Street and began to go around the customs building, - Konstantinov brought his nose to his feet. sou (a conventional sign). At that moment, the robbers surrounded the cashier and headed revolvers were aimed at him. But not even a few seconds had passed before a loud noise was heard.
mi. onlik "hands up/. - The robbers were surrounded by heavily armed p%.

. Without seeing the possibility of resisting,
They immediately handed over their Brownings. Those arrested turned out to be: Egorom A.

SREHU

you, Boris Rivkin, Karp Karpov and Alexander Kaplin.
Seeing the failure that befell his associates, Konstantinov tried to hide it.
he did, but was immediately detained by a police official who was watching him.
.— ("Russian Land").

c) The victims are countless, and sometimes extremely original and senseless,
carried by the Russian citizen to the altar of the Moloch of the revolution. - In the village of Obmachev%, po.
according to the “Kievlyanin”, such an incident occurred, perhaps far from unique.
native in our backwaters. Cossack I. Garas'ko, having learned from the newspapers that Go-
the State Duma will "distribute" foreign land, - rBshil Zaranfe to get rid-
from your own: they will still give you the British, and there will be less of your own, because:-
Without thinking twice, Garasko pawned half of the entire plowing, and the day-
He drank it all away, and in his drunken state he beat his wife so hard that
she went crazy and is now undergoing treatment in a psychiatric ward
Chernihiv provincial zemstvo hospital. Then, Garas'ko sold his estate-
bu, and he drank the money away too, leaving his family - two sons, 19 and 14
LBt and a 20-year-old daughter, without shelter and a piece of bread for the winter. DBti Garasko obra-
They approached the zemstvo chief with a request to propose that the zemstvo assembly elect.
guardian to the remaining property of their father, who had gone mad under
ii i ...

They understand, it is clear, that it is blessed when in the capital of Russia
s1i—Moscow "fathers of the city" are going to "uvf$kitch$" the memory.
Herzenstein!...

For the above-mentioned types of unemployed people—sometimes students—
of higher educational institutions and even gymnasium students,
agitators and instigators of all kinds must be named
of "infusions". Next come those carried away or deceived by them.
strikers and, finally, countless victims of the revolution,
innocent of anything, but every day everything became merciless

The dispossessed. They are truly worthy of compassion.
niya, but how and why can we help them, when the very life of Russia.
stops, all activity freezes, work becomes
, i
are they running out altogether?!... |

The next correspondence from the "Russian Land" gives information about a real picture, but it is, in one world or another, suitable and for all of Russia:

Riga. - An observer of Baltic life, who has known it for many years. l, with sadness I must admit that the Baltic revolution has changed greatly to the worst of habits and hara: the loss of millions of people, earlier so much naked, energetic, hardworking and steadfast in moral rules. Not go-talking about "revolutionaries" - robbers, murderers and arsonists who rivers: are partly made up of criminal elements, and partly of the defeated: people suffering from political illness, the entire local population seemed to be shaken in its moral foundations and sound5 judgments. Where is public dis-
i, ,

since they were put forward as a precedent for others? Why didn't they protect the population from
nervousness and cowardice, from shameful weakness and confusion, from inconsistency

SOGHI

of disparate and disjointed actions? Even the NBMs, this most organized element, and the TV were confused and gave in to panic fear. People went crazy and began to do things that were previously unthinkable and calmly allow we were, for example, to desecrate and plunder churches, altars, burial vaults, to kill clergy, teachers, etc. Some kind of strong thirst for revenge and destruction of education some, and the herd feeling of uncertainty and fear - others. Let's not forget that the soil on which the Baltic revolution took place is abundantly watered by the lack of rye, envy and malice, the eternal antagonism between those who inhabit the region peoples. Waves of revolutionary outbreaks have already swept through it many times. shekels and internecine strife, after which the population was left humiliated and embittered. Let us recall the peasant unrest several years ago, when deniya in kirks (churches) of pastors they did not want. And the remaining inconvenience satisfied with the numerous statements and requests of peasants on the need to pe-revise the entire structure of local rural life, with immediate elimination of of the most vexing inconsistencies and injustices, such as prohibition

peasants-landowners of fishing and hunting - in their own waters and on
their own lands, prohibiting them from holding fairs and selling food
supplies, etc. All this was not properly taken into account -
and here are the fruits! The Germans will take over the Russian administration of the region
in everything that has happened and
Fussian officials, leaving aside their own, vulcanian, egoistic
i . , i-
. The Russian revolutionaries have never touched the Russian people to this day.
and Russian society, if you don't count the police officials who have lost their reputation:
Volitioners, among whom, most likely, there are Russian people.

Now we must use decisive measures to limit and extinguish fires and eliminate them.
thread everything that contributes to the spread of fire. The crisis of the Baltic revolution-
the soup has not only passed, but it is dragging on and getting worse; they are spreading
zlovf5shche rumors regarding the possibility of a repeat of last year's atrocities and
"illuminations" and revolutionary crimes have already intensified again. This means it is impossible
delay any longer. We must work energetically to carry out the matter immediately.
the need to raise the spirit of the civilian population is recognized as urgent,
and just as energetically pursue the revolutionaries, without turning them into military polo-
marrying into an endless, expensive, but useless toy...

That the current revolution is completely alien to the good of the Russian
this people and the very foreign populations of our
states, this is already evident from its immediate
results. We experience unprecedented adversity only
to achieve our enemies' own goals.
a huge territory, there is a life-and-death struggle between:
due to international capitalism and the foundations of the Bloc
Rossi. Such called "public workers" are opposed to:
are due to the government, which has never happened before. This is convenient.
It is a fact that the foreign press is not even in
condition to find - not in any foreign language -
, a term that would convey the expression "public-
the revolutionary figure as he is understood by the revolution. Poisonous evil:
joy and mass obfdnene accompanies the barbarian

SOXX

dictatorship from below. The population of a vast country was forced to to break the world record for anger... And, alas, it’s not even tigers, and the genes dehumanized and buried Rosstu.

In this terrible phenomenon one cannot help but see the main thing - our enemies, our wits... And, having imposed it, our enemies are in: They are now singing about the "right to work". Who recognizes it? when even the right to life is rejected?!.....

As if from another world, the permeated sounds sound with ardent love, the heartfelt lines of Pushkin. It's hard to believe that things were once different for us than they are now.

"Friend of my harsh days,
My decrepit dove!

Alone, in the wilderness of pine forests,
You've been waiting for me for a long, long time.....
You are under the window of your svetlitsa
You grieve as if you were on duty,

And the knitting needles linger every minute

In your wrinkled hands.....
You look into the forgotten gates,

To the black, distant path, -
Toska, premonition, worries
"T$snatch your breasts all the time."

Pushkin's nanny, Roliovna, belonged to the typical to the greatest and noblest persons of the Russian world. Connection no good nature or grumpiness, no gentle disposition towards hunger with feigned severity, - left in the heart Pushkin's indelible memory. He loved her family. with natural, unchanging love, and, in the years of maturity and glory, I spent hours with her. This explains - and another important quality of Arina Rodyunovna: The whole fairytale Russian world was known to her, as it should be in short, and she conveyed it extremely lani "chi “Proverbs and sayings were constantly on her lips...” *)

What kind of love for our homeland does the development of

"invigorating" teachers, what a fabulous world they reveal
Our modern nannies are the press and the telegraph!

“Don’t think that I am also a Jew,” writes the author of the letter.
to General Kaulbars, - "n$, unfortunately, I was born right-
glorious, by whose name I am ashamed, because we
everyone despises a

*) ‹.1. S. Pushkin, cane russkiï poet" —Boris Nazarevsky..
Moscow, 1906.

II

They didn’t manage to appoint the necessary ones from Moscow to Vologda.
Dimago is now in Moscow, a noble patriot, sleeping
Nikon's skoi, - as, despite the zealous requests of the Mfst
residents, was sent from Yaroslavl to Volyn by the German
nah Elodov... ... The Jew is a novice, deprived of the title
1eromonk for heresy, again took the post of secretary /-
Sergleva "[avry, from which he was deservedly dismissed.

Revolutionary bombers threaten to blow up the holy
and to kill both the abbot of the Lavra in Pochaev and the re-
the editor of "//Ochaevsky Listok" if this publication is not
stopped..... T5m not menfe. on par with courageous
brotherhood of the Lavra, Father Ilyudor fulfills his duty:

Yaroslagl, August 19. — M Bstnym otdalom “union of the Russian people> semi-
a telegram from Pochaev, Volyn province, that the person transferred there
Yaroslavl is one of the main organizers of the Yaroslavl branch of the aforementioned
‹union» .1eromonakh //is, opened there, in front of thousands of people,
pochaevskiy from the union of those who live there.

Against the abbot and monks L 7660- [7? Lavry,
"Russian Telegraph Agency" was distributed throughout Russia.
, % i -
niy to the pogroms of Poles and Jews. As can be seen from the survey:
the abbot's ouster, criminal proceedings were instituted against the slanderers
persecution....

On the other hand, the “liberators” are exterminating in
root kahal newspapers everywhere, wherever and however they can, --
even to Petersburg. Finally, the cup of sorrow overflowed.

‹Russian Banner› will print the following ‹warning‹:

“Continued by nine mfsyatsev, office of the newspaper “Russian Banner. just a little
ko raz d$lala attempted to establish retail sales of her newspaper, but must
was to yield to violence from the hooligans and bandits of the ‹liberation‹
moving. The "Union of the Russian People" decided to irrevocably establish the sale
‹Russian Stone» through the gang of its newspapermen and warns that
there will be no more concessions to the rapists, there will be violence,
in a proper manner; in addition, in the event of any kind of violence against the newspaper-
members of the "Russian Banner", the "Union of the Russian People" will not allow from its capital
the sale of all Jews and Judaizers, the so-called "programs"
powerful newspapers - "Union of the Russian People".

Not only in St. Petersburg are there hooligans and robbers of the liberation
movements" act in a similar way. They continue the same in
Moscow - with newspapers of Russian orientation. It happened, for example, that issues of our
newspapers were snatched from the peddlers by unknown people of the “Jewish type”, destroyed
they pressed them and hid. This is how to understand freedom of speech in those lower classes, which
The pseudo-Russian revolution is strong! The threats of the “Union of Russian People” are excessive, but
It is not difficult to understand the feeling that caused them. What should you do when
the elephant is contrasted with trumpet violence and we are no longer in the serfdom, but
in the literal sense, they shut someone's mouth with a fist. - "Russian Land".

SREHHP

In conclusion, we call the reader's attention to the following:

The tomb of the murdered Semenovtsy. August 21, the ninth day
after the death of the murdered commander of the Semenovites, General Min, in Petersburg, in
a solemn memorial service was held at the Church of the Regiment (Vvedeniia v khram).

The general's tomb is on the north side of the cathedral, in the east
niches. It is all hidden under the vaults,—all the niches are completely in vaults, many
their presence also encircles the walls of the lowest church. In front of his tomb,
a small table with a Crucifixion, and at the head of it an analogion with a large candlestick,
, i, I , -
carried in Moscow by the Semenovsky Regiment

The opposite, western niche on the upper side is also in flowers; here
the icon was in front of the tomb under which three Semenov soldiers were buried—killed
ųi .

The late general was very concerned about the welfare of the tomb of these victims.
debt. Two months ago, he turned to the famous V. M. Vasnetsov and others.
Ѳ. R.
tombs. Both responded to the general's proposal with particular cordiality.
Vasnetsov took upon himself the execution of the image of the Savior in a crown of thorns, and Ray-
lyan—the rest of the works and also free of charge—the large painting Resurrection!
Christ's, which should decorate the tomb's walls.

A few days before the murder, General Min was there, inspecting the work in
burial vaults of the lower ranks and, in conversation with the artist, pointing to the path.
I then stood in the eastern niche opposite the tomb and said:

— љ , ...

And how quickly these painful words came true!

The “progressive” press keeps moving forward.

So, just the other day, the “conscious proletarians”—in
one of their organs, were flattered by the tempting and,
obviously, "non-Jewish" in the beginning:

— “In Loskw, a new “Marriage Newspaper” is being born, which puts its
i i 5—-
means5 publication...."

As for the “liberation tales”, it has long been
those who have crossed the threshold of every vfroyat!ya, then, reading on the v-

support, we also get acquainted with such pearls *).

Hamburg, August 19 (September 1). According to the words of the author of the
this morning, I was arrested in Russian, by the name of Yakubovsky.
, i, i
brochure and letters in Russian.

Yalta, August 22. Some self-proclaimed anarchists appeared in one of the houses.
communists and demanded money. The owner had no money, and the robbers
or took a check for 500 rubles. After that, the Azov Bank, with the check, came
one person, who was immediately arrested. During interrogation, the arrested person gave the following name
myself as a student.

Mitava, August 22. Friedrichstadt police detained a well-known representative
leader of Vesyan's gang, who participated in murders and robberies and published

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*) See "New Time" and "Russian Land".

SOEKHHSH

orders which the terrorized population obeyed. He had
diamond earrings taken from Baroness Korf and various silver pieces were found
Vesyan was destroyed by military authorities.

Harbin, August 22. Around 12 o'clock in the afternoon, from Harbin, on a crowded street
ts, near the police station, three horsemen, in Caucasian clothing, produced
a daring attack on a Chinese man who was being taken by cab, in a suitcase, for delivery to
bank, 23 thousand rubles. The criminals took the suitcase, opened it and stole
They took the money and galloped away. On the way, they dropped some of the money; they were left with
6,000 rubles

Warsaw, August 22. In Kirardovka, they buried a revolutionary who was killed
during the Losl'nim robbery of a government liquor store in the village of Lyutsa.
a large crowd. - After leaving the settlement, people with vodkas appeared,
knitted with red ribbons. [<Azachiy raz tried to take these ribbons away. From
the crowds began to shoot at him. The arriving patrol responded with shots.
9 people were killed in the crowd.

Sevastopol psychopaths. In the words of ‹Sevast. Gas›,—to the city-
the headmistress receives many requests from intelligent ordinary women of the Sevastopol, expressing a desire to marry convicted sailors.
decisions, of course, if possible, are given. Vskorf, the second party is sent
convicted in the Sevastopol psychopaths in this region.
However, they did not discover America. Similar cases occurred in Poltava.

Vitebsk, August 22—The murderers who died on the night of August 21, on
Theater Square, to the house of Mutkatin, a family of 5 people, caught in Smolensk, together with her accomplices—two prostitutes. They were delivered to Vitebsk. Apparently, these are white convicts. One is Jewish, the other Russian. Both
confessed. According to the criminals, they robbed only 17 rubles in money and
several hundred rubles of gold and silver items.

They say that Russians don't know how or don't know how
defend oneself from the "paladins of freedom".

Well, little by little, we are beginning to take action.
lying mfry. So, in addition to the statement of the "Russian
"Banner", one cannot help but point to the "Union of the Russian People",
in Odessa%:

Letter from Count A. I. Konovnitsyn. In provincial newspapers,
we are going to open a letter to the revolutionaries from the chairman of the Odessa branch of the Union
Russian people", Column A. 17. Ponnovniyn, written by him on the occasion of the Lokutieniy
his mother, Count Konovnitsyn, life from the side of the Jewish student, Yankel Fishman, im$v-
that place in Oless, August 6. We bring the letter in its entirety:

On Sunday, August 6, according to detailed reports from all over the world,
nykh gzet and according to the police report announced in the press, member-
« » љ, i
i , -, , ə (-
ə) ə , , ,
meeting in the tea room and reading room of the Union of the Russian People, he was returning home. Also
— , urging the crowd to free
"conscious torarisch."

Praise and honor to the valiant members of the “Union of the Russian People”!

Thanks to them, what is constantly happening in general cannot happen.

SOT.X KhSU

in Russia, at present, in Odessa in particular, and among the white flax, on
daring murders, robberies, assaults, and almost all sorts of crimes are committed on the streets
It turns out that the criminal has successfully escaped. Thanks to honesty, energy, vigilance and solidarity of the members of the "Union of the Russian People", not:odyai-revolyushcho-
Nery, once they fall into the hands of our glorious allies, then from the hands of
They won't escape, no one will fight them off and they will never be able to escape.

I declare to all these scoundrels, these young murderers from around the corner, and also their
to the leaders who secretly give money for the revolution and applaud
murderers, I declare to the abominable Jews of the revolutionaries, their patrons and supporters
to the instigators that I am not afraid of death, as a man in Bruising, I realize that life.
and the death of man is in the hands of God. |

If in the future any half of this vile company dares.
only to attack, with the aim of depriving someone of life, any of the members of the "Union of Russians"
of the people", or against any of the government officials, or
civilians, then, differently, he will end up in the hands of the members of the "Union of Russian
kind", by virtue of the right of self-defense, #%;—5 .

As for me, if it pleases the Lord God that I perish
from the hand of the villain, I vow to the entire Russian people immediately after my death -
you, mercilessly destroy hundreds and even thousands of revolutionaries, who-
which, so far with almost impunity, instill fear and horror in the entire faint-hearted world-
i, i. .
Russian proverb:

"A wedge is driven out by a wedge."

Chairman of the Odessa branch of the Union of the Russian People, Count Konovnitsyn.

And, with a belt, 72 rabbis imposed on all "Russian.

"skoe" Jewry one-day "yosgig"... Is it possible to doubt%-
be that. approximately 2,500,000 rubles, which will
from here they are gathered as "the chosen people." They will all go
on the “unconscious” goyim, deprived of earnings not according to
your own fault?!... After all, the sons [of the jugs] multiply the unemployed
just to, of course, fast!

A little earlier, in the same Moscow, to enlighten the Russian
san, were such a devoted Russian chosen one of Odessa
Jews and the Jewish woman's husband, Shchepkin, as well as, through the community
violence against Vilnius Jews carried out in the Duma,
the Jew, of course, is Levin...

“Famous” purely in the history of the cagal is the former rector
Moscow real school and the groom of that armed

gang of "unemployed" which, from his "establishment", spread
tormented several soldiers and officers with a bomb, - they
Fidler. To the comfort of Muscovites, he still lives today.
and even, they say, shows up in the ministry's munilis
native enlightenment...

,
director of the real school in Moscow, Mazing, with no less
however, with his nobility he strives for “liberation -
niy" pants sellers. Having received from the Russian government

I.

rights of the state educational institution, - school Ma-
The zinga serves as one of the assembly points for members
party. "people's freedom." Since they are Cadets, then
the most sovfshchane of them in Mazing, in his opinion, is very natural-
naturally. And since they are fully deservedly so named.
"Jewish cadets", then there is nothing strange in the fact that,
for the enlightenment of Muscovites. The Mazichg invites
Jewish" "deputies", - Yutsepkin and Levin, namely to
yourself, to school!..,

The service of the dBlu to "Russian freedom" is extremely memorable.
and the "Cadet" Przhevalsky, apparently a Frankist.
the very strikes that took place in Moscow in the autumn about:

last year, and after that, those who went into armed conflict
uprising, Przhevalsky, - with another [Tsepkin, also table-
POM "people's freedom", they took care to pick up from Hessen and
Vinavera, from the Jewish organ "Pravo", everything that is meek
the sons of Judah managed to invent about the Cossacks. With such arsen-
lom, called "liberators", September 20, 1905, in
Moscow City Duma%, demanded removal from Mo-
34th Cossack Regiment, or, at least, ~ -
his iryota in the Russian capital, and even with the help of
frankness, insisted, s , i
city police.

They dreamed of getting into the State Duma, but,
unfortunately, until they were honored by the kahal. At present
the time has come,—for the death of Herzenstein, a star has shone
Przhevalsky. Gastronomers come to him, in his name.
the leaders of the cadets, of course, only - on the "obfl". Only
in its modesty, by the name of "party", olg s! yoke; prophe-
he also talks about peaceful struggle - strikes, and about convening workers
the driven out Duma again, and about the new ministry, “I use-
$ ", --
Czech lands.....

Could such a “patrolman” not become the successor of the “great” one?
"Gerzenshtein"!.....

One of the forerunners of such a joyful event
tiya, by the way, also serves as a “preliminary”, so to speak
to be executed, to be allowed by the aforementioned Frankist
zasfdani of the Moscow City Duma, August 20. He already
uttered a pitiful word of praise to the Illuminati:
ru”, as a benefactor of Moscow and Russia... Indeed,
Why not erect a monument to Herzenstein there?
they still can't think of putting it on Gogol? How can they not believe-

iII

to forge the memory of the "banking" dBlets, who, among the general
panic before the strikes that deprived a million people of
ni , , «-
"significant" employees are paid a ransom, at the city's expense, of course,
in the form of large salary increases and other benefits,

for hundreds of thousands of rubles - without any consideration from the city- with the common people's means and means of payment? How could it not be to mark the "election" of a Jewish cadet as a Moscow deputy4...

Touchingly cries, in its program, and "Union 17"
October." He feels sorry for Russia, but he is not at all sorry to give equal:
i ...

However, it is unlikely that this will help the leaders of the “union” to get ahead.
Borakh in the Duma. - It is difficult to figure out who exactly and from whom
he refuses, “Cadets” or “Union”, as is by no means possible.
to understand why, for example, the party of "peace" was invented
renewal" or "peaceful adaptation"? In no way
chance, its leaders will not outwit the Jews. He was strong,
at the first elections, "union of October 17" - and what happened?!....

The misfortune of both the “union of October 17” and the “trade party”
"industrial" was, undoubtedly and above all,
in that, contrary to the sweet wishes of their patron, Witte,
they couldn't have had such a udaizashi as this one, with a funny
the "ka-lets" had an excess, and there was a lack of sincerity,
in order to, having broken all ties with Judaism, openly become
Muscovites, that is, to raise the Russian banner. Looking with envy,
on the "ka-detskie" triumphs, they did not want to shave, that charladance does not create anything, but spreads death everywhere,
and that, in the depths of the soul, man is a natural-born enemy
untruth. A noble heart allows in moral
spheres as few compromises as a "faithful ear"
music... Experiencing a dangerous moment in its history, Russian
The people of Kiev, like any living creature, are subject to adversity,
waits for a pure heart, thirsts for truth.... Good and greatthe best, the builder of such a state as Rosaya, he
will he go to study with the Galmudist Jews, who do not
managed to secure for themselves neither an honest name nor even any
any political independence?!...,

“Truth,” says Schopenhauer, “belongs only to
a short and temporary celebration between two periods,
when it is rejected as a paradox or as a trivial
ity, is not counted at all. - The first fate falls, usually-
of course, and to the lot of the proclaimers of truth... But life is...

IY

mouth, but the truth acts far away and lives in Ni
"Well, tell the truth!..,."

This should now be the motto of everyone who loves
fight for your homeland. Only truth can conquer lies...

Be that as it may, however, let the “liberators” not
They are counting on the same “green” trump cards.

It's time to figure out at least the next thing.

The reception is repeated—that the object is warmed up.

Bureaucracy is the native daughter of the Russian intelligentsia. — Raskh-
the puppy of the city's public banks played into the hands
Jewish exchanges, but it was done by city officials
kami.—In the zemstvos, few people worked seriously,—discredited-
It was also characterized by very empty politicking.
— Hopeless chatter and strikes of Russian students
threaten the future of Russia.—The “parforce” policy of “mastering-
"boditeley" contradicts the natural order of things,
since nature does not like leaps. - No state.
The world will not tolerate immature youth
seized the initiative in matters that encroach on
our very life. The problems now raised
those who are subject to destruction in Russia, break their teeth and most
the cultural peoples of the West. - Finally, the Russian land
does not exist for the experiments of Jewish tyranny....

As for the "four-tailed" one, it is contradictory.
even the cornerstone of social democracy!
class struggle. It is in clear conflict with the idea of
, :
is a social struggle, then elections must take place
to be divided into classes, that is, depending on the type of occupation
voters. They should know their deputy in public.
otherwise, any elections
lose their meaning and turn into a struggle for no one
mandatory programs, into selfish propaganda, in general
man and bribery. From the point of view of the interests of the iroizvo-
Ə , $ i,
features - "four-tailed", as well as,

will only lead to negative results.

In France, elections are held according to the most modern system%, i.e. universal, equal (with the exception, however, conquered provinces), direct and secret... Who is the one who beat is running for parliament? An overwhelming majority of votes belongs to lawyers, journalists, doctors, notaries fiusa and... officials... , i -

SRHKHUSH

the country's most powerful forces, capture about 360 votes, between farmers and industrialists, i.e. classes, at whose expense the entire state is maintained, they have, approximately, only ;10 votes.

The situation in the English Parliament is completely different. Farmers, industrialists and merchants are 380 votes, and the rest of the votes amount to no more than 140 votes.

In exact harmony with this, the struggle of parties develops sya, in France, on the basis of principles that are unnaturally false or harmful, and in Angmi - on real and vital in- the country's interests.—The French Parliament is the arena of development. Dora #35 for the authorities, - English serves as the stage of the world policies aimed at the domination of the Anglo-Saxon race.

Having destroyed the army and shaken the prestige of France, The Dreyfus affair, at times, filled the entire activity of the party. lament and even attracted him to the publication of new ones for this dfla laws. Dreyfus didn't manage to end! Hell, kan, under the yoke of Freemasonry, the persecution of spiritual congres began - gatsiy, opis by Jewish officials of Catholic churches, the expulsion of the Crucifixion from courts and schools, and the occultation the separation of the church from the state. As a result, there is trepidation France offers England and Hermas, Fashoda and Morocco. During the same period, England created a new African Frontier the Ukrainian empire, and through Japan, it secured itself for a long time
.

The first State Duma turned out to be Jewish us. It will be a puddle, if possible, while maintaining

the same electoral system and will treacherously lead Russia
to death at the "four-tailed battle".

Judaism is a swamp, the poisonous ointments of which are thundering:
son-in-law death to every nation who, for the sake of his own
rescue, will not take care of disinfection and drying.

It is not the Cossack whip that will kill our homeland, but
the much-needed "four-tailed cat" for the Gosai benefactors.

Jews want the EU, which means the Russians didn’t have it.—Not for
"general sale" of votes by the Masonic cabal
at elections, as well as the very acts of parliament and government
We establish "freedom" in the government!...

XX. It would be stupid and strange to talk about lawlessness.
the immunity of Duma hooligans.
Violating all boundaries of decency and daring,
the so-called 'State Duma', with particular zeal
diem, strived, in its last days, to rot that

SEHA

the shame is worthless and the disgrace with which she stained herself - on
all the ways of his devilish sabbath....

And for this, first of all, she owes to the sons of Guda.

The Russian soldier is not to blame for the results of the Manch.
Zhur epic. - It was not the Russian soldier who started the war, it was not he
he was in charge there and it wasn't he who was in Portsmouth. - Not Russian
ske warriors helped Japan with newspaper whistles about ne-
the escapability of our defeat and the urgency of peace. Not
They revolted the workers at the artillery and weapons factories
factories cheated on contracts and supplies and swindled
-
sti.— It was not they who organized strikes and walkouts on the railways.
roads - in the most critical moments of the war, and not from
Russian people were finally orchestrated by the peonies of Japan...

i, Ђ-
with streams of blood and hundreds of thousands of their brothers,

Our army has imprinted its memory on those who gave their lives for their homeland.
Honor to duty and banner. A just historian, without
doubt, justify it and indicate the dfysgvitelnykh, about:
Oath of the worthy culprits.

If our fleet, including “Baryaga” and “Koreya”, does not
trembled under Chemulpo and regained his spirit at the poppy-
ditch}; if the officers and sailors are drunk, in the "old cal-
shah", to go around the globe—in order to, at the beginning-
my death, to come to Tsushima, then this is, at the very least,
does not prove their cowardice...

And here is—for the glory of the tfkh, who, with the blessing-
nom of the fate of the Jews, gave us “sea Butterloo, not
MB shaegg should remember at least the following:

A brazen plan. It's hard to read the telegram from
Petersburg about the upcoming payment to the "Ginsburg trading house" of four
half a million rubles!..

Sovfshashe, izvelete sidft', finished the calculations and recognized prstsizpo this
from the favorite supplier of the marine industry, in particular, the admiral
!..

The Kasha there can consider the claims of the city of Gineburg, which,
for many years, he robbed the treasury, and during the war he delivered...
, / , , -
a military commission in which there would be no naval officials. - Public
We need experienced prosecutors who could get to the delivery to Port Arthur
coal at 12 rubles per ton, when the red color was 5 rubles 50 koi.

i
management of the Chinese Eastern Railway, which, in turn,
they set to deliver the delivery to the same / Innsburg and for the same, bigger I.

SREXXXX

It would not be superfluous to provide for the provision of other supplies to the port of Arthur.
escalru. After all, Ginzburg was the only supplier and decisively
He fleeced everyone from the treasury, one must think, not without holding ranks in the naval service.

The man arrived in the Far East, so to speak, alone.
 , , iə. Now, taking advantage of , that
I can’t find out the end of the whole robbery, he’s demanding 4,200,000 rubles!.. |

The "Sov5shchane" are ready to clean out the treasury again. They are not averse to it immediately,
give Ginzburg one and a half million, - if the Naval Ministry recognizes that
the release of this amount will not cause any loss to the treasury"...

The Naval Ministry, of course, will admit anything. It is too
connected with Ginzburg. But the "Soviet Union" itself is also good! - It petitions for
issuing such a huge sum, and, meanwhile, tries to hide behind the sea
ministry!

And such dark dflies are happening at a time when Russia is languishing
under the burden of unbearable expenses, when the people are starving!.. Apparently, the sea-
The Russian Ministry cannot be penetrated. It is incorrigible... (‹Russian Earth‹).

The conclusion of peace was met with indignation in the army.
— At positions near Sipengou (about 250 versts to the south
from Harbin}, by this time we had concentrated
not menfe 600,000 select troops. This is shshaipisht, because, according to
svdbniyam of the chief quartermaster of the army, its general composition is
(with non-combatants) 1,000,000 people. The Japanese,
on the contrary, the best troops were spent, and the loss, in
to a significant extent, it was replenished with old people and young people.
mi. The location of our troops, as well as their armament
it and supplies were such that the Marquis Kodama, deliberately
he, sent by the Mikado, was forced to present it to
i il -
treasure....

True, the spare ones, propagandized by Jewry,
they tried to stir things up madly, saying: “It will be worse here,
— We will have more land at home!..› But this did not matter
of decisive importance. - There were many valiant men near Sipengow.
young people...

The army was seriously insulted and was eager to fight, but
strategic conditions were favorable to us.

The proof of this is the compliance itself.
Japanese in Portsmouth%, and all the preceding ranfe
convinces that the enemy's audacity would not stop—at
other circumstances....

The data in question were, of course, well known.
the world kahal and Freemasonry. They knew well that
How much Yen remains in the Mikado's cash register.... But the Jews and
The Masons could not allow us to win!...

On his way to Portsmouth, Witte, already in Germany,

II

was welcomed by Mendelssohn, and in France - accompanied
I am a Jew, Rafalovich. The sons of Judah surrounded Witte.
in America, he turned out to be his own secretary
Jew Vilenkin. If there are no secrets for the “pantofel style”
chty» GDB somewhere in Shklov or Provenishki, then how
might not have everything they needed, the ii -
Kiry, Witte's interlocutors in Portsmouth, demanding: equal-
i» ?....

Between , just for 08% -
the agreement was signed, the renewal of the Anglo-Japanese co-
It was obvious that the unexpected rise
i i -
it makes sense to assume that the insidious Albion became
i i—
would be to create such a Japanese fleet, with which, perhaps,
won't work. That English diplomacy won't allow something like this.
buffoonery, they vouched for this, - as all her past, so also pre-
assignor to Russia, which, having submitted a form for one hundred million
China's bill of lading—for the payment of Japan's contribution,
conquered Tsushima with her own hands. Despite all the intoxication
nen! and Jewish-American flattery, "pob Bdittel" in Port-

the turmoil, the "half-Sakhalin" count, could, it seems, at times

thread with TBM champagne, with which he celebrated HIS
"triumph" over Komura. To shift the blame from a sick head to
healthy, he, without a doubt, would have slept and besides that,

that, just the other day, it was reported from Japan itself
Berlin newspaper "Rosö.

‹In Tokyo they are now saying quite openly that Baron Komura,
the current Japanese Ambassador to London, going to Portsmouth, received the order
to insist only on two points: on the recognition of Manchzhufђii and on the recognition of
i : 5 . It was definitely and precisely stated to him that m;-
what else is required for the conclusion of peace, and when Komura was heading to Port-
turmoil, he did not have any malBЂshago namfreshya insist on payment of military
reward.

Arriving in Portsmouth, he made extensive demands that the
with greater confidence to achieve everything he was ordered to do.

The Russian plenipotentiaries of the SLBPO fell into a Japanese trap, and when the Count,
and then still simply Witte, proudly declared: “I am!” —then he must be,
I didn't suspect that the Japanese didn't have the courage to seriously demand this price.
Ə -
soaked.

The same thing happened with other Japanese demands,
only so that they could be abandoned and still strong-
nfe ubBdit Russians, that from their two5 main demands the Japanese me
will retreat.

SREXXXXP

When Komura left Tokyo for Portsmouth, he insisted that the Japanese
i — ? ,
the ministry did this. The first ones included the above-mentioned requirements.
niya ob ochisheni: Manchzhurii i Korep, —% .

The Russian plenipotentiaries could not know this, and that is why they worked so joyfully.
they were talking about their ‹victory» *).

“They couldn’t know”...No, Witte was obliged to know and, in any case,
—I could have guessed. |

No less, peace was concluded, and the disgraced
Russia is ready to go mad with sadness... Jewry is
brazen as never before. After the retreat of the troops to Kharkiv,
bin, even the Jew began to pour out all kinds of filth on us

Rovensky, in his "Kharbinsky /LTistkt"›. Humiliate and to tarnish the Russian name, to “propagandize” and demoralize to fight as long as he had the strength, everything that was in the army dubious and unstable, such was the task of Rowenskago. |

There is nothing surprising here. As stated more than once above, a secret and fierce enemy seeks the destruction of Russia. To all!
1-i ,
they don’t suspect that he is waging a colossal blunder against us. matnuyu party. Unity of command is reflected in the hellish
i ii. «» -
is carried out by general orders throughout the entire line. Strikes and strikes stocks in warehouses, factories and plants, post offices, telecount and railways, throughout Russia at the same time; the smoke of gunshots, bombs and blood obscuring the Russian people eyes, and the evil terror from which freezes life in a Central Asian country—these are the immediate signs of Tanin's plan of our enemies.

Under these conditions, intrigues in Portsmouth and Har: bin should have developed in parallel. This explains but, no matter how insignificant Rovno was, being instructed from outside, he could bring a lot of evil.

Those who saw this and allowed it to happen are to blame.

From here we will understand the real meaning of the threat. Vinavera May 13, 1906, in the State Duma: “document-
% 5 » (.), — «
there will be peace in it!" We will understand, I said, the impudence of Yakubzon, spewing blasphemy at a Russian soldier. Let us finally understand, and all the baseness of the statement of Odessa "deputy" Itsepkin July 7, 1906, in the session of the State Duma.

*) "Moscow News" - August 13, 1906, No. 200.

SREHHHHH

This "bflostoksk! hero" dared to claim that
‹ i , $

and feeding of army generals by cities
Rossi; - when was P. A. Stolypin appointed mini-
the streets of the inner city, then the "Odessians" knew well that
martial law in their city under no circumstances
it will not be removed, since... Stolypin is the son-in-law of Odessa
Mayor Neilhardt!...

TsShchepkin completed his dishonest IN
in these words:

—“Master Stolypin openly enters the path
the fight against freedom, against the entire liberation movement,
and we, through the lips of the half-million population of Odessa, send
"I wish Stolyin every success in this fight."
defeat and destruction, send him a national curse!...”

The Today's agent was listened to without blinking, and no one
did not protest; the Russian prince, the chairman, did not stop
caught the insolent man; no one cried out about the slander, no one protested
WAS CONFUSED.... *). |

Fortunately, we know the "Odessians" a little.
We will talk about the days of Potemkin and the kahal republics.
We will not force ourselves to be reminded of these icons and crosses.
the fear that the "Odessians" imposed on the dogs, dispersing them
on the streets, and about much else, just as disgusting-
nom and shameful...

Let us point out, on the other hand, the fact that the general
murders and daytime robbery did not occur during the entire period
the State Duma's session. The last one, not only
ko refused to express her censure to them, that is, in essence,
approved them, but in every possible way fanned the Blostock scandal,
—where, however, only the Jews were to blame for everything, and,
tBm no less, blessed the ‹robbery‹ movement, which
according to one r$kB Bityug, in the Voronezh province, - "by fire
and dozens of estates were destroyed by the sword, with tears and blood
hundreds of people were flooded.... «» — лы
Sevastopol!...

Herzenstein's "Illuminations", as well as the results
«i» , produced by Yakubson and Shchepkin in
B%, completely exhaust the "state activity-
NOST" of the Duma. The Russian heart trembles with fear at

*) «і љ» , 12 і 1906 ., № 174.

memories of the shame into which Russia has already been plunged
"unequal" Jews. To what humiliation did they commit
blow it when they become “equal”, i.e. when they
75 between themselves her radiant fox and fields and when they capture5
power)!....

If one Duma can take away the land from the Kas, then.
another has the right to take away the house, and the third even the shirt... It is conceivable
Is there any work when there is no property?! Bank-
The former dBletz and "professor" Herzenstein did not understand.
this?

If the rights to the land are acquired, then
everything that the Jews own came to them only by way of
Brofteli?!.. To the “investigators” themselves - Shchepkin and Yakub-
Is it completely obvious to you?

If a peasant is defenseless against his landowner, then
How can he cope with the Talmud when he is against Judaism?
both the government and the idle people are powerless?

If so much trouble was required for some people:
Stock Jews, then how could one close one's eyes before
‹robbery‹ movement throughout Russia?

If, finally, the mass of malice and insolence has opened up
against the ministers for one of their thoughts “to deprive the revolution”
i ”, then how progressive “mastering-
"Bodyteli" rBshed to contradict common sense?

Isn't all this clear to the "followers" too?
and to the "porthole" itself?....

Could anyone else, besides the Jews,
pour into nBwhat's that?!....

XXI. Serves as a logical development of the Duma's actions.
and everything that telegraph brings Russia to despair. If not
there are rights to land, then there are no rights. Therefore, there are no rights
who else has rights to property? If political rights
murderers and robbers, then any repeat offender is equally right.
whist or a convict hiding behind a revolutionary. Such
There are already more "ASSEMBLIES", quite enough—as inconsistency
It is also likely that many of them serve the revolution for hire.
tsionnym komitetym. These, as well as others, are of the same sort
"unemployed", blackmailing the city and zemstvo administration,
in order to get support from them, then the dBlos rebel
or they spoil the work in a disgusting way, mock the city-
with Russian technicians, stealing tools and burning barracks,
as under the command of Ramishvili, this, for example, happens
deal in Moscow. Reckoning with evil for good, they, moreover,

SREHHHH

Moreover, they deprive honest workers of a piece of bread,
those who did work through no fault of their own.

Drupe "unemployed" rob banks and post offices - as in
in tents and in carriages; they rob even during the day
stopping the central police; killing officials and privates
persons; they are torn to pieces by ordinary people, and even by Swiss
ic or "radioactive" bombs are not guilty of anything
people, even small children...

— “Why did the organization sentence Governor Blok?
"to death?" they asked one of the captured in Samara.
 i.--‹ They killed him because it is, in general, so-
led!" - responded “comrade” Vadim....

Is it necessary to repeat that every day, from different ends
Ross, mainly from the "line of the osfdlosti"
all the new news about the atrocities committed by the "young:"
"We Jews"? Behind them, they rob and kill "irilically"
љ, , %, ..
hats, irosvchennye "young people", and, finally, alas,
more and more often, “liberators” in student uniform....

"Unemployed" pharmacists, easily, according to the kahal, get a job:

They go on strike in 5 aitekahs, so that the suffering goyim
to take medicines... Pharmacists, as is well known, are engaged in
sia chemistry, and this science, now, in exceptional fashion -

....

Along with the one recently caught in the Perm province
pharmacist, Jeremy Epstein, who manufactured bombs
for an armed uprising in the Ostsee region, where it was
17 republics were founded at once, as a result of the “liberation”
"the asceticism" of the sons of Guda on this path, can
serve and such, fresh fact from the terrible event on
Minister of Internal Affairs :

— The bomb, or shell, or Alsk machine, was brought to the dacha on August 12
in the briefcase. On the night of August 13, a young man was sent to the prison hospital.
a man, about 22 years old, brown-haired, with a small mustache, who had previously undergone
interrogation. When asked about his rank, 01:05 he said that his name was Veideman, 21 years old,
by profession aitekarski pomoshnikz. Further, he said that he arrived in Pe-
Terburg from the south of Russia, two weeks ago. He had to submit a petition.
no, and it was suggested to appear on August 12. So, he allegedly came to
qualities of the petitioner and, by the way, he saw how a landau approached the entrance,
he saw how a young man jumped off the landau and headed towards the first
reception area, holding a bulky briefcase in his hands. Having entered the lobby, the young
the man rushed forward and with a cry: ‹Long live the Russian revolution,

"Long live Russia!" he threw down his briefcase. A pillar of fire appeared. One-
temporarily, it crashed, collapsed and was covered with rubble. Then, according to the collection

I

according to the findings, it turned out that the man who called himself Reideman was indeed a far-
The matsevt had previously been involved in the manufacture of explosives (‹Peter Gazette›).

This Jew, obviously, only with a scientific inclination
find out how the "briefcase" works. If he was injured,
then, without a doubt, because I did not calculate the strength of freedom

long" projectile. It’s impossible, in the dfl itself, from “bd-
"to demand of a Jew" that he be both a CHEMIST and a matematic at the same time...

All this seems to give an understanding of the real
character of the wild tragedy that took place with S. - PeterburgB, August 12.

However, for its perfect understanding, it is necessary
presuppose some more data.

Let us remember that near the same “Alley of Roses”, the main
the commander of the Warsaw district troops, Sk-, did not die
bosom, was, soon and, of course, with betrayal shotslamis from Browning, killed the temporary Warsaw governorTor Vonlyarlyarsky. After him, a number of people departed into eternity.
other persons... Young swine dare to shoot
even patrols, and on the scrap and dachas they attack with great force
armed gangs.

In the Baltic region, as before, the letter tyrepetvuot buktraders, issuing mandatory regulations for the millions of residents of the
i , , i i.

The population is in complete despair. It is begging for salvation.
seshi of your life.

The correspondents of "Novy Bremen" give the following picture:

yitava. August 10.—Increasing over the past days, in the Baltic
robbery, murders and attacks to the sky
йi i -
immediately change the entire system of combating this evil, completely eliminate
niv paper-judicial prosecution, representing all the conveniences for the Reds
bandits. An extensive correspondence, according to all the rules of art, begins, with all
with such refined formalities, established for other times,
with interrogations of witnesses, crazed with fear, who stubbornly did not see anything
and those who have not heard, and the papers are sent back and forth for investigation, for
, i, i, ,
red tape, can't manage to escape. This happened, for example, ten months ago.
robbery, in the middle of the day, of a bank, with the robbers caught with
personal, has not been considered by the court to this day, although it is completely clear and distinct
it could be taken in a day or two. All the data indicate that the contingent

the number of robbers increases every day, because this trade leads to
quick enrichment, with negligible risk. You will never earn as much as
you can loot in a few days, during a general panic among those being robbed and during a
paralysis of the authorities. If every bandit knew that he would be treated with ceremony,

SREHHHUTS

they will not admit that the crime will be immediately followed by trial and punishment,
then there wouldn't have been so many people willing to take on this dangerous trade.
“There are no other means to suppress the robbery that has reached horrific proportions,
s ,— i -
Nago enemy!.....

Barshav. - It is hard now, in Warsaw, for a Russian person - absolutely
regardless of his political convictions.

Militants of the Polish Socialist Party (R.R. $5.) kill the lower classes
the pov and the police, and the public, not so much because of terror, but because of sympathy
of the state, and in the best case of indifference, hides criminals: after all
They beat the Muscovites who are being slaughtered! Recently, the organ of the party R. R. $., “VoBoshShch”,
I even considered it my duty to thank the public for such a correct attitude.

On the other hand, there is no end to the screams and shouts of the public when someone is killed
Pole. Unlike other socialist parties in Russia, R.R. 5.
knows mass terror, because the victims of this terror are only
Muscovites, whose murders leave no room for the heart to tremble.

It is ironic that, even with the recent assassination attempt on Lieutenant General Shalon, the par- |
tya R. R. 5. dBistvovala v gradu . – i -
skaya, she received full satisfaction in view of the insult inflicted on the
dressed in an officer's uniform as a member of the party to the vice-consul of the hated Germany
Manin, but as a socialist party, it produced. attempt on the life of a coma
blowing troops—at a time when, having fulfilled his official duty, he departs
pity from the German vice-consul. |

The latest events have caused strong repercussions on the part of the lower ranks,

who often beat and shoot at the slightest suspicion; lower class
terribly embittered, especially in the Life Guards Volynsky Regiment, more than all
suffering. Almost every beardless Jew (the main coptingent boyilhovә
R.R. 5. consists of them) threatens to be beaten or favored. Tre-
the mood is intensified by rumors about the upcoming expulsion of officers.

The heavy cartiiu represents the city of Warsaw, iє -
service and risking being killed every minute. These are the real ones.
heroes, in any case much more than the gentlemen Bosviks, killing from behind
and . They delight in the sm -
gentle Poles, with pleasure depicting in their magazines all sorts of, more
or some grandiose murders, for example, the battle between the Cossacks and the revolutionaries
nerami pod Aleksandrovu», ‹napaleshe na pofzd» etc., moreover, revolutsio-
The Neros are always depicted as heroes before whom the Muscovites bow down.

These illustrations obviously serve to elevate the spirit of the Polish people.

Another small detail. During the last mass murder of the police,
of the army and lower ranks, the militants displayed a striking uniformity of tactics.
i: 1) action of threes or fives (see Dostoevsky's "");
2) approaching the dressed victim with his jacket unbuttoned, waving,
it is possible in a relaxed manner, with a cane in your left hand; 3) with an approach to the learned
close, usually from behind, instantly pulled out of a side pocket
jacket of a browning and release of several bullets, 4) immediate insertion of a browning
i
corner, and there—smoking paniroski and perhaps a relaxed continuation of the journey.

Warsaw, August 12. —Profrennoe, in many cases, the situation of trade-
i: $, i
robbers; any resistance is punishable by immediate death. Servants in

Wed XXXXUSH

restaurants, cabbies, craftsmen, small workers and artisans remain completely
without work or work two or three days a week, and give up the rest of the time
hungry comrades. The streets are overflowing with beggars,—they are dark
The revolutionary movement covers the whole of Warsaw. Rich autonomists and the main vi-
the newcomers of the situation, the so-called umernye, who need the Sejm and
a native of Polish royal blood, now vacationing abroad, having abandoned

the population is in the hands of anarchy. The strictest government rules cannot worsen
life. On the contrary, the study of the situation on the m$stB gives the right to certify that,
at the first revolutionary steps of power, exhausted and driven to the extreme
i . -
the Khan's robberies and bandits directly push the Poles towards the government for
soldiers' backs. This must be understood and used in government centers.
First of all, it is necessary to abandon, at least temporarily, the policy of relying on
brotherly love of the Poles for us. We must understand that the present is the result-
the tat of the semi-annual, persistent political struggle of these “brothers”, educated
their people on hatred, and not on love for us. It's time to abandon the condemnation
no Russification policy and to reckon with the living present. Deep
the roots of the parties of the "people's movement" are the most terrible enemies of
Russian statehood
this outskirts. - The stupid and stupid don’t see this. |

Sevastopol.—The tragic death of Admiral Chukhnin marked the beginning
a new course in the Sevastopol military world and in local life. Ambassador
a series of riots, ending with a fairy tale staged by the late Schmidt,
there was some relief among the main mass of the rebel sailors.

The investigation into the mutiny established with sufficient clarity, firstly,
neglect of the most basic rules of discipline, - secondly, the absence
i between officers and sailors.
It turned out like this: the sailors were on their own, the officers were on their own. The
sailor arranged
lived his life as it came to his mind. He entered into a TB communication with
any "liberators" and filled his brain with various proclamations. "Mastering
"The bodyguards" not only in the oxen, but also in the barracks themselves, freely agitate
they encouraged, incited, organized groups of “conscious people”, entrusting them with the
attract as many like-minded people as possible.

This original regime was especially taken advantage of by members
‹Bunda›. Already at the first stages after the Schmidt epic, this fact was
so clear that General Meller-Zakomelsky recognized it as necessary,
as the only means of preventing bloody events, the deportation of Jews
28% s љs .

Now, it's the other way around. There are more and more Jews here and
The late Adm. Chukhnin, contrary to the politicians, not long ago we
: «[15 ŕi, 1iss ss›, -
i i -
become. The local residents breathed a sigh of relief. Life had been unbearable. Whatever
day, then a drunken horde of sailors somewhere raged, caused a scandal, inspired fear

on the civilian. The ranks of officers were significantly reduced. On the ships
began to live and act differently. Discipline began to gain its due
i. The treacherous hand of the killer dealt mercilessly with the strict
executor of duty to the Motherland.

The only place where things were unsettled was the port. The workers were quickly flaming up.
i , $ i -
with special zeal, she brought in demonstrators with red flags, shouting

_

with different kinds of ‹down with!›. The general disorder was greatly assisted by the incessant un-
dorazum$n!ya and the following behind them clashes of administrative, krfpeostnoy and military authorities.

At such and such a time, the chief commander of the Black Sea Fleet and ports
Admiral Skrydlov was appointed to the Chernags Sea. I arrived here at the beginning
August and did not recognize Sevastopol at all after my stay here, in April-
LB of the same year. - Groups of drunks wander around the city, staggering in all directions.
ђə.... complain about the impossibility of walking safely on the streets-
. The ingratiating courtesies of the new boss and various superhumane extortions
pady ›se zhe ne sodfystvuyut serious reassurance ‹brothers. Court, during
parking, VSF disarmed. i i i
bays, so as not to supply the crews with a large number of shells. Everywhere+
there is no other conversation than about the fact that the sailors, in a short time, again
The ground forces, which remained true to their duty and oath, were terribly disbanded.
are hostile to sailors, and especially to those of privileged status
their position, which should be, without exaggeration, is called ‹ndravu
"Don't interfere with mine!" The port workers, of course, are governed by such a regime,
opening up free horizons for unrest and propaganda.

In general, some kind of chaos is observed, with or without agreement in this
that's a difficult time, a time of unnecessary misunderstandings and stories
and all sorts of sick excesses.

All power over Sevastopol is united in the person of Admiral Skrydlov,
rights of the interim governor general; one commandant's office krbpo- ·
sti is excerpted. So far, nothing from this myth, with the sense of order and tranquility,
can be felt. They shoot at night. - On the night of August 6, on the railway
, i i 5 ,

to the station, and to the owner of a buffet on Primorsky Boulevard. Fortunately,--
to no avail. Robberies and thefts are in full swing. You hear the same thing from everyone: "nothing-"
!›. . (" ", 16 -
Gusta 1906, No. 10928).

Berlin, August 12. -- "The Russian Guide", at its founding, was
only with a leaflet of announcements and information, but when the weekly—‹Abroad»
stopped, this newspaper began to pursue a policy of democratic-revolutionary
character. In the issue that came out this evening, it was stated that on the first m%-
st, an appeal to workers of all countries, ending with the words: ‹ Down with self-
powers! Long live international socialism/" In the same issue, Hirschman, regarding his expulsion, points out that "Provodnik" is a newspaper,
leading the struggle for the liberation movement in Russia, and it will continue to do so.
children stand for liberty, equality and fraternity.

In the previous issue of “Provodnik” there was printed a manifesto to the peasantry.

In today's issue, it also says: “It’s interesting to know whether he will intercede
for Girshman, as a Russian subject, an embassy to Berlin?

To the question of the correspondent of the St. Petersburg Agency, why was he sent
Girshman, the tribute was answered: “In Germany, there are enough of our own5
agitators5;
She has no reason to tolerate foreigners in her country!...

The telegram of August 17th informs about the daring
"manifesto" of the social democrats in London, calling
i.
This "manifesto" is written in very harsh terms.

SOHO

љ, ...
Member of Parliament Henderson has been tasked with managing the amounts,
which will be collected in England. London Telegram
He also says that the Brownings are coming to Russia from Belgium,
where are pme distributed in greater numbers
how to make bombs and infernal machines...

Another telegram, from /an-//zinya, reports that we are seeing
Levinsky to kill the local Russian consul Laptev.—
The reason is Levinsky's absurd claim....

γ, 14 August. — ! `
a young man. - He has severe burns on his face and hands. He was arrested.
The man refused to disclose his identity. During a search, many items were found on him.
the use of revolvers and explosives, mainly picric acid
LOTS. In addition, they found prepared registered parcels and letters, from which
It is clear that weapons and explosives must be sent to Russia
and so on.—The parcels were sent to the Russian ports of the Baltic Sea.

Further telegrams established that the family name
arrested Favar, - from /Keneva, and what, besides
him, three more accomplices were detained. Receiving weapons, the bomber-
and materials for bombs from Belgium, where they are freely sold-
there are guidelines for the manufacture of infernal shells, called
The criminals sent a different "liberator"
material—to Russia, through Finland, already more, like on
100,000 marks... Unfortunately, the main villains were
reap. It was discovered that they had plenty of Fenega and that for
They paid for the mentioned medicines in cash, without any embarrassment
expenses...— "Hands up!"—is quickly spreading throughout Russia.

On the other hand, by letter dated August 12, addressed-
by A. A. Reinbot, Governor-General of Finland
To the torus. Gerard (New Burden, August 16) certifies that:
a) January 25 of the current year, which was then the Vyborg Governorate
Bernator, Baron Medem, issued, No. 97140, obligatory" -
i, i
military exercises of the "Red Guard", in the fortress!-
he was forbidden, but Governor General Gerard. warriors
law, canceled this decree, which was, with rationality,
picked up by Finnish newspapers "//e/5. Zappota in No. 28,
"Aaaa", in No. 29, "Nioiazaiz a e and others, and b) ist-
Riya will not forget to mention Mr. Gerard as the only
the governor-general's veli, from the Fin- subordinate to him
lanley expelled persons of the same Russian nationality, to
to which he himself belongs; with the aforementioned Russians
their families were also thrown out, and violence was committed against

SRHS!

the persons mentioned remain without investigation, and Mr. Ge-Rard is completely indifferent to this.

— "Who is being driven out of Russia?" asks A. A. Rein. bot and, with deep sadness, answers: "not Finns, not Jews, only Russians"...

It remains to add here that, as can be seen from the premises, nago nBslightly earlier, in the same "Ovom Burmeni", writ-ma one of the officers of the destroyer flotilla, lieutenant Shter, the named destroyers were ordered only follow the ships delivering weapons to Finland abroad, but... do not detain... And when, having heard such steamship, Lieutenant Shter pointed it out to the Finnish customs, then, besides causing troubles to yourself, not 90-Stig nothing!

All this is quite natural. It has been that way for several years now. ago, in Zagreb (Agram$) there was a beating of law-glorious Serbs by Catholic Croats, who were set against said the editor of a local political newspaper - "the great "Croatian" - Jewish Frank, who, of course, did not hesitate to announce himself as the head of the local Zionists.....

Knowing something else and being brought out of patience%-
ni -, -
the state resolutely refuses to do anything with them there was a relationship; cursing their revolutionary plans to shake the love of the NBM people for their homeland and the sovereign, it is strongly demands the expulsion of these "damned anarchists."

The other day, in Karlsruhe, at the festival in memory of Bis-mark, German students said, in this direction-laziness, harsh speech, on the streets and squares, meeting 'the unanimous applauses of the people.

Even in ///veiyari, - for example, in Basel, "Russians" students are not extorted even for an apartment...

Is it worth explaining what this "Russian" is?!... In the huge The majority, of course, are all Jews. Having destroyed strikes of the masses of truly Russian youth, in

Russian universities and other higher educational institutions
days, where many stopped studying only under the daring
the oppression of the Jews and their accomplices, the so-called "Russians"
however, they listened to the idea of studying abroad, but
and there they tried to lead, but it didn't work out...
it is necessary to run for both them and for those who are from Russia, circumstances-
we were forced to go to Germany or Switzerland for

SOKHSP

continuation of the course, but he could not escape from his sons
The Jews—with their charms of the "liberation" movement.
XHP. Returning to events on this side of the border -
tsy, we are again horrified by the endless details,
from different parts of the country, about more and more numerous and
unspeakably audacious villains. The main and pre-
The giving role remains, without a doubt, again with the Jews...

"Russia" reports that, during the suppression of unrest in Warsaw on August 2
and the pursuit of criminals by troops, 14 Jews were killed and 9 wounded, - in
that number and those who committed armed attacks. - In Warsaw, two in-
privates shot at the patrol, which wounded one of them. - In Slovak
a Jew was arrested, and a printing press, bombs and a lot of other things were found on him
explosives. - In Yuev, out of 139 illegal Jews, three were found to have
revolvers and cartridges, and two of them had a sharpened dagger and shells for three
bombs.
—"Young Jews," with proclamations, bomb factories, and dynamite warehouses
were finally caught in Moscow itself.... And so on, and so forth...

Letter to the editor of the newspaper "Russnaya Zemlya". Dear Sir,
Mr. Editor! - In issue No. 134 of your esteemed newspaper, speaking about the direction of the
of which Russian newspapers, you ask the question: "Who do they support?" - By
in relation to the "Russian News", which you mentioned, I cannot
There is no doubt who he currently serves.

In issue 201 of the Russian House of Representatives, as well as in other newspapers,
telegram from Warsaw about the attack of robbers on the dacha estate of Otwock. But
since the telegram concerned Jews5, it was subject to distortion.

She appeared in "Russian Houses" in this form:

` 20 armed men, some of them camouflaged, fired at the station and, forcibly
They tricked the boss into opening the cash register, stole 660 rubles, killed the conductor and disappeared."

Here, it's quite clear, the word "Jews" is missing. In the telegram,
placed in other newspapers, it was said: “20 armed, partly deputy:
"The Bokzal" was fired upon by the skirmishing Jews, etc.

So, ‹Russian Home›, which fell under the leadership of a Jew -
losa, they even throw out facts incriminating Jews from dispatches...

It is interesting that, while reporting how much time ago the pasal was broadcast on television,
graph of Kramarzh's speech, the same newspaper conveyed only the first part, and
the following, unfavorable for the Jews, was also released. With obvious desire! and
defend the interests of Jews, the newspaper, unfortunately, neglects the interests of Russians
Russia, providing protection to their press organs, which are Jewish
the seal is branded with the name “reptiles”. But in that case, isn’t it time to stop
mock and hypocrisy? Isn't it time to change the name of the ‹Russian Home»
suitable: ‹/AKidovskya Vdomosti» ?— Former under-discipline‹ of the Russian Vdomostei».

Despite all that has been said, we still don’t hear something.
ob ‹fattening army generals”, but we know that
they are killed by the "general's daughters" (the Jewish woman Samoylovich,
treacherously wounded Admiral Chukhnin; Kelner, go-
who prepared bombs for Admiral Dubasov; T. Prince, collected
who was trying to tear General Kaulbars to pieces with a bomb; "the lady
under the veil”, which was hidden behind General Ming, etc.).

, SOHSSH

We see, likewise, that the "knights of liberty" - -
the companions of these "heroines" hide in the most vile way
sit behind their backs and hide no less shamefully, - fleeing
at times in student form (the murder of General Mina)...

All these “knights” and “heroines” are alive and well, as is the case with
BUT ALSO TB "brothers", whom this "comradely" name
Witte and Skrydlov were honored. Many also live

others, in turn, should, it would seem, experience on your own, what is it like to be torn apart by a bomb!.... No for them, apparently, the death penalty exists in general.

“Not so,” says the editor of “Russian Land,” the republican ordered. the government in France!, which is constantly being shoved in our faces by various "Advanced" Jewish scribblers. There, anarchists were not imprisoned, They didn't feed them at government expense, they weren't watched over, they weren't looked after, like us for B$lentsov and for other robbers or bomb makers. There acted differently: “Kommunar5?—to the pillar/.” And, instantly, it was the end.....

There was no fear of the number of victims. The government did not reassure the public. lBpy telegrams: ‹to restore order, it was necessary to resort to weapons, but, fortunately, there were no 5 killed, and only three were wounded....› In France, They shot hundreds and thousands. In a few days, 30,000 anar-
ə, , i .

And what is supposed to be done in America—this land of freedom? Here it is. mfr recommended by the Minister of Maritime:

‹Anarchist murderers and their accomplices are to be immediately put to death executions."—‹Men'fe important criminals of anarchism are to be punished with a whip."—‹Za-
podozfnykhs v propagation anarchism—nemno,
States."

And if even then an authoritative certificate is still required about the Jews, then, in addition to everything said in: worth studying, let us turn to Renan.—In his "Antichrists," he says:

“Until our days, the Jew has crept in everywhere, demanding equality, but, in reality, they are not equal did not want. - Maintaining his special statutes, he demanded the same guarantees that everyone enjoys, and even more that, - laws exclusive to himself alone. He to use all the advantages of the nation, not to be able to
i 5 -
national debt. But no one could ever agree to this.
people." |

“Nations represent military institutions,
what are they founded and living by the sword; he represents
a peasant and a soldier. The Jews contributed nothing.
their establishment. This is precisely where the major shortcoming lies.

SOHS

i, ! 66455 .
A foreigner who is lost can be useful
countries, but at the same time, he would not let them in!

"It is unfair to demand the same rights for yourself
members of a family whose house was not built by you,—like
birds settling in someone else's nest, or
snails that climb into the shell of another snail."

XX Sh. Moving on to two, although far from identical
importance, but in the general panorama of the “revolution” it is very significant
changing events, we ask the reader once again
think about what you've read and only then continue.

Only after this, we have the right to turn to Yakub again.
zone.— Ehotate ayashs posiïs 0551s ...

Lieutenant of artillery Smyrna admitted that he was forced to
to condescend to challenge this Jew to a duel. To so-
Unfortunately, quite a bit of time has passed before, - in order under-
In view of the officialdom, permission was given by the military authorities.

In the meantime, Yakubzon was traveling abroad.

The seconds had to publish the challenge—through
"The New Burden." Naturally, a frantic uproar arose.
progressive press—to somehow shield the head and
save the impudent Jew. In the notorious "Country",
Startsev even began to defend all his sons in general.
[convictions from the very suspicion of “involvement” in the revolution-
lushi...

hï , -, -
doubtlessly a Jew, "Bodrago," the boor said on August 10:

the hooligan "Evening Mail".

We consider this, never seen before, Jewish pearl
ourselves obliged to preserve for posterity. - Here it is (cur-
Siv vezdB our):

Harassment of deputies: The new lieutenant summoned him to a showdown
el... the people's representative!

Mr. Yakubsonya, who carried out the investigation about the b$lo-
Stock pogrom and the role of troops in this black dBl.

The laurels of Herostratus do not let the lieutenant sleep.

Behind the lieutenant stands the second—the captain.

Behind the captain, chain of command and archavuls in order
—_corps commander: he authorized the challenge.

This is no longer a herostratifying lieutenant. -
 љ.

But what was the military establishment thinking when it functioned:
did the Duma?

SOKHSU

Why did the Minister of War appear in the Duma, publicly, for the whole
mir, did you expose Mr. Yakubson for slander?

But if he didn’t do it because he specialized:
tried to speak only the language of gunfire and bullets.
metov, then why didn’t he send his sworn representative to the Duma?
Nago speaker, prosecutor Pavlov?

This one really knows how to expose.

However, they were silent or babbling something incoherent.

But I admit that the authorities in the Duma had no time for public
i.

I also admit that the people of the bloc did not read the se-
at one time, the Duma reports and learned about the “slander-
t" Mr. Yakubson only now, according to rumors.

But, in that case, go ahead, judge, prove that
you have been slandered... Then your challenges will be less strange.

You avoid the court. You have only one argument:
a bullet aimed at the heart of the people's representative.

Who gave the artillery lieutenants the right to encroach?
on the sacred inviolability of the people's representative?

Such encroachments are not allowed!

They fundamentally undermine the basic principle of parliament.
police activity: freedom of speech and uncontrolled government
in criticism of the existing system and order.

Freedom of speech at gunpoint is good!

Such encroachments are not permissible!...

They give power to beardless youths who have just left
cadet school, to invade the activity of the people
representatives, to introduce the smell of gunpowder into parliament and barracks.

If the government wants to show that it is against
such methods of political struggle, let it be immediately
but he will give a suggestion to the presumptuous lieutenant and force him
his hieromonk Mr. Ikubson apologized and took up his challenge
back.

We must banish evil into the corn, otherwise it will go
i .

How else can Prince Urusov be guaranteed that he will not
will send a summons to any of the district police officers,
at least Mr. B$lostok, for being the people's representative
exposed the pogrom masters of the dBl, headed by the depar:
police document and its printing house?!

Why then should the valet of the prosecutor Pavlov be

SOKHSMI

may, - the one who is offended for the master, will not snatch free from
valet busy time to send calls
all the deputies in turn for their "killing" and "killing"?

Why should a collegiate registrar or junior super-
to the staff scribe from the House of Agriculture, Flamboyant
For the dishonored honor of Gurko, should we not send a challenge?

But he has already been killed by a bribed, treacherous hand,
--meanly, from around the corner....

!....

And his suffering, bloody body rises to the top.
in front of the eyes and frightening when you read, like artillery
the lieutenant threatened Yakubson with “all the consequences for the person,
evading a duel...

But Mr. Yakubson should not fight! - After all, if he is convinced-
Herostratus alone was killed from the battlefield—who can guarantee that?
that he won't have to accept a challenge from a dozen others?

This will not be a duel, but a murder. So it can be interrupted
the entire parliament. - G. Yakubson should not, should not have the right
accept the challenge for another, even more important reason.

He is not only Mr. Yakubson. He is a people's man.
representative.

°— Let him not forget this!

Behind him is not the corps commander.

Behind him are the entire great, all-Russian people. He needs
Yakubsons.

Don't forget this, gentlemen artillery lieutenants!!....

— (O jasa odshishig, sing oriz e5 chegyoiz.

You will inevitably say—with the Little Russians: to the virmenu and the yid
I won't be ashamed... or you'll repeat it—with the French: ° /e
7eopie rayeteshage, sesyo [e gesipe fat [e tpepspopoe!

For the sake of completeness of impression, we will, however, cite for reference
ku, review, not even about ours—dispersed for obviously contemptible-
the behavior of the Duma, and about “parliaments” in general, such
'tempted into "freedom" connoisseur, which has long been called
nan prince 11. A. Krapotkin.

“The shortcomings of representative assemblies will seem to us quite natural-
if we remember how their members are recruited and take a closer look at them
activities.

I will not reproduce the terrible and disgusting picture of the elections.
bourgeois England and the democratic 1veica!i, in France and the United States.
In the States, in Germany and the Argentine Republic, the same thing is repeated
everywhere.
it's a vile comedy. I won't tell you how the agents and the electoral committees
you conduct your candidates as they distribute right and English communications:

SRKHSUP

in meetings, they promise political reforms, while to private individuals they promise
money and honor;
how they penetrate into the families of voters and there flatter the mother, praise the re-
a child, petting a dog with asthma, or a beloved kitten. How do they
scattered around restaurants, started imaginary arguments among themselves, got into
they talk to voters, trying to catch them in their words, like a shill
leramz, trying to lure you into gambling.

I will not list the false programs - equally false - be it%
opportunistic or social-revolutionary, programs that are
to fight not one of the 5 candidates defending them with fervor, with trembling in their
hearts
moose, with pathos worthy of a fairground actor or a madman..... Not yes-
The Roma people, in their comedies, now began to portray, along with fraudulent
kamis, Tartuffes and banking rogues, the people's representatives, running
for voters and luring their votes. |

I will not give here the estimates of expenses for the elections; the newspapers have enough for us.
They certainly introduce this issue well. I won't reproduce the descriptions.
expenses of election agents, which include veal, hams, flags,
non-left vests and various sweets bought by the candidate for the "dear daughters"
voters. I will not mention such expenses on soaked apples and rotten
eggs, intended ‹to confuse the enemy,‹ which weigh down the most
budget of the United States, as well as the costs of various announcements
niya and ‹— i »,
role among ‹election campaigns‹ in all European countries.

But enough, let's leave this filth! Is there even one passion, the most vile,
the most vile one that would not have appeared on stage on the day of the vote? A deception,
slander, licentiousness, lies, the lowest manifestations of human nature—80715
countries during elections%....

ə ə. i -
inevitable, as its emergence was once inescapable. This regime—
the dominion of the bourgeoisie. |

As for the improvements . — «» -
, i .

He has fallen into decline and is close to death.....

During the time of Louis Philippe, there was already talk of the disintegration of parliament.

Now, this stinking swamp is disgusting to everyone standing nearby.
"coming to him." *).

Next, we will turn to additional participants
about parliamentarism to the West, but here we no longer recognize:
it is necessary to point out the fact that nowhere in the world%,
— especially in the first place, the experience of people's representatives
states, the Jews, did not allow themselves such dishonest audacity.
niya, like us, and never dared to be insulted in such a way.
i !, .

Anyone who knows the sons of Tuda will agree that in
this could not have happened at all in the Russian State Duma
by chance. In order to take such a desperate
such impudence was required; ready-made soil was required.

*) 11. A. Krapotkins. "The Speeches of a Rebel". (Rago]es 4'ip reuoe@).

SOKHSUSH

And we, indeed, see that not a single word
this despicable Duma stuttered about the army and navy, about
the main reasons for the shame we experienced, as well as
about the country's security for the future. Shedding blood
Kodil's tears for the several Jews killed in B$lo-
stock, the Duma did not show a spark of compassion for 150,000 killed
those who died from wounds, deprivations and illnesses,—from the composition
wa of our troops in Manchu!i.— Their fate is 80065 and si-
the opposition, equally, did not touch the Russian heart of the “na-
"Russian representatives."

Only in front of such an audience could he tear it up with impunity.
to blaspheme Yakubzon...

On the other hand, there can be no doubt that
in that kahal orchestra that ran the Duma,
not a single note could be played without a command. Is it possible?
believe that everything that the vile Jew has stained himself with
could appear as 1apis Pnepae? Isn't it clear, on the contrary,
that, according to the modern score, °Herzenstein was assigned
one topic, and Lukubzonu another? Isn't it also indisputable that
when Herzenstein was "lucky" enough to entice himself
"illuminations", then his laurels shined on Yakubzon?....

Like an immoral and arrogant Jew, having lost
after a day of shame, he tried to "immortalize" himself,
in turn. That's why, all the insolence of insignificance and
all the poison of the vindictiveness of the “chosen people”, Wulf Yakub-
The zone contributed to the trump card of all the slander against the troops.

Judge for yourself. - On June 23, in G.D. there was a debate about the stock market.
pogrom. They began with the reports of Shchepkin and Yakub-
zone. This last one managed to lie like this: “Only at
1 i , i,
which were in B$lostok. - On the same streets, where
There were no troops or police, and there was no pogrom. Remember
Surazhskaya Street, Kupecheskaya Street, which were completely

i ,
by the police or the army would move there, to put up a fight
there are no people and drive them away: there are no fields or troops there
there was no. I can confidently say that the Russo-Japanese War
did a disservice to our troops - she taught them
to be afraid of shooting. [the shooting was possible, but it was expected that
the attacks were given - our troops and police respectfully
stepped!..»

Is it a coincidence that "Iss " is used, or is it intentional?
insulted, "smally said" and supported by a clasp
Vetanicheskie arguments?

SOKHSIKH

Having posed this question, undoubtedly only as a tactical
<some sabotage, and not, of course, because he allowed
opinions, "New Time" resolves with merciless arguments
his—in the sense of Yakubzon's premeditation.

Unfortunately, on June 23 and 29, deputies - Oelorovsky, Spo-
Sobny and Stakhovich responded to the shameless Jew differently,
as he deserved. - In excitement and anger, capable of dis-
I was so confused that I expressed my thoughts extremely unsuccessfully:
"Yakubzon slapped the entire Russian army in the face with Peter's face
all of Russia and, one might say, before the whole world!"...

It was terrible and, of course, brought new triumph.
the state of the Duma kahal. - Yakubzon, however, remained stubbornly silent...

On the 1st of July he received his first lesson, namely—
challenge to a duel from Lieutenant 23 of the East Siberian regiment
regiment, - Kholmsky. Unfortunately, lieutenant, it must
perhaps you are not familiar with the formal twists and turns of the Talmud. You-
the call was returned by the Chairman of the Duma, as expected
through him and without the permission of the military authorities... Ga-
What "Shabbesgoyim" the Jews can rightfully be proud of. |

Taking into account that Yakubzon had the opportunity
it is possible to apologize both in the Duma and in print, —no-
slowly, and between the TBm he was only on the 7th of July, with the participation of
the same presiding officer, began to wriggle out, once again

Jewish, - one cannot help but admit that such an image of action
only aggravates the guilt of the slanderer. It is clear that the tricks
, July 1 was not due to repentance, but to the cowardice of Yakub-
the zone in front of the punishment approaching him.

By mocking us, the Jews, by the way, are risking
It was necessary to assign the name to one of the “progressive” newspapers.
nne—“Military Voice.” As a “friend of the army”, exactly,
Lukubzon wrote his slavish letter of apology,
answer to the challenge issued by Lieutenant Smirnsky.—
Among the methods of the Tudean slyness, Lkubzon, in the end,
nom's conclusion, although he renounces his slander, is one-
but, in essence, he strives to somehow
to escape from a threatening incident.

He, however, dares to appeal to the court of honor!

For its part, the Jewish press raised, of course,
a frantic din. It seems there is not a single gateway left,
wherever she tried to hide her “hero”.

All this filth deserves nothing but contempt.

You can stop at two kahal tricks.
/The first is that Lieutenant Smyrna has a duel
permitted by law, and Yakubzon, as a non-military man, is the most

r

ste is incriminated in it. This trick is removed by tBm
challenge of Yakubzon to a duel, which was sent to him by the student
Dent Pokrovsky and, however, the sons of Iuda remain silent.

The second trick is motivated by parliamentary non-iricism.
the purity of the said Jew.—But no law prohibits
allows the offended party to demand redress from slander-
Nika. In practice, and in the exemplary for Jews France-
cabbage soup, there are countless duels with deputies.

And as for the deputy's rank, which, in its turn,
turn, they are trying to supply Yakubzon, then we already know
review of such an authority as P. A. Krapotkin. - For

to eliminate the problem, we turn to the characteristics
modern parliamentarism in general.

XXSU. The justice of P. A. Krapotkin's opinion was awarded
is filled with an endless series of facts and a whole literature
swarm of this subject. But we do not have the opportunity to abstract
to repent into this vast sphere. Let us limit ourselves as much as possible
brief instructions.—.// , -
fox hunting, |

A. If Krapotkin, they say, was an anarchist, then we
let's name such authors as Bryce and Ostrogorsky.—
Their major works are The American Republic and The State
ғ» can bring everyone to their senses.

Even in ancient times, protecting one’s own dignity and
the honor of his family, a man who respects himself, left
public dfl.—‹Bread and zrlish! ”—the masses were saying.
— ‹Epige J roybache ї J jsi ќ p\ sї ,
“I'm sorry to hear it!” said Guizot. “Equally”
zom, despite his freedoms, apologist Shey-
Loka-Jew Heine gave the following review: “Berne expressed himself,
perhaps, metaphorically, that if the powers that be
shook his hand, he would immediately put it in the fire,
to cleanse. I am not speaking allegorically, but
quite literally, if people shake my hand,
then I'll wash it. - Revolutions are good only in books."
Buluchi was considered the “idol of youth” and the leader of the “young Ger-
"Mani", Heine, and dflo, were losing on the stock exchange, striving,
apparently, to "puff up" to Rothschild...

This is quite natural. Another well-known Arabic geo-
Count Ibn-Khordadbe, who occupied the second half of the IX
the post of postmaster in Jeballah%, in ancient
Midi and Parөii, tells about Jewish merchants:
"They speak Persian, Greek, Arabic,

19)!

French, Spanish, Slavic... They travel-
yut from west to east and from east to west, by sea
and drying up"... What kind of attachment to this or that

country or to its "freedom" could the Jews think of}... Nowadays, the difference is perhaps that the son [of the rushes into any government position, as the thief - through the first gate he came across.

“The Talmud is a reaction; it happened then,” he says. "Voskhod" (April 1883), "when 1udaism felt the danger of mixing and dissolving into Christianity. at this point, Tamism closes in on itself, and proZelitism disappears. He is looked at like a scourge and like leprosy of Israel." - On the other hand, we know what In this way the Rothschilds and their fellow tribesmen served even such an important event for them, like the French Revolution.

Everything is alien to the Jews, except hatred for others. childbirth. But they have nothing of their own. Even the four- the charcoal writings which they still use today, days, we will remember Chessiri, Ezra. By Judaism itself These letters are called Assyrian, -‹Ashuriez". Conveniently St. Josephus says this, regarding the sacred manusscripts presented to Ptolemy Philadelphus in 273 BC, also testifies to the extraordinary similarities between Julean and Syriac, i.e. Aramaic scripts - me. The same is true of the whole Jewish cosmogony—it is borrowed from the Babylonians. Such and generally the spirit of the Semites. With the establishment of Islam, the fields of ancient Sin disappeared the abundance of harvests and the beauty of the land faded. - In the great of its most important cities, there are no longer any of the former slaves left. uk or arts; they were replaced by savagery, despondency and poverty. The shepherds began to live there, where Plato and Socrates taught. you, - there, with a cry, the dervishes whirled and zabybthere were holy fools..., but they were revered as saints...

B. Nothing differs and the very results of participation Jews in service and “freedom”. - A hundred years later "the great revolution" there were more kingdoms in Europe, chBM ever. "Liberated Germany" follows fear the strong, than the Holy Alliance—with all its Croats and Cossacks.

There is no freedom even within parliaments, just as there is no freedom before shines, and cowardice is sometimes funny. - “Perhaps I am the only one- "a natural human being," said Bismarck, "who, in pro-

Oops

i , Ђ -
"Stu!" Only Wind did not remain in his debt to him.
gorst: “In relation to Bulgaria,” he declared, “imperial-
The chancellor read us a number of newspaper articles from September
tembrya. This is very pleasant for me, since I was in
travel and read the newspapers of that time... But if he
thinks that everything written in the newspapers is suggested by us,
then this is conditioned by the fact that he himself is located
is the press, which perfectly suits his tone... In
We have at our disposal, however, a number of similar newspapers,
we do not have any “reptile fund.”—Otvft Bis-
brand: “The entire Winghorst faction is marching in a closed column.
The policy pursued by a pious leader,
is such that any socialists can support it with
pleasure; - it is quite suitable for resting
to change the existing, to make holes in it and to put everything
in doubt!...»

This is how things are going now; it was no better before.

V. At the end of the 19th century and at the beginning of the 19th century, brave
Poland was the largest and most powerful
state in Europe, and in 1612, when the captive
the Tsar of Moscow, Vasily Shuisky, was brought to Var-
Shavu,—Poland almost became the current Russia.—In what
So what did "freedom" and the Jews do to her?...

Throughout its history, Judaism has enjoyed in Europe
$ i , ,
sacrificing even the most meaningless little thing
Talmudic fanaticism. Is it true that the Germans
the right of ownership of the Roman imperial estates passed to the sovereigns
tors on the Jews, as iridescent slaves. Until the very con-
tsa Kh\Sh vka, there was not a single country where the Jews were-
whether they are equalized by law, at least in something, with its root
population. In particular, German legislation
they didn't even allow the slightest approximation
non-Jewish attitude towards civil rights. In the feudal era,
Jews, strictly speaking, were not considered fit even for slavery
state, since it also obliged the authorities to use weapons.—Their

They baptized in droves, but the crusaders also exterminated in droves.

Emperor Otto I ceded all his Jews
Magdeburg Cathedral. -Emperor Wenceslas of Luxembourg
Burgsky, one fine day, declared all the Jews
debtors free from liability. - Interesting mo-
the tivities of Louis, who sold the Jews to his creditors.
“Since the property and life of Jews belong to the state,

OSH

gift, then the emperor has the power to deal with them as he wishes
ox. He can trade with them, oppress them with taxes,
to burn them or kill them in other ways:
us, leaving them alive only in the most insignificant
number, so that the memory of their name does not disappear.
the Jews should be pleased with the fact that he, the emperor,
torus, thus lightens them from the weight of the earth.
blessings....." Poverty pursues the poor, and wealth
—rich.

It was all sad. But one should not forget that in
At that time the Jews did not yet have the current press.
not the people saw that, —thanks to the sophisms of the Talmud, Jews
elude their own conscience and that no one else's
They don't want to know the laws.

Like a sponge, absorbing gold with tears and blood
Christians, Jews were thrown out. Not per-
honor, how many times they were expelled from all Europe-
European countries. However, this did not at all help Jewry.
penetrate everywhere. - "/Aida Khazarsvii came." says
The scribe, beginning the story of the sons' attempts [to deceive]
St. . , - they.
I had to wait a while... But now, in "liberation-
.

G. Honor of the Jews" of civil rights
fell, for the first time, to the lot of the Russian Empress Catherine the Great:
face,—under the vague influence of French encyclopedias:
distov. The true Central Bank of Russia did not hesitate to create such an "encyclopedia"

Catherine herself soon comprehended it.

$, ,
already in 1813, through his regency in Saxony,
Nila imposed exclusive taxes on the Jews and elevated them to
the same unexpected right in which they, so suddenly,
o on this side of the border.—The magnanimity of the heroic-
!.... In the midst of the French Revolution, weren't they themselves
Jews, in the persons of the Bayonne, Toulouse and Bordeaux clans
"lov, refused from the law"?! And this is not at all true
It seems so. Remembering the command of the fathers, they wanted
remain Jews. and therefore avoided any "raw-
Vaniya." Razv5 Nathaniel Rothschild did not renounce, in his
turn, from the title of King of the Jews, preferring to remain
the time of kings? The "light of the West and the star of the East,"
the wise d'Israeli did not announce, from the height of parliamentary
tribunes of Great Britain, that Jews are the only Aryans
hundredfolds of the world, and its called rulers?.....

U

According to this, some kind of person and Yakub-
The Zone no longer considers itself the rulers of Russia!

D. True, even today, Jews still play
victims of state order and Christian intolerance
bridges—to their seasoned cruelty. The press is in charge,
They are ready to monopolize the very right of the Christian
preach.

In relation to ourselves, recommending to us things alien to Judaism
the heads of Christ, Judaism leaves itself and
Old Testament law, based on Talmudic hatred
Christians and empty talkers of the political cosmo-
politicism.

In the fumes of complacency and self-confidence, among the under-
shuffled successes, the "knights of the kahal" are tearing us apart
bombs, but still moaning for misfortune and humiliation
"the people of God"...

,

ended in speechless starvation. They rummaged through the old
in some archives, collected documents; discussed and reviewed
whether; they sold a huge amount of government money and, with pitiful
unintelligent, they dispersed, not knowing what exactly he was doing
and for what purpose?... Dovfrya to Prince Meshchersky in his demon-
dB with members of one of the last commissions, it is possible, in
at best, come to such a conclusion: here we type:
there were people of such incomprehensible naivety that its examples
It would be necessary to take them around the world and show them for money.

Meanwhile, isn't it obvious that large, multi-million-
the lionnyya sostoyaniya evreiskikh "domov" are composed only without:
pardonable embezzlement, bribery, always fraud-
, i -
— -Christians. Having nestled and spread out among
of patriarchal nationalities, Judaism has always chosen
i, i , .
к, ,
in trade, all kinds of counterfeits and brazen circumvention of the law
nov—it's a Jew!... A terrible tribe, with which it is impossible
there is no logic, no law, no conscience.... And how
take this hedgehog, curled up into a ball and defending himself
with your wild bristles?...

Jewish railway workers, suppliers and bankers
showed themselves to be shameful and unpunished crimes,—
the right of concession bribery to commit them. Ginzburg-
, , i, , , , etc.,
etc. cannot be forgotten. And this solemn pro-

ru

funeral procession, accompanied by a large army of Jews, not
having the right to live in the capital, which, even before the
the appearance of the current "comrades", the whole of St. Petersburg is watching—
with blank amazement in front of the farcical demonstration
i Jewish insolence?!....

If, under the guise of liberalism, the Jews conduct themselves
the road to power over the despised goyim and from the miserable
slaves become masters, then, from their point of view, this is
great feat. But how vindictive is his motive?

they express the same contempt for their own nationality,
to the delight of the kahal, Russian liberals, this is already their business
political stupidity or manifestation of deliberate ability
access to the use of bill of exchange rights, by the grace of the
exchange Jews. - They themselves are dogs, and they even got dogs...

In what has just been stated, we have involuntarily become carried away
placed, a few years ago, in the "New Time"
men", the article "The Jews in Iran and Now". This instructive
This article testifies to the depth and strength of the warning
days. If those who should have thought about them,
in time, we would not have blushed from the shame committed by Yakubzone..... (ig osh desi, - desiriaig.

The old Moscow government was profoundly right,
when, claiming that Jews spread spiritual poison and
, certainly did not allow them into Russia, how much
The Polish ambassadors did not insist on this.

E. Returning to parliaments, one cannot help but point out that
Legislative "elections" are carried out by the Iolitikans.
I could do without them, comparatively in trifles—at
"elect" senators from the state of New York, billionaire
Vanderbilt, and... was voted out.—Leading to the ti-
i i, :
The American market was also decorated with special brokers
to Washington - to bribe the "people's representatives".

In the era of "Pavama", "Mega. /ogyo Nega (Parisian from-
(Dane) printed the very rate of their conscience. "Subscribing" pa:
the armory of deputies in France, a well-known Jewish firm —
‹Reynak, Arton and Hertz" even started checkbooks...
/When Reinach poisoned himself, Aaron (aka Arton) spent a long time
was in prison, was finally convicted and pardoned,
like Dreyfus, but in the end he got stuck. –- "Pro-
sick" in Bournemouth+, "Doctor of Panamanian Sciences" Corne-
Liy Gerts decided to hide forever from human eyes....
No less, the Rothschilds and Co. still reign and

O

rule in France—and not only in France! Alas, As annoying as it is, it is impossible to tell about this in detail. but. Several volumes would not be enough. Let us note that, Along with the "separation of church and state", the French blessed with organized espionage—to the “uv5n-the hope of demoralization of the army. Dreyfusard ruler-state, through the Minister of War Andre and by means of the so-called «/2/65», opened the Masons with the help of Bapsh for persecution officers who are still conscious of going to church or mourn the anticipation of the homeland. The House and the Senate did not think about rehabilitating Dreyfus...

Between TBm, his “justification” took place not only in-despite the circumstances, but also under the following conditions! yah. In the cassation court, the entire process was closed. those doors. The chairman and the prosecutor are Rothschild's slaves. prot. Under their leadership, the criminal department carried out the investigation falsely, and then participated in permissions for the purpose of the case. He, without a doubt, possessed over the civil department and commission
i (h 4 ŕs), -
both of them. Meanwhile, the investigating magistrate, even if collegial, you can't be a judge for the same reason, so how, by removing everything else in advance, he would be able to
i i.
All European legislation and, of course, French recognize the prohibition of such combination as a fundamental requirement bovaniye of justice,

If, , such a violation does not occur difficult for the cassation court, even according to such a “worldwide” mu" dlu, as the complete destruction of two indictments sentences about Dreyfus%, then what should we expect from French judges in general? But the Jewish "fun" with this was far from limited. Witnesses for the prosecution were excluded, as soon as they got to the evidence against the innocent Dreifusa. His lawyer, Mornar, stated and the cassation court agreed to admit that—since the production itself is about the review is conditioned by the presumption of innocence, but if the evidence could only eliminate him, then he is admissible cannot be. In other words, witnesses were required to, so that they themselves slavishly defend the ‹revision›. Finally, in the decision itself, out of 46 members of the court who voted for Dreyfus, 18, however, recognized the need to once again to redat dflo military court—for a new review by the court

RUP

society, - 29 members of the 46 mentioned turned out to be n- were brought to the cassation court after 1894, i.e. after the first verdict against Dreyfus. This means, as explained in detail by Drumont in “[Lrge Ragoy", that they all fell into their misfortunes under the yoke of Judaism and Freemasonry.—This is the “justification” of Lreyfuss,—a signifier. a sad and tragic event, which we will explain further _ something further. Now let us remember what was said as “illus-
_» i «» ...

The hereditary, surprisingly tenacious hatred of Jews to the natives, as well as international solidarity, connecting them all, obviously does not allow us to trust them, unpunished and without danger! for someone else's national insecurity dependence, any state positions—according to the native education, in the administration or in the court in the home, and especially in the army. Among other things, we, to Fortunately, we see that even in the French army, Jews are occupied have many, serious and responsible places. Further, in the central administration of any ministry can meet. to be "in the service of the damned goyim" from 25 to 30 Jews. Almost the majority of prefects are also Jews. In general, the most important positions in France are taken by Jews or Freemasons. On the other hand, here There is an excess of officials everywhere. Whereas, in In 1869, there were about 200,000 of them—by the end of the 19th century, There were 63,000 of them, and this despite the loss two provinces (Alsace and Lorraine). Moreover, nowhere perhaps the Judaized bureaucracy is not willful in the 1st year, as in “in free” France. - Once-having multiplied the bureaucracy almost threefold, opportunistic, and and a radical republic, instead of a common cheap-visas of management, led to the fact that the average size taxes per taxpayer increased from 40 to 150 francs per year*).

And all this is in a democratic republic.

For the sake of completeness, let us remember that in the homeland of “our-

"there is no such thing as equality, brotherhood, or justice"; in essence, there is neither one nor the other.
another, not a third, as there is none to this day and disgusting
for the sons of Guda, - income tax. |

J. Turning to aristocratic Albion, we
We meet embittered Jewish "democrats" not infrequently.

*) See "Regl video-massoppidie"—— rag TShou, Ii it's tt -
rapi de 1 Asaije 4e Masop ee ae 1a Socisije asaietiedce Yae SBA]op$.— Ragis, 1897.

RUSH _

already baronets and lords, such as, for example, the son of a famous
Nago Nam Nathan, Nathanel Rothschild, notorious,
in turn, a very thoroughbred Venetian Jew
9' Izraeli, or the "honorable" Moshka Blumberg, pre-
turned into Sir Joseph Montefiore. However, there's nothing
be surprised. Money, ale and gin gave England much more
lords, i i -
bartenders, innkeepers, restaurateurs, and
like other classes of liberal tavern workers,
faces and are inviolable for all parliaments—already
that, as the owners of cultural "temperance societies" and
"people's houses", they are the best politicians,
that is, they themselves create "people's representatives."

Jews don't have a bad life in England, but that doesn't mean:
It would have been wrong for the Jew Heine to say that "the ocean has long since swallowed
this disgusting island would be, if it were not afraid that
he'll be sick!›. - Zamfchai, in turn, said that "history
America is a history of crimes in Europe", thoughtful l$-
The writer of the United States of America, Bancroft, without
in my opinion, I had to be in the foreground
England. It is more fair that the greatest of them
first ministers, Pitt did not hesitate to announce
her sh: "Great Britain would not have existed for three non-
dfl, if she wanted to be fair for a week!

, js ,—-

her policy is immutable. -Blessed ones of this kind
Albion never forgets to reward Russia.
In this regard, let us note that, for the glory of Israel, there is
There is even a special literature on the tribal relationship of the English:
a vat with Jews, and in 1895, in Paris, there appeared
another new and remarkable book by Louis Martin— "/'4/:5
?» Obrativ i -
chati, the author would deserve a thoughtful acquaintance with
they are here, but that would take us too far.
Therefore, it is necessary to limit ourselves to brief references. Indicating
on the greatest of British historians, Louis Martin
says: ‹ Glotas Sau[e arreye]both Vi: Goethe J !$ s,
J Is / it I times sŕi 4 stomp." Moving on to
parallels between Jews and the English, the author continued
presses: "'si I s { | rogs de TAPO:
Iis — "and pabige 1s ŕïs isiųis; 1 J si i-
, —?]15 si s Ïçs iis
e is›. Finally, turning to the habits of self-confession-

PH

personalization and self-worship, the author gives such a denominator-
Feedback:

"Epige astes sagasiyoges sotips, Ie S'po!$ ze ai un Se-
]54, 1 J s ŕŕḱ 1 ųI Gets its 1s te
Whoopbegs yes'! ez { a ŕ its a South I Rege Shegpef.

‹See gasses op |e shete ogrie, I aunt ŕcssḱ, J aunt
Jh*6. Ges Apyo]a1z, - ae auntie 1s Jis, s potadï ï
ze' aptepḱ ragiotsi oy P u a ae Gagoepi a baspeg:.

In harmony with Martin's instructions, it is significant and
mnfne Schopenhauer:

There is no more saint-fearing clergy than the English
Kanskoe, because no one else risks such monetary
interests, as it is. - His annual income is 5,000,000) 5.
sterling, i.e. more than everyone else receives
Christian churches - on both hemispheres. With another
on the one hand, we are not more insensitive to the methodological
to the stupefaction of the English people through humiliating superstitions,

skaya, although she surpasses all others in intelligence.
hya. Therefore, it is the duty of humanity of everyone to transport to Anglu, by smuggling and by all possible means:
we, know and prosvBshchenie, to put, finally, prefl
the craft of the most depraved of all priests. - Never,
even in everyday life, one should not allow any
the slightest concession to English obscurantism, but, on the contrary,
where as soon as it makes a sound, immediately cut it off,
in the most merciless manner. The audacity of the Anglicans
priests and their followers, right up to the present day,
It's absolutely incredible why it should remain so.
driven on his island%, and if he risks appearing on
continent, then it must immediately play the role of an owl, during the day-
».

In order that Schopenhauer's review should not appear
excessive, cancel the following:

Puritan London strictly retains its own
noipoliyu otdelami,— i
delivering both themselves and the most sophisticated central banks,
and everything that relates to their cult, in different directions
sveta.—[es a Our$, s'essi Gagoepi 4ez ųis....

Honorable members of the most honorable—«4?
issi » diverge, in turn, according to
countries of the earth, alas, nerfdko settling among some-
be it a wild or a semi-civilized people. Most of all,

OH

they are engaged in trade. then, and quite a lot, -and0-
, and when there is still time, —.
and next to it, such "missionary work", as recently, on Ma-
Dagascar, turns out to be overzealous - to the detriment of
international power and native interests. It happens like this,
that, if the skin is removed from the "buyer" carelessly,
zemstvo, he suddenly starts kicking.... Then the venerable
the fathers are screaming about an attempt on their lives, and some
be Cecil Rhodes, like snow on the head, falls on the dry:
opponents of the Protestant brand or the Anglican co-
Lenkora. If the diplomatic underdevelopment that arose from this

"umBniya" do not end differently, i.e. by simple payment
the English admiral's demand for a decent amount of damages
, i
in the capital of the local king—right up until the day when,
at the slightest pretext, the whole country will be declared a bri-
Tang colony.

It goes without saying that the English missionaries
exist with the favorable fate of the sons of Israel in general,
and the Rothschilds, in particular. Who is more deeply interested
this question, as well as other “liberating” sub-
the Whigs of Judaism, it is not enough to read at least three words-
Next works:—Epeyagsh EChep uop Sh, — “Soss/isie
45 Nass YuKozsȸIA ", E4otsaga Retashu "/s 5ȸ, ipe
apiye 4; ppapset$ pir ai I 506 @›] arr Ks «J/le
Ko#$s/14$, ile Ppapsa iSheg$ oў panopҁ”. |

Tire, Sidon and Karaagen, Genoa, Venice and England -
states built on the same principles.

All of them, like sailors, are cruel and superstitious, and
As traders, they are cunning and insatiable. Iesuit principles
the fierce and great Albon will not cease to arise
to awaken disgust and revulsion in the heart and modest Russian
skom people. |

The continental powers of Europe must understand
someday, that, bringing only gloating to the New Vavi-
bosom, their fruitless wars excessively enrich only-
to his one. He will also understand that England is
i. Then, finally, -
glyjskoy "svobod" and will be accepted actual worlds
to the destruction of British trophies.

sђ | ќhs,

VeYa seg r]asiy pshios Babshchaga NtatrVo°'....

Oh

Z. Parliamentarism of England, France and Great America
Ricky presents sufficient intonations of the same

"liberating" range so that it is not required
vary them further. Of course, for the sake of completeness,
it would be possible to pass through Italy with its carbonari,
mafia, etc., as well as with Freemasonry that unites them,
the world head of which, following the Jew, Lemmy, became
in Rome another Jew - Nathan, just as it would not matter
point out the sinister role of the Turkish bastard and enemy of France
cabbage soup - - Krispi, who robbed the Roman Bank; (remember the scan-
long-distance process Bernardo Tanlongo), at the end of the exploitation
who had met with the Minister of Finance, a Jew named Luzzati, and,
to the glory of England, who led the Italian troops to defeat
near Addua... "Further, perhaps, it would be worth writing
political essay on modern „/vstrii—this average%-
a pearl in a kahal frame, and to remind about the hard-
what kind of struggle against Jewry is being waged here by the Likh-
Tenstein, Schönerer and Luger with their comrades for
salvation of the fatherland.

Finally, it would be instructive to dwell on that
the whistle-blowing of founder fraud in Germany,
which was the first result of the robbery of France on
five billion in gold, go to the Russians of the Jew Laske-
ra, to the Reichstag, under the face of whose vile cries about iron-
his fellow tribesmen were fooled by the roadside tricks here
their best deals, - to mention the Imierskom Bank
(Ley; Ban!) as an institution created by Jews, through
, i
about Bztage and B/esygosChet" and "is and 4.
and we can’t do this because we don’t set out to do it
about the encyclopedia of the Jewish question, even in one— pair:
lament sphere$. We invite the inquisitive reader
refer to the bibliography that is included in our
researched! and— "Avreysiaya Richie". Note the following
fact: in the German Reichstag, one of the ministers
Bismarck, amid general laughter, declared that he had
I have heard that in other countries, they come across
The Jews are bad, but he considers his own to be absolutely good...

Such is the parliamentary greatness that must be
grant Yakubzon immunity from a duel with the lieutenant
Smyrna.

, As for the “Russian” liquidation of this incident,
then she almost became a new amusement for the sons of Guda.

199.61!

According to Jewish custom, the question was supposed to be
of course, to transfer to “different tracks”. Eliminating everything, on
what Yakubzon encroached on in the State Duma, comedy
"court of honor" should have been limited to its subsequent
twists and turns in print. On this same Talmudic path,
through the Jewish newspaper "Oko", they sent a "former page"...

Understanding Jewish tactics, one of the collaborators
The Voice of Truth extracts from the history of Germany
an instructive story about the Jewish one that once thundered there
Leventhal's bandit gang.—Keeping the Mosaic Law,
the gang rested on Saturdays and hired “shab-
"besgoev".

Shabbes goi—a Christian, a synagogue attendant who serves on Saturdays
performs work prohibited by the Mosaic Law (Sabbath - rest, goy -
a derogatory name for a Christian). So, on Saturdays, the Jews picked up
Shabbess goys of professional swindlers and robbers, yelled, as in all
days of the week.

At present, the Jews rob all day long, not only themselves, but also the Abbessians
keep them with them constantly. Where it is easier, they operate personally, and where
є6.

"[Shabbesgoy] Jews are now impoverished in the revolution,
and in journalism, and in all areas of public
lives, .

Such a “Shabbes goy” was also found for Lieutenant Smirn-
. i " izgotovleniya 1906 ." (
officer), through the newspaper "Oko", offers himself as "deputy"
teli" of Mr. Yakubzon, accepting the challenge addressed
to the last lieutenant Smirnsky. Anonymous author
the letter states that he is guided by “the data of the prin-
of a critical nature" and the rightness of former Duma member Yakubzon—
in all its actions, after the call,
however, he does not reveal his last name, “not wanting to surround
itself with an aura of loud fame, which, probably,
against his will, earned the name of Lieutenant Smyrna."—O

such, as well as about his address, he asks the lieutenant
Smyrna can be found in the editorial office of the newspaper "Oko". - 5eliye/ gizana-
opii$ otte.

Poor young "Shabbes goy"! Could it be that Mr. Yakubzon is so-
it says about such a “blood loss”.— ‹/Tovoye Vremya”.

Hiding his name, he undertook to confirm with a duel that
Yakubzon's explanations are sufficient. It was simply funny, and,
perhaps did not deserve the otvufta with which he, the Shabbes-goy,
alas, one hundred twenty-six pages of different types were branded in print

OHHHH

issues and, finally, the old page, - 1853. Worthy
for the Jewish servant it was retribution, in the "Roenom"
"Voice", Yakubzon's second letter. This time, he
I knew I was obliged to completely renounce my
slander against the Russian army.

As a Jew, he, however, did not warn his "defense"
Nika”, which put his naive seconds in the prosak, On behalf of Baron S. A. Stackelberg, - “former pazha”, Staff Captain Lopatin and Lieutenant Glinsky
approached Lieutenant Smirnsky's seconds with questions
som, are the statements of the named Jew recognized
static?

Being a military man, Kuzmin-Korovaev not only remained
Yakubzon was punished without punishment, but he did not object to him either
Duma%. His laurels, obviously, do not give Glinsky any peace and
Lopatin. But, no matter how passive our society is, Kuzmnu-Korovaev has already been warned: he will be taken to Bzhetsk.
they also ran for district councilors... Stakel's feat
Berg, Glinsky and Lopatin still remain without a reward....

But they clearly don’t realize what they’re doing.

_ It is obvious that the “Eye” itself doubts itself “consciously.
"sti" page "class of 1906", and therefore puts forward the language
‹Shabbesgoya". This is already—- "retired lieutenant colonel, sworn-
"a conscientious person", who, although not a supporter of duels,

ready to lose heart and settle accounts with Mr. (/okrovskiyz.

= “I believe, however,” he says, “that this duel will only prove
Mr. Pokrovsky and I are ready to fight a duel and not harm anyone’s honor
will bring."

It is completely infrno, and therefore it is permissible to ask,—
why should an anonymous lieutenant colonel come out with such a thing?
a humorous proposal? Is it just for that,
so that Jakubzok could chuckle again: - look how many smart ones there are
"People want to fight for me!" (New Time).

Is it not quite right to call the Smyrna affair
Yakubzon's question concerns the entire Russian army, and not
Is it crazy to put these two names next to each other?.....

Lieutenant A. A. Smirnsky spent a year and a half
terrible wars in Manchuria. He went there with his relatives.
brother and three cousins. Of the cousins,
tyev, one was wounded by a bullet in the leg, the other by a shimoza
in the side, and the third - with ten bullets. His own brother was
Kill. If, in bloody battles—even near Liaoyang and
Mukden, the fate, satisfied for a time, spared the most

OHSU

A. A. Smyrna, then he does not spare himself when he descends
goes to a duel with Yakubzon and even, without any
grounds, agrees to a duel with the "former page."

"People's representative" Yakubzon, as before,
and during the war, he only maintained a foundry
not in Vilnius, but in Slonim, he was engaged in Jewish advocacy
. i ,
on the railways, he took 50, but in general he received
fell with the goyim so much that, even before the “election” to the State:
the Duma, was to exclude from the jury those convicted....

There is no darkness, - mocking and sneering, evil fate came
Vel Smirnsky precisely to clash with Yakubzon.

And this misfortune is so terrible, it is arrogant and poisonous

vita Jewish slander, which Smyrna could not allow
sky, an eyewitness to the countless sacrifices made by the Russians
by the Russian troops for the homeland.

Along with ridiculing other people's patriotism, with the demand
amnesty and death penalty, as well as with agrarian
with "illuminations," Yakubzon's slander belongs to
areas of the tamized masonry, which
They have in mind, on the one hand, to silence and disarm
to live in power in its struggle with rebellion, and on the other hand,
complete the derogation of the Russian name through refusal of
We know that we not only have the ability to be winners,
but also to die without cowardice...

Yakubzon lied without shame, because it was necessary.
we are going to the kahal. By acting maliciously, this Jew perverted-
the events of the Bolshevik Revolution could damage the government
and to diminish the very means at its disposal
against the Jewish revolution in Russia. This is precisely the plan
Jewry, revealed in the insult of the troops, as well as in the
other directions, now obvious to everyone,
Therefore, Yakubzon's current refusal of his words is only
new publishing house. NO, he can't be allowed to renounce-
niya, - the slander must remain with him and tarnish him
forever. Yakubzon does not dare to beg for anything except pre-
i. But also in order for Lieutenant Smirnsky to limit-
read this, Lukubzon is obliged to directly admit his
grave guilt and repent publicly, - through a row of newspapers,
the most common. Otherwise, he,
without a doubt, I must experience all the consequences of my
i.

ZHE 229

As stated in Novoye Vremya, one of the officers writes:
with the enthusiasm, ardor and selflessness characteristic of youth, they accept
provincial lieutenants, equally distant from the State,
the State Duma, in which the incriminated words of Yakubzon were spoken,
and from the legal representation of the Armenians, and its actual pre-
the director is so stubbornly silent that one can truly doubt his existence.

i.. ...

Maintaining the peace of mind, the Minister of War did not
sdBlal even made attempts, through his representative, to say
at least one word in the State Duma in response to
insulting statements against Russian troops.

If, more than expected, his intercession had caused some
representatives of the offensive commentary, then this new insult would be shared with him
the whole army. She would then feel that between her and her representative there was
There really is a living connection.

But the point is that between the “lawful pre:
the leader of the army and the army itself, instead of being close and alive
connections, formalism and bureaucracy stand like a deaf wall,—
both in war and at home. - Troops and the minister, alas,
alien to each other. (New Time).

Our deep conviction is that if, for an incident,
on June 23, no proper measures were taken
military command, it is necessary to expose and
Punish the Jewish plan now. This is more than true:
It is significant that, along with the protection of Yakubzon, there is an erection
Chivan!e Gertsenstein. Pravda, the "liberation" press

about the sly "porthole" suddenly fell silent, as if by a whim
mand%, but one of its organs is “Russian Home”,
for a long time he did not stop burning incense to him, exhausting his
boorish unceremoniousness is a great nuisance.

And. Under the false tone of these impudent diffirambs,
“Przhevalsky’s Frankism even suppressed the apoeosis of the “Poles-
"Skago secretary" in the Moscow City Duma%.

The masses die a martyr's death at the hands of the villains
Russian people in that fierce deception that they suffered:
Rossio will marry for the sake of the goals of the world Kahal, but to Moscow
they don’t remember them, but, to our great shame, they want
‹to commemorate» the memory of #0ey Herzenshteyn...

Between you and me, it is not even known who killed him and
For what exactly?... The newspaper "Mayak", which reported the announcement

this murder in advance, in no way belonged to the “black”
"hundred-strong." And it would be stupid on their part to be ready
the first pancake is always lumpy!...

Rx

Regardless of such an incomparable prophecy,
the press penetrated the streets of the admiral Chukhni-
the "liberators" had to pay, through Herzenstein,
I stole 30,000 rubles and... I was cheated.

Another, even more Talmudic, version is
the fact that the "illuminator" was killed by the Jews themselves. Having become, contrary to
to everyone, a deputy from Moscow and even a duke
the appearance that he is going to save Russia only at the insistent request
Russians, - Herzenstein failed in the State
Doom in a scandalous way. This was already for Kagal
unbearable, because the “future Minister of Finance” is entrusted with
there were so many hopes!... But bBda does not come alone, but—
with children. No matter how greedy the despotism of the "liberation"
presses, - one lapserdak cannot cover the entire printing
naked machine. Go there, then here, and began to emerge from Byaniya Herzen:
Stein from his past. Unenviable rumors began to spread about his father.
in relation to the peasants, as landowners... It smelled and
i ҳ%.
Jewry began to understand the danger. ---So brilliantly
the colossal plan that was being carried out began to die and
there, where, it seemed, there was enough “balsam”...If
and we guess something, the sons of Judah know very well,
where they are leading Russia. To crush the last stronghold of the Aryans-
of the world in Europe, --that means, finally, to achieve many
GobBkovoy tsBli. To break off is to lose everything. No risk
we don’t think about it here. Inflating the glory of Herzenstein before the state-
, the universal kahal vid all its insignificance. Such `
The Principality of Monaco doesn't need a financier. So let's leave him
on stage— it’s like playing roulette.... n4e tga!... Inter-
du tBm, Herzenshteyn dead became kahalu vlvoye poles-
ne, , 1 «» «-
"to the hundreds" is a grave disgrace.

We cannot judge how probable this or that version is:

we take it on, because in Jewish dBlahs everything is dark,
boiled and merciless.

Such an authority as Edouard Drumont says:

— ‹ Roɥg ashotsgai, sopќepѓѓiops-potss e |ocheg GLei чoe Is.
ears ze aisriќepi doe!idioi1s i .”

“15 ѓope poš taige aŒrsoitss; — 15 ashoepi 046—115 sauepi
{0 its pots ne Sawops pep. 5115 ne Yaaspaiepe times, i ќtrs
ep ќtrs, potss {ape ragi ae]eigz ayaiges di! Hopes 1s is,
—$101 uiugiops Jaaps [\epogapse JIs sotr!ќ. So, Ia Mise

RHU

ae Gyzyuge, p'aigai ai'A Bizeg ss Is rog 1s getria-
today
I1ï, {{ , {ate $0!4”.

XXV. A. May 13, in the State Duma, Vi-
he probably said: “At the moment, the talk is about equality.”
civil rights. Why then, is the question, our
ministers show cowardice We have the right to nail-

to punish them for this asshole!..... How long in the country
there is inequality (of Jews, of course), - there will be no difference
peace'.

On June 7, in the same Duma, Jewish deputy Tsepkin
likewise, he allowed himself to say the following words:

"Minister Stolypin openly enters the path of struggle-
with freedom, with the whole liberation movement,—
and we, from the mouths of the half-million population of Odessa, send
wishing Stolypin all sorts of failures in this struggle,
defeat and death, we send him the people's hexing!!»

August 12th is coming.... "/then this, sleepyhead!!, -nskol-
but, waking up, the little girl, P. A. Stolypin’s daughter, asks,
which, with shattered legs, is carried out only

that the minister's dacha was destroyed by the explosion. —- "//%5, profit-
Nya, this is not a dream! - one of the soldiers, slandered, answers her -
Yakubzon. Together with his daughter, he was inspected by three
lBtnilIY son of P. A. Stolypin. Moreover, here is Israel
more than thirty people were killed or tortured, of whom
six died soon after; the fate of the rest is unknown and,
in any case, it's sad...; finally, 24 people -
killed on the mound, and their remains were scattered across the
at a considerable distance, and some of them hung on the trees.
The force of the explosion was so terrible that it was reflected in other places as well.
on the bank of the river. A solid building for a dacha on Aptekarsky Island,
in Petersburg, destroyed as much as possible
only a newly improved one - a radioactive bomb...
The minister himself remained unharmed, and so, they say,
The goal of evil is not achieved. But how else could this horror
will respond to the soul of the father of the family and the involuntary culprit of so much-
It is difficult to judge which victims there were...

J ḱ ḱh ŕi!

The bomb that tore Plehve to pieces was brought from
љ, «», i -
the trick at the fatal reception with Stolypin was, apparently,
delivered from Moscow. The first capital of Russia

RHUSH

now it is, as it were, the main den of Jewish religion.
will. One of the mad beasts who brought the bomb
On August 12, and in turn, killed, it turned out, through media-
Qing certified, also Jewish...

Having a lot of money at their disposal, these animals occupied the best
their room, rode in luxurious landaus and visited
in the opera—even on the eve of villainy.

Furnished rooms, where they were conveniently hidden,
are of Polish character, as he himself turned out to be Polish
the coachman of the landau in which the "portfolio" was delivered to
the minister's dacha. Nobody paid attention to the fact that,
arriving naked, without any need,
paid 250 rubles for the apartment, like no one else, in other words

rooms, it didn't seem strange that they were civilians
suddenly turned into military...

They say that, as if, some time before the explosion
"portfolio", past Stolypin's dacha, a red car drove
mobile, which was seen before Pleve's murder....

Fate would have it that, among others,
the old Swiss, who was listening, also suffered a martyr's death
lived for 40 years under 16 ministers, and such
patriot, like Prince N.V. Shakhovskoy, and the chairman of the price
the Central Committee of the People's Freedom Party remained
alive....—Media Setreg Agsit {epdy Aro|o,

Grief and fear gripped the endless masses of people and
here and abroad. A unanimous cry of compassion,
horror and protest were heard from everywhere, with the exception of
"liberation" press, of course.

Noting this characteristic phenomenon, the Russian Banner of Justice
livly says:

Here is a leaflet from the special supplement to the evening edition of the Stock Exchange.
Vzdomostei: "An attempt was made on P. A. Stolypin." Signature on the sheet: editor
‹Vladimir Bondi», publisher «S. Propper».

And these same people, who a few days ago were so indignant
the single murder of Herzenstein, they cannot find a single word now
i i i .

Something malicious, treacherous, is felt in the very form, in which
are provided by this evening addition of events and circumstances accompanying
drinking a terrible explosion.

On the way to Aptekarsky Island, along Kamenno-Ostrovsky Prospect
"It was noticeable that there was no excitement."

Of course, after all, not a hundred people suffered in full! - After all, this is already more and more
Russian officials, Russian generals.... True, the doorman, the coachman, and the postman were killed.
Talion, these are no longer generals, but common people; true, they were killed and torn apart

in parts of a woman; in terrible agony writhes the little five-year-old son

RXIX

and the fifteen-year-old daughter of the minister... But can Bondi and Propper have six-
Will there be a feeling of pity for these victims of revolutionary terror?
This is the cry of the suffering Russian people that is carried to Heaven... These sufferings, these
the groans and cries were caused not by the Government, not by the army, but by the revolutionary
bombers. o.

And the victims of revolutionary terror do not even deserve to be treated in words.
feelings! I. - How disgusting, low and vile all this is!

"The New Burden", in turn, brands the dishonest
i «».

— "Nothing has happened, spotted hyena, nothing new: everything is the same, the hostile
the filthy tastes of the cowardly night beast that wanders around the graves, sniffing
greedily eats the corpses of the dead, fears the light of day and the sight of a living person.

Of course, these "Socsholologists", "Outcasts" and "Azovs" (great writers of the Russian land)
skoy and "R›) did not go to Aptekarsky Island with a bomb, but they licked

Here is the great writer of the Russian land, Vladyka Azov (was he a Jew?), who wrote
and in front of fifty killed and maimed just yesterday, such buffoonery:

"We must, first of all, close all the establishments that send crews to the
kat; tailors must be required to record all orders they receive in a special
a cord book with the name of the customer's family, title and address;
to establish a special inspectorate for the supervision of tailoring establishments,—in the family% of the
specter, supervising printing houses; all the Swiss must be replaced by military
by guards and all those who come from anywhere, subject to search and so-
"keeping in special punitive prisons."

Stop, you jester, you're joking about blood! Don't joke about crushed legs.
living and half-living, over the elderly and minors.

This, you see, is a newspaper inspired by a professor of Russian history—Mi-
Luke, jokes in the robes of his weekend clown about Russia's grief
victims of August 12th, over the confusion and anger of it. He bit and hi-
hiccups near the dead, he reconsiders the possible forms of severity. And although
none have been accepted yet, he runs forward like a real reptile, and already pas.
gives birth and barks around any world that can be accepted.

“The revolutionaries have excellent passports and brilliant uniforms,” they say.
he tried to write, ten lines above the given place. Yes, our surprise-
"They're running," the reptile cries, "you won't catch them!" And these foams run.—Filthy tfni,
their night TVs run everywhere. They got into print, they become a kind of literature.
torov. The Yakubzons and Azovs stood at the MFS of Shchedrin and Uspensky, just as they stood
on the mfsto of Turgenev and Gogol. From step to step, we go in rotten
burial...

And these hyenas dig a grave. And lick the dried blood of her victim...

"Glorious times..."

The foreign Jewry, in its organs, is still trying
It was also necessary to slander the "Black Hundreds". They themselves, you see,
they concocted it to blame it on the revolutionary swindlers...—Slander
senseless and pathetic!

However, confusion of ideas and hallucinations of impressions
Ross ! and, such that, on the very day of the event of August 12, the birth-
The minister's brother wrote the following, unforgettable lines.
, appeared in "Novoye Vremya", August 13.

rhx

“Discussions about death do not leave the pages of newspapers.
Herzenshtein and, in my opinion, in these arguments
too much passion. Death is a majestic peace,
And dispassionate reflection on death befits
"bota thoughts and nfzhnaya memory of the heart..."

B. Between TBm, already on August 14th, with several bullets

in the back, the commander of the Semenovsky regiment, General, was killed
ral-major Minz... |

The editors of "St. Petersburg" note the inscription, on the
Neralu Minu, from the Union of the Russian people:

"And we are ready for you!..."

ғii i -
complex expressions! How immeasurable is the grief if there is nothing but death promises a coming day!

In parallel, it is known that the Semenovsky Regiment was and is subjected to mockery from the sides of all layers of society and the population, adjacent to the revolution-
And now the moment has come when it is necessary to understand the psychology
a soldier who sees his Sovereign, with terrible danger to his life.
the one who is carrying out the body of the killed regimental commander and carrying his coffin, and,
along with this, he hears threats from revolutionaries to resort to further
bloody reprisals... Can there be an end to the bitterness that is boiling over
in this in the hearts of those who are still capable of loving their homeland, of entering it, of praying for the Tsar?..

Order to the Guards Corps. August 19th
1906. St. Petersburg.

“I just buried a dear colleague, a commander
Life Guards Semenovsky, glorious Petrovsky Regiment, His retinue
His Majesty Major General Ming.

He was killed with the ultimate goal of intimidating those who do not
is afraid, in these troubled times, to sacredly fulfill his
debt But they made a mistake in their calculations. Death produced the opposite effect.
new action. The entire guard responded as one person!
Members of parliament and deputies — without exception from all guards
parts. The honor of guarding the dear tomb, together with Semenov-
, took upon themselves the officers of the Guard of all arms.
The coffin was carried by our August Commander-in-Chief and others.
by these Grand Dukes.

From the name of the Guards Corps - your eternal memory from now on, our doubly dear, Georgy Aleksandrovich Min.

By your death you have increased our strength tenfold.

I swear and call upon the whole old Imperial Guard-
to swear with me just like you, bravely and without-
fearfully maintain loyalty to our natural Sovereign

OXX1

and Rodin%. And if someone had to experience the minutes of the ser-
tea hesitation, let him come to the temple of the Life Guards Se-
Menovsky regiment, pray at your ashes and draw
new, invincible forces to fulfill their duty.
The Semenovskaya Church has acquired a special significance for us.
not recovery from the most terrible disease—hesitation.”
Corps commander, Adjutant General Danilov.
Meanwhile, the Jewish revolution is taking its course.
Anarchist press of prosperity in Sevastopol%.
A small leaflet "‹/Nºə", without any "Aesopian" phrases,
quite openly praise the murder of Mina.

“If the government, as if mocking the best feelings of the people,
hastened to bestow earthly blessings upon these blood-stained murderers, then
the race, (?!) in the persons of its best representatives (?!), could not bear this
insult and responded to it with lynching. Where justice exists only
in order to serve as an obedient tool of the government of executioners, -narol
he himself takes upon himself the punitive functions of the court and cruelly takes revenge
for trampled verities
Your rights are your own!...

Two names gained immortal glory in the Moscow tragedy, two
names—Minus and Riemann—will forever remain in the people's memory. And one of them
The inexorable flow of revolution has already washed life off the map.

Revolution creates heroes! - It's old, but now it's clearer than ever."

Heroes, according to the moral code of the terrorist list-
ka, not only murderers, but also robbers.

‹Let us now point out another astonishing act, which we witnessed
: i , , , , , , , ,
who in civilian life would not have stood out in any way.

Take, for example, the fate of B'lentsov. After all, it is a masterpiece of courage and heroism,
youthful energy, awareness of one's own strength and determination to fight to the grave. Who invented
Is a novel more absurd and romantic than Russian life?

And what about the escape of Schmidt’s young comrade, the student Pyatin? - And thousands of others
other purely Rocambole-esque victories, raids, attacks?..Here is the new generation-n1e—strong, powerful, people who fear nothing!...›

Please, after this, draw a parallel between the Russian words-
in and for the revolution, between ‹ideological fighters‹ and the bom.
bomb throwers.

Who is more beautiful: Mina's killers or the "Gruda" publicists?

According to the laws of the press, to praise
andrestunilenie is a meanness. But in Sevastopol, obviously,
the newspaper is published by the "brothers" of Adm. Skrydlov, for whom
the horse has not been written yet.

V. We didn’t have time to get to St. Petersburg to bury another one.
from the true sons of the motherland, as in Switzerland already r%-
the murder of another was committed. "By mistake", which is so
are often and so easily allowed by our "liberators"
the victim, however, was a completely innocent old man...

RHHP

Interlaken, August 21st (September 3rd). At the Jungfrau Hotel, yesterday
At noon, at a common table, a Russian lady, about 22 years old, mortally wounded n-
how many shots from the revolver of Charles Müller, the Parisian capitalist,
73 years old. The wounded man died an hour later. The lady was immediately arrested. On.
slfdstvi, she testified that she was ordered to kill the former minister Durnovo,
and refused any further indications. The lady arrived here 4 days ago.

back, accompanied by an elderly gentleman. They are registered at the hotel under the surname of Mr. and Mrs. Staffard. The first, under the pretext of a mountain pro: Gulki, the third day left the hotel.

Interlaken, August 21st. - Newspaper No. 77 found on Müller's killer:
"Fipe Kisse" with a portrait of P. N. Tsurnovo. Obviously, the killer is from this portrait
I was looking for P. N. Durnovo, since it has now been established that P. N. Durnovo dBystvi-
I lived in the Victoria Hotel in Interlaken from August 6th and
only a few days ago. Even today, the killer was firmly convinced of
that P. N. Durnovo fell by her hand. When she was told the truth, she
I was really sorry that an innocent person had fallen, but she said that “in5
, 5 s ».
In any case, she did her duty. Until now, no other weddings
failed to obtain. The killer did not give her real name. Her accomplice
not found.

But Switzerland is not Russia. There's a republic there, but
Therefore, the anarchists were dealt with quickly. Police and cavalry
The leriya quickly surrounded the central quarters and produced construction:
there were no sweeping searches, they caught and “dressed” Russians “freed-
"prisoners" in shackles, they were put in prisons, and then
they drove out, beyond the border, without paying attention to the very
desperate Jewish uproar.... They didn't think about how
verbally, decorate B.Blentsev with “bracelets”. Only in Rus-
borders, they were removed - obviously in order to make it easier to
lo let him out sovsBm... They grabbed Nastya when the gate
wide open!...

It is not for nothing that now, even from Switzerland, i-
The Nery are heading to Russia, as the most "free" one
country. -- Olma 4ePgape gezez, risetspbtsg Ash...

G. The results of our “freedom” are such that,
I don't want to look at them, I'm trying to look at them though
i .

With furious insolence, the sons of Judah closed their mouths
nistram in the State Duma. Allowing themselves everything,
everywhere, “the liberators rudely oppress other people’s words and thoughts,
patrioticheski newspapers, along the way
They kill political opponents, witnesses and judges
- even in hospitals, they are committed by despicable and shameless

zlodByaniya, and when caught, they shoot themselves, obviously so-
knowing that they, like wild animals, cannot be
have mercy.....

Here are some of the latest news.

ohhhSH_

Tula, August 20th. Yesterday, at 9 o'clock in the evening, at a dacha near Tula, he was killed
8- $, .
The motive for the murder was revenge for the "robbery" sentences. The perpetrators have not been apprehended.

Mitava, August 22. The ration of unknown attackers, armed
with guns, some wearing masks, attacked in the evening, in the Dondangen volost,
Spitsberg's estate, a 75-year-old man, was dragged out onto the road in front of his wife's eyes
and shot with six bullets. The gang was also looking for the son to kill him,
but didn't find her at home. The reason for the villain's absence is the anti-revolutionary mood of the Spitz family.
. The killers managed to escape.

Tambov, August 22. On August 19, at 8 o'clock in the evening, a
an outrageous crime. In the city square, opposite the governor's house-
Torah, a seven-year-old girl was raped by two unknown young men.
The victim was sent to the hospital, her life is in danger.

Vilna, August 23rd. Five miles from the city, on the way to
a pair of horses from the collector of the Kazenykh wine shops of Gabartovsky attacked Iyazm-
eleven young Jews armed with revolvers5. The robbers tied up the gatherers-
and the coachman, and then, under threat of death, they stole 3,000 rubles from the state money, as well as more than 200 rubles belonging to the collector himself.
the prisoners escaped on his own horses. | |

Zhirardov, August 29th. Yesterday, at 6 o'clock in the evening, in the standing eight
A bomb was thrown at the zemstvo guards. Two were seriously wounded, the rest lightly. One
The attacker was wounded in the stomach by a bullet.

Lodz, August 29. Unknown attackers opened fire yesterday evening.
rom tramway elektricheskago podBzdnago puti Lodz — Pabiyanitsy. -

ə two bullets, the passengers were not injured.

Odessa, August 29th. The ration of those armed with revolvers entered yesterday
the hall where the wedding was celebrated, demanding money from the newlyweds and guests.
The police showed up and detained 18 people. Some of the robbers managed to escape.

The depravity of murders is growing: someone needed to throw a bomb in Yuzovka
into the house, at a wedding party. 16 people were injured, the bomb thrower was wounded.

Kiev, August 29. Details of the bank robbery in Belaya Tserkov. On the eve-
During the robbery, on Sunday, near the locked bank building, there were several
famous people. Having entered the office and occupied the exit, the criminals took
43,565 rubles, having searched all the cash registers and killed a random patron of Dlugacha. When the robbers left, the alarm was raised and a chase was organized. They overtook
, .ə, ; i, -
daughter. 12-14 people took part in the robbery, of which, except for two, all
were wearing masks. 2,490 rubles were found on the streets. Detained on suspicion, Smo-
i and i .

Vasilkov, August 30. Police detained two participants in the attack.
to the branch of the Accounting and Loan Bank in the BF Church. One turned out to be a former
a pupil of the Bylo-Ierkov gymnasium Anton Smolyansky, another called himself
Ivan Vashkovsky. The robber who was shot turned out to be an Irkutsk merchant.
During his flight, he dropped a fly from
in gold for 2,490 rubles—Smolyan and Pashkovsky districts.

Warsaw, August 29th. Yesterday, the military district court heard the case
about the towns [Sha Gubergrits, Abram Shpalberg and Shav Rudnitsky. Recognition
finding them guilty of the assassination attempt on August 2, in community with others not revealed
armed persons, for the murder of the district warden Nikolsky, the court prp-
Rudnitsky said to the death penalty through increase, Gubergritsa - to death
urgent penal servitude, and Shpalberg to 20 years of penal servitude.

I

Riga, August 26. In the city center, police officer Gordfev noticed a group
of the 5 people who seemed suspicious to him. He ordered them to raise

hands up, they tried to shoot; then Gordfev killed one with a shot,
wounded another, two were detained. Everyone had Brownings.

Mitava, August 22. A gang armed with Berdan rifles, which appeared at night to the
the local elder of the Virtsevskaya volost of the Mitavsky district police department, forced him to hand over
the keys to the cash cabinet, from where, having taken 150 rubles and smashed the tsar's portraits-
You and the icon, left. Three culprits were detained: Jacobson, Zecke and P.G. Traumann,
at the age of 21-24 years. All of them were brought before a military court, which sentenced
Ril them to the top. The sentence will be carried out on the spot
i, i .

Kerch, August 27. A bomb exploded in the attic, in the main synagogue.
Jews who were in the attic - one was killed, the other was wounded. A search revealed
wives still two bombs, many bullets, brownings and items of equipment bomb.

Yuzovna, August 28. A former soldier was detained in the mines of the French company.
a clerk who accidentally dropped a bomb into mine No. 1, which exploded.

Kostroma, August 30. Weavers and flax workers in Zotovskaya went on strike.
factories. The reason was the severity of the incidents of extreme theft.
i . ,
for 3,000 rubles. The owner of the common property paid 200 rubles to the person guilty of theft. On the other
, ђ.

Rzhitsa, August 30. The other day, in honor of Zosna, Rozental volost:
the peasants began to distribute proclamations. The local peasants let it be known
prison, which, together with the guards, detained the Agptator. The last
the question showed that the young Jew had given him the proclamation, and that he would receive a reward for it.
to fence it. The Jew lived in the quarters of the state forester and served him.
During a search of the apartment, many revolvers, leaflets and illegal
literature, as well as the press of various socialist organizations. Peasants•
Nin and the Jew were arrested.

Vilnius, August 30. Yesterday evening, on the corner of Zavalnaya and Zhmudskaya streets,
a shot was fired from a crowd of young Jews at policeman Stankevich.
The next wound was in the back; the wound's condition was serious.—No one was detained.

Pavlograd, August 30. The other day, at the Panyutino station, a robber
tried to get into a freight car. The guard who tried to detain him
The robber fired a revolver but missed; the guard stabbed him to death
SHTYKOOM. |

Bloston, August 30. Anarchist Khatskel Sandler was arrested on suspicion of
killed a policeman in Sokolk and in an attack on a post office in Krynki
telegraph office. Along with others like him, Sandler must
'to be brought before a field court.

Warsaw, August 30. Yesterday evening, on Chernyanovskaya Street there was a
Second Lieutenant Ogurtsov, who arrived from Pultusk, was approached by criminals.
niks and shot him. When the woman who was with him began to scream, the attackers
, .

Petersburg, August 30. It is reported that the woman sentenced to death, in 5 days,
the killer of General Mina, Konoplyannikova, was brought in on the night of August 29
was in Shlisselburg, the State Security Service executed the sentence.

"Peaceful, propagandists 1. With such "peaceful" aids to our development-
The Jewish traders who are leading the revolution in the south of Russia are roaming the streets,
in towns and cities, and those who trade at village fairs and bases

frames. As is known, not only large, but also small trade in the south of Russia
almost all in Jewish hands. The best accomplices for the spread of revolution
is ® -
The Jewish revolutionary leaders couldn't even find one. Some vile Itzka or
Srul sells shoe polish, matches and wraps purchases for his customers
5 i. Who can suspect ‹ », .
a piece of bread from the ‹ceestal› trade? Jewish clerks are especially trying.
buying up bread. Large traders do not disdain this peaceful propaganda either.
Jews on the scene.

A resident of the village of Konstantinovka in the Elisavetgrad district tells
‹Nikol. Gazeta$”, that one of his acquaintances, a Jewish peasant merchant from the city of Voz-
Pesnisk supplied a brochure and a proclamation with the most outrageous lies and
repudiated the Tsar, and against the government. The peasant, having come home, burned and threw

, i.

This is a plague that is difficult to fight. After all, the “Cestal” Jews, under the guise peaceful earnings from trade and industry, can, in the shortest time,
to destroy any region with Jewish revolutionary proclamations and brochures!...

P. For the success of the new “uprising”, the Jews are counting on the support of the Christians.
clergy and soldiers. For example, in some outskirts of the Novgorod province
ni new preparation of the peasant movement.

The navy is there, reinforced by the peasants' armament with revolvers.
According to the peasants themselves, it is rare to find a hut in which there is no
Volver. This armed action is carried out, the main burden, by an old, "learned" Jew-
living in Luban, a former agent of a sewing machine factory
Shan. When you buy a revolver, he gives 50 cartridges for free. His name is
it is known; however, he has not yet been arrested, and the peasants’ weapons have not been taken away.

i i, :
there are one tenant and several students (one of the last ones)
flowed in madness, due to the impotence to ‹avenge‹ the dissolution of the Duma). Of course, and
These leaders live and fight peacefully under the protection of the authorities.

Libau, August 25. On August 18, a rumor spread throughout the city that in the evening there would be a
revolutionaries were sent to Mitava, to the military court there, for
held on Medvfzhya Street. By the time the stage departed, on the streets near the prison-
we began to gather a crowd, taking all the more dangerous positions. Poli-
special precautions were taken and instead of the usual convoy
a reinforced detachment of police officers and a military unit were sent to the prison
When the convoy stopped near the prison, from the crowd near Wolfberg's house, on the corner
Sadovaya and Frantsevskaya streets, as well as from Tsuglevskiy’s house on Frantsevskaya streets,
љ , . $, -
Raul sounded the alarm and very soon a hundred shots arrived at the place
military units of the Vendensky, Ust-Dvinsky and Krasnoyarsk regiments, which
drank the surrounding houses and opened intense fire on the tanks from them, from where the first shots were heard. The policeman rushed to the prisons in response to the shots.
, , i 3- Brodnitsa-

kago, a district police officer and a patrol. On Gospodskaya Street, on duty with a policeman.
There were several shots fired, which wounded the assistant bailiff Brod-
i (,). i -
, is .
moose. The shooting continued for about an hour and a half; besides the actual battle, about
prison and a lively shootout on Gospodskaya Street, isolated shots

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were also carried out in different places of old Libau. The bullets flew about a hundred
roy and new guardhouse, near the police station, on Staraya Beregovaya and
etc.--Although the investigation is far from over, it can be assumed that these separate
The shots were fired with the aim of diverting the attention of the police and troops
from the real battle. During the exchange of fire near the prison, from the police station and
No troops were injured. Four privates were killed and two died of their wounds.
A total of 32 men and 29 women were arrested. Of the wounded, 3 were men and 1 was
woman. Then, the 18-year-old Tse- was delivered from prison to the city police.
Tsiliya Machulyaitis with a deep head wound. When assembling military units, not
One soldier was severely wounded with a bayonet, but his life is not in danger.
Around 12 o'clock at night, police officer No. 281 stopped the reserve passing by
3 women and 2 young people and began to search them. At this time, one of
The men shot at a policeman, but the bullet only pierced his cap without wounding him.
The investigation established that those stopped were: Isaak Edelshtin and Gosife
“Lieberman, later, and they both disappeared; the women were Rosa Gurvich, Klara
and Anna Edelstein were detained by the police: various brochures and
The newspapers The above-mentioned houses of Wolfberg suffered the most from the volleys.
ha, then the house of Tsuglevskiy on Frantsevskaya Street, the house of Devidner on Pastbish-
street, and Ongersky's house on Gorokhovaya Street. Bullet marks are visible in different
in the villages on Gospodskaya Street, in houses No. 22 and 25; to the treasury about:
the door is broken.

On August 19, a minor worker from the Phoenix plant, suspected of
in the production of the first signal shot.

In the Jewish ambush. Jews, in the sense of mass attacks, are swirl-
It turns out that the features of Jewish settlement exist not only in the cities, where this
The "chosen tribe" feels itself omnipotent, but in the cities of the rest of the

of Russia, including the cities of distant Siberia.

The Touski correspondent of the Voice of Samara reports on such a case, while:
calling, - to what extent the Jewish tribe became arrogant in Tomsk.

The action took place on horseback riding grounds, on the outskirts of the city. The horseback riding grounds were finished.
The Cossacks and the police were disbanded. The Cheka officer on duty remained at the scene.
Some strong Jewish man, Benjamin Distler, began to pester the public—
He damaged the faces of several people, stole one's watch, and in general
raised such a commotion that the public asked the bailiff to arrest the troublemaker.
Due to the presence of lower ranks of police, Chexter was forced to carry out
arrest alone. He was willing to give the carriage in which he was sitting.
Distler into it and sat down next to him. At that moment, a horse appeared from the hippodrome
They filled the Jews with 3-4 dozen people, shouting, “Don’t give up your own, beat the bailiff!”
Seeing that the crowd was ready to perform a riot, the bailiff took out a revolver and said:
hall, that if the crowd approaches, he will shoot, but obviously not imfl
spirit to bring the idea to fruition and paid dearly for it. Brother Ven!
Amina, Isaiah Distler, grabbed Chexter by the elbows from behind, someone tore him
saber, and at the same moment Veshamin D. snatched a revolver from his hand and
pointed the barrel towards him. Chexter, making an effort, pulled out his left hand and managed to
to turn the barrel to the side and paid only with part of a finger torn off:
I'm falling when I fired. Covered in spurting blood, the bailiff jumped out of there:
beds and managed to break through the gang of Jews. Most of the remaining
intelligent public, who had already begun this fire, wisely retreated, - who
wherever I could. At the gates of the hippodrome, there stood only one calf with three faces. They
They looked at what was happening with horror and did not provide any assistance.

WHHHUP

Seeing that the bailiff had finally broken out of the circle, they shouted: “Go,
"Bailiff, come here; they'll kill you there!" The bailiff jumped into the cart. Golia Jews Iro-
i. . !, ,
during the pursuit, he met a hippodrome guard on the road and struck him with two blows
Browning's bullet smashed his face and knocked him to the ground. A horse with four legs.
The crowd was not moving briskly. Seeing that the crowd was catching up and that the rescuers would have to,

Lui, to break the bitter bond with him, the bailiff jumped off the cart. By luck stu, past Fhal, a cab driver, who took him away from his pursuers.

With the departure of the bailiff, the picture changed. Shots and noise from nearby People began to gather along the very streets. Rumor 5 attacks on the bailiff quickly spread through eyewitnesses of the incident. People ran to the hippodrome. The crowd of Jews from persecutors turned into persecuted and quickly: got lost. TBm no less, Distler, the Enkin brothers and several other Jews were captured and detained. Distler would have been beaten half to death by the dispersal by the people, but at that very time, a commander known to many, Nik Tsevgovskiy and persuaded not to commit lynching. „Distler5 also begged on the stakes-
valə not to kill him. Tsevgovskiy calmed the people and declared that he himself would take Distler to the police station. There were protests. They demanded that Distler go pfshkom and escorted him until , until the requested police squad did not meet or receive the arrested person.

In this picture, all the vileness of the Jewish nature is on display. While their strength— ready to tear alive a person who does not belong to their thieves' class Galu, and as soon as you have to face danger, he appears on the scene all their slavish cowardice and low pleas for mercy...

Warsaw, August 29. At the corner of B$la and Ogorodnaya Streets, a revolver was wounded. The two guards were heavy and the policeman was light. The criminals escaped.

Warsaw, August 28. In the Tworkovskaya cemeteries for the mentally ill, a crowd armed liberated political prisoners Kozhukhovsky and Sokulsky.

Warsaw, August 29. During the night, searches were carried out in many houses and on several streets; searches continued in the morning. In many places of the state-hundreds of people without passports and not having specific occupations were arrested; Most of those arrested were Jews.

Sjdlce, August 28. August 25, from 9 o'clock in the evening, revolutionaries, at in the streets, they began to shoot at the military guard. The houses from which they shots were fired and troops were fired upon.

Warsaw, August 29. The pogrom in Sfdlec began on August 26. They say, that the unknown people shot at the sentry and rushed off in a cab. The soldier rushed to look for the fugitives. Revolver shots were heard from the houses. arrows. Rifle fire rang out in response. Cannons were called for, and from the house were bombed.

Sjdlce, August 29. On the evening of August 26, in different parts of the city,
At the signal, the revolutionaries began shooting at patrols and sentries.
They fired at the houses where the revolutionaries had holed up. The shooting continued.
until August 28. A soldier, a horse, and up to 40 revolutionaries were killed. Arrested
54 people were armed and up to 500 were suspected of being explosives. During the riots,
Fires broke out in different parts of the city. Calm has been restored.
They count 100 killed. Yesterday evening, the shooting stopped; the city is
lion troops. Searches are being conducted in apartments. No visitors to the city
They let them in. There is a shortage of food and water.

Sjdlce, August 28. By midday, the houses in which they were holed up were under fire.

VKHHUSH

revolutionaries, stopped. Some houses on Penkina and Aleynaya streets
were fired upon from guns. The chief of the city's military guard, Colonel Ti-Khanovsky demanded that the representatives of Jewry hand over all the shooters
Bundists; a lot of people were arrested. The number of killed and wounded cannot be determined.
It's possible. Trade in the city has completely stopped. Now there's shelling again.
house. The insolence and betrayal of the Jews surpasses any Vfroyat!

Brest-Litovsk, August 28. About one hundred Jews were killed in Szczecin. Many
The property of shops on Varshavskaya Street was destroyed. With the permission of the temporary
Governor-General, some are released from the city.

Reprisals against the Bundists. Judging by the newspaper reports, in Szczecin,
The troops began to attack the Bundists head-on. On August 26, the battle began.
unknown in the crowd passing along Varshavskaya Street. The troops immediately retreated.
They fired volleys at all the houses on this street. Self-defense squads
fired back.

When the skirmish ended, the troops began a general search
psBkh 'Jewish quarters.

Towards nightfall, two batteries arrived from Bfly.

On the morning of August 27th, the re-enactment resumed. The city was captured and
The Jews were not released. But about 200 families managed to escape. The station was

communicated with the city, and no one was allowed into the city.

By 11 o'clock, fires were heard, which soon became natural
dimensions.

By evening it became clear that 40 Jews had been killed and many wounded, but the exact number
not installed.

On August 28, two more infantry battalions arrived.

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shooting. The governor agreed if the revolutionaries would be issued by five o'clock in the morning.
Luciefs. But since the order was not carried out by the appointed time,
then the troops were given the order to fire the cannons, - it must be said, because
houses in which Bundists were hiding. Many houses were destroyed, many were injured.
According to private correspondents, about fifty hundred were killed and exterminated.

Fortunately, there were almost no losses among the troops.

It will be understood that all our local newspapers will raise a cry that the troops are so
They dealt with the Bundists. But every patience has its curse. It's a pity if
among the killed and wounded there will also be innocent victims, but so as not to
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ə. s , s
and think. It's time for the Jews to understand that the Russian people, despite all their good-
they can, and are obliged, to finally stand up for their brothers.—“Russian Land” •

D. In some cases, necessity justifies
and cruel worlds. Americans, in San Francisco, under
compared to men of serious conditions, when the danger of thunder-
only the property of citizens was damaged, they shot the gra-
prisoners without trial.

— “You, it seems, call this way of thinking the ‘Black Hundreds’?”—Deputy
one outstanding German told the correspondent of "Russian Land", and we have the same
the whole nation and the whole army, and the whole press, are watching for insignificant things, maybe
there may be exceptions. God forbid that something like this should arise in our country, because it is true

a government that, in its anxiety, would not accept the harshest deaths, from the very

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began, and the first traitors would not have appeared in the first 24 hours, as
no matter how great their number, it goes without saying, they would be branded with the seal of their name
he is clearly treacherous and good for nothing.

- Good God, who would have believed two years ago that in Russia
it will be possible, with impunity, to say and write such things for which one would have to bear severe responsibility in the most liberal countries! And now
It's easy to say: Russia is being saved by revolutionaries from Switzerland. This is a fact.
I myself saw a letter addressed from Zurich by one Russian revolutionary
rum to our mutual friend. This is what he writes, with boundless
indignation:

"Switzerland, which had pretended to be free until now, could not withstand
the first test and responded with unheard-of and outrageous reprisals
at the very first attempt to organize a general strike here. Not only the police-
The police carried out continuous searches and arrests, but brutally beat several dozen
kov "advanced" fighters, and in Albionfinden$, when ours had pretty much battered
police, the cavalry was called to its aid, and then the infantry. The wounded and
— .... . , -
"ney mr%, to Finland...."

Isn't this funny? Doesn't it seem like a fairy tale? The only safe place to...
volunteer - Russia! Ha, ha, ha!....

Let's say this was written before the dissolution of the Duma, i.e. at a time when the re-
The revolution in Russia still has, so to speak, its official representation
and protection in the person of the institution, decisively and persistently prepltstvovavshago gov-
the government to fight against extreme elements.

And this revolutionary from Zurich probably did not yet know how, having learned
having learned from his henchmen that the dissolution of the Duma was met calmly in Russia,
And Ladyin solemnly declared to London that he had the whole world against him.
revolutions!...—— "Russian Land".

The historical words of Ger- involuntarily come to mind
price: “People cannot be freed from the outside life anymore,
љ . Strange as it may seem, but experience
shows that the people can bear the burden of violence more easily
slavery, a kind of gift of excessive freedom."

Apparently, this has been confirmed in our country like never before.

E. Prince Krapotkin about the constitution. Here is a review of the anarchist Krapotka -
on the constitution, in which our radicals want a remedy for everything
evils and disasters tormenting our fatherland:

‹Now they are beginning to note that the constitution, from which so much is expected,
li, became everywhere an instrument of intrigue and personal enrichment,—an instrument against the people-
aspirations. Like all despotisms, popular representation, let
whether it is called a parliament, a convention, or something else, it will be the same
whether it will be appointed by Bonaparte's prefect or elected with any freedom
milk with some rebellious throat, - will always try to expand
the limits of his power, will constantly strive, through all kinds of viѪsha:
government, to strengthen its power and, through laws, to demonstrate its effectiveness
individuals and society.

Only thanks to the almost forty-year-old revolutionary movement!, English
Parliament ensured the tenant the value of the improvements he made. ·

But when it comes to protecting the interests of capitalists, oh!—

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when any "people's representation" is here, as it were; then it acts
.
surpassed Louis XI and John IV. The Constitution is disgusting for everyone,
who observed se closely."

It is necessary to cover up what Prince Krapotkin wrote
this is much earlier than the convocation of the "State Duma" in Russia.
sp". What would he say if he knew about everything that
what did she do?!... And so as not to leave in the shadows what was
hidden by the “liberating” seal, but what throws special
especially furious at the laudable "feats" of the Duma,

It's time to return to B$lostock again. For the full
understanding of the fact, it is necessary to preface the opinion of the scientist,
whom no one would suspect of being a "Black Hundredist".

Professor V. I. Gerye rightly pointed out
in his open letter to A. I. Guchkov, the most slippery
of the leaders of the "Union of October 17" - the ruling clique
The Duma was contrary to the fundamental laws and the very idea of
legislative institution, i.e. the revolutionary seizure of Iraq
executive power.

The professor develops this main idea as follows:
in the following way:

-- "The first attempt in Russia to apply the new constitution to the government turned out to be
was unsuccessful; this imposes on voters the obligation to delve deeper into the issue.
ask, what conditions caused this, and understand the reasons that led to it
which brought such a sad result behind them.

The main reason for the failure is undoubtedly that the State
The Duma did not want to adhere to the framework allotted to it by the main
laws, but extended its hand to power. At odds with the government, the dominion
i $ i
its ministers from among the members of the State Duma or persons favorable to it,
that is, they sought to unite legislative and governmental power in their hands.
power. Let us recall, for example, the words of one of the speakers in the Duma's assembly
May 13, addressed to the ministers: “We want to be the masters, the managers-
we of the country and demand a responsible people's ministry, a ministry of
among the people's representatives; no other ministry can be

projects are not so much aimed at satisfying the country's pressing interests,
how many were tactical means for achieving the main desire—straight
thread the ministry and take possession of state power.

This aspiration came from the revolutionary principle of the people's control -
this, by virtue of which the supreme power of all belongs to the people elected by us
kind, principle, inevitably leading to republics; in others, more moderate
member of the State Duma, this desire stemmed from the theory that in parliament
in mental countries, disagreements between ministers and the ruling party in the chambers
the party must certainly be resolved by the resignation of ministers. In fact,
This basis is as false in fact as it is in theory.—Not in all states:

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in the case of disagreements with parliaments, the ministry is obliged to leave in case of disagreement with the pa-'
; on the other hand, not all theories of constitutional law recognize the indicated
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i , s ? , -
i , i, , »
which, like any art, must proceed from reality and relevance.
to have sex with her?

But, in addition to theoretical and legal foundations, the State's aspirations
the State Duma to seize, through ministerial portfolios, the government
military power must be recognized as a fatal mistake for the following practical reasons:
i: the largest Duma party could consider itself
representative of the majority of the State Duma only under the conditions of
, hostile to any constitutional monarchy;
she herself did not have an absolute majority in the State Duma,
which became clear and very quickly when, on a matter of the utmost importance to him,
She was unable to gather absolute support for the proposed MBR
majority.

Therefore, even from her point of view, she did not have the right to seize power.
government, not to mention the fact that she managed to get out of the electoral
struggle with a significant number of votes, only thanks to the put-
to the voters on her program, whom, in fact, she
s i .

But it is not enough to point out the erroneousness of party policy in the past,
striving for the conquest of power and, moreover, in such unusual, incompatibilistic ways
forms consistent with parliamentary life. It is important to keep this error in mind.
to avoid similar mistakes in the future. As far as Russia is concerned
its own distinctive forms, distinguishing it from Western Europe, are so
must avoid in its political institutions the slavish imitation of
to any of the political types that have developed in the West, according to international conditions,
pov. Russia, according to its historical forms and traditions, according to its geographical
vastness and in its ethnographic composition, including the people
hostile to it and peoples of little culture, it needs to be followed
a firm, domestic policy, independent of the speeches of random speakers,
from the sdBlok in the "sidelines", from a random block of parties,—that is, more
a time when the country is deeply agitated not so much by political ideas,

how many social interests, when hundreds of thousands of people enjoy moral-
we will weaken society for wild robbery, when hundreds of intelligentsia
iï,
religious sectarianism, mania manifested in human sacrifices
winters5 before the idol and in wild, martyr-like self-destruction.

Under such conditions, any Iarian government would only make things worse.
dBlo; in the hands of extreme parties it would even lead involuntarily to the encouragement of illusory
zi, to an even greater escalation of passions and would contribute to the general decomposition;
in the hands of sincere liberals it would have been powerless or would have fallen into disrepair
in contradiction with their principles.

This does not mean that the government should not call upon its council and
to the management of liberal people, endowed with the dominance of society; this is not known
it is believed that such persons must refuse to participate in the governance of the country and
influence on him, but this means that we need to get rid of the delusion,
as if Russia will only begin to live a constitutional life when the portfolios are:
Nistrov will be distributed in the corridors of the State Duma and at the head

I

the largest army in the world may turn out to be, as in the French republic-
public, Duma orator. Therefore, one cannot help but sympathize with the fact that in the beautiful
i, , ŕi ђ-
ha s5 people. But this expression should not be just a decoration for speech, no,
it must have a definite and real meaning and serve as a basis for
election campaign. It should be the most distinctive feature
Union of October 17, a boundary separating it from the parties that have not yet been overthrown.
from its revolutionary shell. The Union of October 17 should not be embarrassed,
if he is once again overwhelmed by the electoral wave, if he does not possess.
in the new Duma by a majority of votes. But, whatever the number of its members
in the new Duma, they must strongly and clearly support the liberal
the principle on which lies the ability to distinguish freedom from tyranny;
They must abstain from any kind of violence which may result in harm.
to replace the old order with an autocratic and tyrannical power-hungry party.

Very little was done for the political education of the Russian people.
old order; under the new order, on the contrary, a lot has been done - so that
confuse him...

Having thought about the above, let us remember that the center
the gravity of everything that the Russian Duma has disgraced is incomprehensible
a scandal likely to be scandalous in its audacity and shamelessness, which she
throne of government power and the army regarding the fact that
that the Jewish horse breeders called it "byulostokskim iogro"
"Mom of the Jews."

And they understood very well that they were Blali!...

There is no shortage of evidence to prove this. But there is one thing against it.
which the kahal itself can't object to at all. We
We are talking about the attempted murder of a Moscow correspondent:
"skikh V'domostey" by L. V. Genika, only thanks to chance.
i; [
adopted the principles so that the judicial power could not dis-
the whole truth is hidden in Blostock. From the deep-rooted environment
Jews, no svfdfn!Y and not a single true svftef-
to get it, of course, is impossible. - As for the place-
our Christian, especially Orthodox population, then
it is terrorized by the kahal to such an extent that it does not ditch:
and resorts to self-defense, the eyewitnesses were witnesses, having risked
,show about the villains of the "Bundists", have already received death:
irrigated sentences.... It is worth someone to confirm their demonstr-
not to the court, and his days are numbered.... And what, in the sing itself,
could have undertaken some 8,000 Russians, almost
exclusively from the working class who came from different places,
against 20,000 Poles and 85,000 insolent Jews,
having at least 5,000 "black shirts"
armed with revolvers and bombs?... After all, Blostok—
one of the dangerous dens of the Bund.

rHHHhh!

The seal remains, but isn’t it, in turn,
belongs to Jewry and does not serve as its citadel?!....
Isn't it on the revolutionary press that they are brought up in B%lo-

stockB conscious proletarians—even from the Russians. After all
The "Black Hundreds" newspapers were expelled from there completely, and once.
the carriers do not dare to sell and "New Time", which if
you can sometimes find it, but only at the station

But here, says L. V. Genika. If someone from
Christians driven to despair and agreed to give
i, then, for the sake of saving his life, he begged not to be named
him. No less, Genika collected sufficient data and,
followed the reports of Shchepkin and Yakubzon, as well as
«» Arantsev, sent the following telegram: ‹//e.
. . - / .
The report of the Duma commission on the Blostock issue was not visible
. i i
revolutionaries do not serve the honor of the commission and abandon
false light on the whole matter. Only something else, impartial and
a comprehensive study on the m$st$ will give a comprehensive map
Well, that's the right dream for assessing events. — Dvoryaniii
Leonid Vladimirovich Genika".

Needless to say, this telegram was not delivered.
wife in the Duma? And, conversely, is it possible to doubt that
did the kahal otherwise notify the author about its receipt?..

Indeed, not even 3-4 days had passed before the “black,
"Shirts" have already given their fellow tribesmen a performance,
which could perhaps have been awarded the Colosseum, if in
there was less Iscariotism in him.

Developed by inheritance and instigated by the systematically, - especially in //urimz, Jewish fanaticism grew
is not only that, as proven by facts,
bomb-throwers and Browning killers from around the corner, ner%d-
, – , љ -
They participate in the rebellion, hunting down the kahal victims
and helping elders in other ways, to the best of my ability.
Oops for; to her; piYat regage saiiiet!

In this case, Jews of both sexes and all ages
The Rastovs gathered on one side of Tikotskaya Street—close
The German hotel where Genika stayed, and
waited for his exit; then, as soon as the thought of
such betrayal, he went over to the opposite
there was no one on the side where there was no one, a Jewish girl, 10-12 years old,

dangled ahead and forced him to slow down...

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At the same moment, in anatomy and in medicine
in the strBlb hand were sdBlany, к from behind, one for
to others, three shots from a Browning, into the upper part
forehead of your hand, into the ioclavicular and carotid arteries. But
the second shot did not hit the artery, but the nearby silt
the third vein, the third only back jaw, BOTH that
Genika uspft turn away.

If it weren't for two guards who happened to be there
proximity and not four mounted Cossacks with guns, unoccupied
but appeared from around the corner and forced the Bundists
had he been careful, Genika would undoubtedly have been killed. This
is evident from the repeated attempts of the Bundists again
to encroach on his life both in the garden and in the yard—for
during his two-month hospital treatment. Only permanently
the declared duty of two policemen with guns, on his watch
shield placed, eclipsed by the m$phrases adopted by the military
by the authorities during his departure from Blostok, they saved Ge-
Nika from death by order of the kahal.

Why would this be necessary if Shchepkin, Yakubson,
Arakanets, did they speak the truth in Dumb?!...

And if the sons [of the courts recognized the murder of Genika as necessary-
Dimym, then how to look at the "bflostoksk!Y" scanlal, pro-
condemned by the Duma - with such "noble" indignation?
—What should we call Yakubzon's slander?

How, finally, to understand, - in the besfd of A. I. Guchkov with
a correspondent of "New Time", the following phrase: "it is impossible,
After all, it is impossible to deny that the dissolution of the State Duma was
a challenge not only to revolutionary elements, but also to the general
»? — s $, 1151 @15 ïï s.

Robberies, robberies and murders were increasing, and the Duma
I didn't dare, and didn't want to express to them even a platonic
_ condemned. On the contrary, demanding the liberation of all already understood-
by this she deliberately encouraged the criminals

and incited to new atrocities. Pieces of human flesh,
which the big barrels in Sevastopol were filled with and
the bloody glow of the estates plundered along the Bityug River
Ronezh province, they are monuments, erected by ourselves
those who were "elected by the people." Among these "best people"
There were also members of the “Union of October 17.” - Did they protest?

No, never!...

J. What is the nature of the events in Blostock, the memory of which
The Duma honored the rykh by rising, “like one man,”—

RHHHH

was not an accident, this is confirmed by the widespread
the birth of the "Russian" revolution, as well as everything that
we know about its very origin, and, in particular,
TBM, what was done by the “chosen people” in the city of Saddle:
.— ./ $@ i.

Although this position is sufficiently illuminated by the previous
coming, however, the hopelessness of the trials Russia is experiencing
the battles and attacks of its enemies require such illumination,
in which any dispute would be unthinkable.

Therefore, it is not possible to return to reality again.

Girapaite, heeta, rifez hepogage aboget:

Witt's favorites. The complaints of:
a working man who tells about the unbearable situation of the Russian people
in Russian Siberia. Personal grief and misfortune, of course, could cause it to
increase, but in general the complaint is fair.

‹Wandering to Siberia, I thought I would find good service there. It turned out that
Siberia is Russian in name, but in essence it is a second Poland. There is no place for Russians
move! All the main positions, starting from the road master, are still in the mars,
accepted by Witte, forgotten by the Poles; the entire Siberian railway was taken over by the hands of
"Nolyakov5 and Jews! - Russians are not accepted into service."

In the autumn of 1905, when the displaced workers went to St. Petersburg and Moscow
on the streets and expressed not their own, but other people's nonsense of instigators regarding the military-
of the situation in Poland, at that very time in Sibit, everywhere and everywhere, they were driven out
Russian workers, and they were transported in wagons from Warsaw to the fields
kov and forced us to give money for the benefit of the unslaved Poles in Warsaw.
shaw, and when I and several of our people received permission from the governor of the
take something for the benefit of needy Russian workers, then the Polish railway
"The road authorities kicked us out of service. There was nowhere to turn for protection."

‹In Russia they did not know and do not know that the Siberian railway is now
the hour is filled with Poles and Jews, they don't even know that in the Chinese east
the worst Polish mechanic on the railway receives 3 rubles 50 kopecks -
4 rub. 50 kopecks per day, and Russian, even if he caught the stars from the sky, not according to 1u-
ə ».

"Russia is great, but you can't earn a piece of bread in the poor places, because
that there is no way for a Russian to move. In Siberia, the Poles are in charge, in Russia, the Jews and their own people:
"insulters, and it's not even worth talking about Poland, the Caucasus and Finland."

"Between the Russian workers, to please the Jews and scum who oppress them
rebels, they destroy the ancient foundations of the country, they starve themselves and force
starve their families. Will the captivity really last much longer? Will it really not last long?
have their eyes been opened?›.....

Grodna. Cashier of the Brest city administration Grzhegorzhevskiy, zamniv
using forged documents, the former cash drawer of the treasury department,
which contained up to 135,000 rubles in cash and interest-bearing securities,
disappeared. —

Warsaw. On Tovarnaya Street, during the protest of hundreds of Cossacks, an unknown
fired at them from a revolver from house No. 28. The Cossacks fired back with a volley and
They kept the guy who was escaping into the yard of the house.

OHHHHH

In three months, for the glory of the revolution, 45 policemen, women, and other civilians were killed in Warsaw.
55 soldiers were killed and wounded. 98 wine shops were robbed.

Kiev, September 1st. In the evening, in the basement of the house on Malaya Vasilkovskaya streets, for the refusal of one of the tenants to give money to the anarchists, abandoned bomb. No one was hurt—those who threw the bomb escaped.

More blood. Gentlemen terrorists do not disdain any victim. For them
In death, all are equal. According to the Crimean newspaper, August 21, five shots
from a revolver, the naval conductor Filippov was killed among his family. The deceased was
was involved in the suppression of the mutiny on the cruiser "Memory of Mercury", and a sailor from the
The knowing ones tried to kill him. The killer, as expected, escaped.

The identity of Müller's killer. Lausanne, 1st (14th) September. Police
revealed the identity of the woman who killed Mr. Müller in Interlaken, presenting her
a photograph to some local businessmen who recognized her as a former
local student Tatyana Leontyeva, a native of St. Petersburg. In the summer of 1903 and
In the winter of 1903 and 190+ she was listed as a student at the medical faculty of the University of Lausanne
university. They report that Leontyeva was already deputy a year ago
In one political dl. She delivered bombs to the villains.

Vladivostok, September 2. Several people, entering the S-
Birsk bank, shouting ‹hands up›, took the cash register and disappeared.

Vladivostok, September 2. Having appeared at the Siberian Bank with a banknote, a robber
The attackers were all Georgians. The bank's operators were approaching the end and
At 2 o'clock in the afternoon there was only one lady in the audience; all the exits were closed,
There were two at the door and windows, the other two went to the cash register, took 31 thousand and left.
At 4 o'clock, a Georgian was detained on the street and taken to the bank. He was identified.
employees, although he denies his involvement.

Geneva, September 2. The police arrested three people: Georgy Illionovich,
Keresolidze and Nester Magalov, whose extradition is demanded by the Russian embassy
to Bern. The embassy justifies its demand by the fact that the named persons
They committed a theft in the amount of 315,000 rubles in Dushet on March 30.

Irnutsyn, September 1st. Yesterday, at 2 o'clock in the afternoon, in the premises of the Society
mutual credit, 4 armed Caucasians with a central bank entered the city center
seizure of money. The employees resisted. One attacker was detained.
One woman was indoors, the other was on the street. The rest disappeared.

Rostov-on-Don. Technical school student Ragozich and
mfshchapvin betlugin, strflyavtsie in polishu when detaining them, with browningams, cartridges, and proclamations. They participated in the attack on the police
in Warsaw%, in the robbery of the Moscow Mutual Credit and the robbery of 200 thousand
the Rostov treasury's office. 27 revolutionary-maximalistov.

Vsti from Kostroma. ‹Kostromskoy Vstnik» reports that
On August 18, four were brought to the prison under heavy escort of guards.
a group of young people; three were former realists: Thalberg, Jungmeister and Krylov.
They were arrested in the apartment of Talberg, who lived with Mrs. T. - They say that the arrest-
The suspects are suspected of robbing and murdering a cashier in Navoloki. Last name
The date of the fourth is unknown.

Srely. (Official correspondent). Of the 14 persons arrested last night, 9 were
Rostkev, aged under 17, was released after identification. Detained
a Jewish student, two Jewish midwives, bank officials and one unspecified burglar:
long occupations. In the apartments of these persons, proclamations were selected, intended
Valued for widespread use.

Y

Corruptors. These days, the police discovered two secret factories,
printing pictures, albums and open letters with words, naked female images
niyami. During the search, a large quantity of this vile "goods", clichés, drawings, etc., were seized.
The case was sent to court, and the St. Petersburg mayor imposed a fine on you.
fines of 1,500 and 500 rubles for the offenders. But the harm they cause
It is impossible to account for in money.

— Triumphal vufBzd raebnik in Elizavetopol. Newspaper
“Pravda” describes the official celebration in Elizavetopol, which just received an amnesty.
the tried robber Dali-Ali. The robber had been in the BB-
gah and was accused of many crimes. According to the newspaper, for the smallest of

among them he was subject to hard labor.

Dali-Ali went to the city in the morning in a phaeton, in the company of Prince Golitsyn {brother of the former commander-in-chief in the Caucasus). The crew, surrounded by an escort-
one of the local Muslims headed to the quarters of the governor-general,
by this time the beks, townspeople, eminent merchants and freemen had gathered
from the officials. After the appointment of the Governor-General, Dali-Ali was honored
on the streets, where Prince Golitsyn spoke a speech to the people, in which he called Dali-And honest and good people and people's people. Then, breakfast in
hotels with champagne, the psslB of which Dali-Ali was again favored by the general-governor.

Sulya, at such a magnificent reception, Dali-Ali, probably, blood irritant, pute-
walking incognito, under the name of a terrible robber.

Mitava. Today, the revolutionary chancery was captured by the Riga police and
six members of the federal committee who were there. Among the papers was found the address:
the genuine, secret relationship of the Samara governor
governor about one revolutionary who was recently shot during a robbery
niya banka. The presence of this document here can only be explained by the violation of
by postal officials, during the strike,
who produced official papers for the revolutionaries; 150 forms of students were also found
residence permits issued by universities, many passports
forms, applications from different persons for their admission to the armed forces of the military organization,
lists of nicknames of revolutionaries and pro-
whose papers, giving important clues to the detective authorities. It was discovered in Libau
, i i, ,
money of thousands of rubles or more, paid in installments, because it was established,
that the swindlers lived a lavish life, not denying themselves the pleasures at the expense of
fooled fat cats.

—Sotsgal'democrat psalmopfvets. Some spiritual organs
defend the idea of the participation of the clergy in the political life of the country. Not a bad idea
The "Bell" chandelier leads to this.

In 1903, psalmist of the cathedral church in Kherson oo $ B. Gusarenko,
for participation in the Social Democratic Labor Party, was removed from office

post. In 1905, he received the position of psalm-reader in the village of Novo-Vladimirovka, Kherson district. Upon arrival at the place, he again began propaganda and soon founded a local branch of the All-Russian Peasant Union, recruiting members of his 18-year-old peasant boys. From such activity Gusarenko The quiet village of Novo. Vladimirovka soon turned into a hotbed of disorder. The marriage intensified after October 17, when a Jew arrived in the village. Gusarenko's monastic priest, Fr. N.K., reported to his superiors and he was arrested. van. After this, life for the priest in Novo-Vladimirovka became unbearable.

Y

The circle created by Gusarenko wanted to organize a church strike, and when this happened failed, he began to pester the priest with letters and curses. Finally, It was decided, in honor of Gusarenko, who was leaving for exile, to kill the priest. And here are 20 fields, on the day of the priest's daughter's wedding, at night three peasants in his A bomb was thrown into the house. The bomb did not explode and did not harm anyone.

Elizavetopol. September 2. In Isakova's printing house, from the locked room-
i $.

Ashabad, September 2. At the station "Merv", upon arrival of the postal train, 1,500 rounds of ammunition were found in the bags of two Armenians. One was detained. Jean, another one hid.

The cowardice gave away. —In Yekaterinoslav, according to the “Russian Republic”, about-a funny thing happened recently on the grounds of the liberation movement. Many from Jews and pro-Jewish Russians, at the end of last month, received or threatening letters from some committee of people's reprisals. One of the having received the award, juror A. -ov appealed to the authorities with a request about the acceptance of the mr. to protect his personality, to which he received the response that the administration This equally persecutes red and black terrorists. After some At some point, Mr. A—ov receives a parcel by mail from St. Petersburg, the whole s 1/,, and, suspecting that this parcel was a bomb sent by the Black Hundreds, called to the police with a request to receive the parcel and open it. Police authorities They turned to the military, which opened the police presence parcel, but what was there was not an infernal machine, but a mmok5 of the Vyborg manifesto of the dis-the Duma and a letter from a St. Petersburg doctor, a friend of Mr. A—v; in a letter In this regard, the author requests that the referred manifesto be distributed to the public.

The doctor is being prosecuted under Article 129 for distributing illegal literature.

i. — ‹i› № 148 , ' i i-
nerov postristalis na exponents of ideas, thoughts and words, and, in particular, doubt-
is in the evidence of the murder of Pastor Zimmerman and his wife for the denunciation
first of the resolutionists in the sermons. Let the Ruch read the obligatory
i '-
party, where in point four it is said the following: "Pastors, by order of the con-
history of the condemnation of fallen fighters, must be shot." Decree
This is not distributed in the country and announced by the state press.
It didn't work. The murder threat was already received by the deputy pastor of Zimmerman.
Marnitz. Regardless of this, in every issue of the Latvian underground newspaper
you publish long lists of people who are not in any power, but are subject to
those seeking moderation only because of their hostile revolution: attitudes and way of thinking. Such
persons killed by revolutionaries in Livonia and Courland over the past year, according to
irrevocably established by the data, љ ,- -
It still persists to this day - "Russian Land".

Capturing Jews with bombs. - According to the Chisinau newspaper "Friend"
to the head of the investigative department of the Bessarabian provincial gendarmerie administration
It became known that members of the Moscow flying terrorist group had fled to Chisinau.
"organizational defense" with bombs. Vigilant surveillance was established, in
the result of which was to determine that the villains arrive with the morning
by the way on August 24th. The latter, however, fearing to arrive by direct route,
continued further, to Kalarash, but, by order of the head of the search
part of the staff officer, disguised agents of the gendarmerie police followed in
went with them to Calarasi and there they arrested the villains, who turned out to be Jews.
fairies. Hellish machines and bombs of great destructive power were found on them.

OHHHHHH

Kadetskiya zhelaniya v transl . — ‹ What are they trying to achieve?
"bomb throwers," asks the Riga Military Academy, "destroying the first
fallen passers-by or professionals? What do the executioners want to prove by killing randomly?
inhabitants of the altar for the words of truth spoken from the church cathedral?

And, taking into account everything that is written in the radical left press,
the newspaper comes to the conclusion that the wise advisers from the cadet or social-

democratic camp believe that the terrorists will indicate (or rather, order-
(horror) voters to send to the State Duma the same Messrs. Rodichev, Vi-
Navera, Alad'ina, Ramishvili, etc.

But, says the newspaper, we will have magnificent legislators then!
one can expect no more than two laconic laws: 1) social-
economic part: “Everything yours is mine, and everything mine is also mine”; 2) general political:
‹љ ,   »...

To the Spirit, rather to the Duma, in the name of the immeasurable goodness of heaven and the devilish malice
"Hell, gather the Duma this very minute" - hysterical messages are heard from their pages every day.
cries; otherwise, the destruction of all Russia, the end of the whole world, for a fire from Russia
"The virus will spread to the continents of the entire world!"....

, , i , -
that language, and the real meaning of the cries is as follows:

We got into the State Duma because of the public sector! We are organizing it in Russia.
proletarian-communist republic. Neither the authorities nor the people will support us.
stung. Now the only hope is the terrorists. But it's becoming difficult for them to work.
under the threat of bayonets and machine guns. Therefore, please be kind and take off all your
security forces. Terrorists will descend upon a defenseless society, destroying
they will reap the benefits of power, law and order, and then they will call upon us to create, to destroy:
In the Russian Empire and over a pile of human bones, a new kingdom based on the principles of so-
central-communist equality. But we will round up or tame the people's
dear to our unskilled friends who pushed us to the pinnacle of power,
and then we will arrange an ordinary peasant constitution."

A peasant, a member of the State Duma, about the Vyborg air-
i. . i serious and thoughtful peasants-
Yane, it is evident from the letter of the former member of the Duma, peasant G. F. Filippov, in
response to Duma member Volkovich, who told an employee of the Vitebsk Voice that,
sympathizing with the Vyborg appeal, Filippov did not sign it for fear of
Mr. Filippov's letter was published in "Koim. Slov".

I," writes G. F. Filippov, "did not sympathize with the Vyborg appeal and I find it illegal, and therefore I did not sign it. G. Volkovich insisted that- I would have signed. I considered myself authorized by the people to work for the benefit my compatriots only while I was a member of the Duma, and not to show d$y-
sti i , i. $
recognized and rejected Volkovich's proposal. - I advise my fellow community members to to carry on with new elections with peace and quiet, to be serious and to be aware of the consequences of efforts to ensure that the Duma includes people who truly love their fatherland and capable of working intelligently for the good of the homeland.

Moscow, September 1st, at 8 o'clock in the evening, in the premises of the real school Mazin- the founding meeting of the Constitutional Democratic Party club took place tin, at which, among other things, Levin made a report regarding his
i , – -
i ‹.-.› i -
topics of discussions, readings, abstracts, etc.

HE,

The Tsar's thanks. To the order to the troops of the Warsaw Military District from On August 19, 1906, it was announced: |

On August 2nd, to the guardhouse at the 3rd police station the city of Lodz, occupied by a guard from the 40th Kolyvan Infantry Regiment, Three bombs were thrown by known criminals, the fragments of which quickly 5 men of the lower ranks of the aforementioned regiment were wounded, and the senior un-Ter-officer Vezovetsky and private Ryabov, despite the injuries they received heads remained in formation, continuing, together with the rest of the guard ranks to carry out guard duty. |

On the all-submissive report of the temporary commander of the 40th military Vansky regiment about this action of non-commissioned officer Vezovetsky and private Rya-Bova, the Sovereign Emperor has deigned to write with his own hand:

"Well done, thank you to them."

Announcing to the troops of the Great Patriotic War district about such a VsemilostivBishey decision-
i, I express my sincere gratitude to the superiors,

to educate the young men of Vezovets in the spirit of devotion to duty and oaths of allegiance
Kago and Ryabova.

I order this order to be read in all companies, squadrons, hundreds,
batteries and teams."

Signed by: Commander of the troops, Adjutant General Skalonz.

In memory of G. A. Min. In December of last year, when there was dew in my heart,
Moscow, serious street riots broke out, and the small garrison
barely managed to protect some of the city's most important points—the apparent hopelessness
the revolt of the revolutionaries, who also captured the main section of Kazan-
the Russian railway, threatened the entire fatherland with danger. Then, in the
i , , — . It is necessary
it was necessary to act decisively, as in war, and the main task was to suppress the rebellion
The commander of the Semenovsky Regiment, G. 4. Mina, was entrusted with the task of carrying out the duties of the Prfsn.

In these days of general confusion, cowardice and betrayal, we needed
just such a person, firm and courageous, who would show confusion
to the general population that the government still has a huge reserve of power and forces.

One day, the Pr$nenskaya revolution turned into a soap bubble,
the vast majority of the Moscow population, who were in fear and horror, sighed
It was quiet and looked at Min and his Semyonovites as saviors from
barricade heroes.

But the revolutionaries didn't look at them that way. The Family's Decisive Actions
i s ,— -
well, it seemed, had begun in Moscow, and it was no longer possible to repeat it.
Moreover, the defeat of Prsnya clearly showed that regular troops, before:
led by a brave and courageous leader, they easily cope with
rebellion and that barricades do not serve as a reliable fortification. Then, hope
that the troops would raise their rifle butts in the air did not come true; they are everywhere, for nothing.
with the exceptions, they remained faithful to their duty and oaths and, following the example of Moscow, were soft
5 .

This example of revolutionaries could not forgive Mina. - Not perished on

The warriors were the reason for their revenge, they did not have the proper skills for this. with the greatest sensitivity, namely the circumstances indicated.

Long before the murder, G. A. Min was subjected to cruel persecution by nasty people leaflets with red pictures, which were sold on all the streets during the time

rhi

my "liberal" management of our former prime minister. After the Moscow rebellion that, the persecution of Ming intensified and was supported by some major revolutionaries. tsionnymi newspapers, which tried to prove that there was no rebellion, in essence-speaking, there was no such thing as troops shooting at innocent people, while Ming was portrayed as a bloodthirsty villain who allowed himself to be beaten and killed by innocent people.
people.

Among others, everyone who knew Min remembers that he was an honest soldier, as much an exemplary commander as he is a family man, a very religious person. and an unquestioning, steadfast executor of his duty. His whole life and in-Teresa was in the regiment in which he himself began his service as a volunteer lower rank, that is, a lower rank. He sincerely loved the soldiers and cared for them in a fatherly way.
not only about their material situation, but also about their moral education. tanii; he entered into all their needs and for this the soldiers adored him and were ready go with him through fire and water.

Leaving for Moscow, G. A. Min firmly believed and managed to instill this є, that the Semelovtsy were not called there to pat them on the head-but in order to stop a dangerous rebellion. It was a difficult assignment, but, according to his duty and oaths, he was obliged to fulfill it without any reasoning, and I carried it out exactly, without fear of responsibility before the revolutionaries.

Brave people are dangerous for revolutionaries, especially when fate pushes them them to open struggle with them; therefore the revolutionaries sentenced him to death.

The prolonged newspaper campaign against Min was intended to expose in the eyes of society he is not what he would be, and can prepare the public
i i.

But the revolutionaries were wrong. The treacherous murder was not only deeply

was shocking, but also outraged the entire army. A huge number of telegrams were received in:
the howl of the deceased and the Semenovsky regiment from different military units, brightly
testifies to the impression made on the entire military world by the murder
this courageous and firm man.—New Time.

To the pogrom in Sedlts. To one of the special correspondents,
seconded by the editorial offices of Polish newspapers in Szczecin, to an employee of the newspaper
"Golden Horn" managed to obtain some assistance from the Ministry of Foreign Affairs.
litsi.— ‹. › to cite excerpts from this besdy.

‹“Sullivan,” declared the assistant police chief, “is one of the most dangerous
. , , -
sterov, the city president, several guards and gendarmes. Until recently,
On August 8, a bomb explosion killed police chief Goliev. Last Saturday,
In the evening the revolutionaries made three simultaneous attempts on the guards:
Pivnaya Street, near the main guardhouse and the town hall. In view of this, the city administration
was handed over by the civil authorities to the head of the military guard, Colonel Dr.
Tikhanovsky, the dragoon regiment, who ordered the dragoons to capture the city of Kor-
Don, and then sent out fighting units to fight the revolutionaries;
The next shots came from above, through the dormer windows. The shooting continued continuously.
until 8 o'clock in the morning. The gunfire was carried out, inspections were carried out and
house searches. Due to the fact that in some cases the shooters were hiding
into the shops, the last ones were opening. The revolutionaries assumed that such tactics
which they would bring the troops to exhaustion. - Indeed, the moment was approaching,
when their plan would have succeeded, since the soldiers had already been on their feet
for almost 20 hours.
. $ i љ -
"5 comrades." |

OHI

The suppression of the Bund rebellion — the Government News Agency reports,
that in the city of Sfdalts, on the evening of August 26th, revolutionaries opened fire
on guard duty, on guard duty at the police headquarters and in different units
city by patrol. The chief of security of the Council called the troops to the alarm,
having surrounded the city with them, scattered patrols throughout the city and began to search in

the houses from which they shot. At this time, on several streets:
of the Reichskaia quarter, fire was opened on the junctions from many houses.
which were immediately subjected to volley fire, and such exchange of fire continued
26-th August continuously. i i
to hand over the guilty, to the houses from which the shooting continued, was
artillery fire was launched, with seven houses being pierced by gunfire.
On the side of the revolutionaries, about 40 people were killed; the number of wounded has not yet been determined.
established. About 2(0 Jews were arrested. From 5 o'clock in the afternoon on August 28th in the city.
Calm has come.

To the events and SJDLTS. "Special" correspondents of Jewish and
Jewish newspapers, when reporting on events in Szczecin, take only one
side — the actions and orders of local representatives of power. From all
from their false and deceitful writings the following conclusion is drawn: the governor, according to
some capricious, bad mood, without any real reason, suddenly
gave the order to smash and shoot the houses of “civilians”, citizens and themselves
to kill and rob. In a word, it turns out to be some kind of wild, greedy Nero-style.
i i .

Meanwhile, just like in Bullstock, here too we have
the behavior of the Jews themselves, vilely and vilely shooting Russian people
and representatives of the authorities. The Bundists came from different places.

On August 8, in Szczecin, a vengeful policeman was killed by a bomb thrown by a Jew.
master, captain Goltsev. With him, another 10 souls were killed and many
suffered from wounded. Simultaneously with the explosion of the bomb, revolver fire began
The attack from four Jewish houses. We had to immediately come to the rescue
troops to stop the fighting of the Jews, and several dozen of them
They were arrested. Now, according to a report from a correspondent of Varshavsky Dn., you-
, i i -
the society was aware of this in advance, in all the smallest details,
and from the side of this society all the worlds were accepted so that in case of an explosion no one
none of his own or the Judaizing Hussians suffered.

It is clear that such an opening could not dispose the peaceful Russian
the population, as well as the administration and troops, in favor of the Jews. And the anger boiled over.

i i i -

they were located, moreover, according to the kahal agreement, in several parts of the city at once.
Starting from 6 o'clock in the evening on August 26th, more than a month later,
patrol troops, you police could not appear on the streets without that,
so that the Jewish squads wouldn't shoot at them from ambush, like sparrows...

These vile attacks from around the corner caused the explosion that was being talked about.
now they write Jewish books so coarsely, with such heart-rending cries
Correspondents, keeping silent, we repeat, the real reasons for what happened.

Every patience has an end. 4 There is apparently no end to Jewish insolence.
wait...But, in that case, there is no point in shouting to the whole world", that at times
and they are dealt with. - "Russian Land".

- To Berlin, a union of English, Belgian and French is formed
capitalists - Jews with the Bloc - to bury all enterprises in the Kingdom of Poland,

109.60!!!

forced by constant strikes to end their struggle. We are not-
'we have repeatedly pointed out that our entire revolution was financed by foreigners,
mostly Jews. Their goal is to ruin Russia, and then - for a paltry sum
The sum of the ruined enterprise. The same applies to land. Ruined estates:
and are ready to sell the land for nothing.—This,
Of course, foreign Jews will take advantage of it. — ‹Dev'.

There is, says Novoye Vremya, one example where the liberal press in
Berlin parted ways with itself. When our Russian revolutionaries bombed
and Brownings were only played around in Russia itself, the Berlin liberal public-
wrote: ‹— i, i
full respect for the entire civilized world.

German Emperor, Imperial Chancellor and President of the Berlin Poli-
they held a somewhat different opinion regarding this: so the witness
The officials spoke out. But the liberal press objected to them all, saying that they were obscurantists.
bastards, hardened bureaucrats and only for this reason do not sympathize with the Russian settlers
bodyguards and bomb carriers. |

According to some events, however, it turned out that "the heroes of the Russian liberation

i», having spread its activity abroad, as if
moved closer to Berlin: you never know, they might suddenly appear and
mistake and they'll kill some editor Levisson...

“These Russian elements are violating security in Western Europe,”
the liberal German press announced at the time, following in the footsteps of the Swiss.

— It is necessary to take energetic measures against them: first of all,
cleanse our German universities from the influx of Russians and strengthen the police
the Czarist watchdog over the arriving Russians, and even the Soviet revolutionaries
don't let them in here, so that they don't build some kind of nest here, - he said.
the same press of the German liberals. |

In general, our Russian bombers, “liberators and heroes,” also proved to be of great help to the SRG.
were unwanted elements as soon as they noticed a violation of safety
in Germany itself, and the same press demanded against them, so
„ ‹»   :
draconian laws. - So, earthly glory passes!..

‹Having swept through the transcendental empyrean,‹the German liberal press in
the end of the end, forced by events, returned ‹to the bosom of the father”, that is,
shared many of the German Emperor, Chancellor, President of Police and Officials...

And the German Emperor’s opinion about our Russian bomb carriers is as follows:

— ‹To admire or gloat over the unrest and disasters in the community
it means the same thing to the state as if some city began
to be glad that in a neighboring city a plague or cholera broke out, which
It can jump to him from there... This plague and cholera are a common infection!"
the German Emperor spoke to his entourage one day last winter.
The German Emperor is a man of great intelligence and great soul; in spite of everything
i ,   i -
will never accept anything against Russia.

Insisting on the most energetic measures against Russian bombers
abroad, the German liberal press, under the influence of the selfish question
followed, in essence, the same definition: contagious plague and
zera. And if so, then why denigrate and tarnish the recent program of Russian
government, which in relation to Russia is, without doubt, only
disinfection against the spreading infection?..

Hm

The execution of Mazurin. Moscow. September 1, at 41/, o'clock in the morning, on the internal
the courtyard of the provincial prison in Kamenchiki, the execution of the person convicted the day before took place
nB military-field court for armed resistance V. V. Mazurin. Post
court, Mazurin was taken to the provincial prison at 11 o'clock at night. Mazurin
Rin maintained his full presence of mind the whole time, representing in this respect;
i opposite to Andreev, who had previously been shocked by the experience-
with worries that his lower jaw had been taken away. At one o'clock in the morning, on the prison
They began to build a scaffold in the courtyard. One of the convicts took on the duties of executioner.
of the prisoners. Before leaving the courthouse, Mazurin was given the last
. Mazurin's parents are shocked by the terrible,
that recently two more of their sons were arrested on charges of belonging
sti to the revolutionary organization. By the way, it would be worth mentioning that Mazurin, besides
various other deeds, was accused of communicating with Kalyaev, to whom he gave
Val shelter during the preparations for the murder of Grand Duke Sergf Ale-
Ksandrovič. He was also accused of participating in the robbery of the mutual society's cash desk.
"for this loan, in the murder of the head of the detective police, Voiloshnikov, in the destruction -
l agents of the security department in Sokolniki and in Tsflem a number of violent
ə ii. Upon arrival at prison, Mazurin was relieved of his duties.
cell. He refused to receive the priest and take communion. At the very
$ i, -
a police officer, a doctor and a priest. Mazurin refused to go to the scaffold.
and from the last tsflovanie of the Holy Cross. It all ended in a few seconds.
The grave was placed in a simple comb and transported to the Vagankovskoye Cemetery, where
buried.

As for Anlreev, an accomplice in the Mazurin trial, he, although
acquitted by the court, but left in custody for possession of a revolver
without permission he will be subject to arrest for up to two months. In addition,
In view of the testimony given by him during his arrest, he will be brought to trial
i i i-i .

Another saving villain. - Today, at 2 o'clock in the afternoon, a police squad was sent
on duty in the area of the 2nd section of the Basmannaya district, passing through Kostomarov-

street, he noticed, among the idle people, some of whom were participants in the battle squads that "worked" during the December armed uprising. One of
the policemen grabbed the criminal Z'rev by the hand, the closest assistant of the tsar-
Mazurin was not present today, but he broke free and ran in the direction of one
from the passageways. The criminal's path was blocked by a policeman. Then-
and Zverev began to shoot at the policeman who blocked his way. One of the bullets,
piercing the policeman's uniform, it hit comrade Zv'rev, the robber Chernousov
and dangerously wounded him. A large crowd of people gathered here, with the help of which
all the criminals were detained. They gave their names: Zvfrev, Chernousov
(sent to the prison hospital), Chistov and Tolkunov, for whom, according to
i , 5 5 -
zhi.—Zvfrev, according to rumors, will be court-martialed. |

Bomb Factory. - Commercial Councilor Akim Mironovich Elyashberg
sat at his enormous desk in his luxurious office, and
was immersed in the analysis of various documents. Having previously skimmed through
He looked at each piece of paper with his eyes, and put some of them aside; others
five put it in a nearby iron cupboard, wide open.—The old man worked
walked slowly, without hurrying:

There was a barely audible knock at the door. The old man, with noticeable displeasure,
he turned his head and said in a loud voice:

RHU

- Well, who's there?...

A respectable footman appeared on the threshold of the office.

“Well,” the commercial adviser said irritably, “I told you so that
They didn’t mfshali.. Well, didn’t I say?...

“That’s what I reported to them, your Excellency,” he bowed respectfully.
raising his head and taking a few steps forward, the footman replied. “I spoke.”
them, that they are busy and ordered not to accept anyone...

“Well, who is this ‘them’?” The old man’s voice already sounded angry.

- Yes, to the gentleman who came...

- What kind of gentleman is there?... Well, I ask, what kind of gentleman is there?...

— I don’t know, your Excellency... Kertochki pedaled and did not give his name
they called... They ordered to say that they came... From behind the border...

- Because of the hospital?... - The old man stroked his beard so as not to reveal
before the footman there was a feeling of forest excitement, which, he felt, was reflected in his
persons aware that a guest from abroad had come to see him. - From abroad? -
he asked again. “That’s what he said: “from abroad”?

- That's what they said.

- Well, ask him here, into the office...

When the footman turned towards the door, the old man left him with a question:

- Well, tell me, is this gentleman Russian?

- I didn’t understand, your Excellency, but I just assume that he is a Jew,
because—appearance...

“Well, okay...” he waved his hand.

The footman left, and Elyashberg covered the documents with a massive press-panier,
turned to face the door, with obvious anxiety awaiting the appearance of Pr!Bzzhago
from abroad. The messenger did not keep us waiting long. He entered the office.
a sedate young man, elegantly dressed, 25-27 years old. He could be
call him handsome, if not for the sharp, restless gaze of his large eyes.
eyes, unevenly and harshly shifting from object to object and
Something I haven’t worked on for a long time. He walked up to the table and said:

— I have a letter for you from Rosalie Akimovna.

- From my Rose?

- Well, yes: from your daughter, Rosalie Akimovna.

The old man stared at the guest, but could not catch his gaze.

“Well,” he said with some alarm, “give me the letter.”

“Will no one come here for you?” asked the guest.

- Well, who can come in.........

“But it will still be better if we lock the doors.” The guest approached the door,
locked it with a key and, returning to the table, asked: “Do you have a penknife?”
you, probably, will be found? - When the old man handed him the knife, he added with
With a smile: “Please forgive me.”

The guest took off his frock coat and made a silk-lined jacket
spin, took out a thin, sealed envelope and handed it to the owner.

Elyashberg hastily and nervously tore the edge of the envelope and took it out
a large sheet of very thin paper, covered in small handwriting.
The old man greedily delved into his reading, and the guest, calmly sitting down opposite him in
chair, quickly and skillfully began to sew the shadrafz into the lining of the frock coat. Having finished
this occupation, he lit a cigarette and directed his sharp gaze at the old man.
He watched Elyashberg not without malice and it seemed to please him
it was a great pleasure when he noticed how excited the old man was about reading the letter,

RVHEU1

how his hands tremble slightly, how the wrinkles cover him more and more thickly forehead...

“You’re still reading the first page,” the guest said mockingly. “Yes.”
bring the letter here... I'll quickly read it aloud to you... - and he extended his hand,
I would like to take the letter.

- What are you?... What are you?... - Elyashberg looked at the guest with bewilderment.
with a glance and pressed the letter to his chest.

“Oh, don’t worry,” the guest chuckled, “I won’t take the letter from you by force.”
ma... But you, after all, will read for a long time, and I am thirsty as hell... Couldn’t you please-
tell them to serve me some tea.

Elyashberg silently rang the bell, gave orders and again began his interrupted work.
reading |

More than half an hour passed, Elyashberg read and reread his daughter’s letter.
The guest sipped his tea, smoked cigarette after cigarette and did not disturb him. But

the old man took a deep breath, rose from his seat, went to the fireplace, and got fire and slowly burned the letter.

“I commend you for your caution,” the visitor said approvingly.

“Well, who are you?” asked the old man.

- I am the one about whom Rozaliya Akimovna wrote to you... The very same one, without anywhat falsehood and not remembered in the way...

- Well, who are you anyway?..

— You and I are old acquaintances.

- Old acquaintances? - The old man stared at the guest. - I have made you...
I don't know exactly.

- You don’t recognize me?.. And then: you knew me when I was little.. Continue: which, if you do not admit, then we will introduce ourselves... Doctor of Chemistry Weisberg.
at your service, Mr. Commercial Advisor...

The guest bowed comically.

— Weisberg?.. Weisberg?.. So, you are the son of the late Motel Weisberg?—
The old man again fixed his eyes on the guest. “Now I see, you are very, very similar.”
to your late father... |

— They say it looks similar.

— Your late father was a wonderful man... Very, very wonderful.
red... He was a good Jew, kind, learned, smart.... Only he was big
a dreamer and not practical...

“It’s better for you that he was like that,” the guest interrupted him angrily. “It gave you have the opportunity to rob him and send him away!..

- Oy, oy, oy!.. And what are you saying, Mr. Doctor: I robbed your father?..

- Him, like many others!.. But, calm down, I didn’t come to you for you,
to settle old scores. What fell off the cart was lost. My father was not
practical, you took advantage of this, that means your happiness... The strong must
to devour the weak, that's the law!.. Let's drop old scores and talk about dBl.

- Well, I'm listening to you with all my attention.

The guest moved his chair closer to the host, grinned and said:

- What would you say if I offered you to join a team with me?
i ?..

— Profitable?..

- And very much so!.. It’s a business that can bring in 200-300 percent profit!

- Well, that's already a lot... There are no such profitable dbls now...

- Just imagine, there is one such thing.

— I can't imagine myself.

OHEUP

- And in vain... What would you, for example, say “if I offered you -
to open a factory for the production of bombs?...

- What?.. What did you say?...--Elyashberg jumped up from his seat and his eyes widened with fear.

“In these days, it’s the most profitable occupation,” he continued.
Dimo, sweating with fear, the host's guest. - I repeat to you, dBlo is profitable...

There was a rather long silence.

“Well, what a bad joke,” Elyashberg finally said.

- What a joke! I'm making you a serious offer.

- Well, that's nonsense!... Well, that's nonsense!.. You, young man,
talk nonsense... |

Elyashberg became even more agitated and waved his guest away with both hands,

- Do you think so? - Weissbeog smiled. - Well, I'll prove to you that this is
it's not nonsense... Of course, he continued, I'm going to talk about a profitable enterprise•

... It is not only unprofitable, but also quite risky, and yet we
we are his..

"I won't go to such a thing!" Elyashberg interrupted decisively.

- No. You'll go!

- I won't go!

- In that case, you are putting the head of your only daughter on the line!..

The young man's voice was calm and firm. 'Elyashberg grabbed
He clasped his hands behind his head, and a painful groan escaped from his chest.

“If you need money?” he groaned, “then tell me how much?... I’ll give it to you.”

- Money?.. It makes sense, money is needed, and I have no doubt that you will give it to me.
child... But, in this case, in addition to money, your personal participation is also needed...

- Well, do I know how to make bombs?... It's even funny... It's even worse..

- You don’t need to know how to do them. I’ll take care of that. I require it from you.
, i i -
we plant$ and allocated one of the small Orzuevs for the release of bombs. Although
if this...

The young man laid out the plan of the yoke in front of the old man and pointed out to him,
what kind of case is required.

- I can’t agree to this: you will blow up my plant...

- No, I won't blow it up! The plant won't be in any danger. I'll...
I guarantee this. You can trust my word, I'm one of the best specialists.
on making a bomb.

C. |

Elyashb-rg rose from his chair, walked back and forth several times and
around the office and, apparently, completely calmed down. He approached the guest,
put his right hand on his shoulder and, trying to catch his gaze, fawningly
he spoke loudly:

- I completely approve of your cause. If we embark on the path of terror,
then it is necessary that there is no shortage of bombs. Well, we need to set up a factory,

well equipped. But why is it certainly mine? I think so.
It is up to me to arrange it and not to follow. Well, I see you think that your
The sentence frightens me, that I'm afraid of risk? Well, that's not so. Here
There is much more to come: I have no right to risk: everyone has their own responsibilities
to the revolution: you have yours, and I have mine... Well, let everyone do their own thing
dBlo! Why shouldn't you think in your own dflo?

“I don’t understand you,” Weisberg interrupted.

- Well, it makes sense, you don’t understand, because I haven’t fully expressed myself yet.

III

- You have a bad opinion of me, Doctor Weisberg. And that's why
You don't know me. You think that before you is an evil businessman who is only
That's why he lives to accumulate wealth. Do you think that I love this bo-
wealth. You are mistaken. For myself personally, I don’t need any wealth, I just need
My fortune is not great. If I have saved all my life and now own many millions"
with us, then I didn’t save this for my own needs. I have a princely apartment.
ra, and I only need one small room... Here is my head chef
earns two thousand rubles a year, and the products he produces are many
not to my taste at all, they are even disgusting to me... In my youth, I ate all week-
I love herring with bread and only on Saturdays I ate stuffed pike and
a lot of meat... I would gladly be content with the same food now... Well, why?
Why did I accumulate wealth? Why did I rob people?...Are you angry with me for your-
father... Well, that's true—and he was robbed?... Your father was a good man, and
Many of the people I sent into exile were brave people!.. Why am I with them?
did that? Why? Well, what's the answer to that? If I had let them go
It wasn't me who would let them into the world; others would have let them in: your father
and the others weren't dflovy people.
we, they still would not have kept their position... Well, in my hands they
capital grew, multiplied and gave good profit!.. Jewish money should
always remain in the hands of the Jews... Money is our only strength, the only
Our most important weapon of struggle! The whole world is our heritage! We must conquer it.
Without a trace, without a trace! We are the rulers of nations and tribes.
us! Our hopes must be realized and will be realized, for the Lord of heaven and
He loved us alone and destined us to be princes of the land and to govern
to rule over her!.. He chose us from all the peoples, He gave us to know Himself
and called us a harsene people!..

The old man straightened up, his big grey eyes sparkled, his voice hoarse, and he continued:

- Yes, we are a royal people. That's what the Lord called us!.. For the world -
ours, for betraying Him, we have lost our inheritance, we have lost our kingdom and
from the people-rulers turned into a people-slaves!.. But our oppressor, our
the shame will soon come to an end!.. For the Lord has heard our prayers and in mercy
Forgive me in your heart! The power of the cross is already broken and the hour is near when
it will be destroyed in the end! Then His kingdom will come, He will return
our inheritance and send us a savior!.. Our duty is
now it is to level the path for the coming deliverance!... But by what means?
What resources do we have to contribute to our deliverance and bring it closer?
There are few of us: no more than 22 million, and our enemies on the globe are small.
Liard!.. How can we defeat such a great horde? Not by physical force, surely?
loy! And so the Lord advised us: to sow discord among the tribes, to break
i ! , !
How did we achieve such brilliant results? What tools did we use,
to destroy the enemy? We have collected in our hands all the gold of the world, and with this gold-
tsm, step by step, moved forward along the path of conquest!... Our gold is brought in
the force of death and destruction is everywhere!... We raised people against people and presence-
go along with how they mutually destroyed each other! The results are obvious! What
What do Christian states look like today? Ruins!
, s , i; ,
There is hatred everywhere; brother rises against brother, son against father, and corruption is everywhere.
and striving for excesses!... All this is the fruit of our hands, it is we, our 30-
lot, brought decay and destruction everywhere! But, until now, we have acted
secretly, but now the moment of open struggle is near!... And as in the times of Jesus

rhih

Navin [Jericho fell without a shot, frightened by the sounds of the trumpet from the camp
Israel, so now the entire Christian world will be in our hands, enslaved
filled with our gold!...

Elyashberg rose from his chair again and walked around several times again.
back and forth across the office and, concentrating on stroking his beard, busily continued:

- I know that I have not told you anything new. You, Doctor Weisberg,

tfkh, who knows the hidden hopes of Israel. But I needed you
learned that Khaim Elyashberg also belongs to the leaders of his people and that
You can't force him to act in a way that doesn't correspond to his position.
I said: to each his own. Generals do not fulfill the duties of soldiers. I have
its own arena of Battle. Well, let's say it's peaceful, but it's not an instant, if not more,
necessary than yours—military! New elections to the State
Duma. Who will be at the head of propaganda if I compromise myself and
? Or do you think that , so that the future Duma will be љ -
lucion and so that more of the members we have chosen would get into it and, finally,
so that double the number of our own people would be chosen in it compared to the
previous number,
Do you really think that this is less important than the design of a bomb factory?...

“But what should we do?” Weisberg asked, his tone far from the same.

- We need to think about this... Well, we need to think about it...

Folds formed on Elyashberg's broad forehead.

- Well, tell me frankly why you absolutely wanted to attract
me to your enterprise? Is it really only to cause me harm?

- What evil?

- Poo, if you get caught, I will get caught and die with you... Well,
You wanted to take revenge on me for not treating your father tactfully...

“Yes,” Weisberg answered quite calmly, “I was partly guided by
revenge, but that was not the main thing for me... If I had gotten a job at your factory-
, ” ə extremely conveniently and almost safely...
We would transport them under the guise of manufactured goods from your plant... To
whom would
did it occur to you that your artel workers were delivering bombs?...

- Well, you didn’t think of it stupidly: who would have thought of suspecting
my artel workers? Well, you are absolutely right... Still, I agree to this-
I can't sit... This doesn't suit me, heh, heh, heh...

And, after some silence, Elyashberg added:

- Well, your case can still be arranged...

Weisberg was completely absorbed in listening, and Elyashberg continued:

— There's a little factory owner here. His health is bad, very bad. We need to
drink his factory with darkness, so that the company remains his... He pushes out the capsules...
Well, you will produce bombs and send them to cities under the guise of cannons...
Depeg, it will be understood, I will give...

“Go!” Weisberg rejoiced.

- Well, if it happens, then let's go have breakfast...

Elyashberg took the guest by the arm and headed towards the door, but remained at the threshold.
he woke up and said in a friendly manner:

- Well, I'll give you a little advice. Equip the factory, put it into operation.
move, settle everything, leave the rest to others, not to the Jews, but to yourselves
run away abroad... Take care of your head, you will still need it... You have
a smart head... - A good Jewish head!... - S. L. *).

*) This “picture from nature” belongs to a famous connoisseur of painting and a talented artist
detrnet. It's a pity that there isn't much here that the author could talk about in these terrible times...

ɹȳ

The story presented is quite consistent with everyday life.
i .—-/) ғii :

Z. On the other hand, there are also such judicial data
nya, against which there is nothing to argue.
| A little bit of statistics. The Journal of the Ministry of Justice published
vana ‹statistics of state crimes", of course, carefully hushed up
our "liberation" press, but it should be known to Russians
people, whose name is used to cover up vile, treasonous sedition, the third
year tormenting our homeland.

These statistics, covering a three-year period, reveal the backstage of a perfect
events and, with the present light of the ‹Russian‹ revolution, establish-
pours in undeniable digital data into the fact that in this “Russian”
It is the Russian people who are least to blame for the revolution.

This is what official statistics show, which can
but to remain silent, that is, to hide, but which cannot be refuted, against which
it is not even possible to object, which is why the only thing left to do is to silence them, whoever wants to
to cover up one's villainy with someone else's name.

Jews make up 4.2 percent of the population of Imoeria; including the same
attracted over a three-year period for political reasons, the Jews make up
29.1 percent, that is, 85 seven times more than their percentage in the population.

Orthodox (Russians) make up 73.2 percent of the population of the Empire, including
those involved in political affairs over a three-year period are
51.2 percent, that is, almost one and a half times less than their percentage in the population.
The remaining 19.7 percent are made up of other foreigners, mainly Poles.
kov' and litov'i' (14.4 percent).

Making up barely a fifth of the population of the Empire,
a small third of all political criminals. Per 100,000 Russian
of the population there are 4.4 brought to justice for police crimes
tical affairs, and for every 100,000 Jewish population there are 35 attracted.
In the Russian population there is one political criminal per 23,000
man, in the mass of the Jewish population one political criminal at
accommodates 2,600 people.

'Thus, there are nine times more Jewish revolutionaries than Russians.

This applies equally to the whole of Russia, that is, not only to the devil
sti”, but also to all the other provinces of the Empire, as the following f-
following table:

-. ve a s

VE ZEE NOT EE

Judicial districts. 2 5 a in Judicial districts. 2 9 Ba.

5 EE 5 EE E

Vilensky 159 64.90/, Irkutsk 0.6°/o 15.5%

Varshavsky 140/, 26%, Tiflissky 0.6%, 1,400

Odessky 13.50 /, 950/0 Moscow 0.490 7.50/0

Kievskiy 120/, 48.29/, Kazanskiy 0.19/ 4.790

Petersburg 3.5% 40.99, Saratov 0.19 1.5%
Kharkiv 1 40/5 18,827,

These data refer to the three years 1901-1904, that is, to the period of
preparations and creations of the ‹Russian› revolutionary. Data for the two last years, when he

YOU

will be brought together, of course, and will present an even more striking picture, although in
there is no such need for them; the events of the last two years have taken place openly
that, flowed before everyone's eyes.

The Jews themselves now declare that our revolution is a reflection of the great
"What genius of the Jewish spirit." In the State Duma they openly boasted of their
her role in the "Russian" revolution.—/ Whose money is this revolution being carried out with?

This is what the Berlin professor Theodor Schiemann says in his recent
issued book "5 i ӯss ›,
our events:

‹In the Russian turmoil, the Jewish Bund5 played a huge role,
mainly from Jewish intelligent and semi-intelligent youth.
the temporary Russian revolutionary movement will turn out to be completely inexplicable
and incomprehensible if we ignore the role played in it by Russian Jews.
stvom. In Russian radical circles. and revol. Jewish intellectuals have long
but they secured the whole thing. Three thousand intellectuals, who were devoted to
in [the Lveitsar! and revolutionary-socialist intrigues, the majority were Jews-
$ ii i-
i. i ль-
the most serious accomplices in almost all political assassinations. They are also
i i i -
i 5 5 5 i.
Likewise, the fact that Russian students were and are under

Jewish influence,—not disputed."

Based on all this, Professor Shiman declares that the Russian revolution:
"Lucia" can be called "Jewish" with equal right.

“There is no doubt,” says the professor further, “that it is not
the hatred towards Jews, expressed by the indigenous population, is explained
abuses and servitudes into which Jewry invariably falls,
as soon as he feels himself strong enough for aggressive actions.
in the current conditions, nothing can justify irreconcilable bitterness and in-
hatred, and among them the Jewish Bund and its like-minded people remain in their own way
: , ,-- ђi i
federal socialist republic."

It is also interesting to note that the motto of our resolution is: - "867
for one and one for all5>. This motto is openly proclaimed and strictly observed.
It happens that it even adorns the red banners of our revolutionaries. In the name of
His Duma revolutionaries were unanimously seeking amnesty. Where did this come from?
motto of the “Russian” revolution: This is exactly the motto under which in 1860
all the Jews united under the name "All the World's Jews" (‹ Isiḱ
s›) 41 which adorns the banner of this kahal!

Doesn't it mean resorting to crude falsification, calling this revolution
"Russian"? If it is a manifestation of the "great genius of the Jewish spirit," then
Why should we take away this “great genius” and spirit from the Jews? Russian people, in
its masses, neither the body nor the soul are involved in this revolution, aimed
against Par. Russia and the Russian people, - and the name “Russian” menfe of everything
applicable to it. ("Khark. .").

As for the statistics for the most recent time,

then in the course of a month and a half, from July 1 to August 15
1906, its figures are as follows:

REP

The Voice of Truth provides a comparative table of the successes of terrorism:
a) attempts on life: from the 1st to the 15th field there were 143, of which 12 were unsuccessful;

in this regard: 65 people were killed and 66 wounded; from August 1 to 15 - 470, of which 26 were unsuccessful;
in this case: 179 people were killed and 265 wounded; b) there were robberies: from the 1st to the 15th field - 115;
unsuccessful, ..8, and successful - thirty, for the amount of 151,319 rubles, and 77 for an unknown
amount; from August 1 to 15—164, 23 unsuccessful, and ninety successful, for the amount 340,893 rubles, and 51 for an unknown amount.

All the above circumstances, as well as unanimous
reviews of the patriotic press, as well as all the subjects of the administration
letters and telegrams filled with deep sadness about the fate of
bach of Russia, expressed in the adoption, according to the Highest
Great message, proper peace against the horrors of the revolutionary
of naked, anarchic terror. In particular, it was recognized
it is necessary to apply to the most dangerous villainspits of military field courts.

Such concerns of the government met those suffering
by the Russian people with a feeling of deep gratitude and
full, sincere approval.

I. Simultaneously with himself, proclaimed from the heights of the Pretable a number of important mropriyatiy to facilitate, in fairness
livykh osnoviyakh, peasant land shortage and to improvei :   .

As the "Russian Land" literally notes, this does not mean,
that reforms will be implemented only when
will step calmly, which is what they want to convince us of
newspapers from the famous camp. "First, there is peace, and then
reforms." Nothing of the sort. Reforms will be carried out.
sincerely and without delay, the fight against anarchy will be
go, of course, in parallel, because it is impossible to follow
and the advice of the liberal parties, falsely claiming that
some reforms can bring peace. In this regard,
i, the ministry of P. A. Stolypin is not mistaken when
says: “The revolution is not fighting because of reform,”
which the government considers its duty,

and because of the destruction of the state itself, the collapse of the state
narch and brought together the socialist system" ....

The society itself is the one that publishes the bomb-throwers

is getting ready to put an end to it. – Prince N.V. has already been buried.
Shakhovsky, among many others, was tormented by a bomb
On August 12, on Aptekarsky Island, there was a battle with:
with the inscription "The survivors are alive!" ..... Thousands of people in Moscow
conduct the funerals of officials killed by the "Bundists"
litsin. Still unavoidably, the grave of the local police officer Shukin, listened to

i

who lived in this position for 30 years and was shot by a villain
mi-‹liberators", was decorated with a Bank with touching
in clear but understandable words: "and you, old man, are not ion-
"They were shady!" .....

Yes, the Tudean revolution does not spare either the elderly or
our daughters. She sends high school students to meetings and
He teaches "strikes", and calls street kids to be strict.
to put up barricades, as in the period of armed uprising, this is
happened in Moscow. He advises girls, "for propaganda",
to enter brothels or supplies if not always
bombs, then Brownings, which, in addition to everything already known,
we also see the nieces of General Trepov, the traitor-
ski who killed old man Miller in Interlaken%.

In an effort to humiliate the Orthodox clergy, the revolutionaries
kagala, even the other day, is trying to slander the priest in
i i , , .
skv, is creating a disgusting scandal for another priest-
Nikolay, through a student of the commercial school - Goldendakh.

Daringly supplies 1udaism as deputies to the Duma
and its representatives are only extreme Jews, as in-
Jacques of the disastrous rebellion for Russia, and will hand them over for ‹iz-
Brannikov of the Russian people!..."

Hiding from military service and running away from you.
str$lov, or going over to the enemy in war, Jewry,
in the person of "deputy" Lukubzon, he is silent about himself,
but madly encroaches on the valor of the Russian soldier...

Having deceived and dispossessed the masses of academic youth,
that is, the very inheritance of our fatherland, which they hate,

young Jews moved to foreign universities
tety i polytekhnikumy, mozhe dostoylo zakri ucheb
established in Russia. Being expelled by the West, it did not
it was difficult to inflict on us even greater shame and graver
harm, attributing to the call the results of the grief suffered
Russia, and, in particular, filling the schools to the point that
Russian youths have nowhere to go. Liu was right
ter, when he spoke; if shame were sold at the fair,
I would give all my money to the Jews, no matter how much
did they buy this product?

-- Gigre essi sapsiit aage sareI!5/

In the endless mass of telegrams of compassion Sh. A. Sto-
Lypin, expressing complete confidence in his courage,
One cannot help but point out the following, sent by the Russian Society-

ri"

1 Tatriot, from Moscow, in connection with the response of the President
Chairman of the Council of Ministers:

"The Society of Russian Patriots is deeply shocked by the brutality
We pray to God to preserve and heal your
children who suffered for their homeland. May the Lord give you understanding.
It's time to stop the pernicious and criminal non-resistance to evil.
ə «».

"Golko broad application of the death penalty, field
the court and the extermination of the villains can save Russia.—Glumle-
ni i, $-
The insolence of the Jews is aggravated by the court proceedings.
"ev and Russian intellectuals."

"Thousands of villains must be executed!"

The comrade of the chairman L. L. Kislovsky was
The next answer is clear:

“I ask you to convey to the Society of Russian Patriots
expressing my deepest gratitude for their kindness
feelings.—The Lord God will strengthen my powers for the benefit of the entrustment.

. — Stolypin."

I. Thinking about the course of the “Russian” revolution, one cannot help but
to be surprised, on the one hand, by the astonishing impudence of the
mana, expressed, - for achieving the goal, - in the most
beastly villains, and on the other hand, incredible
the gullible person for whom this deception is calculated and by whom,
however, it is justified so senselessly.

Talmudism, Esuitism, the teachings of MacClavely, Bacon
and Weishaupt, - everything has its origins and with the bol-
our success, our insolence is shameless, and the crowd is ignorant
sexual or depraved.

One of the most remarkable characteristics
the combined dishonesty of the revolutionaries
"New Time" :

“As for the dark masses, the darkness of their conscience is too
is taken by the "power of the topic." With the greatest indulgence, both in relation to
children, we must put people in conditions of healthy and reasonable life. But no-
what leniency does not that layer of the intelligentsia deserve that criminal-
the national character is a tool of its party, vfrelnomnykh tsBley and koto-
which kindles the black instincts of the masses in order to seize power through robbery.
Fire is a great thing, but all the baseness of evil belongs not to fire, but to arson.
calves.

The common people, ignorant to the point of pity, do not know what they are doing, but
they personally know that they are the selfless leaders of the movement that are throwing
their weight around
zung: "everything is permitted!" - If this time our political freedom drowns
in crimes, then history will accuse you of nothing. Just like that:

RSU

the estates of the Rurikovichs with the same fury as the shops of the Jews. The people,
believing agitators, will commit robbery, theft, murder. But who whispered
this rage to the people? Who inspired—by some kind of hypnosis—that from now on they
will...
— , i — ? Who woke up the unquenchable envy among the poor, a feeling of revenge and anger for long-forgotten insults
or purely imaginary? Who tried to slander one part of us in front of the other, who,

under the pretext of ‹opening the eyes‹ of the people, poured into the people's imagination the tsflye
streams of mud?

There are criminal people and criminal parties. The most subtle criminality
differ not in the fact that with dikhim despair they go to grkh, but in the fact that, while preserving
high correctness, send fake killers. A long line of young
people, teenagers with unsettled brains, a long series of eccentricities
The young men with revolvers and bombs are just actors of the rebellion, rarely experienced
nye, often untalented. Behind the scenes there are more subtle directors; they do not sry-
they applaud the district, but they rake in the cash. In the event of a party victory,
Zinaida Konoplyannikova's life will rot in Shlisselburg, and the ministers will
Mr. Nabokov will probably fall. He is correct, he seems to even be in the fore-
chatkah, —-

Living according to strict morality,
He never did any harm to anyone in his life...

You see, he is only directing the “liberation movement”, nothing more.

i i - - . -
those who are guilty on this part will, of course, lie through their teeth and will not say anything
worthwhile truth. But even what they don't hide is sometimes characteristic of them,
to the highest degree.

Read, for example, the revelations in “Bylo” about the touchiness of the deceased
Nago Nikolai Mikhailovsky to the group Iareub Tib March 1. In liberal circles
gah, among writers, this sensitivity was no secret, as was moral
participation of some other writers who gathered at 7Kelyabov.—Surprising
Of course, it is not this that is important, but the fact that at the very height of the reaction, when not only the
relevance to March 1, but some minor article against the zemstvo people-
the leaders were subjected to severe punishments, Mikhailovsky thought to enter into the
љі .   , і і ,
to convince such dictators as Sipyagin and Plehve that they, writers—
people who were not at all dangerous to the government. As a result, both were approved
days by the owners of the social democratic magazine.

We must remember the censorship terror of that time.—! Stasyulevich, the former professor, publisher of the correct liberal journal, for thirty years
chti ne im i,—Gr. Stasyulevich, ‹state general” and teacher-

to the ruler of one of the sovereigns, no efforts helped to obtain the right to bear
i. 4 i ! .
not only were there no connections to March 1st, but there were no sins at all,
except for commitment to the legal order. Mikhailovsky supported
openly his dissolute leader of the rebellious youth, the idol of midwives and anthem-
Zistov. Pravda2, - further than this, in the eyes of the government, he went. Extraordinary
very carefully, exclusively for the radical form, Mikhailovsk com.
He marked himself no more than he needed for exile....to Lyuban, to the NKO:
second time. In fact, he was one of the most active revolutionaries
tsioners, conducted radical investigations in the press, became the head - although he remained.
immersed in all sorts of lemoistrations, petitions, political banquets,

REM]

agitators among workers and youth. But, like many radicals, he was wise
to turn his face so much towards the government that he was tolerated—it was almost a blessing for him
They willed him. He was jokingly called a "radical of the highest approved type."
In the end, he was given political rights, which at that time had the character of a mono-
fields,--the right to publish the decree of the state body. Of course, -- "Russian Bo-
"The State" was published under censorship, but under strict censorship, here it is constantly
things were published, the appearance of which, for example, in the “Vestnik Evropy” would have killed
magazine forever.

The late Prince N. V. Shakhovskoy, then head of the main administration
niya po dlam, confusively said: ‹We are calm about “Russkoe Bogatstvo”.
We know that these are social democrats. We know what to expect from them and what
"It is impossible." The good-natured Slavophile, alas, defended Mikhailovsky and Korolenka, obviously
it is not clear that there is even a rough idea of what kind of people these are.
in his eyes, they were almost the cathedra-socialists, whose presence in
the press was considered useful for the government. A few years passed, and b$d-
the prince had to experience the effects of a thought that had been reborn into thunder.
whose student. How many dictators and ministers have been killed since then! Director-
, i ‹
glorious post”, i.e. in the own beds, filled with triumphs,
hayfields covered with corpses of teenagers who had fallen in love with them...

The end justifies the means. After the black Jesuits, no one used

the shaft of this motto to a greater extent than the leaders of the Red Party. For
to seize power in a country, they resort not only to open terror, but also
to crime in all its various forms. Murder is the last, but
only the final reception. It is followed by deception, slander, forgery, the most
bezzaslnchivaya lie and morochenie not only the government and society, but also the whole
people. With the same dexterity with which Mikhailovsky and Korolenko instilled in
vBrie k sebB Sigyaginu, active revolutionaries, vrodB Degaev and Gapona, vkho-
They went to Sudeikin and Pleve.

If radical writers did not consider it beneath their honor to fall in love with the government,
ity, then many of the liberation soldiers do not consider it shameful to deceive
p0d5. Not only do they go to the people, disguised as peasants, solts, priests-
We, the generals, not only endorse passports and Tsarist manifestos, but also
i, . , љ — -
Zenny schst. To manipulate a forbidden cover under the one permitted by the censors
The text was an innocent joke. Then they got to the point of rigging parliament, to the point of:
i , , ,
revolutionaries. The same party produced a program for one circle of the public with
with a black fracture, for another - without it.

As for the radical press, it resorted to forceful forgery.
Taking advantage of the omissions of the law, a number of fictitious publications appeared. By deception
governments, the right to publish and appeal to the right of the cynic
abuse of the law. One newspaper stops - and not far from
tomorrow, it will already be released under a different name. Through the flu, if necessary, -
with the third. The "Ear" stops, and the "Nose" or "Teeth" appears. Forgery
editors and publishers do not raise any doubts from the standpoint of
rones of decency. The forgery of literary names—there's nothing to say about that.
They are not content with a permanent mask - a pseudonym familiar to the public;
They constantly take off their masks, hide behind the corner, and deliver bandit blows.
from an ambush. True, the shameful custom of changing a name has been around for a long time, but

'

OGUP _

It is remarkable with what pity the liberating seal pounced precisely on the bad i . |

Never before has the reactionary press reached such a level of slander!
stinking slander with which the first press has distinguished itself. A blunder of the law, not expressed
the use of funds to protect decency in the press was
with comical success. In front of each other, as if afraid of beating the record, revolutionary leaflets began to sling mud at everything accessible to them
authorities, everything peaceful—the society that despises them, the law, religion, and finally, culture—
tour, based on "bourgeois", i.e., legitimate freedom. With extraordinary
with such speed, printing of this kind became a contagious disease. The ink turned
in the pus of psychopathic malice, the work of thought—in the persecution of one’s enemies with all
by vile underground methods. Every six months, the liberated press
many people were hounded to a martyr's death, and one of the deaths (Philonva), apparently, remains the correct opinion of Mr. Korolenko.

The press in Russia is an exceptional force, and to this day the only one.
carried out the functions of parliament, it was the forerunner of the latter. But the circumstance
that such a significant part of the press found itself not only in revolutionary, but also
in obviously criminal hands, gives the most alarming prediction for Parliament.
Who can guarantee that G.D. won't stray onto the path of anarchy? The first session quickly closed.
nila to this. As if in order not to leave the slightest doubt in
its criminality, the Duma majority came out with the Vyborg manipulation
fest. It contains no call to murder, theft, or deception,
nor to slander. It contains only one appeal—to the innocence of that power,
which protects the law.

And, after such a correct rebellious act, the cadet party became even more
it's naive to expect the dissolution of the imperial sszda!

The Japanese diplomat characterized the current situation in Russia.
sti, as ‹a powerless revolution under an incompetent government.‹ Characteristics
would remain false, on the contrary, if the government were called powerless,
& revolution— talentless.

What, if not flat mediocrity (besides dishonesty), is this yakchanie all over the place?
fight, this constant practice of slander, this newspaper obmanә, this zvirskaya
Is the persecution of opposing parties a vile game on bloodthirsty instincts?

What is this, if not the stupidity of the l56y—their shameless pollog is correct-sti and loyalty, which in fact do not exist?

K. But what is most instructive is the results themselves
colossal revolutionary tricks.

I. The first and most important question in Russia is:
It turns out, in the end, to be Jewish. The main concerns
now boil down to the fact that, as quickly and widely as possible,
to satisfy the very demands of the "chosen people",
because of which he made us so blessed with such an incomparable
Noya, “Russian” revolutionary.

In the problem of equality there is no doubt that although,
the barbarity of the Russian people, it is impossible to resolve the in-
che, kak gradually, i.e. according to the recipe given by Witte
to Portsmouth, but this must be done in such a way that the return
to the previous one it became impossible anyway.

IY

The most dangerous, of course, is the admission of Jews to officialdom.
cerami into the army. - In the end it turns out that there is nothing
It's easier. It's worth, in Lezuit style, to give permission conditionally, when
there will be “consent of the military unit to accept” Jews.
IT IS OBVIOUS THAT THIS ALONE LIQUIDS THE JEWISH QUESTION
In principle, despite the absence of the sons' obligation
Judas to remain in the same parts - without transfer to
other, and despite the fact that no part of the army is right
i.

Small but strong, although, as it turned out, it was still
a temporary, note was published on this matter in the newspaper
"Day".

A Jew is making his way into the army! -Famous people come from different places.
stating that the Jews are completely convinced that, having conquered the schools, they will
they fight the Russian army. | |

General Batyanov, former commander of the 3rd Manchurian Army, presented

government in the commission on the transformation of troops according to donuyenin and in the number
09 ғ.

The Jews insist that the majority of the commission members are on their side.

The insolence of the Jews reaches the point that they openly say how they
they managed to arrange it so that even the chairman himself allegedly spoke out in favor of allowing it
Jews into the ranks of Russian officers. We have the honor of personally knowing the venerable
General and not directly in the Three of this vile Jewish lie.

In France, Jews were not allowed into the army at all, but after Napoleon, the republic
the public, having fallen under their influence, began to accept them, if they secured the support of
voice of officers of the unit where they want to serve. In 1821, in the French
arm! and there were 5 Jewish officers, in 1883 there were already 5 generals, 5 colonels,
9 majors, 25 battalion commanders, 90 captains, 89 lieutenants and 10+ su-
Baltern. Total—327 Jews. Now there are many more of them and all in the best places.

He who has ears to hear—let him hear!...

P. Along with this, there is a seizure of education by Jews.
ї—both as students and as teachers.
Today, people are already allowed to open their doors even more
with Christians. As students, they are allowed, for the first time,
puppies, - in 25 0; and even in 350/ although in some places it was necessary
And to accept Christians by lot and even to eliminate them altogether—
due to lack of vacancies.

It is clear that the "student strikes" also ended. But
what will this lead to, and in the very near future, this
It should be clear to everyone.

In the newspaper "Russian Land" we read:

It turns out there is nothing to be happy about. In the current academic year, the percentage
restrictions on the admission of young people to higher educational institutions have been lifted, and they are
They flocked to universities and institutes in dense crowds.
literally filled with Jews.

loose

And so, when the great celebration took place, when the doors of our temples
"The sciences of the world" were revealed to the sons of Israel, a three-year strike
stopped—as if by magic. It's been a while since both students and pro-
Fessora vmfst with them, argued that it is impossible to study and teach, since Rus-
Is Russia experiencing a great and difficult time of revolution? And now Russia is experiencing
It's a hard time of revolution: bombs are exploding, Brownings are rattling,
military courts... However, classes in higher educational institutions are resuming
are being updated...

It became possible to teach and learn. Why? It's very simple why. Jewish-
, i _ :
Jews were allowed to take part in the educational process.
the revenge they had been seeking for so long. The simple-minded Russian youth breastfeeded
defended the "revolution", did not study and was stupid, so that the Jews would start studying, - her
5 iï!...

Having flooded the universities and institutes, the Jews, of course, will not give up their conquests.
positions and will not allow "outside public" to attend rallies and gatherings, which gave
the administration's reason to apply to the politicizing youth is appropriate:
nya m5ry. Don't worry: in universities and institutes, where it is so convenient
The Swedish youth has spread out, everything will be quiet and correct." These are Russian servants
The perpetrators don't want to study. And the enlightened Jewish youth is like this
will sit down to drink...

What a pathetic and stupid end to the "scholars' strike"! The Jews showed up and got their way.
and crumpled it like a spider web.

If the danger of the seizure of higher education by Jews
Russia is obvious, and it is the duty of the conscience of people grieving about
of your homeland, is the following most humble request.

Chisinau, September 3rd. —Kishinev Branch of the Union of Russian Folk
sent the following telegram to the Emperor today:

‹ Great Sovereign!

i i %
during the admission of Jews to educational institutions, the loyal Russian population found
she vrasplokh; many Russians did not find seb msta v ucheb ,
how they were occupied by the Jews.

Depressed by this circumstance, the council of the Chisinau branch of the Union of Russians
of the people dares to beg You, Sovereign, to judge the minister who dared to
to destroy Your will, expressed in the law%, and the criminal
example of disrespectful conduct towards the law."

By telegraph, through newspapers, the information was sent
an attempt to justify the ministry's actions by referring to
data, which are by no means suitable for this—even in relation to
to the suddenness of the order.

In view of the telegram from the Russian Assembly from Kishinev, accusing
Minister of People's Education in violation of the law on the prem of Jews in the highest
educational institutions, it is explained: by the provisions of the Committee of Ministers of December 5
1986 and June 26, 1557, restrictive norms were established for the arrival of Jews
the educational institutions are provided with the discretion of the ministers, and therefore, in view of
the prolonged inactivity of higher education, the minister recognized as fair
for the current year, to coordinate the admission of Jews into high educational institutions with increased
with a large influx of people wishing to obtain higher education and with unanimous

_i

concluding the councils of elected professors of the colleges on admission to the highest
i i i %i.

There was no need to wait for twenty feet to
1 i, , scape , -
a ruler of power could, supposedly legally, say something like this:

the marriage of the committee of ministers, which did not take place for this
goals and, in any case, without the foreseeable modern
conditions. At the very least, strange, further, indicated on about:
@ ‹» i, -
but for its harmfulness and imposture it was just
the elected State Duma, which honored, was dissolved

one person", memory of "victims of the government" in Blost-

kB, as well as, unanimously, refused to express
i i.... i%-
to conceal a special meaning, closing one's eyes to the fact that
« i ` -
revolutionary terror, which was conditioned by both
the composition of the "elected" professorial colleges, so, also
to a greater extent, their "conclusions." Ignoring the obviousity, indicated undoubtedly tends to the contrary
government and anti-Russian demonstrators called
«i» i, -
useful for the Russian people. — 4 ғi
sadet/

Finally, there is an influx of people wishing to obtain higher
in his higher education he should have , reasoning logically, expressed
to limit access to Jews, as heads of the home of the agitation
to the teachers who have already brought schools to inaction, and not to ta-
to whom unexpected and unlimited expansion of their access
pa, in which such is already limited for Russians.

Thus, all this ministerial "clarification"
"niya" refute it, but do not justify it. Who is its author?
and even from whom it actually comes - from newspapers
There are no messages visible. Judging by the fact that the general character
‹clarifications» not only contradict their grounds
and the law, but, in essence, to make fun of them, like
over the most important tasks of Russian education, it is necessary
it is necessary to come to the conclusion that a Jewish person participated here
a plan worked out according to the cunning wisdom of the Talmud....

In turn, Den writes:

A new criminal plan. ‹Minister of Public Education of the Russian Federation
Kaufman unexpectedly moved from his dacha on Aptekarsky Island to his city

apartment, not yet fully renovated. The reason for the move is—how revolutionary newspapers report (is it true?)—it was supposedly prepared

19) 9.4

an attempt to blow up the dacha by a revolutionary gang that ordered it. some woman, who, however, did not have the courage to carry out the v-fallen ra her share terrible plan. - Nasty hiding behind women's skirts!

The attempt to take revenge for the fact that the ministry, being confused unconsciously-but in the revolutionary spirit, I decided to accept the worlds and protests of the revolutionary gangs among university youth, i.e., both to the left and to the right..It's always like that ends when they hesitate."

Triumph of the Jews. - Exactly the same as in the previous year of the Russians. People, reading newspapers, followed the development of our unfortunate country day after day wars, experiencing Liaoyang, Mukden, Port Arthur and, finally, Tsushima, in order to finish in Portsmouth and get what was started in Russia; in the present-In this year, Russian people have to follow the same campaign and receive such kind of information.

But then the Russian people were hardly as ashamed as they are now. we had a formidable military and naval force, which, through our negligence, we only they were unable to foresee or predict. But although the war caught us in the bad, it was carried for ten thousand miles and was incredibly hard and miserable, at the moment of the start of peace negotiations, Russia had only just begun to see the danger and woke up. If the attitude of Petersburg were different, one could say that the present The real, people's war is just beginning. //The betrayal of Ortsmouth is the nascent national movement was at an end. Cowardice overcame and squeezed Russia has its monetary system by the throat, and here, Russia, as a great military power-Zhava was buried in a vile and dirty manner...

Now there is another war. And here there is defeat after defeat! But his It is not a madly brave, animated and powerful enemy that wears it, but a pitiful one, a cowardly, parasitic tribe among humanity, like an ulcer constantly spreading neck of Russia from the very time we accomplished the historical and cultural crime—they killed and divided our Slavic sister Poland from the Prussians.

They have been dealing with the great, hundred-too-million-strong Russian people since then There are 14 million Jews in a merciless war. Before our eyes, the struggle is all over It is getting worse and the beating is clearly leaning towards the enemy.

But this victory is of a different nature than the Japanese one.

Is this what Japan fought for? For its greater or lesser legitimate predominance in Asia. In order to push us back, who have gone too far, who grabbed too much of someone else's, not measuring their strength with their appetites. Japan was a terrible blow to our pride, to our prestige in East and in Asia, Russia is still just as independent and great, and tomorrow, becoming only on its national foundations, it can again be powerful and formidable.

A completely different matter is the Jewish war and Jewish victories.

Six million aliens will attack us not in the name of equality - this is only a mask, but in the name of domination over the Russian people5. Limited in prwah, locked in the devil's shadow, and all despised, Jews of the factpractically become almost masters of Russia. They captured the main economic centers countries; with the help of land and commercial banks, they imposed a terrible
; i: -
medicine, advocacy, printing; not having the right of residence, they seeped everywhere and everywhere they tried to take away or enslave the main folk crafts. In defiance of their international organization, the Jews seized the Russian state credit and, at any moment, take our government by the throat.

These are the disenfranchised and oppressed! What will happen under equality, that is, under

REHI

rights of free universal residence, free purchase of land, free, without standardization, education in state schools?

And so, there comes a war, and the government of a great power suffers defeat for defeat. “Surrender,” cries Israel, the further orphaned resistance is not It is possible. We will ruin you materially, we will destroy you morally, we will create we have such an internecine struggle in Russia that everyone will fall out with each other and not a stone will be left on a stone of Russia. We bombarded you with bombs, we

we find your government in an impossible position, since we will destroy
by the hands of revolutionaries, one state lord after another. Surrender/»

And the weakened government throws out a white flag. According to the proverbial
that constitution, without the Duma, neither the Rovoye Zakhodatstvo, nor the peremfny in the old
impossible. It's not a Jewish question at all! There's no bureaucracy here, no stBsgenii.
does not recognize. A number of apparently insignificant orders are imposed, each
some of which, however, amount to a terrible gap.

Now, the Jews, having become occupied and returning to Judaism, preserve
personal and property rights. Here, already the co-educational students of private commercial
schools, specifically Jewish, receive all the rights and benefits of education
of the homogeneous practical schools. Here, the Jews are already provided-
i s i .

And then, finally, Gortz-Arthur gives in.

Read the following short but meaningful message,
toe from the Government House:

“Until the general Jewish question is resolved in the legislative
a row, the Ministry of People's Education decided, in the current academic
year, to include among the number of students and auditors Jews, satisfying-
those who, according to their education, are subject to newly issued rules, - in excess of the restrictive
norms."

, -, љ, љ !

The most important and the most crucial key to all wars. In our higher education
institutions representing the whole country, Jews were admitted without any restrictions.
and immediately almost a third of the entire student body jumped in there.
Further on, their influx will be even greater and, finally, Russian youths will find themselves in
minorities.

Our higher and middle state science is bureaucratic, slavish, dry and formal:
small, as well as possible corresponds to the formal thinking of the Semite, and,
Look, the Jew will not fail to dislodge the master of the country. A few years will pass
and, with Jewish dexterity, tenacity and persistence, i |
will be entirely in their hands. They will have no use for science, but higher education
the title that gives us all the power and all the rights will be almost exclusively for

Jews.

And how soon! You won't even have time to look back...

Oh, now, of course, our higher schools will open! To the stupid Russians
boys can engage in politics and go on strike, but Jews need to study and
study seriously. It doesn't matter what, as long as there's a diploma. They didn't take that into account.
circumstances our liberal lip-smackers, heads of the highest autonomous
schools that had just arrived in St. Petersburg and were thoughtfully discussing
ask: how to make sure that universities and higher education institutions finally deliver
did they enjoy it and open up?

How to do it? It's very simple. Stop rationing, destroy the procentnoz limited!e for Jews - give them free access, - and all sorts of fun-
protests, rallies, etc. will disappear as if by magic.

R.H.

And now the restrictions have been lifted. Now look how life in Russia will begin to boil.
i%!... Rejoice, gentlemen in power!

Isn't this a great victory?! What other equality do Jews need when
Has our main stronghold been surrendered? That's almost the whole question for the intelligentsia.
Jewry was 85 this. The rest will all turn out as a joke, it will come by itself.

My hands drop before the holy simplicity with which the /75-
5 i,
government announcement. For such a major historical step, it is not
neither the Supreme Command nor even a resolution of the Council of Ministers was required.
"The Ministry of Public Education has come to an end." - Short and clear.

The great patron of Jewry, his protege and the husband of the charming
'Esseiri, I did not dare to do this, even for the sake of her beautiful eyes. Another count,
famous for his phenomenal, how can I put it, frivolity, so to speak,
which allowed one to say loudly that the Russian government had reached the level of Count I. I. Tolstov.
that, the minister with a pure heart, continued true miracles in the region
prosveshchen!ya, che posmls this . The State Duma, which was walking with the center
on the Jewish side, listening and covering with applause all sorts of vileness

nost for the glory of the Jews, the Duma, which allowed such a disgrace as the debate on the White House-
i ,—љ
`љ. i i ,
i, ә i . $,
Not even to that fooled man who was caught by our “urns”.

And here is the Ministry of Public Education, led by the impeccable
"Gentleman-Minister Haufman" and patriot-Muscovite Gerasimov,
it just went and did it! Oh, it didn't solve the Jewish question at all - in all its
-0 *), did not even prejshatel the question of the rights of Jews to higher education!
It only admitted Jews in excess of the norm “in the current academic year”.
Is it worth talking about such trifles? Next year, it will be completely different,
—isn't it true? After all, this is only for this year. ... Ha-ha-ha!

After all, this is just an empty clerical, small order, to which
Is it only we, as fanatics and haters of Jews, who attach such unfavorable
- the most amazing significance! The public might not even miss the official statement.
in eight lines, how could I not read the small print? It is printed in small print.
in 1898, the message that, according to our annuity issued in banknotes,
-for the benefit of rubles, we have pledged to pay foreigners, for the eternal ones, 30l0-
that parity. |

Here it is, that liberalism from which no government will deviate.
What a terrorist madness. Let the bombs fly and the bullets whistle, our mi-
The leaders will march along the path of progress and will not fall into reaction. In them
They will be fired upon, but they will still liberate. They will be pushed towards reaction.
and terror, and they will courageously impose constitutional order, they will
protect freedom... Whose, gentlemen?

Isn't this liberalism of yours called something else? Isn't it
,this, on the contrary, is our old friend—official desnotism5, which has only
' i , ?....

We do not expect the Ministry of Education to be naive to such a sacred
,tosti and did not understand what it was doing. - It knows very well that it is small:

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*) The government announcement that appeared on August 25, as if in a nutshell, calls
- өi — ,— -
flax! y!|

DIRECTIONS

the order for the current academic year is equivalent to the full and final
a new resolution of the Jewish question. - Such things cannot be taken back.

And if so, then we have the right to ask: did the educational institution ask itself
the question is how to look at this... not Judaism, of course, not the Jewish press and
confused, empty and stupid, so-called our liberal society.
by their leaders, the notorious "public figures"›, and the entire mass of the world-
naked and calm philistine class? Is the Ministry of People's Pro-
I am convinced that this Russia of his—the real one, not the newspaper one—will be a privilege.
to answer? Does it believe that if this question were proposed at three hundred
sixty Ufzdny zemstvo assemblies of this autumn, - ten, only:
ten of them work for him in a ministerial sense?

We won't vouch for these ten, we won't vouch for any of the Tver ones
Zemstvos. Look, they're already throwing out their liberals, one after another.
The best, the most "advanced" activists of the "liberator" are voted out
this movement...

The ministry did not want to make this experiment. In its new face-
beralism$, it did not want to discuss this issue openly, nor to find out what was being said
Russia thinks this, but in a deceitful manner5 it dragged him under the hem. From here
our right, as a publicist, to hope that he knows our Motherland better than Messrs. Ministers and their comrades, put such an order to the analyzed order.

His motive was the most ordinary cowardice.

His orumem is the shameless despotism of an official.

Its result is the betrayal of one's people and one's homeland.—"Russian DVlo".

Sh. Finally, in addition to satisfying the agrarian movement,
niya", propagandized by the same Jews—in their own
political interests, and not at all because
so that the need for land is really such as it is
the revolution was composed, it is assumed, if you lie in print
i, ...
already everything that the Jews in Russia have decided to achieve is taught
n1ami Mordecai Marx.

- Yes, we can congratulate the sons of Judah, they are in practice.

tikB accomplished what Maccabeli himself succeeded in
only reach in theory.

What, in essence, is Machiavellianism? - Incitement-
vani i
own slavery.

— And what, ŕis, $ «-
"the people"?!...

Politics of social revolutionaries.—Our extreme revolutionary
parties declare and seriously imagine themselves to be ‹advanced.‹ All of them stand on the ground
‹pure›, as they say, democracy, that is, socialism, is
which is the ‹last word‹ of the progress of human life.

This ‹last word‹, however, was not invented by them. Our social-democratami i sotsial-revolyutsionerami it, like everything, is borrowed from the West,

the ideas of socialism have long been given the right of citizenship, but, no less, social-
The sheets constitute only a party, and, moreover, a party that is by no means dominant.

REKHU

i, , .
nationality and property, and striving to turn people into bestial beings-
no, it seems far from attractive to the cultured peoples of the West.
It found its ground only among the working proletariat, and even then not everywhere.
'grateful.

In England, they will laugh at Marx, the same Marx, before whom
rym blagov i ?,i -
, hi «‹»› i .
England is the most "overdose" and most industrial country, however, socialism
in English can boast of success. Obviously, progress and socialism are not synonyms at all.

Socialism found more fertile ground in Western Europe.
continent, especially in Germany, France, and Italy. In Germany, with its
With a highly developed industry, at one time the passion for socialism took over
ma significant, threatening dimensions. The government had to take serious

$ i. But this passion continues-
the elk didn't last long. A reaction came, and in the last decade socialism in Germany
i ə . Blizhe -
Nim, having perceived it as fantastic and criminal, the Germans began to avoid it, wanting to be Germans, and not some kind of "common humanity" seeking to destroy The German Empire, created by German genius.

Here is a curious table showing the number of grammes obtained from Cialists in the penultimate and final parliamentary elections in Germany , and vividly depicting the decline of socialism in the birthplace of Marx:

Number of votes received
i:

District.	Pre- slbdnikh.	Last THEM.
Aschersleben.	20.261	19.013
ROKHLIN. about sweat	19.270	16.039
Auerbach: idea	19.107	15.772
Marienburg . . . . . . o...	13.616	10.277
Hameln ee.	10.198	8.703
Kattowitz. . . .. 0...	10.044	4.778
Strasbourg. . . . . O.	3.079	1.479

In the last elections, the socialists did not win a single novago mBsta, on the additional ones, they lost three msta, which previously belonged to them im (Marienburg, Saxe-Altenburg and Frankfurt an der Oder). Even in such ` socialist centers such as Essen, Dessau, Schwerik and Furth, socialists found themselves in the minority."

Even worse—for the socialists—results were given by recent parliamentary elections. 'bory in Switzerland: from seven places in the national council, which are being the Swiss socialists were there, they got only one, and they lost their our prominent representatives. At present, in the Swiss parlament, the socialists have only two representatives. The socialists fell and in elections in cantons and rural communities. In elections to the General Council of Geneva, not a single socialist passed. In Bern and Bienne%, socialists suffered a complete failure. Lawyer Nen, who had long been at the head of the socialists, Removal of electors from the general council.

Thus, the “golden age” of socialism passed even in the homeland of the

Marx. And here, "Marxists" consider themselves to be progressive people, supporters:
and bearers of the ‹mica word of progress”!

This, in the best possible way, characterizes our “advanced” fighters of the revolution.
luschi, fooling the ignorant people, - imposing on them the Western European deposit for:
the freshest and highest quality goods...

The social revolution strives for the establishment of all kinds of freedoms and “paradise”
on the land, the revolutionary agitators teach. “Hegemon! I am the proletariat,” the workers
“Whose paradise”, “freedom of labor”, expropriation in favor of the proletariat of property and
, i љ i — ‹-
letariatu›, or rather – to workers, - what tempting prospects, in fact!

But all this is only in words, until the socialists have achieved dominance.
When the socialists come to power, the picture becomes completely different.
On the tongue it's one thing, but on the other it's another. We know from the bitter experience of the latter.
two years, what is socialist "freedom". But this is only a prelude.
what, then, is the result of the dominance of the preachers of socialism, the herald--
taev "earthly paradise"?

The answer to this question can be found in modern France, which is already
a number of people controlled by socialists who took control of the majority
members of parliament and in their own way deciding the fate of the country. Since the government
the government in France depends entirely on the parliament, on whose foundation it is based
its existence, it is natural that, under a socialist parliament, the government
government can only be socialist. Now and at the head of the republic
faces are set to happiness.

What has changed in France during the years of the socialist regime,
Nago Comb and Zhores?

A lot has changed and is changing, but... but not according to the social programs.

tic-revolutionary agitators.

The workers constitute an insignificant group in parliament, but the village is
i (i,,i i)
in it5 representations. The fate of the country is decided by: large agricultural owners-owners (120), lawyers (119), doctors (46), writers (40), industrialists
(30), retired military and civil servants (72)—of course, I don’t think so.
ii, ‹!›,— ,.
the owners of which they themselves are.

There is no mention of the ‹worker's work› and the commemoration of the ‹worker's work›, as evidenced by the increasing number of strikes
ki both in private and government enterprises (arsenals and
etc.). As for the “freedom to strike,” this can be judged by the fact that
The Centralist government fights them with armed force, without ceremony
with the workers, at the slightest violation of order by them. Let us recall the bloody dis-right with the strikers in Liege, Brest and other cities.

But this is not enough. At present, in France, a special...
mobile gendarme corps for combating workers' strikes, in case of violation
by them. This corps will consist of three thousand horsemen, armed•
armed with firearms and bladed weapons, gendarmes, whose maintenance
will cost 5.5 million francs a year. Mobile gendarmerie corps
will be located in detachments in areas more susceptible to working
strikes and, if such occur, will immediately concentrate
at strike points.

Here is the socialist “freedom of strikes” for sure!

The same thing happens, in reality, with the rest of the “freedoms”, in vain.
verbally disguised as heralds of socialism.

REHUP

Among these “freedoms,” one of the first places is occupied by the complete absence of absolute "freedom of the Soviets"—for which every connection between
Church and the state: the state should not be supported—either materially or
neither morally, nor any religious cult, the Church should not rely on the state
state.—What happens on dfl?

, i -
are suffering from cruel persecution by the socialist rulers: the church

vp are taken by storm5 and are subjected to defeat, their defenders, the parishioners, do not
$ i, -
shoot. And all this is, - according to the explanation of the socialist fanatics, - ‹Pol-
absolute and unconditional freedom of conscience, non-interference of the state in the church
dfla"!

i , i
as if on behalf of the French people, not only to stop the vacation from the state-
treasury funds for the maintenance of the Church (48 million francs per year), but
It was decided to take away the churches and their property from the spiritual authority of the Pre-
the reduction of funds for the maintenance of the Church did not meet with protest, although,
it would seem that the French people should demand that money be collected
from him, the state maintained churches for him.

But when, in fulfillment of the socialist "freedom of the Soviets", it was attack-
leno k opisi churches and their property, for ‹ekspropr1ashi». - parishioners speak out:
drank to defend their conscience from socialist "freedom", so that every
the church had to take shiurmome. |

It is worth noting that this socialist "freedom of conscience" has collapsed
in France only on the Catholic Church and its French capital, as
in our country it would have collapsed—and is already collapsing—on the Orthodox Church and the
to her Russian people, neither to Jews nor to other foreigners, the socialist revolution:
the purists of their "freedom of conscience" do not think to apply it. Why? After all, the whole point
Franschi is a French people, as the whole essence of Rosa is a Russian people. And so
as the center of social Judaism, invented and implemented by Jews (Marx, Be-
Bel, Liebknecht, Bernstein, etc.), - the destruction of the state, then, naturally,
"his liberties" are directed to France against the French people, to Russia—
against the Russian.

Who needs a socialist "paradise" in Russia and why?

Obviously, it is for the same reason and for the same people who need it in France,
a living example of which, without a doubt, is more eloquent and convincing than any
brochures, leaflets and agitational speeches, aiming at flattery and deception
to lure innocent and gullible people into a treacherous trap.

Our "social democracy", besotted with revolutionary agitators," in of the soul, and does not suspect that, in reality, she is simply social-judokatiya. .. — "Moscow VBdolosti".

Socialism and Revolution. - Our revolutionaries are trying to hide behind socialism, justifying its evil with darkness, that this is necessary for the triumph- the state of the "highly noble idea" of social democracy.

It would be possible to recommend them to get acquainted with the book of the famous leader of the French socialists Koresa-- ï5/ŕ si. In this book, they would have read that "revolution is a barbaric form of progress" and that even raising May in the name of the noble ones, the "r2?volyushchya is always a beast and half-bestial the era of human life" . A

But for our revolutionaries, socialization serves only as a fig leaf -

REKHUSH

with which they try to cover their mental and moral nakedness and political wretchedness. They are only capable of a "barbaric form of progress." not only will they never voluntarily end the "semi-bestial era", \Vodvo fought with fire and sword in Russia, but they are trying to impose on us a completely bestial an era that will undoubtedly arise in the case of further sentimentalism Governments.

The failures of the Moscow revolt and the Duma revolution did not dispel the madness crazy heads calling themselves social revolutionaries. Having adapted to our government's course, which began in the second half of 1904, and knowing that every step forward of the Government is invariably followed by n$- how many steps back do they express at their congresses and meetings complete confidence in the destruction of Russia, when stvin (conscious or unconscious, it makes no difference, of course) ruling bureaucrat! and, although he understands that this victory "can only be achieved by "countless victims."

These "countless victims," however, do not frighten conductors at all. revolutions, solemnly sworn at the London and Stockholm Conferences "Fight to the last drop of blood."

Whose blood? Yes, that's the whole point, that it's their own: these gentlemen are only observing- they show how the blood of those they have confused and pushed into the fight is shed

workers and other “proletarians”, fooled and intoxicated
‹high nobility‹ of the socialist idea.

In the name of what is this “Panurge’s flock” called upon to make “countless sacrifices”?

The best answer is the recent work in the Paris court.
associates of one of the capitals of socialism, Professor Hervé. In his defense
r$chi, socialist professor Herve, - accused of signing an appeal, calling -
a soldier's step towards disobedience to his superiors and sentenced for this to four:
summer prisoner (not like ours!), he said:

Of all wars, only one is productive, namely, civil war.
You can't catch us, socialists, with the bait of patriotism; we are stronger
no purpose for national duty and national honor; we will not become
to sacrifice our lives for the so-called homeland. We responded to the mobilization order
we will respond with armed uprising!...” |

In further explanation of the “highly noble idea” of socialism,
Professor Hervé said:

“If Germany had won back part of its territory from France, for us (co-
() it would be completely indifferent: political rights in Germany
approximately the same as in Franchi, German officials are not strict
as for our propaganda, we are French, therefore, we don’t imply anything
against coming under German rule." |

This is in the name of what our revolution is happening: in the name of trampling patriotism, in
name of the abolition of national dignity and national honor, in the name of oblivion\‹tak5
called homeland”, in the name of the Russian people being “completely free-
“Different”, if part of the Russian territories, or even all of Russia, were conquered
, i, , . ., «
against the fact that they will be handed over to the power of Germany, England, Japan, and more—
Jewish kahal!

This is already “semi-bestial”, but directly snot-like.

They may, of course, point out that this most ugly form of socialism is
not all socialists are upset. Bebel famously declared to the Reichstag that “we—”

i

First of all, the Germans, and then the Socialists." The recent hot topic is also well known.
Lempka between the “old” (of the Bebele-Zhores type) and the new (of the professorial type)
( ) i, a controversy that revealed not complete agreement, however,
only the principled, “old” socialists with bestial social tendencies
sheets of a new brand, the so-called "anti-militarist".

But as every phenomenon is perceived in our ugliest form,
and so socialism took root (with the help of the Jews) and received the right of citizenship
we have it in its worst form, in its ugliest and most criminal form,—'
precisely the form that Professor Hervé exemplifies.

i i i (‹›
even cooked up a bill about this for the Duma)? Razv our socialist-re-
the revolutionaries and simply the revolutionaries did not try to express our feelings in the Far East.
the East? And what is our entire revolution if not a continuous abuse of the so-
called homeland”, as not a systematic improvement of the principles of onal dignity-
statehood and national honor?

If we also take into account that, along with all this,
every concept of God and conscience, of family and property, is itself
question: +7m5-would such people differ from animals?

‹Who does not love his homeland bezzavtno, , ,
“Only a man,” says Edmond Abu.

Our revolutionaries, the heralds and promoters of socialism, are selflessly
It’s crazy, crazy to hate your homeland.

Of course, no one would suspect I. S. Turgenev of being a Black Hundredist, but
what he says:

‹Cosmopolitanism is nonsense, cosmopolitanism is zero, worse than zero. In the people's
“There is no art, no truth, no life, nothing at all.”

We see that in our inter-popular and anti-popular social revolution
, , ‹ ›, i , -
pathetic intellect.

According to the statement of the soshchalists, you can’t catch them with the bait of patriotism.” But

and the Russian people will not be caught by them on the bait of socialism. It is only necessary that they
understood and knew in the name of what they were calling him to rebellion, mutiny and robbery.

We already have to hear the disappointment of the revolutionary masters in
Russian people. Russians wrote recently (July 17):

“In that very question, which became the main battle cry (of the
(volutsionnoy) agitation—in the land5, — the dreams and desires of the indigenous peasants
They diverge in this way from what the Social Revolutionary Party preaches.
They assumed that the peasant was a socialist, but he turned out to be a peasant—
real bourgeois."

More disappointments and grief await revolutionaries in their own right.
seductive social-revolutionary “bestiality”...

The sermon on social revolution among the Russian people can bring success
still љ, .
and among other peoples. — ‹ Moscow Vdoiostv»

A few words about "The Persecuted". Again bloody, horror-filled days in
Sd, again predictions of the same in Warsaw and again loud talk about
participation in these pogroms and predictions about them by government authorities,
in the persons of its local representatives...

Beyond these superficial explanations and accusations there is no point. TBm more,
that it is always easier to blame, and now it is especially flattering to blame the ruler:•
state, as the root of all evil in Rus'.

RIXX

But if we look deeper, we will see that blaming the army, the police,
the government in pogroms is the same as blaming them for some kind of epidemic
i... The view, of course, is very short-sighted, because Jewish pogroms are a manifestation of the iso- ·
i, љ, . |

Understanding these reasons and looking for ways to rid the Jews of
pogroms, socialist writer Kautsyu#, who hated Jews.
one cannot suspect, advises them first of all to abandon the hypnotic

i, i , -
thunder will be impossible.

Judaism is a completely isolated, self-contained
the most mass in any state. The soul of Judaism is its old
i: , .

This Old Testament religion created an unshakable foundation for the Jewish people
people in5 their divinely chosen status among all people on earth, in5 this privilege—on
God's special and unique love for the Jewish people alone.

All people are enemies of the God of the Jews, and therefore enemies of the Jews, and so on.
view built the teaching of Moses ‹an eye for an eye, a tooth for a tooth", then every Jew should-
s ə 5 enemy .

This is the completely contradictory, corrupting dogma of the Jews, which follows from
from their Old Testament history!—dogma, justifying deep, inhumane
the constant exploitation of Jews by all Christians in general, and in particular, by simple
of the Russian people. Inhumane exploitation arouses hatred in the people.
i i :, , crossing the boundaries of terpfn!, , -
the end; and retribution against the Jews in the form of pogroms. Therefore, if the Jews wished-
want to live in peace with the people, they must first of all refuse to look at
that the people are their enemy and must stop their exploitation.--‹ Russian Land."

L. To complete the picture, it is already enough to witness-
supported by facts that abound throughout the entire space
the roots of our unfortunate fatherland, but also in very different ways:
inspiring only disgust and horror in our images, we
unable to give up some of the new ones yet.
data and we will finish with them.

In the Duma, as is known, there were two "deputies" of France.
cell - from Dev and from Kostroma. These two Jews complemented
himself a "deputy" from Moscow, a Jew, of course, - Ger.
Thus, three important things in Russian
The city's history was formed by its "chosen ones" for a long time.
garlic-kagal bouquet...

Here is some information about Kiev's Frankel:

Umansky correspondent Dievlyanin reports details of the former arrest:
"Deputy" Frenkel and the circumstances under which it occurred. Latest
deserve to be dwelled on, as they are painted in all their glory
hundred figure of one of our ‹best‹ people, with seditious activity
which the State Duma of Russia now involuntarily has to take into account.

Having returned from St. Petersburg after the dispersal of the Duma, Frenkel in no way.

I couldn't come to terms with the fact that revolution was no longer considered normal for Russia.
, and that the Government began to seriously think about po

II

ryalk. Having met with darkness, the former deputy did not want to part with his confidence
in its ‹inviolability‹, and therefore, immediately upon returning to the fatherland
house, began to carry out intensive revolutionary propaganda among the peasants.

He “worked” so openly that even the vengeful, half-asleep policeman
I couldn't help but pay attention to him. Under the influence of this propaganda, in the mind-
komu uezd and in the neighboring volosts of the Lipovets federal ufzd, among the peasants, the beginning
a clearly elevated mood was revealed. The peasants said that if Frenkel, a former member of the State Duma, has the opportunity to openly declare
that ‹the whole land is peasant land‹, that ‹there is no need to pay taxes and provide recruitment
and no one will do anything to him for it, which means he is telling the truth.

Not content with the propaganda in the Uman UfzdB, Frenkel seized,
as said above, and the Lipetsk border, and for propaganda it is useful
was on the railway from Kazatin to Uman. In the carriage to him, his assistants
The little Jews at each station brought peasants, whom the former "deputy"
and saturated them with the alphabet of the revolution, distributing to them the corresponding printed materials
i.

And then one day, when Frenkel got out of the train at the Uman station,
after his revolutionary excursion, he was invited to the chief's office
station “for some explanations”. As a result of these explanations, Frenkel
an order for his arrest was proposed, ‹for information and guidance` .

Frenkel was struck. He declared to the person who arrested him that "here" incomprehensible, ‹unreasonable‖ and that he, Frenkel, only needs to send to someone telegram, as in two hours, no sooner, the matter will be cleared up and he, Frenkel, will be released. They allowed him to send a magical telegram, but for now beams from the back, invited to come to the Uman prison. Of course, no "The liberation telegram "in 2 hours" was not received, and Frenkel was I had to spend the night in prison. The next day, this "best" expressed a strong dissatisfied with his position and insistently demanded that he be released home, where he had ‹a mass dl›. He found the prison air disgusting, prison food could not compare with the products of the State buffet Duma. In general, Frenkel could not find words of condemnation for Umansky's orders. prison and declared that he would never agree to stay there for long. less than one day.

Alas! Apparently, the people who arrested this recent "best" had solid arguments, and therefore Frenkel still does not leave the guards
.

And how many of these "best" ones still remain at large and stir up trouble among the people!

They will think. - The Social Democrats and the Bundists have come out as if they were stno. with a statement condemning the activity of the "expropriators." Socialists And the "Bundists" renounce solidarity with the robbers and bandits who which, however, they themselves created. In turn, the social revolutionaries do not want to accept responsibility for the crime similar to the assassination attempt on P.A. Stolypin, and put the blame on "maximalism" *). Now the newspapers are reporting the rumor, that the ‹maximalists› of the RBS wanted to stop their ‹performances› and join, in the sense of "tactics", to the more intelligent comrades. How much infren is this rumor, we don't know, but it deserves attention in any case.

The revolution is apparently giving in. Its strength, if not exhausted, is being strained. And from that very moment when the government showed a certain firmness and loudly declared that they would not bow and scrape before the revolutionaries, but fight against them

*) "Mavsimalists" are people with extreme anarchist demands and the most extreme means.

rEkhhi.

her, - various revolutionary organizations suddenly began to speak in the dying spirit5 tone%.

This significant phenomenon should be considered from two points of view.
Firstly, there is no doubt that the revolutionaries are weakened by the energetic
government activity, secondly, the unexpected “prudent” statement of the bunyes" about "expropriations" and "confiscations" indicates some kind of cooling
revolutionary fervor in the Jewish environment. The latter circumstance is very important.
The Russian Revolution was run by Jews. In this they were completely
. Actually, Russian revolutionaries have not yet achieved anything from the
their program, and the Jews have already achieved very little. Remaining on paper,
they became full-fledged, it's a joke to say, in the highest legislative5
institution, in the State Duma, calling themselves representatives of not the Jewish, but
of the Fussian people and claiming the corresponding authority. For Jewish youth-
the doors of all educational institutions are wide open. The notorious feature of the OS5D-
losti—nothing more than a scarecrow, which the smart Israelis, of course, did not
they are afraid.

In short, circumstances are extremely fortunate for the Jews.
and Russian Jewry, in the persons of its intelligentsia and foreign leaders,
one cannot help but wonder: will a more favorable time come soon?
and will it ever come?

This is a question that the simple-minded “advanced” Russians do not even think about.
They have to rack their brains, it greatly occupies the Jews. After all, they now have a tit in
in their hands; they really need a pie in the sky!

The Jewish movement, strictly national, only temporarily rolled into the Russian language
Russian liberation movement. For unprejudiced people it was clear that,
at a certain moment, these currents will separate and each will go in its own direction
side.

How far will they diverge? It is probably not difficult to predict. At that time,
how Russian "liberators" set fantastic, clearly unrealistic goals
with their plans and themselves preparing a complete failure, the Jews are firmly and steadily moving forward
to what they need and useful now and what will provide them with well-being in the vicinity
whom in the future. |

i i .55 љ. .
What on earth/? With the help of Russian revolutionaries and the intelligent society, they made such a wide hole in this wall that
can enter it with complete comfort.

We will not be at all surprised if the revolutionary “performances” cease,
that is, they will be stopped by the Jews. The Jews need to pay attention at this moment.
take a good look around, take stock and calculate exactly what they can do
to be in the future. To act headlong is not in their rules and not in
their interests, especially when the government shows certain firmness.
They will think and make the decision that is beneficial to them, and not the one that can
gut demand reckless Frussian revolutionaries.— "Russian Earth".

Poland. - While we hesitate and are confusedly marking time on one place, the enemy
. 20 i
(‹P. P. S.»), showing tireless energy in Warsaw, is extremely curious-
i .

The Party ‹P. P. S.›, it turns out, declared itself on a military footing!
in relation to the Russian Government, and therefore considers itself entitled to “confiscate”
property of the enemy. Everything that the government manages to take away is being carried out

.

fractional account to the party organ! Worker 5, from the reports of which it is clear that over the last 12 months, no more or less than 800,000 rubles have been “confiscated”
, This money is intended for the purchase of weapons, which are kept in secret warehouses and in anticipation of the opening of the uprising.

The party receives financial support from France, England, Holland and,
Belgium, Italy and America. Monetary collections of the German Social Democrats in Russian
i i i i :
i, (i). $
ns menfe, the party's income increases every year and in the current year it reaches
reached a solid figure of 1,000,000 rubles.

The Mstnyya boevyya organizatsi parti ‹P. P. S.` has recently merged
into one central body, whose members constantly practice shooting,
building barricades, producing bombs. They are all armed with Brownings and rifles.
Mauser pistols. In addition, the party has several machine guns, which
while they are making a reserve.

The militant organization of the party was first to follow the instructions of the central bank: 1) to defend party from the police and troops; 2) to make Russian governance impossible, Pol-with the help of troops (this goal is considered already achieved); 3) to raise the courage i i; 4) i, which will undertake an uprising in favor of an independent Polish democratic republics, and in case this turns out to be impossible, in favor of the possible broad autonomy.

i % , i -
The central democrats prefer to limit themselves to autonomy.

Party ‹P. P.S.” conducts energetic propaganda among the people and people even claims that she managed to win over the majority in many garrisons to your side.

And all this preparation for a new uprising is not taking place somewhere in the kholustB, and in Warsaw itself%, ire military position, in front of the eyes of the Russian administration-fears, which the Polish Socialist Party, not without reason, already considers a fact-tically disfigured.

Otherwise, how could she have allowed secret weapons depots, military exercises? nenija boi organizacii i khval'bu o ‹konfiskovanyh» u Russkogo Pravitel-state money in the party's organs ‹P. P. S.:2!...

Mitava, September 3rd. The other day, having learned that in one of the sheds along There are four suspicious individuals hiding on the Pernovo-Fellinskaya railway, n$-how many Estonian peasants with the assistant volost elder, without weapons went to detain them. The bandits, having put up desperate resistance, killed you.
, . -
Now, we managed to catch two of them, namely Lindenberg and Kent. They showed, that they took part in the sveaborgskom5 riot and did not return from Helsing-Brownings and Finnish Red Guard membership cards were found with them. They claimed that they were hired to commit terrorist acts, and the work paid on an unpaid basis, but who is the “owner”? They only know about that in secret: shi comrades. By order of the military authorities, both were assigned to the same m%-hundred, where they committed the last murder, and were shot there. From the soul-they refused to give a hovnago napustviya.

It is curious that the same fact came to light in Courland, where it was detained The young man, who carried out the robber mandate, explained that carried out the orders of a certain person, who in turn receives orders,

from whom—he doesn’t know. The reward is not given in bulk. Obviously, there is a whole
ii.

Offended. ‹Caspian» was sent the following curious announcement from Baku
Anarchist-Communist Party. "

Recently, in Baku, a mass of blackmailers appeared, acting
sometimes hiding behind the flag, anarchists-communists.

This is the lowest usurpation of our name, our ideals, absolutely
incomprehensible to common blackmailers. Therefore, we declare: every blackmailer,
acting on our behalf as anarchists-communists, we will be merciless
brutally killed.

And today, two of the gang of such shan-
: .

Grigor Ter-Avanesyants and Artem Tovmasyants.

Let all the international gangs of blackmailers know this and leave it
us in peace.

At the same time, to avoid any misunderstandings, we declare— .
only the following groups of anarchist-communists are melting - ‹Anarchy›, ›Borba›
and ‹Bundz.—Baku group of anarchist-communists ‹Anarchy” (red pe-
part of the group), Baku, August 30, 1906.

M. To illustrate what the very thing leads to
propaganda of socialism as a denial of property rights,
labor and all truth, we take, for endurance, from the
temporary events, still some bouquet of "liberators-
THEIR FEATS..

The limits of insolence. The other day, in Moscow, under unusual circumstances,
conditions, attack on the office of the Frank glass warehouse, in his home, in Bolshoi.
Kiselny Lane. In this same house there is also a plot and the administration

between us the office and the windows of the site are a few arshins, and at the gates of this house -
police post. All these ‹inconveniences‹ did not, however, hinder the five youths.
to recruit this very office for "expropriation".

At regular times, when in the office, except for the manager and the cashier,
There were only five employees walking around when two young men entered the office.
actions, which, in view of the desire to buy a mirror, were taken to a retail store.
'A few minutes later, three more posters appeared, to whom he had already come out
the manager himself.

To the question, “Whatever you want,” came the cry: “Hands up!” and the robbers took up their positions.
observation posts, and one asked the cashier for the keys to the cash safe.
Unable to cope with the keys, he demanded that the cashier himself unlock the cabinet,
which is exactly what happened. It is a characteristic fact that the young man who observed the management
influential, his hands were shaking so much that the manager asked to take the barrel away from him
resolver, out of precaution. The request was granted. When the money was
nuts (about 400 rubles), the “comrades” ordered everyone to get into the cassu, warning that there was a bomb behind the door, and ran out into the street.

Following them, the unconfused manager climbed over the barrier
sy, uvidil that the bombs were flying, released the rest, and everyone rushed in pursuit
after the robbers, trying not to at least lose sight of them. They were joined by
janitors and some of the public.

Two robbers were detained on Trubnaya Square, one was a clerk

GIKHHU

I caught Vsrot from the Sostenskys, and the other two, at the direction of a passing lady,
the police found the missing persons in the barn of Erlanger's house
under the dumped rubbish, and one of the last, 18-year-old Morozov, son
an official and homeowner on Prsn, during the struggle for arrest, was wounded
shot right through the leg, by a local police officer. All of them were no older than 23 years old; one turned out to be
a student of the theological school Smirnov. Only those with loaded Brownings had
three, and two of them were found to have unloaded officer-issue Nagants. They,
by the way, they explained that, before committing an attack, they would meet
Chistye Prudy with some "Sokol", who, having extorted 100 rubles in rewards

for the attack, explained that the robbed money would go to help the bastards dyam—victims of government terror.

| Additional: from the remaining ones, two were named msh. N. I. Semeno- Ɵ. N. , i refused to give evidence about i.

In Blostok.—After the pogrom, the Jews—"liberators"—
there was a smirk, and the rest of the city's residents breathed a little easier.
Now, the city is again in dismay. These days, as the telegraph has already reported,
Here, gendarme lieutenant colonel Gribodov was treacherously killed.

The B$lostok correspondent of the "Warsaw Diary" reported on this matter
i .

Around 4 o'clock in the afternoon, on August 20, the Parade Square
In the city of Grodno, some gentleman approached the sunflower farmer Gribofdov, obviously
accomplice in crime and began to talk to him about something. At this time,
one of the young men walking behind them took a revolver out of his pocket
He turned and shot Gribofdov in the back of the head almost point-blank. The bullet pierced his carotid
artery and passed near the left eye. Death followed instantly. Crime-
The robbers intervened in the crowd and disappeared with impunity.

The perpetrators of the murder and the reasons for it are already being identified. The author of the message
a hectographed ‹statement› was conducted, signed by ‹a combat flying ot-
alongside socialist-revolutionary-maximalists." The statement says,
that Gribofdov was killed by one of the members of the flying squad according to the verdict of the organization.
shi for ‹long-term provocative, as stated in ‹zayavlen!i›, effectiveness
in Blostokf and for his "dignified participation in the recent Jewish pogrom." By-
The deceased left behind a wife. He had no children. His property Gribo-
Bdov sent from Blostok to Tsaritsyn, where he had recently received an assignment.
after the bomb thrown into his apartment...

B. The following announcement of the temporary general-gu-
Governor Bogaevsky: ‹There will be an Orthodox religious procession on September 8. I announce
to the population that in order to prevent unrest I will take the most stringent measures
giya m5ry. Those guilty of attempting to create disorder will be handed over to the military field court. The houses from which the attacks were made will be
bent to sequestration, the residents will be evicted from them."

Jews in Chernigov. - Very influential, if not the most influential-
the main circle of society in Chernigov is the Jews. It is clear that they are the same there,
as everywhere. It's strange, despite the constant conversations and piles of writings:
about the Jews, one can say with confidence that about their inner life
know absolutely nothing. They know how to hide their intrigues. Outwardly, they
Here they thrive and multiply like rabbits.

Years forty years ago, there were no more than ten Jews in Chernigov.
cops, and they existed in small businesses. Now their number reaches
fifty percent (!!); the whole city is replete with huge Jewish buildings

xx

shops and “pharmacy warehouses”, it is unknown for whom and for what purpose they are opened.
There are very few Russian traders left here, and they can't even take one step
to set foot without Jews. As for the townspeople and women who previously traded at the market,
shanok, so wonderfully described by Gogol, then, when the Jews attacked, they
disappeared, and if they still remain, then, of course, they do not need any suggestions.
niyakh for their rebellion against them. But the influence of the Jews extends to
i i , i.
without their participation, even when such participation would seem completely unnecessary.
him. Thus, for example, and the sale of municipal lands through peasant
bank of peasants, Jews took part in a very large participation and earned a huge
sums! |

Until the last day, the city bank was not yet in their hands, and they
became strongly concerned about the opening of a special Jewish bank.
In the city, in addition to the local bank, there is also a separate state bank.
i i
where , but the authorities, as , i ,
Now to Chernigov. As always, our leaders are lucky for the Jews!

Helsingfors, September 4, Yesterday we were delivered to Helsingfors on foot.
a passage from Bjørneborg, under a load of bricks, about 500 Swiss guns
Veterlin system, the same system as those brought to the park last year.
John Graftong. The guns were detained by the local police during unloading,
partly to the yard of one merchant, to whom they were delivered.

Moscow, September 6. - A student of the Alexander Commercial School-

5, formerly the main culprit of the incident on the day of the act, decreed
by the decree of the school council he was excluded from the number of pupils without the right to
i - i.

Sdltse, September 6. The state-owned building was robbed by armed criminals.
wine shops in the settlements of Lysobyki and Matseevitsy of Lugovskogo and Garvo-Linsky UFZD. In the last few days, 477 rubles were stolen, and by robbers, as
and in the previous case, the signature in the control book was written: ‹money received-
The robbers disappeared into the forest, where they
According to the residents, they were attacked by a large gang.

Warsaw, September 6. A raid was carried out on the Prague shore, in
On the Saxon Island, there is a refuge for hooligans. At the same time,
a meeting was discovered in the village of Siekierki near Warsaw, and was detained
a large crowd.

Yekaterinoslav, September 6. A search was conducted in the Europa Hotel, but:
mer, there was a shootout between two young people and the police, and
The police officer and the local policeman were wounded, and the detective was killed. The young men, seriously wounded,
died. Brownings and many bullets were found on them. Their passports are fake.

Vilna, September 6. Nine people were detained on September 2 in Snopishki.
accused of belonging to the committee of the Social Democratic Labor Party
. , , i komitet 65
railway union5. Three students were arrested.

Odessa, September 7th. Sentenced to death by a military court
executions through the arrest of the policeman and the yardman /5 , -
Nika, and wounded another policeman. Today, at noon, in the prison hall
The speech was made to be executed.

Warsaw, September 6. On Sunday night, over Monday, in the house
No. 8, on Lfshno Street, during a search, they were found in one of the basement apartments.

VEHHUIP

, 5 , , i
revolvers, cartridges, and a large number of leaflets. The owners of the apartment, son
who were among those taken away from the investigative prison by the perpetrators,

arrested.

Zssentuni, September 6. In Gislovodsk, at 7 o'clock in the evening, in the quarter
At the trouser shop of Kolodyazhnago, there were five robbers-natives, according to the profession
masons, and, under threat of killing him, took away 3,000 rubles prepared for
settlement with the workers; the robbers disappeared.

Elzavetgrad, September 7th. Yesterday, around 10 o'clock in the evening, more than 20 armed
Married robbers burst into the house and demanded money from the deputy of Lutsky.
Having received the keys to the cash register and opened the last one, the robbers fired five shots
They killed him, took away about 30,000 rubles, and then ordered the employees to hand over the money.
Shadey, disappeared.

Warsaw, September 7. Detained, shot at night in the local police station
, i,   iï
a lot of murders and robberies. Kosinsky recently left the work of the l%-
a mental institution where he was on trial. Ko's accomplice was also detained.
sinskago.

Warsaw, September 7th. At night, the police came to search the apartment.
Rybitsky. Rybrtsy wounded the local policeman Sipovich with 8 shots and tried
was about to escape, but was detained by a soldier and wounded.

From under the oske", to a 50-year-old pharmacist living in Klin
A young man, a former revolutionary and an iron-willed soldier, appeared to E. Ya. Matthiesen.
with a stick, demanding money, Mat: Isen hotfl hide the pack from him in
5,009 rubles and threw it out of the cash drawer under the counter, but the young man
wuk zambtilt, this, and, hitting5 Matthiesen on the head with a stick, snatched the pack and
disappeared.

, 7 . , i
11016305 peasants, riding on 5 carts. The robbers wanted to steal them from the cart
chests with an accessory. [they fought off the attack of the robbers]
fir trees.

Petersburg, September 6. From + to September 5, at two o'clock in the morning, near
stantsit "Sapernoy", there was a crash of the Vologda road,

from Petersburg at 121/, one o'clock in the morning. The road was torn up for 10 fathoms, left
The carriages overturned, the third tilted. The crash was caused by a malicious member
kami, - in the PFSDB Bhal artilleryman with 25,000 rubles; there were no seriously injured,
15 passengers were injured; the perpetrators were not found.

The robbers of the Dunzet designation. —Tiflist, September 5
October. According to the reports of the Tiflis investigator for the most important cases, the arrest
the brothers Kereselidze and Magalov, who were taken to 7Kenev, as the main culprits of the
ə 315.090 , — , .
They lived in Tiflis with false passports. They were also arrested in
Tiflis, persons who provided them with passports. A total of 20 people were charged under the DBL.

Saratov, September 4. In SSLB Zavyalov, Balashevsky federal department of health, chairs-nin Mikhailov threw a bomb through the window into the apartment of police officer Ryzhkov. Red-
Kov remained unharmed, the criminal's hand was torn off.

A spy at the ministry. These days, one of the 5 couriers was arrested.
s 5, , —
contacts with revolutionary committees. During a search, a photograph was found on him.
a camera with a powerful objective lens; this camera helped in

OHA

istlb sortuk, where the watch kidney was sold. This courier served at
the ministry of internal affairs was about 7 years old and the rank was in what position
shan. This discovery outraged the administration and increased supervision over everyone already
by the fucking employees in the ministry. It means that Korolenko wrote such things in a non-aroma
.

Zziaroyat. For the plundering of the name of Prince Tsutkin, the viceroy Lobachev
(what a teacher!) sentenced to a year's imprisonment, 5 peasants—
to the eighth Beyachny and 5—justified.

Spessa, September 7. The military court recognized [Shabat, Khutadze and Vodachkze
guilty, by prior agreement, of an attack on a restaurant in a plot

native garden of Aomaiad, accompanied by the theft of 3,000 rubles. Shabbat is prepared Poren to hard labor without a term, Khutalze - for a period of 20 liters and Zodachkze - for 15 liters.

Petezbiig, September 1st. Special presence of the chamber with the class representatives, jury lover 1/argument.4es (defender of Opnipka), editor:
tor "Radical", on the basis of the first, second and fifth points of Article 129 of the
ec
seals, sentenced to imprisonment in a penal colony with a ban
editorial and publishing activities for five years. Newspaper "Radikal"
closed forever.

„= Maxim Dovalevsky introduces readers of "Strana" to the idea of
"Epronean thought" to the principles of the fight against anarchy, adopted by the Russian right-
government. "So the thiiiiist is a gossip"... "But what to say "Mene Guye"
s... If only one of the "tozarishes" would operate with such material
We wouldn't be surprised if we were talking about ordinary employees of "Strana". According to Mr. Kovalevsky
It is a shame to publish excerpts from two Jewish newspapers that have always been known for their hatred
to Russia, for the model of “European thought”. —“//00 Time”.

| m ~ - ^ » ” t +

For our part, we give Kovalevsky leniency.

B u D
not because, for rtdkimi pzyatiami, all newspapers, one way or another
r
pchache, to belong to the “isolated people”, and also because
- RA\ech i A Guy 5 a, 4) s
mu, that, in view of the illiteracy of the majority of readers,
RF a e < - 5 EX R . E e t. Ra
equal to the talents of the Tudeiskykh Talents,

and RF . . " ~
the false links to the European press are
now a sign of a terrible tone and even a patent for
5 > Aa 4 2 t a 62 d. 5 eta t 4 e < , e. 4
good deed. In this document, one can at least indicate
i, » , «i»
U Ney i A K o a $ m ya
"Vt'domosti" and "Russkoe Slovo". where, however, it is not at all difficult

vstre Btit' links, as on gredpredstavitel svropsiskoy, and not

<> #3 Fu 2 e
svrsiskoi pressy.na lepo-organ kahala v Germani "Beg-

9 RA eo - 7 5 a I ">" . „> y „ G
leg Gaza" and on the radiant flower of Israel - "Drais/ie
eni.

Sasil'ysel, 4-go septemberya. ‹ »

]
and Khatskel Poshmai, for insulting the Majesty in absentia and revolutionary pro-propaganda among the Solatts, were brought to trial by the Shevskaya Court of Justice under Articles 51, 103 and 131.
ug Ul, i-bg. 1052 UST ug: sulopr:

Kizchizev, September 3rd. General meeting of clergy deputies.
state of the Kishilev eparchy!, on September 1st, ‹beuzhdaz harmful direction-
‹ », -

VEHHH

of the Russian army and the church, in the systematic harassment of the pastors of the church spread
the absence of many false and slanderous laws and in the clearly revolutionary process pagand. The Council of Bessarabian Life was indignant at the harm it caused.
noz napoazle!e, szashchennikam zhz employees—full reproach. R$sheno pro
to promote among the population not to subscribe to this newspaper and to explain the harmfulness
nost sya.

K i. Now they will arrest the revolutionaries
from the T.N. "maximalists". This word is derived from the words Maximov - Kova-Levski and Gorky. Some of the recent street events were explained.
It has been established that the revolutionaries were counting on raising a revolt in Moscow on September 10.
October, I hope that peasant unrest will break out in different parts of Russia.
But nothing of the sort came of it. Then they remembered their vile namfreshya and r-separate crimes and robberies were committed.. - "Day". |

To the sleep of Belechtsoy. Stubbornly and deliberately, the revolutionaries...

spread rumors about murders, allegedly, of B. Lenzov during his stay abroad
The Rovotyushchyuners are afraid that Bilencev might fall into the hands of the authorities.
Now they started to lie about his madness so that he would not give away his accomplices.
In view of the disorder of his mental abilities, he must be pardoned!

Riga, September 7 In recent days, many arrests have been made here and
searches. 45 members of the committee of the Latvian Union of Organiza-
jam the bogvykh squad. Bombs and explosives were found among the squad members.
you, 115 passport forms, the seal of the volost government, many manuscripts and 6.
calls for illegal literature.

September 5th. In the presence of the Doroshevsky Military Court
љ ; .
The general's cab driver was arrested.

, . /7/5 љ
Kill the 18-year-old student Bolritsky, who recently, as a prosecutor,
was released from prison on bail. Having secured a meeting with Sharyga-
in his office, Bodritska got stuck. He angered him, knocked out the window and jumped out
street, but was grabbed by passers-by.

ӨOgraSliie pazhovyakh sladov n Baku. "Kaspi" - says
region, rob the naval gunpowder warehouses in Baku, with the participation of
The watchmen-sailors themselves fell, saving the cellar.

On August 28th, from the sea powder folds, slashed from behind the city
daughter, three signal rockets were launched, to which the Cossacks were sent out and
soldiers. After the soldiers arrived at the place, they learned that at 3 o'clock in the morning, unknown
the attackers, having entered into an agreement with the frequent guard of the naval sailors
crew, bez , 14- , -
They took all their guns, ammunition, and, breaking down the door with a bomb detachment, they took
With a large number of different cartridges and explosives, but what exactly—
fractionally not established. 5s attackers, p volumes, chisl and iri chasoykh mat-
Rosa, having subsequently changed into civilian clothes and leaving her uniform in
guards, disappeared into obscurity. How is it established that some
with two dissenting svfdfai, as well as slfdami, the attackers headed
to Bibi-Heybat. The attackers also left with two dogs, which were
at the guardhouse. All remaining guards were arrested.

Glossary. To the university. On September 3 and 4, the students' council of the university
Theta was preparing material for the meeting. The meeting will be asked to draw up a list
juice of professors, unsolicited students, and to rtshiv the question of 6ror.ml sno-

I

students with professors. The professors were offended that "advice" when addressing
! $ the word: ‹ə», ‹-
sit! Having considered the issue of paying for the right to listen to lectures, we decided to
to be exempt from payment because there were no actual employments. But, after all, this is according to them.
same wine!

Riga, September 5th. On the Tukkumskaya line, not far from the Thorens stations
burg", a railway employee discovered a package lying on the rails.
Upon opening, the package contained 6 packs of dynamite and fuse.

Mitava, September 7. Yesterday evening, in the apartment of the landlord Vilks, a former step in the absence!, unknown people appeared and demanded the issuance of weapons. They
They shot Wilkes' 20-year-old son in the presence of his mother and disappeared.

Libau, September 7th. Today at 2 a.m., seriously wounded in the back
a sentry standing at the station depot. A sentry standing at the 7th battalion was also wounded.
tarei. In both cases, the criminals escaped. : |

Riga, September 4. In Ikskül, Riga bridle, kill by four unknown
former volost clerk Mikkelson, who was an opponent of the revolution-
i.

Mitava, September 6. In Feliisky ridge, during the capture of a terrorist, he was killed. Having attacked and wounded several peasants, the population persistently demanded that he be handed over
him to be torn to pieces. - The arrested man was taken to prison. |

Riga, September 5th. Yesterday evening, on the outskirts, shots came from behind the fence,
Two policemen were wounded, one of them seriously.

Mitava, September 6th. The terrorist Va-
TsBT, murderer of Count Lamsdorf and participant in many other crimes;
he is handed over to a field court.

Tver, September 7th. The Novotorzhsky zemstvo closed 5 hospitals and

56 schools due to non-receipt of fees. |

Sosnitsa, September 6th. A gang of criminals attacked the farmstead of an agricultural
the owner of Kvaska and killed him, another landowner pretended to be dead.
To prove his death, the attackers scalped him; he survived.
endured the test and remained alive.

The blow of the general zemstvo organization. Held in St. Petersburg by the Soviet
i spoke out against the fact that the state budget
ï i
crop failure of the population. The Council recognized it as more efficient, changing this
intermediary instance, to provide funds to the zemstvos of crop failures
of mystical nature. This solution causes enormous damage to the Commonwealth of the Land.
ganizatsin, whose agents, in most cases, removed only one unrest among
from the rural population. The harmful activities of the general land organization received,
it is necessary to think that it is necessary to evaluate the situation in Petersburg.

In the general zemstvo council, which consisted of ‹cadets›, a large number of
contentment with the new order. An emergency meeting is convened to discuss
i , — ?.

Moscow. — The All-Russian organization for aid to the starving received from the
1,822 rubles from Russian donors to help the starving and the Russian people to publish
about this donation in the London ‹Gayme›. The total amount of donations
reached 298,000 rubles*).

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*) In this, it is difficult not to suspect a new trick from those in charge of the "organization"
— i
— «» ,

iI

Petersburg, September 4th. Special city council on social issues
The government did not register the "People's Freedom" party on the following grounds.
The charter presented to the Presence contains only general instructions
i , ,
to establish the exact nature of its activity.—Thus, it is very uncertain
the beginning of a democratic process, because this concept fits, for example, the social:
democratic party, encroaching on the existing social order and vos-
prohibited by criminal law. The concept of "constitutional principles" is not established

pours in, does it comply with the decisions of the State Duma and the Council,
in accordance with the law of February 20, 1906. Further. The draft charter provides for the order
 i , i , *
i i . i -
  є, i i i .
 i 4 1956   i -
љ . ,   -
mostoyazpelno, and not from the central committee.

Sdlce.—Between the injured and wounded, as well as those detained, there is
a lot of recent times.

Berlin. September 17 (4). According to Mokhaaeui!5 41. GeMipe, sad
The events in SdltsB prove what the dBlo can go to if the rebels are without mercy.
 representatives of state power i
difficult official duties. The newspaper says that no one can
to doubt the sincerity of the intentions of the Russian Government, but, for the implementation
the effects of the reforms carried out by the Government, the support of elements is necessary,
those who want to improve the health of Russia. The Russian people need to send to the new
The idea of people who are able to distinguish between illusions and reality and fulfill their dreams
truly fruitful work.

Jewish reward. During his stay, at the beginning of July, several
members of our seditious Duma to London%, at an international conference about
world, in which British political, apostate circles prevail
mainly Jewish, the idea arose to present to the former president of Murom-
Tsevu privitsgvsiny address.

They encouraged the Jews to give this address with special energy, and he
‹skriplen,‹ as they say (is it true?), by a fairly significant number
signatures. Addresses of this kind are signed mostly simply at the request of
their compilers; this does not require any special effort, and does not oblige them to anything at all.
calls. To attach any meaning to such expressions of sympathy, of course,
nothing. In the English press itself, the address was mentioned only in passing.

But now this whole episode is taking a slightly different turn.
some British subjects must be exclusively Jewish signatories
under the address, we Brena personally come to Petersburg to present here

address to the former chairman of the dissolved Russian Supreme State
By the power of the Duma.

What would they say in 4th grade if our deputy arrived there, even from
Jews, to take advantage of the hospitality of the English government and people, but also

quite capable, however, of turning into a new nest of political propaganda. When, Vifeto demands-
The State Duma, for the sake of scandal, allocated only 50,000,000 rubles from the ministry
15,000,000 rubles—at that time the London Jews did not come with donations. They supported the revolutionaries.
to defend himself and his own now, on the eve of new elections to the Duma. When, finally, the unfortunate
Russian man, stop “Those “liberators”” mocking your bitter fate!... 4. MG.

rehhhhi

with the intention of allowing oneself some stupid trick against this or that
other rBshenija British state power, touching the interests of England»
of the people who do not allow even the thought of someone's land to be lost
vmfshatelstvf. This could never happen! - "Day".

Foreign Jews s . According to the information received in St. Petersburg-
, yesterday, September 6, in , i 5,
a meeting of members of the Italian parliament was appointed for discussion
the question of joining! to the former chairman of the Duma of the Mu-
Romtsev and the question of forms of protest against the Jewish pogrom in SfdltsV.
— What a shame for the Italians! Let them protest,

In London, the Jews are also stirring. Harding, Secretary of the Ministry of Foreign Affairs
strayanykh dBl, accepted the Serian concept, asking for the English government-
the state to intercede for the fate of the Jews arrested in the Sylphide (Bundists),
given to a military court. Harding told the deputies that the ambassador
in Petersburg will immediately receive instructions to make the appropriate
presentation to the Russian government.

The deputy of the Austrian Reichsrat, the Jew Breitor, hung, - obviously, by
order of the kahal, a note regarding the Russian dfl. Breiter proposes that
Minister of Foreign Affairs of Golukhovski! to draw the attention of the Russian government

stza ma inadmissibility of Jewish pogroms, like the one in the Jewish community. Dalfa Breiter proposes that Austrian morality take the initiative in composing
 љ -
to the states of the whole world with the corresponding proposal. If
If the Austrian government fails to reach an agreement on this matter, then Brei.-ter" requires that it independently carry out diplomatic tasks
Ross1ey. Breter points out the urgency of his invasion. Against this impudence
The Jews have risen up against the Jews. /The Jews are still not calming down: they are convinced in their stupidity that
The whole mrg should only care about the well-being of the "buppists."— ‹ en."

Petersburg, 6 September. Regarding the ongoing attacks on Pra-
i -
pi "people's freedom" and the refusal to legalize the party, the newspaper Posol, in the leading
become, indicates that the conceived sabbat, in form and in preparation, was not
with the word in its proper sense, but by a successive series of polnific5
meeting5, the device of which does not need to be organized in accordance with the principles of
ri. The party understood that the planned stub, in case the minister
resolved it, but I would have achieved everything if I had been careful in my judgments and
The building was subordinated to the existing enclosures. The very idea was
in protest, the existing laws were violated. The party wanted to force
consent of the Government to organize openly revolutionary agitation, - in the spirit of
The government has sincerely and firmly declared and declares with its
unceasingly strive to take into account the freely expressed public mn5B-
We drink, but the latter is never and nowhere identified with the resolution seal.

Chosiva.—The mayor told the Jewish rabbi Maze that nothing
does not mind that Moscow's sveri—on the Feast of Tabernacles—were built,
in the courtyards of houses, prayer huts for the entire holiday. Until now, this-
it was not allowed in Moscow. - "Russian Land".

Jews in educational institutions. Iz vpol: dostovBriago istekhnika
they transmit that the percentage limit for the admission of Jews to the uchsbpyya za-
management—will again be restored to its previous order.— ‹ day."

We must take up the coal. From the latest news about those arrested and

OHHHH

the number of those brought to responsibility for political crimes is emerging
Although not new, it is a fairly vivid picture of the "Russian" revolution.
seven percent of the accused, i.e. a little more than half, are Orthodox
confession. Twenty-six percent, i.e. more than a quarter of the total number,
Jews. If we remember that Jews make up barely one twentieth of the entire herd-
Leniya Rosaiskoy Imperit, - it will become clear what a huge, predominant role
they play in the robber-liberation movement. It should also be remembered,
that the Jews are much more confident than the Russians, and, in many cases, when the Russians
they come across, the Jews slip away from the press.

The given digital data should also eviscerate all Judaizers,
that the so-called "Russian liberation movement" is a movement of the Russian people
, predominantly Jewish. And to stop the stagnation of the people,
will achieve what you want.

Example - on the face. The Jews wanted to get through, in a disgraced number?
in the highest educational institutions. For the destishchenya of this cbli, the olp organized a program:
. Ђ, , -
have been reduced. There is no surprise about this. In just one St. Petersburg university,
five over #50 . i
135 Jews were admitted out of 599 accepted/ Reason of Bethesda, no university, courses
They won't go on strike. This luxury is available to the "goyim"—Christian youth—without
Jews want to study and won't miss a single month.

, , №
further their dBla poplut just as intensified. Poo, and when they achieve their goal, #10:
op russnoj revolyulii vremenno oletanute.

, i i
by the fairy-tale myopia of Russian advanced society! It imagines,
that Jews are fighting hand in hand with us for the "freedom" of Russia. It is very important
freedom of Russia— The crafty and pious ones put their neighbors before themselves, —
purely nationalistic.—,,Russian simaya*'.

Ngoa tear. - The St. Petersburg Judicial Chamber passed a verdict, which
which cannot be called otherwise than by the words of the Unrepentant, the 5 Kg'brow apologized

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neither more nor less, nor more, nor more, than the fact that the explosive charges... Fact.
i --љ. , -
"explosive shells hidden under the porch paneling," Tetsova quoted the telegram verbatim.

What was PegBoov sentenced to?2

Towards the end of the arrest by the police for explosive riots.
.

To go out, according to the mythology of the Chamber, it is necessary to store and to hide explosive dreams
ranks and ie pridalezhal k revolyushchunnym sobsthammt.
feeling, to be, to save Mr. Nevbroz bombs, which can be laid
dozens of people!... Or, perhaps, out of a feeling of friendship for the revolutionaries, he placed the space between the skirting boards of his porch at their disposal.

What could the Court of Justice do in this case?

In words, "zavdom" and "community". B is the law by which one was obpipyat
Nevfrov (Article 126) states that the guilty in the community, knowingly placed
-
explosives, are called exile to the settlement. Gels are the same
the community obviously had at its disposal the means for the explosion, then:
are called penal servitude.

This means that NevBrov could be convicted under this article if he...

MEI

overthrow of the government or the commission of murders. But Nevrov denies belonging to
their allegiance to the community, and there can be no witnesses. Members of secret communities differ from each other, and, consequently, they do not
communities commit murders!... With a charitable purpose, one must assume,
bombs were stored....

Here is an example of the writing of laws by that same Mr. Tagantsev,
who recently advocated for murderers in the State Council, and is characteristic

application of these laws by the Judicial Chamber!... Here you have the protection of the state by the court-
the gift and the whole society from the most vicious villains!...

It would seem that, first of all, it was necessary to take on the manufacturers and
the warehouses are bombed, and the courts are covering them up. The verdict is arrest at the Polish
This encourages further crimes.

The government did the right thing by handing over such things to the
first to military courts. In civil courts, for the long reign of
i . . ,   i
‹ə» i .

I am not speaking, of course, about all the judges. Despite the regime of N. V. Muravyov,
there are still many staunch and honest people in the judicial system; but the general
—complete arbitrariness, licentiousness, and extreme bad faith. This
varieties of people contributed to the destruction of the concept of legality. They
The truth was driven out of the courts. They now fill the ranks of the "children" and advocate against the tyranny of the government...

These “guardians of truth” should look at themselves in the mirror!...—“Duskal
Earth"

The peasant's stories about the cheese. ‹Pochaevskie Izvestia» dflayut ne-
uninteresting excerpts from a letter received by the editorial board from one of the cre-
the village of Usoluss. “As long as there is food,” the peasant writes, “let the State itself
establish rules, better than the previous ones, for elections to the State Duma
mu. I know the peasants are ready to lay down their lives for
Autocratic, Countless Tsar. It is only necessary to do this in such a way that-
each volost would submit its own decision on what the peasants want; then
no one elected from the peasants evaded the volost verdict, then the Jews
otherwise the rebels will not persuade them; so everyone will know what is required
This is how you can find the truth. I know this because I myself
I am a peasant, I grew up and live among peasants. The peasants are ready, I repeat,
die for the Tsar. They want land, but they can't get it by force.
,   , i.   `
in Rosai and in the most severe manner to punish criminals and rebels."

Zemstvo. At present, the Moscow political party is at its weakest.
daddy to conduct intensive campaigning at the upcoming elections of zemstvo councilors
 ,   5 ‹»,
have already suffered defeat in almost all the outskirts of Moscow, and thus,
to create a sophisticated provincial zemstvo assembly.— "Russian Land".

Bgstas from the Union of October 17. We are informed that from the Union of October 17 October, who spoke out in favor of equal rights for Jews, is marked by increased rank members.— "en".

Riga, September 6. The German newspaper, first of all, published an article about
a call from Kurland to the German youth of the region, inviting them, the youth,
take part in the defense of the native hearths of Courland from the attack of the revolutionary

rehhhu

gangs, directed by international social democracy. In the appeal,
by the way, it says: “Well-armed gangs of robbers are burned,
they kill and rob, intending to destroy us or, at least, deprive us
our shelter. Protecting our home is a sacred and noble duty.
The question is whether to be or not to be. Everything is prepared for self-defense. We
we are just waiting for you - it is necessary to organize self-defense, at least just for
i. i i
editors of the German newspaper."

Resolution of the officers of the Baninsky garrison. Baku newspaper
‹Ķị» i i ,
concerning the tactics that officers are expected to adhere to in relation to
iŋs, ,

At the general meeting of officers of the Baku garrison, which took place on the 25th
August, in view of circulating rumors about alleged assassination attempts
officers, it was decided to bring to the attention of the general public that, in the event of a crime,
i i ,
First of all, besides the criminals, the leaders and agitators will be held responsible
i.

Regardless of this, it has been noted repeatedly that criminals, after committing
no murders, they hide in the crowd, which not only does not detain the criminals
nobility, but even to help them hide from persecution. In view of this, the world:
the local residents are advised to either help catch the criminals, or
immediately remove yourself from the crime, so as not to fall under fire.—
Let the criminals know that from now on they will not be caught, but killed.

Called by the will of the Sovereign Emperor for restoration and support!

order, we, stopping at nothing, will fulfill our duty of service and oath,
and, naturally, should expect sympathy and assistance from a terrorized society
murders #35-around the corner.

Unfortunately, not all the population will follow our aspirations to
the establishment of peace and order in the city, and, on the contrary, some part even
sympathize with the vile murderers, and we, protecting ourselves, warn that
to consider all elements of the vassle, directly or indirectly related
hostile to us. With the original verno: Adjutant of the garrison commander,
Staff Captain Navrotsky *).

s I s; $,

Chio5 oyga sioziie pessi sopsisïïïïïïiiii:....

St. Petersburg-..—Go dlu o vzryv% na dachf minister vputrevnikh dl
On August 12, 12 people were detained. Their names and surnames have been established.
we also have families of the main perpetrators of the explosion. ()the organization of the explosion was engaged in
. љi.
She was also arrested and although she denied her guilt, she was caught red-
cross-examinations.

Petersburg, September 8th. On the night of September 7th, in Kronstadt, the arrest-

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*) Similar, absolutely necessary, decisions were made in other garrisons.
nah Rossiv. They are destined, apparently. to become universal. Just recently, on Kashogova Street, in
Warsaw, in the middle of the day, two Jews sneaked up, treacherously, and sprang into the back
5, ə ii -
the villain, the murderers hid in the nearest gate, and the policeman locked them immediately,
so that, arriving in a few minutes, the patrol of the Lithuanian regiment would only pass by the lifeless
victim.

REHHHH|

1+ ! - . iђ, -
nodding according to the peloton passports" During the arrest, extensive correspondence was found
parties.

- Yesterday, in the center and on the outskirts, many arrests were made on the Officer-
Olga Petrokl was arrested on the street. During the search, she was found to have an important
ska, which opened its own combat organization, the Revolutionary Juniors.

, 9 . i
and robbers of state-owned, wine shops and private apartments. Secret
printing house on Ogorodnaya and the silad of the oruliya on Tovarnaya. Three armed attackers
li, pa Boleoen ulytsa, pa politsikae , . Patrol -
der; kalt, one of them, and them with orauping. It turned out to be the stove-maker Chernyavsky.
A worker at a silk factory was attacked by 8 criminals who stole a hundred
620 rubles and disappeared.

warrior, Ochko sentlor, about the general search for zayev, explosives were discovered
, 15 .
killed, three detained and 6 killed

Bit, Happy September. A letter from the Baku government was published in the newspapers.
foristovg, declaring the group dissolved, and demands made by its
name, two blackmailers. Passers-by and the leader of the aparchist-communists were detained.
nistov/bramyo Iineriv, participant in a series of robberies. Translated police station Eshteri
tried to bang, to kill the Cossacks.

isosoe, September 9th. Tsochyo, arrested two sea students
Cherenkog's military school, 17th of October. During the search, a bomb was found.
chenio pazval sebi member koestyanskogo soyuza. .

Pose, Fisapist; 9 hectares of September. Ahelov's house was found during a search
a wooden box in which there was scattered printed lettering. Tsak only
when they touched the box, a strong explosion followed, which was present
were thrown into the adjacent rooms. The guards were killed.
Podgorny p. Ogslinitsev g. assistant to the bailiff Khrushchev. The policeman was wounded

Bolchupas was seriously injured, one other rank was lightly injured, and officer I. Shersgyannikov was bruised.
The fire of the explosion failed: I fell on the ground floor, where the baby's chest was being worked on,
The mother was injured. After the explosion, two unfilled bombs were found. Detained.
four of them, two women, the quartermaster of them disappeared.

Satno, 0-go Seitibybrya. (Orulinal correspondent). When conducting a
mMultanakh, Malmizhsky district, killed and mortally wounded
wounded help ispraviika. The reason for the indignation is the discontent of the peasants.
i , -.

Sosmovitsa 710 September. Yesterday in Syromezhitsy, at the glue factory,
The paw was a failed attempt to rob the cash register. The work was delayed for one citizen.
bitgle lied. One of the detained workers was killed and robbed.

Besmosyadni. Zaglaoa, /- . (. .) ,
Charykoga farm. In Krasnoye PlyuchB, Sazarsky Federal Inspectorate, kill and sometime arena-
dator Sorronoz. The perpetrators fired from rifles. To the place of the incident
. i .

badpezlannyy єt bopabaslm. About 2 o'clock Bocha on September 3rd, in

. Fastovb, Basilkovsky district department, as reported by Mevlanin, police district
Vik, during a night patrol, detained a famous man who was carrying him on his shoulder
wasting away, on the way to the railway station, a heavy box. On the issue of the sergeant-
ka, what is in the box, the isisBstny answered: "things." The policeman began
I poked around to look at the things, and it turned out that there were cast iron, cylindrical ones in the box

paradise

uniform equipped bombs. The detainee explained that the pit had been stolen.
til in , to the market, at the neizobstiaso persons, thinking that in it i-
things. The unbeliever called himself a peasant, and then began to beat his own
and finally declared that he would not tell the police anything, but would give up
clear to the Zhapdarm officer. Judging by his appearance, the detainee is a swrey. -
a cop detained a man with bombs, there were two other people near him,
The unknown person is being held under strict punishment.
.

Stantolt, September 0 (22). Yesterday, during a search of the apartment of two
tsialists, found a kilogram of dynamite, which was removed, as if
lie, Finnish Oglens, living in this apartment. Bechgrom, arrest
both socialists are very wealthy; one socialist is free.

N. Since, the grace and delight of freedom
"the demolition of the body" is carried out in a major way,
from the Japanese 'war # lira', it does not matter, in conclusion
ment, again to rejoice in the BEST of our deeds
the first—modest prime minister and liberator" ...,

i ,

Far East leaflet, spreading there in the form of orokzammai and vestslo
deserving special attention, He entitled: “Gave Count Viiiie Barona Tso-
"Did you perehiirl5?" and very brightly sanctify the last moments of the ‹geshalnago tvoreshya" in
Porlsmouth% ‹Russian Cavour».

Even if we assume that the economic part of this leaflet, GDB says-
It is said, among other things, that Yanoshi received “a sum equal to which
the sum paid to France by Prusa will be insignificant”,
partly ‹ ”,--then still remains a part of the etra-
a technique that can make any person think, not considering
to the patriots “something disgusting.” - Beli, we have no legal ones
rights on the Asian mainland, the Lyonnais, however, accepted his rights.
wars, then the same thing will happen in this direction, having the effectual
iє ї` along our entire coast —‹ divostok? } to the Bering
"strait"!

If it was possible to transport the ozuyaie to the Finaiidio by sea, the iodine of the new Bal:
, ,
for the proper protection of which no fleet would be sufficient?

If, in a year or two, a war is about to break out in the Far East B
it turns out that the Japanese troops don't even need supplies from their own
islands, - let no one be surprised at this stump, since this situation was created
by us or, in particular, by our vigilance.

This notorious thing may have many more unexpected consequences for us.
tos "Portsmouth dfystvo", which ended the desperate Far East so shamefully
a precise adventure!

The leaflet sent to us represents the speech of Count Katzura, said into the Japanese, parties. It was held on October 6-19 of last year and reads:

ғ љ? -
the noble land of the Rising Sun, I congratulate you on your great victory! Today,

—

*) Benefits from the right to fish logs on the Russian coast.
^^) Izelfduemago and pynv with enviable, purely-searching persistence.

REHHHHUSH

peace treaty The Russian government sanctioned the fact that we held in
Portsmouth will win, you will understand when I finish, but for now refrain from
expressions.
I know very well that even here in Japan there are many
people who think that we suffered defeat in Portsmouth, that this world
is not beneficial for us, even shameful. The Japanese people protest against the conclusion
cheni -- , i -
vptestva, despite the fact that such an explanation may bring heavy
harm to the nations, revealing the plans and views of the government for the future.

What I'm going to tell you now, no one outside should hear, and
You will find out only because it is no longer possible to remain silent, because there is popular discontent
has grown to enormous proportions and threatens revolution. The Fatherland is in danger.
]therefore, having learned from everything that I will say how beneficial this is for us
‹shamefulǁ world, you, party leaders, must help the government and, taking advantage of
with their influence, to convince the people that this world has won and that in it
victory not only over Russia, but over all of Europe, as well as over
America, who recognized our right to participate in resolving world issues.

This world gave you Asia, gave you the opportunity for the triumph of the idea of pan-Mongolism...

You, on behalf of the people, ask why the peace negotiations are in Portsmouth
did you sleep in secret? Because it gave us an immeasurable advantage over the Russians.
skims. War is only a means to peace. Five years ago, there was a
the draft of a peace treaty with Russia. This draft was discussed by the eminent
my minds Yalonin and bylt, they developed it to the smallest detail, provided

those who are aware of all possible contingencies during negotiations. Our authorized representatives
knew well the TB 41 which they had to achieve, they also knew what
it's easier to do this. They were thoroughly prepared and showed up at the front.
negotiations in all-armed, while neither Russia nor the Russian delegates are at all
were ready for peace. The opponents of the Komura barop were people we call ourselves.
valuable, studied and prepared, but it was a difficult riddle for them, and
Therefore, the struggle was not particularly difficult for him. It was made easier in advance by hiding
the main pfl of peace and war so thoroughly that only an initiate could have formtpit. The very conditions of diplomatic struggle were created by us, and were naive-
suitable for Japan. Therefore, it was necessary, at all costs, to preserve
to achieve such advantages and eliminate the possibility of friendly interference
Russia, - unknown forces capable of revealing our plan or helping
its execution. It was for this purpose that the isolation of the authorized representatives was required, and it
was recognized. - She was the guarantee of our victory and brought it; gave us
the promised world, and much more than we expected. |

Strictly speaking, the only thing we needed was what we received under Article XI.
treaties, and everything else is just an addition to the main goal of war and peace. Article XI gives us everything: a fabulous contribution and a huge territory on the mat-
Rick... According to this article, we have the right to participate in the exploitation of the richest stars -
rips and fisheries - along the entire coast of the Pacific Ocean, from Vladimir
east to the Bering Strait; the profitability of the fisheries is so great that, in
for five lbs, it can cover all our domestic and foreign loans.
Under the security of these industries, our creditors are already opening up colossal
credit and on very favorable terms.

Therefore, everything that any contribution could give us, we
i, . ђis
ə. The right to participate in the love of others is unlimited, and, thus, bringing us a lot of
a small income, the mentioned article makes this income constant, which for the state

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contribution, moreover, that the latter can be expressed not in that,
what is needed. The Franco-Prussian contribution, instead of weakening the French, caused a resurgence
birth and strengthening, because it was felt by every Frenchman as

‹ », ɧiə. —
we don't repeat mistakes: gradually, without irritating the people's pride, Rossip, almost irrespective of her, we will receive such an amount, in comparison with which the amount, paid by France to Prussia will turn out to be insignificant...

Unlimited right to participate in fishing gives the opportunity to the stronger participant to seize into his own hands the majority of the industries, in the most legal manner osnsvashi. But it is we who will be the strongest participant, thanks to the abundance entrepreneurs and capital on our part and special incentives frames designed to attract fishermen, while Russian entrepreneurs almost sovsfm nt, and turning to the Russians there the ptals are so insignificant that there is no need to take them seriously, and to force ikht, it will be very easy to work for us.

By the indicated route, all the fish and game industries of the Russian Pacific ocean coast, which is a fabulous, inexhaustible source of income the course. will actually end up in our hands, and this income will open up for us the opportunity to conduct foreign policy on the broadest scale and secure we have the right to decide in Asian matters.

Regardless of this, according to Russian legislation, the right to fish in the coastal water space is associated with the right to use the adjacent coastal waters Our capture of all fisheries entails the capture of the entire coastal howling strip, - on the most legal basis.

ə , s .

The right to fish is perpetual, which means that the right to use the coastal area is also perpetual. soy, will also be indefinitely, but slbodovagelno, considered Russian territory, will be protected the strip of land will actually become our property, where we can do from the study and preparation of the ground for further progressive movement in the depths of the Asian continent, flooding this strip, under the guise of fishermen, everyone. role of special forces. Russia will not be able to prevent their transition beyond the coastal strip. will have the opportunity, - therefore, we will have the opportunity to thoroughly explore the whole of eastern Siberia, which from now on should be the object our lower policy.

Peace, concluded at a moment of the highest excitement of the masses, will have a disastrous effect on the internal life of Russia. The forces caused by

lives spent on war and not spent on it, will begin to look for a way out inside.
a popular irritation, unreasonably stopped and rejected from the natural:
path, will cause internal disorders of a purely stylistic nature. Disorders
these are in connection with the struggle of parties striving for power in the convened State Duma, they will tie Rosso hand and foot. All her attention will be concentrated
є , і no one will...
Having sufficiently prepared the ground for a new war with Russia, for its eastern outskirts,
we can, under the guise of fishermen, land a solid landing force in advance,
and, having found any violation of our rights, which will be very easy to do, b-
due to the undivided right to participate in the fisheries of the Pacific coast,
We will soon find an opportunity to declare a new war on Russia.

It is obvious that, having brought us extraordinary benefits, having given us everything that we were looking for
in this war, and, on the contrary, having caused Russia incalculable harm and weakened

Ra

The Peace of Portsmouth prepared her for defeat in future wars. For us
it is only a truce that creates the opportunity to strengthen oneself—for
Rosai's account and to gather strength for a new war.

Therefore, everyone who wants good for their family must take care of themselves.
the healing of these forces through unification, and not weakening them through internal strife
and civil strife... The State was defeated exclusively by the will of God, and it was divided
, , љ ;
to the same destination, although by different roads.

'Let us all be one and the same, and let our motto be the cry:
— "Banzai, Piinony!"..... |

If this is apocrypha, that is, if Kagtsurg is such a r$chi
and I didn’t lie, I still have to admit that the main
the thoughts of Japanese politicians are expressed very close to
original"

For us there is no big doubt that all
these predictions will come true. Revolution and politicking in
Dumb will so distract our attention from the Far East.
that the Japanese will really take over Eastern Si-

fight with your bare hands... "Russian Yulo".

and U1. Having established everything stated in this
in the foreword, one could move on to the rfshitel-
to a new summation of facts and to the synthesis of phenomena, and therefore,—-
turn to resolutive decisions.

However, even under these conditions, much would remain unclear or unproven - as in the absence or non-
full of material, and also because of the impossibility of touching
some sides of the problem in their true light. But
and remaining in the pre-flavors of the known, it would take a lot
pages for the rationalization of data, which
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not developed enough to agree with it
thoughts were in the right to calculate the cost already now.
, , ,
which, according to our deep conviction, is
the persecution of the international kahal over Russia and
in the context of the preparation of current events, we affirm
expected that the Tulei petition to the American State
Secretary Gay was spread on Mani-Jur soil. Declaring
this November: 9903 goals, i.e. for two months of announcement
Russia! Wars against Japan, we knew that the aforementioned warnings
the regent would be a voice crying into the desert, but they could not
fail to fulfill one's duty. According to the Ministry of Finance, we, and in the present
Her time. We strive to fulfill everything, namt, available.

plow

Alas, everything has its end. Extreme difficulty, even not-
the enormity of the problem was expressed in a number of pro-
Belov, as well as in various other shortcomings of this work.
We see them and treat them more recklessly than
The most hostile criticism could have done this, -tBm not
I have no time to start over again. On the other hand, it's better
to use something, rather than nothing, --let someone else enslave
melt better.

Now, we have no choice but to compress the last niya stroki—in hopes that, over time, it will open up for us the opportunity to examine the topic in greater depth.

Therefore, for example, in relation to Freemasonry, we limit ourselves we only need some additional instructions, inviting the inquisitive reader to get acquainted with the literature nature of the subject, which, although it grows every day, but,—in a well-known sense, it is mentioned here:

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Nelli. —/.05 $ 1767.— ķ— (,

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1793. —5 “ —/.1 42 . $,1909.— —
Gosh; i .—— - !
neon gojoenhe. Mi BLate-—P51ogge @e @x vih.- b9zaichose Tanpeuv—Ga

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oy. Ez, Tlo Zolïapo —//. Lige Chi So og, — etta -- 1 Glo (
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1.65 rgsithengz ae Gelesittya!. Gaette ey Goiran E bops uglis-nasoyisne pntdeghee.
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aro!"e, ra 1a rosssiop F i chau s hop (1821-1871). » Shaïlo: e Le
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and aap. Re gesney o; Gisilisŕops hostu ankh Zirgonoh Sopheikh, Sgapeoh Goe
e? San Egypt. Sltis1, 1820.— Deputy > — / colle rogohune o Ga Ggaps-tasop-
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pasoniouie; —@. Shalahaazh-——/1/ogio (e [a Eganse sopetrogaine.ade - Gabai
, i -.— ɵ. .
Goezsie ex. rgozegie 4 01 Ogortoge. Gopages, 139+.—emroiso Pana a—„. [/7G-
, $“ — ïisi, —
Ge Saiapikhte Chnikh and Pasha Maooniege.—Zach Yuoniis—/e “donkey!” o a Rkans-
, = - s ' —-

RHSP

Likewise, we will not quote all of them:
world history nothing but general data, and relatively
but we will add Jewishness only once, which is most necessary.

A. Looking at the current of events, one cannot, first of all,
not to remember at least the next picture, for example.

On the island of Borneo there is a sultan. He is not respectful.
to the enlightened sailors." Not wanting to see them
at all, he announced: please do not show up, otherwise, I will become
Well, I'll sacrifice you to the boas.

— The Sultan's boas are purebred...

The "seafarers" did not listen, and three of them entered again
into the forbidden country.

Then the Sultan carried out his threat.

And here, before us, is a dense, tropical forest.
each of the three giant trees, the natives, high
and krBpko, they tied up one Englishman each.

The boa constrictor only descends to the first one. It's hard, they say,
to die, but what is the expectation of death from a snake?!..
Let us not understand this and we will understand the horror that chilled the first English
Chanina!...

The colossal boa constrictor had already seized the second of them and,
squeezing with its rings, brings its foul-smelling mouth closer to his
face: The muscles, the very bones of the victim are cracking. Straining
i , the unfortunate one tries to slow down the fatal
his fate. With clasped hands, he barely holds back his unfolding
I stand in the jaws of a snake. But even these terrible moments are poisoned
the need to look the boa constrictor straight in the eye!,...

The third, the most terrible of all boas, was already distinguished
he's got a neck from which blood is gushing like a spring, but you still

you see how the fibers of the young organism tremble, behind the mi-
Nutu before you is still full of life and courage....

Transferring this picture to the area of the history of the kahal, it is difficult to give up the idea that in front of the first of the boas, as Austria would shudder, France would be the victim of the second, and the third devours Russia....

In addition, there are two-headed boas, and around the heads, with a black head: with this fury, they tear our fatherland apart. Such are they - Freemasonry and the universal kahal. They are not identical, but flow from one root and are inseparably connected...

B. The original and dominant idea of Jewish tribe, the idea, the implementation of which it presledfduet with with unbreakable persistence, and no adversity

RHSSh

could shake or disappoint him, - this is a worldwide
i .

i i $ $
to the ends of the earth, despite its quantitative insignificance
and on the exclusivity of the laws to which he is subject.
was on the way of the V'kov, the Jewish people, no less than:
I was in the grip of this idea and with an irresistible urge:
Jews are a chosen people, and the riches of the world represent it
an inalienable inheritance; 1daism must never reign
to rule over all nations, establishing one's dominion
on the ruins of every nation and every fatherland.
The founder of the universal kahal, Adolf Kremyo, declared
forces: “The messianism of the new days will rise and develop.....
The renewed Jerusalem and the newly emerged system will be replaced
"The double power of emperors and popes!" - Supreme
Rabbi Franchi-Isidore openly joined these
daring, desirous, when he announced that the capital
the world reborn by the Jews will not be Rome, not London
and not Paris, but Jerusalem, built from the ashes, - [Jerusalem-
Salim, renewed and called to great destinies.
It will be, at the same time, a city of the past and the future."

We, indeed, see how—under the tyrannical
thanks to the influence of Freemasonry, all elements of social life
European nations are compromised and decomposed,
one after another. Hiding in various secret messages
entities that were preparatory forms of Freemasonry,
Jews, since the time of their dissolution, in darkness and dirt, at home:
the enslavement of Christian peoples; exploding and mi-
by digging the soil, they, consistently and cunningly, created
the current idea of S(apz, as the "robber" trumpet of Israel.

By laying their hands on the formidable power of money, the Jews remain
were tolerant, although unreliable, guests of the peoples of Shag
step by step, they managed to dispossess their benefactors, to become
on their territory, to appropriate their freedoms and settle down
everywhere, where there is profit or influence. On the ruins of the ancient
aristocracy, which, at least in the MFR, was national,
They created the feudalism of the iron treasury. But the aristocracy
of this last generation, not a name for itself, like the former,
no brilliance and merit, no blood shed for the fatherland, note% -
devoted itself only to financial piracy, “raids on con-
courses" and the artistic tricks of the stock exchange.

Such feudalism is anti-social and anti-national,

HOW

for in every environment where God reigns, he develops the exchange
the most pitiful depravity. By legitimizing the ease of divorce, he
destroys the unity of the family; removing from public education--
ni , the main basis of morality;
blagopriyatstvoya pornografii v literatur, patron-
leads to debauchery; finally, having established despotism everywhere:
of covetousness, hype and legalized theft, he
pave the way for socialism.

From the point of view of national security, it is incumbent upon
supported by Freemasonry, Jewish feudalism transformed
facing the terrible danger of the present time. In parallel
this is why, with each passing day, it seeps more and more into
i, ,
in charge of public education and state
credit, as well as all areas of production and industry

thinking. While posing nominally as French, they Jews, whether Russians or Jews, are by nature and in their activities, only Jews remain, i.e., incorruptible rothams of our race, ready to betray their adopted homeland, when it is beneficial to them. They are all tied together—for the sake of it. the destruction of anyone's homeland, so that it may collapse to erect a svirfpoe kingdom of Israel.

Finally, in the religious sphere, the sons of Tuda are implacable enemies of Christianity, rushing towards it, what is called, with a knife to the throat, as if through bribery the organs of the press controlled by them, as well as by means of despotic masonic laws or orders, which, from the Masonic lies, dictated by them to governments.

Making the impudence of its dominance felt everywhere, on the very soil that is washed by the tears and blood of our ancestors, the Jews, being a complete nonentity a hundred years ago, by force, today they turned the native Christians into their own slaves, and they were given absolutely nothing except their own holy, treacherous yoke.

Jewish robbery in thoughts and morals, obviously, leads us, Aryans, to shame and destruction.

If these general rules are true for all Europeans the European peoples, and even in America itself the sons of Judah are not deserved nothing but hatred and contempt, then what Russia must be in a position where these "liberators" more than in all other spaces of the earth ball?!.....

RHSU

B. Regardless of everything we know, the answer can be
The instructions of the “Gussian Banner” can be used here - in the articles “Evil”
i » «i   -
», and also the article ‹.-// љ» , -
The title: "Avreisky voiros,   ".

In the interests of completeness of the study and for thoughtful search for the truth, we consider it necessary to present these articles, in their essence%:

|. ‹Ominous rumors, .Official newspapers assure that Stolypin is vigorous
and full of strength. But ominous rumors that the Stolypin ministry is considered-
it is necessary to satisfy the needs of the Jews, to settle the doubts
growth of the spirit of the first minister.

The Jews declared that they would not stop their revolution until they received equal rights...

If the government gives in to the Jews, then it will be clear to the whole world that Russia
cowards rule this world, but peace will not come. True, the Jews pre-
they will curtail their revolution for a while, but then the Russian revolution will begin, and also
The big question is which revolution will be more terrible. If the timid Jewish
the tribe, with the help of bombs, reaches its targets, then what will happen when
a braver and more numerous tribe, the Russians, will also take up bombs,
to achieve the restoration of their trampled rights? An example of a temptation
flax. You don't have to be a prophet to predict that the TF that will sell
The Russian people will not escape death, even if the entire Jewish press praises them.
to the skies.

Woe to that government which strengthens in the minds of the masses
It is clear that with the help of bombs you can achieve everything. Such a government
The state itself signs its own death warrant.

Today you will give in to five thousand Jews armed with Brownings and
bombs, and the next day what will you do when a hundred thousand Russians show up?
and they will say: -

“You were afraid of Jewish bombs and gave in, now we have come - also with
bombs and we want you to fly our way, not theirs. In a good way
Then the legitimate authority will be in place! Who will it rely on, who will protect it?
with your chest? Isn't it the cowardly Octobrist dignitaries whom the Jews
did you manage to bribe with your money?!

The author poses his question correctly, but a small correction is needed, -
says S. Sharapov in Russian. Why is the instrument of the Russian revolution
Will there be bombs? The Russian revolution will unfold much more simply. Bombs are weapons.
underground, the weapon of the weak. The weapon of the strong is strength. Look what's going on
in our army, what kind of moral renewal is going on in the national

and patriotic meaning%...

1. Jewish ultimatum to the Russian government. In society,
There is a persistent rumor that the Berlin banker, Uday Mendelssohn, was a great pr!-
a supporter of the liberal Witte, recently delivered an ultimatum to the Russian government:
to satisfy the demands of the Fudeevs, according to the well-known programs, —then the troubles and
political murders will cease; otherwise, they will intensify. The government,
supposedly refused to accept the ultimatum, and therefore, for his further admonition,
followed: an attempt on Skalon's life in Warsaw, the murder of Vonlyarlyarsky, the purchase
the murder of Stolypin, the killing of Mina; the death of the famous victims of terror
vorim—their names are You, Lord, all ..

OHSU1

‹.- », until recently standing guard
Jewish interests, confirm, although perhaps without intention,
driven by rumors and the publication of sensational steel:

11. The Jewish question as the cause of causes. — What is the terrible stupa-
to read in all doors the revolution, it is said in this article, the persistent question:
who charges and directs it, where does its inexhaustible resources come from,
becoming energy, a widely spread plan for the destruction of the Empire? Some de-
the effects of the old regime cannot explain the explosion of furious passions that erupted
those who rebelled. Given the passivity of the Russian people, powerful shocks were needed.
from outside, to awaken in him bitterness and anger, to bring him to...
the state of licentiousness and debauchery in which we now so often find ourselves
we are present...

Walking among the people, playing at the people's anger, staging all sorts of horrors
troubles have long been part of the political program of our sick-exalted
of the intelligentsia who prayed to the ‹unhomely gods›. But from this protest,
nervously dressed in a combat, terrorist uniform, to the point of a terrible picture
the collapse of state principles, before which we stand, is a great abyss,
giving reason to get lost in the most insoluble guesses, where all of a sudden...
?

The Russian revolutionaries themselves are mostly idealists, being
a tool in someone else's hands. They didn't accomplish anything grandly planned, yes,
apparently, they cannot carry it out. ‹The Russian rebellion... senseless and merciless-

", according to the definition of the great poet, remains at the beginning of the 20th century the same as
was under Tushinsky "vorf" and Zarutsky, under Razin and Pugachev. Even December
the Christians, with all their talent, and partly their intelligence, did not breathe into what was delivered
They have nothing new or life-giving to show for their glory. A dreary, boundless plain
our reality is still the same. We are constantly deceived in our fact-
of phantom-like grandeur, a deeply unhappy nation.

“In the West, it was not the vanity and immeasurability of us that first understood this
experienced historical nesaastiyas Poles, near the colonies of the Poles,
a large suction of cultural forces for the revival of the fatherland to the East, past
the demonically gifted Japanese saw, appreciated and conquered everything. But there was
who else, in close contact with our rusty statehood, is safe
the masses and the premature decrepitude of the system—it was the $uide who found in
in the face of the expanding Russian kingdom there was much temptation for a strong settlement,
work and profit, but st in , fanatically seeking space for
seething activity among the sluggish, lazy, unstable population. Put.
we are given an ultimatum at a historical moment when we are politically alone
and humiliated by war, when citizens exterminate each other, society is indifferent
or maliciously, to know that it serves as a deadly battering ram for all the foundations of the old-
Russian life, from the side of the government, is what is called a master stroke.

“We just had a chance to meet and talk for a long time with an American.
tsem (not tudesm), well aware of what financiers think behind
ocean and in Western Europe. In his opinion, for Russia there is now only one outcome:
« 5 ï , ,
i.e. give the Jews equality and expect that then immediately, by the command of the secret-
, s, 5 i ».

The contentment of an American, who looks very directly at the state of things,
do not represent anything extraordinary, but lead to very simple questions:
Will a state be viable if it is subjected to artificially incited turmoil?

Y

they will impose political murders for material benefits, with the help
, , ?...

Now, the Jews tell us openly:

‹Pity people! The revolution is us, it's our child, our creation... We
You were enlightened by anarchist propaganda, we in your feeble-minded educational
i i,
‹illuminators» , we gave her weapons and bombs to sweep away any obstacles in the way
to our triumph... There is little left to do. Having become convinced of our victorious power-
societies both in the field of entrepreneurship in all fields, and in the field of revolution:
i , your leaders must now say to the Jews: ‹ -
љї , , -
give us the meaning of the world, – in one word, wait and save
us"

With this formulation of the question, the government must come to a final decision
decisions, having weighed everything and clarified themselves fully, will millions of people accept them, while
still apathetic, most likely neutral in the current terrorist situation
a duel of 5 subjects who are considered the core of the state: will they rise up?
ganom against the power that gives equal rights to the Jews, or NFT? Is it possible to eat
the state itself, now, will cope with the revolutionary, which it considers itself to be the vanguard of-
Isn't it too late to expect the end of the rapid resolution of the Jewish question?
horror and troubles?...

These are the instructions that even the wisest of the wise could answer, but
would hardly, at this moment, illuminate the true situation experienced by Russia.
i. Revolutionary gangrene threatens her with destruction, the adoption of an ultimatum ,
finances and directs the turmoil, which is also the worst of evils... Is there really no way-
the opportunity to find out what the Russian people generally think and how they are actually disposed
the masses?

It seems to us that the government, which with its "liberal" pop-
the testimony brought dBlo to the possibility of such a shameful ultimatum or at least
if only until the possibility of rumors about such a humiliating proposal could arise
women, as something plausible, will never have the courage to address
to seek a resolution to this issue from the real Russian People, who,
without a doubt, he will say that the very formulation of the question is already an insult to the people.
pride. Therefore, the people's voice must ring out menacingly and warn
government, that the Russian people do not agree to go into Jewish bondage and tyre-
it will be that the government respects itself and forces others to respect Russian
"national pride."

Mr. Judaism, by itself, could not, however, create the situation in which Russia finds itself. It didn't matter there would be the possibility of achieving such results—even with conditions that Nesselrode and Girs succeeded, to a large extent degrees, to infect with Judaism and the Ministry of Foreign Affairs itself dl.

The sources of the Japanese war are most closely determined campaign in China. But there was no need for him at all, and if it was not possible to avoid it, then, mainly, it seems, thanks to our messenger, the Jew Girs, one of sons of the minister. Living in good company for a long time, we, in

Y

in the eyes of the Chinese, they did not belong to the DARK "red-haired barbarians" ram", who robbed the Heavenly Empire in 1859, they imposed a lot of noise on her and exploited her in every possible way, and, in conclusion:
i, they destroyed her with importunity, intrigues and commercial mischief- the abandonment of its missionaries. The Chinese-run the Great Empress, the uprising of the "Big Fists" could be rejected from attacking the Russian mission, but this, Of course, it was not part of the international Jewish- states, Freemasons and England, which, apparently, were made in advance what we are experiencing today was realized. And if we recall, that the "Bolshe Kulaki" are a kind of Masons, then the question became It becomes even clearer.

On the other hand, it is very dark and everything that concerns the role the former Russian ambassador to Paris, the Jew Morenheim— both in the midst of the Panamanian epic and on the way to such an important for England, what is the revision process Dreyfus. Tfm no less, a superficial significa- comrades with Judaism and the foresight of Albion, so that There is no doubt about the sympathies of our ambassador. It will come to pass maybe time will reveal the secrets before which the inflated “glory” of the same Morenheim fades—according to the “conclusion” "French-Russian alliance."

One way or another, but, being a logical development of the incident, Denta with Fashoda, the Boer War strictly prompted England the urgency of the treaty with Japan, and the war in Manchuria brought the harvest that we ourselves had brought to China. Master of the English Masons, becoming Edward M1, did not change. British politics, in psychological moment, was introduced to Paris by Cham's niece Berlena, after whose arrival the porridge started and that hut arose which is known under the name revision of the Dreyfus case. It is enough to mention the fever-daughter delirium of both hemispheres under the influence of Jewish Masonic telegrams to form an understanding of the state p Franchi, torn to pieces by hired supporters of the "non-"guilty sufferer."

It is very instructive, but it would take a long time to talk about metamorphoses of that betrayal which, despite the feats her sons - Monteil, Mores and Marchand, led Fran-this humiliation before England in Fashod%....And who knows, — Would the Japanese war have happened if diplomacy had not existed? Ours was less 1udaized and supported France

in a timely manner?!... In any case, there is no doubt that only The cheap celebration in Fashod gave England a sleek look Chat and Transvaal robbery. Victory over the Boers, before being carried out with impunity, under very dangerous conditions, and general indignation caused by "enlightened seafarers" especially in Russia, in connection with the incompetence of the Russian dialect plomatsh, who pushed away the hand of friendship extended by Japan, sufficiently motivate everything further.

There is no menfe, and before the Manchu disgrace there was no
i i .
This was quite obvious and entirely possible, because neither what imagination could not communicate the empire! and the "Rising-of the Sun" such incredible results and, on the contrary, the wisdom of her statesmen kills them in their con-complete inability to put the homeland on the line in vain. Between you and me, it was only England that was pleased, as he let slip Baron Suematsu, and incomprehensible myopia, so as not to to say more, our Ministry of Foreign Affairs,

could lead Russia to the triumphs of Oiama and Togo.

In saying this, one should not, of course, turn a blind eye
and other reasons for the unparalleled shame that stained us
step. Not to mention anything else, if half
credit for the police department was, even in 1905, not
if we were brought to Japan, then we would understand that we are ready here
curls, and would not bring about a rupture. However, without leaving
beyond the boundaries of the said department, it can be explained,
which he did not reveal, and which, it seemed, he was obliged to know.
The Klotchkins, Zubatovs and Gapons are already quite familiar-
were, but the Poles, Jews and Freemasons remain in the shadows, although
their "benevolent participation" in the department's concerns barely
whether it constitutes a state secret....

It is humiliating and sad to fuel the horrors of TV, which
We are tormented by the Russian heart and the spirit of the Russian man is oppressed.
in, when he looks into the reasons that determine
the Portsmouth celebration of Great Britain was going on! - our
fierce enemy. |

In the area of phenomena of the internal life of Russia, we, as
and earlier, we will not torture ourselves. Avoiding reopening wounds—
let us simply repent that we ourselves, and only we alone, are in everything
guilty. Even such social microbes as i and
Freemasonry, would not have brought our fatherland to the brink of destruction,
if there were no prepared soil for them.

rs

Sii s!...,

D. On the other hand, one cannot help but give justice to
to the statesmen of England. They
they created dishonestly, but with extraordinary talent. Vla-
dominion on the seas and 35 2,000,000 of his British subjects
the Majesty's Majesty did not appear in one day, but to preserve and
to expand this unique state-
organism, not only without a general, but also without any
or military service, the Soviet Union is not as simple as it might seem.
it may seem so. Conservatism and Iatrocism are two
the foundations of British pride. The extermination of both

like other nations, is the main principle of its worship.
ki, conducted through Jews and Masons”, in that vast
memory, the very idea of which is as if suggested by nature
Mannago Alb!ona.. ..

1. Back in the 19th century, the British realized what we
we still don’t realize that a military fleet is unthinkable
without commercial, and that merchant shipping is
This is a guarantee of prosperity and the very future of the country.
Portuguese Sebastian Cabbot became the first admiral
British, but also the last foreigner to hold this post.
The navigation acts of Queens Marty and Elizabeth
lived the actual foundation of the hegemony of England in the oceans.

From that time on, the world greatness of the proud and
treacherous Albion, which history has no equal.

If it has turned into a colossal and unpunished
If there is a sea robbery, then, without a doubt, its culprit is:
international, 1udeo-masonic "freedom" is emerging.

The two fleets were equally formidable for the English:
landskiy and fraktsuzskiy,
ancient Batavia and beautiful Gaul, you will rise with the valiant
the population of natural sailors, forever, it seemed,
they baked for them, at least, what had already been acquired
in the colonies. But the British came to their star and, for
the destruction of the Dutch fleet, did not hesitate to give up ` their own-
the throne of the stadtholder William of Orange,
the French fleet was corrupted by the revolution, and then - unified
who lived near Abukir and Trafalgar.

From 1676 to 1782, - testifies Oscar Ga-
*), ! 21 i,
of which only 3 lost. On the eve of the revolution, France

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*) See more details above, among the literature of Freemasonry.

i

there were: 82 first-rank ships, 74 frigates and countless

a certain number of 3rd rank ships. Arsenals, ports, docks,
crews, the main naval headquarters, in a word, everyone, find.
The moose is in excellent condition. No country in the world
did not have the same composition of naval officers. This
were representatives of the best families, descendants of the cBlyh po-
a company of sailors, devoted to their cause, incomparable in
,--i, most of all, the homeland and its glory.

And it all collapsed! - How did this happen?...

The explanation is in the letters of Count Malmesbury,
English envoy to Holland, to Pitt; here he is
sets out the course of action that should be followed, - "In
tBni and with the greatest precautions", in order to bring down
i « ». i
Pitt didn't need to be repeated; Holland was unsettled
an ally of France, and in relation to this latter country,
When paroling Cato, Pitt himself never forgot the passage:
to say in the House of Commons: "Ge/epaa essi Sa'aeo!..." |

It is not necessary to further note Lord Granville's letter
to the Count Stadium, where it says: "for the arrangement of useful
distractions, the British government usually
i .
riots." Finally, wasn't it Lord Mansfield, with a clear
with a hundred English unceremoniousness, he declared to Parliament,
that "the money spent on inciting rebellions
in France, spent beautifully!..."

In accordance with this, Havard also paints a picture of the fall
of his native fleet, in the concentration camp of the 18th century. Which began with
1787, the ‹liberation movement" had a disastrous influence
not on the fate of the French squadrons. Already since 1789, the Time of Troubles
penetrates into military ports. Under the influence of the agitators,
elements, which, however, relied on the ideas of "equality
and brotherhood", discipline among sailors weakens, chuv.
the duty is lost; instead of the sailor who willingly submitted
to the authorities with whom he shared the glory of past
, a citizen comes onto the stage, declaring his
rights, protests, dissatisfaction, and refusals to work arise
bots and obedience; insults are inflicted on once loved ones
to the chiefs. The matter finally reaches open revolts.
wars and armed rebellions.

In August 1793, the French fleet was faced with
battle with an equivalent English one. Suddenly, the sailors rebelled.

OSP
they fought. With cries of: ‹65 Brest, v Brest, they have betrayed us —
they forced their ship commanders and the admiral
Morrara de Gellya to flee from the English squadron.

And these shameful fugitives, these scoundrels,
Tsya", at every opportunity, took under her cover:
tel. The libertarians incited the people against the representatives
Army and Navy forces. Senseless, brutal murders began.
officers and admirals.

The best elements began to leave the fleet. Jacobins
they rejoiced and shouted, "France is being cleansed!" But she did not
was purified, but perished.

Among such "liberating" conditions,
the fleet moved quickly and ended with its complete destruction.
with it... The result was Grafalgar, and the final conclusions
ladies— 1/Moscow and Waterloo!

P. What a striking resemblance to the fact that it is happening
we have a child.

Remember the facts from recent times. It is necessary, as soon as possible-
, to send squadrons to the Far East, and to ship-
construction factories the most innocent, the wildest and most
workers' strikes replace one another.
— «» , i , `
fall upon the fleet first of all. For the sake of
our enemies, railway strikes are breaking out
and stop both the delivery of troops and military cargo
call to the Manchurian theater of war.

And when the Russian squadrons finally moved to Gi-
xl ocean, then what kind of adversities and obstacles are not
it seemed to them on the way!...... To what poisonous humiliation
led the fierce English comedy of the trial of Russia in
Paris%?... Doubling over the truth, - weren't we forced
‹reward» English «fishermen: -traitors for evil-
their concealment of the Japanese on the "Dog Shoal"

serpent-destroyers!?....

At the same time, new riots broke out, and again,
mainly in the fleet, after the Baltic - in the Black Sea
sea, as soon as the rumor spread that the battleships from the south of the
could be directed to Port Arthur.

In apoeozy, - continues Schmidt’s “fairy tale”, and he himself
he, by the “liberation” press, is elevated to the level of “hero and martyr”
"disciples"...

And so that we finally understand to what extent the Jews

Rssh

merciless, already after the conclusion of peace, still committed
Brutal murders of officers are taking place, again in the Baltic
fleet, and then armed riots, even with the participation
artillery - in the krbposts of Sveaborg and Kronstadt%...

In such a desecrating movement, they begin to disappear
the last remnants of the fleet and the very hope that it will ever
may be reborn.

Fifty years ago, mainly -
cutting the French, the British achieved the destruction of ours
squadrons near Sevastopol, and in 1905 they were destroyed
again - through the Japanese.

By what means are such results achieved?
you?.... First of all, — љ.

The famous Barrer hears the ringing of English gold
in Camilla's pockets. Dumoulin and members of the Jacobin
clubs. A famous writer of the same evil time
Rivarol asserts that the notorious days of the first revolution:
cabbage soup, the memory of which until recently so flattered the "national-
"to the personal pride" of the French - the capture of the Bastille, the oath
in the hall for the game of Ball, on October 6, etc.,
England cost twenty-four million!...

In the same way, in the chests of our rebellious sailors

owls found large sums of money. It is not for nothing that, in their own way,
turn, or hymns of Jewish freedom and admired her Mauzframes and bombs of the central gang of "liberation" newspapers.

It is not free, after all, for the “advanced” press
sa, with such inimitable cynicism, sought and sko:
ғ i ....

P. If England managed to crush the Dutch and French
i i $-
the breakdown of English policy, then one should not assume that
Albion's accounts with Galmeya were liquidated by this or
the same thing, they didn't have a preface. Without even going into depth
in Bkov, we, in the East Indies, would find sufficient for this
indication—at least in the legal killing of French
Governor-General Lolli Hollandal and in the words of Bork,
Fox and Sheridan on a unique project
cession of the English Governor-General Warren-Hastings,—
and, on the other hand, in the biography of Lafayette and the annals
North American War of Independence.

Napoleon I saw clearly that the real threats
behind the French genius, and with it—the future of Europe,

Ratu

are not Russian Cossacks, but Talmudism and Freemasonry, as
instruments of British tyranny. Throughout history,
Only three monarchs did not change their views on the Jews
and accepted peace against them unswervingly: Nebuchadnezzarsor, Anloch-Epiphanes and Richard the Lionheart. But not
they were destined to leave deep traces in the global struggle-
Aryans with Semites. Here, we meet only with
two truly statesmanlike minds. Such are Cato
Ancient and Napoleon [. But here's what's striking, - in Ka:
there was not a single soldier in the tone, but Napoleon led the way.
wave of armies. However, according to Cato’s instructions, he disappeared
Careagen, and Napoleon, who spent his whole life striving to destroy
live new KĶө— , $,
to the island of St. Helena...

The reason is the fact that Cato was understood and obeyed.

shawls, and with Napoleon, using English money, she fought, alas, and Russia itself. A classic example of brilliant victory, Austerlitz, did not protect either Europe or Russia from Waterloo, and Wellington's triumph was to follow The year 1812 precedes us!

From Napoleon the Great—a radiant transition to Napoleon Leon the Little. Having carried out a bloody coup and become Emperor of the French with Jewish money, Napoleon III was a mercenary servant of the Freemasons, i.e. England, and when if he could forget, Orsini's bomb was quick to bring him back To "fulfillment of duty".

The Crimean War and the unity of Italy were therefore with our moves in the world chess game of treacherous Albion, which simultaneously prepared the checkmate and checkmate of Russia. even to the papal throne, but again nothing but harm brought to France. So funnyly described by Johann Scher-
rom 1848 i :
are new gambits of the English chess game. Passionate Burg, Metz, Sedan and Paris, during the war of 1870-1, and after them - the Frankfurt Peace with the participation of Alfonso and Nathaniel Rothschild, as well as their former assistant ka Bleikhrbder, once again testify about the arts British chess players. This will become even clearer when we Let us remember that already in 1757 the French Masons celebrated they defeated the army of the Duke of Soubise near Rosbach, and Let's compare this with the mysterious epic of the myth of Bazin. Frederick the Great was a Freemason and an agent of the British police.

RSU

tics. A strange fate saved him at that moment when, so in a timely manner for the interests of England, died in the Russian Empire: Ratritsa Elizabeth, - and even under the condition that she would be Peter III, who took it as a special honor for himself, should stand guard at the portrait of the same Friedrich.

Preparing the German Empire as a counter-Catholic Austria and as we whisper to us, England did not leave his successors without her patronage, and placed Frederick himself at the head of the continental

Masons, whom he ruled for life. Only after
After his death, the title of Grandmaster was passed on to his relatives.
to the heir, the Duke of Brunswick, - with the benevolent
the fate of the famous virtuoso of the Illuminati, Adam Weishaupp
that gave a new theory of training human herds,
according to the principle - repli4e as saaakhet\...

—— “Incomparable in cunning and devilry, in temptation
the second devil, the king of Prus-
“If he died,” says the Turkish historian about Friedrich V.
-.

If it originates from the time of Frederick
the greatness of Germany, to from this same period of opening-
The senate and the nationalization of Russian politics are being eliminated.
it is, perhaps, conditional, the reign of Nicholas I, with
which, by the way, Nesselrode gave us the Crimean
war, Russian diplomacy is said to be inspired by the Freemasons.
It is impossible to prove or even explain this because
that Freemasonry would not be a formidable and secret society
, if only its vlyane could be, in the open, revealed
or even suspicious. Hmm, no less, the conditions in this:
which Russia is now enclosed, make one think...

E. “I saw Washington and Napoleon,” said Chateau.
brian, "no face will surprise me!" However, in the North-
In the American United States, Freemasonry appeared
moose almost at the same time as in Europe, i.e. in the 30s
stol+ti and, understandably, just as—from England.

After a short time, it split into two
systems—English, at the head of which was the Boston lo-
and the so-called “system of high degrees”, with
head office in Charleston. The founders of the
The last of the system were the Jews—Morin, Gay, Francken d'Aco-
Cohen was also present; but the most prominent figure was the great.
The master of the Charleston lodge, also a Jew, was Isaac Long.

I

ĸ, i i,
represented a kind of "temple without a deity", then Long, in

In 1795, he went to Europe, where he was six years old.
wanderings, obtained and in 1801 brought to Charles
stone idol "Baphomet", which, according to tradition, is worshipped
The "Knights of the Temple" were also formed, and their written religious charter
cult and the skull of someone executed under Philip the Fair,
Bourguignon de Mollay. These "sacred remains" were
beamed by Long in Scotland, and “God himself, cursed
"Being aware of their authenticity," he promised him to make a pledge for them.
victory over Catholicism. Hence the new religion.
the ritual adopted by the Charleston Masons, semi-
 i «   -
» (ќ ssis i i),
the lodge began to be called the "supreme council."—[gradually,
from Charleston, such “supreme councils” began to spread
wander in other places: since 1804 in France,
since 1805 in Italy, since 18!1 in Spain, since
1817 - in Belgium, from 1826 - in Ireland, from 1846 -
yes --in Scotland and England, etc.

On the other hand, one should not forget that the Frank-
Freemasonry behaves, as we know, in a very diverse way.
figurative sources. Here we meet: gymnosophical-
the priests of India; the priests of Memphis and Heliopolis; the mysteries of Elephant
 ɵi; i ;
Good Goddesses of the Syrians and Romans; building a college
lei, established in 715 BC by Numa Pompilius
and penetrated with Yulem Caesar into Britain; religion
druids; knightly dreams of crusaders; establishment of the tai-
 : I i; -
the heavenly mysticism of Cromwell and his partisans who hoped
against God, but kept their thoughts dry"; English conspiracy.
the royalists, the enemies of the Great Protector, and, finally,
—Templars, before and after the destruction of their order.

Starting with 3 symbolic degrees in cult
‹ancient and free masons» of different names
(1717-1183), practiced by 0.9 world Freemasonry, trans-
passing through the 7 degrees of Franchi's "Grand Orient" (1786)
and in 10 degrees of the Lodge of the Three Globes (1798), Freemasonry
The "Supreme Councils" rises to 33 degrees (1804),
already embraces 90 degrees in the sense of "Mizraim" (1814)
and ends with 92 degrees of the "Memphis" (1839).

OSUN

“One Freemasonry,” said the learned member of the “Great
of the East" Rich Gardon, in 1359, - "to possess darkness
spiritual and universal unity, which is formed
internal harmony of applied and philosophical sciences,
dissolved in the bosom of natural and positive re-
Lipi, People of all faiths come to enjoy this
supreme blessing. Only here can they achieve
to bend the enlightenment and fullness of life on earth, to voshvaleniya
God and happiness to all, in the preconsciousness of eternal life."

“We will never forget,” another teacher taught.
the given Mason Balliol, back in 1847, "that your
the sacraments should be confided only to chosen minds
and that even with the most exalted gifts they can
be comprehended and applied only by
tireless study and practice.... Let us become worthy
successors of that venerable institution which was
tried in the tsflom rows of centuries, from the days of the mysterious
"messenger of our divine Plato."

Alas, how little all this resembles reality.
the nature of Masonic lodges—erotic and selfish
a vinaigrette of scraps taken from Archimedes, Epicurus
and Merkurlya?....

I. The Jew Ela Ashmol already instructed Bacon Verulam-
skago in “New Atlantis”, and Martinets Paskvalis, the main
member of the first lodge in England in 1646, a Jew, in his
turn, laid the foundation for the 1iudaizatsii of Freemasonry, which-
paradise is sufficiently revealed at least by the fact that and kaee-
The Talmud in Cambridge exists on capital,
Montefiore and the Rothschilds. True, back in the beginning
In the 19th century, Jews were not allowed into many lodges.
everything is true and it is only in 1816 that the attention of the empire
I i -
us Jewishness. But this does not exclude such a situation.
of things, in which Tamism must be indispensable
an essential ingredient of Masonic lodges. The Jewish people
face of the earth and the obvious benefits for them, through Masonic
lodges—on revolutionary and commercial deals, already available
'takochno motivate the penetration of Judaism into the environment of the mother-

sons. Thus, Kabbalah, Illuminism and the Guillotine
They summarize all the currents in Freemasonry.

But if 1 ӽ is presented
inevitable, then it does not follow that Judaism is dissolved
is being changed or altered in the Masonic chant. On the contrary,

RSUSH

in England itself, and, as we know, in Hamburg, and in
Berlin, and now, of course, Paris, are exceptions.
i , -
They confess, of course. Moreover, it is precisely in these Jewish
lodges and the supreme destinies of Freemasonry, i.e. anarchy, are hidden.

This is what was written in the address on March 6, 1848.
to the French government:

“Distributed in almost 500 workshops and presenting
only one heart and one mind, 40,000 "free ka-
"Menshchikov" promise you unanimous support in
for the revival, undertaken with such glory...."

The response of the provisional government, through a Jew,
Adolphe Cremieux was like this:

"The Republic is a Freemasonry republic. Here is the
which, at all times, both in happiness and in adversity,
Yes, the stone-mason brothers met their comrades all over
spaces of the globe!...»

That, spreading from England,—like the nests of revolution—
tsiy, for other European countries, for the disintegration of their state-
i i -
political policy, Freemasonry cannot remain only in the world.
in the static areas of Kabbalah and occultism - this is obvious.
But history also provides other facts against which to argue.
it is impossible. Before the big meeting, March 16, 1<98, in
In, the famous Jesuit Abel sdBlal sslUduvuschee raz-
i: |

“In 1764, at an extraordinary meeting of the Belika

Eclectic Lodge”, in Frankfurt am Main, on the proposal
the marriage of one of the members, were subjected to voting and
death sentences were passed on Louis XVI, King
France, and Gustav III, King of Sweden.— Proposed by
The loser of these sentences was called Abel. -He was
my dear dd."

Louis was still alive when, in 1792,
Yes, Gustav CI was already killed - at a masquerade ball, in
the moment when he was supposed to take command of
the army of the allies against the revolution in France. With another
on the other hand, who doesn’t know that Frankfurt is German
i ...

The revolutionaries of 1830 and 1848 were, equally,
prepared by the Masons. Both arose when the pre-
The police in Paris were also controlled by Masons. But only:
but in 1848 Masonic deceptions and betrayal gave,

rah_

the end, the majority of the provisional government from the composition
lie. Only three members of this government—Sol, Dupont
de Laure and Lamartine were not Masons, but the rest were.
five turned out to be exactly like that: Arago, Ledru Rollin, Mari, Garnier Pages, Cremieux, Louis Blanc, Flocon, Arman
Marrast and Albert.

P. Having arranged the Japanese war, England, as it should have
expect, gave us and revolutionary. This is not enough. - Precisely
at the very height of the Duma's fury, they opened in London
ii ,   i
“chosen ones” of the Russian people, like Aladin and Anikin.
The other day, we were honored with the following telegram:

London. September 16th (29th), The Daily Telegraph reports that two moyoung people, Russian subjects, Jews, Singer and Sonnenman, were detained
we are in Greensby, an official of the emigration bureau, due to their lack of
means. It turned out that they threw a bomb into the Varshavsky barracks and killed

how many soldiers; then they, as political criminals, were allowed free in England.

We see the same thing in the terrible year (ḱ).
When, with the favorable participation of England, Germany began:
sharpened from France, as much as she wanted, and blood, and ichor,
, then, not counting the subscription, I went to Paris
and the commune.

That Jews and even
enjoyed her great and rich favors, about this
We know well. And here's how things stood between d'Blo and the masons:
STRUCTURE.

Almost all members of the communal government were madreams or became them later.

On April 29, 1871, in one of the articles “ONsowing”, declaring himself an enemy of order and legitimate government.
tate, Freemasonry expressed its sympathies to anarchy. On the next
the day before, April 30, in the same government body
Communards, it was printed:

“Yesterday, the 29th, Paris presented such an inspirationno, which has not been remembered for a long time: it has become known that,
having erected their banners on the ramparts of Paris, the Freemasons
must make the last attempt at reconciliation, and if
and it will not succeed, then Freemasonry, with all its own strength, will rise
will stand against Versailles.

At 9 o'clock in the morning, a delegation of government members
came from the city council, with music at the forefront, and sent:
went to the Louvre to meet the Masonic delegation. At 11 o'clock,

VSH

the commune's deputation returned, and the Masons entered into honor
2800 Duma members, prepared for their reception in advance.
The National Guard stood in trellises.

In full force, it was placed at the top
honorary lady, on the balcony, in front of the statue of the Republic,

belted with a red sash and surrounded by banners.

Masonic banners were consistently placed on
steps of the stairs, revealing their
humane mottos that serve as foundations of freemasonry
and carried out into real life by the commune.

- "Brothers" - Felix Sha, Besley and Leo Mellier, members
government of the commune, pronounce hot r$chi from its name-
no. The first of them welcomes the Masons thus: “brothers,
citizens of the great, universal fatherland!..... Passing on to them
banner, Leo Mellier, in turn, says: :‹here is beauty:
the banner that is flown by the Paris Commune of Masons-
to the state deputies; this banner should accompany yours
banners, as a prototype of universal peace, etc.”

Accepting this red banner from the hands of Leo Mellier, brother
The Russian philosopher declares in his work that if the Franco-
we will not be heard, then they will call to themselves on the
i i,
armed troops of the commune, so that, having taken part in
battles, with his own example to support the courage of the "temple.
brave and glorious fighters, defenders of this city."

The above sufficiently illustrates the role of the masses.
new during the commune of 1871.

As for the further development of Freemasonry in
France, they are too complex and important to be
It was necessary to limit ourselves to a brief mention. It is necessary to
a material study, which, as annoying as it may be,
We don't have much time now.

It will be enough to say that “the Masons are narrating and
rule in France, and their tyranny is terrible and

without any reason, because she is elusive and invincible.

On the other hand, we point to d'Blau Dreyfus.

ReasonBetsya—Dreyfus is a Jew, and the kahal needed sdf:
to make him a martyr, and to triumph over the government-
vat. Gm not less, Dreyfusiyada does not belong at all
one family. The evidence for this is: without-

participation of Kagal in the rehabilitation of such a prominent Panamanian
hero, like /Like Reinach, and three years old, from a Jewish point of view

SH!

i , -
fuss in Rennes. On the contrary, among other things, it is very famous
circumstances which we, unfortunately,
we can't spread it, it's already a known coincidence
i
and its results show that the hand of Anton was here.
gli, and, therefore, Freemasonry.

Likewise, without the powerful assistance of the Masons,
as the chief rulers of France, the Jews could not
to achieve everything that, in the end, he did
cassation court...

Sh. From two small islands with 6,000,000 inhabitants
England, torn apart by civil strife, turned into
a colossal world power with a population of 350,000,000.
All this can be contained only by maintaining dominion in the ocean.
nah. The most precious pearl in Great Britain
the crown is the East Indies. - Having settled here, as,
however, and everywhere, - on betrayals and robberies, English-
the Russian domination trembles for its fatal fate even more
in the face of the danger of attack from land. Hence, irreconcilable-
May enmity Angmi k Rosai. |

That there should be a united state on the eastern plains of Europe
and a great power, this was envisaged by Herodotus.
there is nothing surprising in the fact that power
Russia was foreseen by England. Logical conclusions follow from this.
determine British policy. Do not allow us to
sea, exhaust with fruitless wars, destroy our fleets
you, to rebel against our foreigners and "proletarians", to take over
to interfere with our trade and not give us money, that's it
natural recipe of England for Russia.

There is no need to illustrate it with facts again,
everyone is known. But he wouldn’t mind pointing out the Berlin con-
progress. It occurred at a time when France was at its peak.

the Jew Gambetta was in charge, and another Jew, d'Israeli,
in the name of Lord Bicochfield, to achieve incredible strength in
England. Next to them, at the congress, the protive us anglinized French ambassador Waddingtone and, fading before Lord Beaconsfield, Salisbury. Both of them, in addition, were Freemasons. Thus,
, , i « », -
who lived with the Jews through Itzka Bleichröder, who
back in 1566, despite the wolf of the people's representatives,

OSHP

at the expense of the worldwide kagala and by the will of England, supplied him
40,000,000 thalers for the war with Austria—we have already received
a harsh lesson from the Jewish-Masonic union.

Between the two, Russia had no shortage of warnings.
rezheniyakh. ,
a number of preceding events could not help but
attract attention. On the other hand, the letters A.E.1. O.O.
(si sï) -
to give pleasure to the English, since she had to, in the name of her own-
of internal security, to strive for the erasure of not only
to foreign fleets, and also to the papal throne. In parallel with
by this, Prussia was strengthened as Russia's natural enemy,
was directly conditioned in the centers of the same security.
in such a state of affairs, it seems, it was not at all difficult to guess
give in, and it's not England's fault, of course, that we played ourselves
into her hand, saving Prussia from Napoleon I, and then tohaving let her go and before such a defeat of France under Napoleon III,
which has already turned out to be a constant threat to ourselves,
| Grand Master of the Freemasons and British Prime Minister,
Lord Palmerston, having defeated us, as usual,
with his hands, in Sevastopol%, then gave the opportunity
to be convinced that Prussia is England's friend, and not ours.
, , i 1863 -
yes, when worldwide Freemasonry almost provoked against us
coalition of powers, to understand, with whom we actually
imBem dflo. After all, back in 1549, England, through masons, gave us a surprise by composing a project for a new—
Polish-Hungarian kingdom. We lost many troops,
pacifying Hungary, as if in order to, through intrigues

in England, during the fateful period of the Crimean War, Austria surprised the world with its ingratitude.

Palmerston's weapon was the young Hungarian lawyer. Kat, Kossuth, managed to become a lover suitable for him into the grandmother, Countess Sapari, and then rob her and, finally, , - she blackmails herself with love letters- the state government.—Koshut acted in alliance with Madzini, i.e. with international revolutionaries and i-i, , i 40+ ano Lemmy.

This Lemmy himself became, subsequently, a grandmaster. rum of European Masons and even managed to lure them away Charleston to Rome Supreme Council of Palladians. Through

VSHSh

the most brazen deception, he was “elected” and the head of the Pallasdizma (RaPayistit Mousht Keyugtaeit),—soon after death: ti Albert Pike, with his incapable successor% Geor-GB McCaughey. But, at the end of the 40s, Lemmy was still only a goprepared for that endless series of betrayals and politicizations tic murders, where, according to Mazzini's plans, it was: to be the instigator of a recommendation i « », Testament of the same Mazzini.

When he met Kossuth in Constantinople, half, both of them were hiding from criminal prosecution, Lemmy—on the management of the world policy of iml only one patent, namely, the verdict of the Marseilles court correctional police, which are for theft (between the pro-than, - at Doctor Grand-Buban) and fraud, he, Lemmi, on March 22, 1814, was sentenced to one year and one day in the correctional house. Later, to curb ni Jewish impudence Lemmy, the aforementioned verdict was obtained by Cavour, on behalf of Charles Albert, through the government: the reign of Napoleon II, in the certified mar-by the village court. Much later, condescending to the troubles of his friend Lemmy, already a grandmaster, ii -

com, through this copy was stolen from the state
archive. But, offended by the Jew's prowling in the gros-
masters, a wealthy American and a prominent Palladian, Diana
Vaughan, for 30,000 francs, bought the aforementioned copy from
Italian officials, and she gave the photogram to Do-
Mini Marge!ott. Shaking off the dust, along with Vaughan
feet of OWN after "election" Lemmy, 33rd degree Freemason
Margiotta printed the photogram in his, very annoying
a commented and very instructive "life" of the grandmaster-
Lemmy's era. Thus, it became common property
new—Masonic Marseillaise......

Is it necessary to say that, with Lemmy's accession,
his closest associates and supreme inspectors
Freemasonry, in both hemispheres, became the Jews.
the same and irrevocable Judaism of the "free masons"
KOV" was not slow to express itself in the fact that, after the death
'Jew Lemmy, the supreme head of the Masons, again turned out to be
Jew Nathan. As a Jew and a Mason, he was one of the first
out, congratulated Dreyfus's wife on her acquittal
by the French Court of Cassation.

CX

Knowing closely, the Great's relationship is extremely suspicious.
British people to the worldwide community, it is difficult to doubt
the fact that Lemmy's success could not have been achieved by himself
by his forces. Promoting the final development of Freemasonry,
English diplomacy, which has already played for foreigners more than once
political criminals from this community,
of course, in order to convert millions of Jews into their own language,
currently living in Russia, and on the other hand, strengthened
in Rome itself, she took up her positions to attack the paupers and
stopping any attempt at peace between the two thrones
lams, still located in the Great City. Rfshitel-
new solitude of France and complete capture of the Mediterranean Sea
England is determined, it is understood, by the weakening of Italy,
that is, by turning it into a republic. And we, indeed,
we see that, at the first symptoms of rapprochement between the Italians,
the Yankee government with the Pope, began to develop in Italy.
whether there was revolutionary propaganda and a visit was arranged
Republican President—Loubet to King Victor Emmanuel II—

silt P, in order to pour oil into the fire. When,
through the sons of Judah into Freemasonry, the royal throne
will collapse, and dad will be forced to look for shelter, -An-
Glia will give him Malta, but will force him to serve the British
interests. With the favorable fate of the expected mothers,
Sonov, the revolutionary movement is also flaring up in Prussia,
— since the time when Wilhelm II, on the expansion of the sea-
economic and commercial-industrial power of Germany, became
to show England that the globe belongs to the
. si ! |

All this is more gratifying that back in 1859,
m deceased Isaac Long, the Supreme
Albert Pike was elected to the Charleston Council.
whose mind Adriano Lemmy himself invariably admired.
A convinced occultist, a man with purely American
with imagination and scope, Pike decided that if,
with the help of Freemasonry, it is still impossible to unite the whole world in
the same spiritual power that the Roman popes dreamed of,
then, in any case, this community can turn to
into such a lever, from the soft pressing of which will become
world politics turn upside down. During Palmerston's lifetime,
Pike suffered failures, but then the leaders of Freemasonry all
countries and even the most talented of them, the head of the kar-
Bonartev--Mazzini, let's go meet Albert Pike.
The negotiations lasted from 1866 to 1870. Finally, on the 22nd
January of this year, Mazzini, from London, writes to Pike:

o SNNNEE -- - and rashrishitsi SE m t adai
_—— ! |:

— Sh"

_

“Let us leave the whole federation as it is; let's save about
ranks in control centers and methods of correspondence adopted
between the highest degrees of each rite. But let us create
the highest cult, which must be strictly secret. We
we will initiate into it only Masons of our choice and oblige:

we hold them with the strictest secrecy - even in relation to their
brothers of other rites. Through this higher cult,—
We will govern the whole of Freemasonry. Here we will justify
the center of the universe, and our culture will be known to us
walls, then he will become more powerful."

The letter, as already stated, was sent on January 22nd.
1870, when the Piedmontese king Charles-Albert in advance
was considered the monarch of the united Itami, and when the leaders
Freemasonry, --that is, 6 months before the beginning of the French-
Prussian war, they already knew that the main defender of the pope,
Frandia, she won't be able to move her hand to the side
Rome. Eclipse, September 20, 1570, i.e. on the very day
entry of Italian troops into the Eternal City, under
led by Freemason Cadorne, Albert Pike
and Mazzini signed a secret protocol, according to which
to which, in order to unite Freemasonry in all countries, it was established
the highest cult was expected, under the name of //alladism; supreme-
Pike was appointed as the new patriarch and dogmatic head,
and his assistant and political head was Mazzini.
in other words, just on the day of the secular fall of the papacy
the throne of Rome was erected in Charleston%,
the throne of the antipope, i.e. the new spiritual ruler of the world.

Gifted with extraordinary mechanical genius, the Ame-
The Rican people singled out from among themselves, in the person of Pike,
and an extraordinary genius of spiritual mechanics. For twenty
tireless activity, the first antipope of action-
completely united the Masons of both hemispheres into one incomparable
a crumbling union of unions. The power of the union is already limitless
because he did not stop at any cost
is, and that his participation, quite often, is not expected
It is said that Albert Pike was truly a genius
inBrolomstvo.

Outwardly yielding to self-deception, Pike realized how
It's easy to put a bridle on the people who want to de-
to mocratize Freemasonry, and therefore the actual ones
pitchforks of the Russian Federation appear in official annals of the world-
of the union of unions.—The blind followers slavishly obey
.

OSHU1

On the deep connections of Palladism with Asian Freemasons
we already know from what has been stated in the present
I'm working hard, earlier.

if we look closely at the events that take place in
exposed to attacks by Freemasonry in France, starting, at least,
5 i, :
which dignitary of the Masonic state (Dreyfus is a 32nd Mason
degree), then it will become much clearer to us, -
for example, Russian soldiers, at the same time, in Moscow
and in Irkutsk, in besieged Port Arthur and in Japan:
, i, љ
and in the same script and on the same paper; why
Rozhdestvensky's squadron made its entire gigantic journey
precisely in the lantern, from the point of view of the world, to:
whereas about Japanese—they knew absolutely nothing, even in port—
takh China; finally, - why, having left the Port of Troubles and
slurping in the waves of revolution incomprehensible to anyone, our
the state ship can't get into the harbor
with the documents "October 17" *).

Thinking about the course of events further, we would probably
understand where the evil comes from, but strictly systematically
sk plan of rebellion; the attempts are determined precisely
on the main foundations of our fatherland - Orthodoxy, autocracy-
and the Russian nationality; where are the reasons for such unceremonious
the audacity of the Japanese in war and their rebel allies
kov inside Russia, both at rallies and in the press,
in the State Duma and Vyborg, and finally, in
following manifestations of rebellion; the following is determined by
nonsense, like drawing people into a revolution or closing
those educational institutions when education is the first condition
in freedom and when the Jewish revolutionaries strive for themselves
themselves to take possession of it, first of all; how could
the idea will appear to put everything on the line at once, - through one-
the temporariness of both political and social catastrophe, when
Yes, Russia's national debts are already so heavy and when
the creditors themselves are Jews and even their Shabbes-goys are-
are the leaders of the "desecration" movement?...

It does not hurt, on the other hand, to note that, in secret-
Act signed by Albert Pike on September 19

1874, were organized in Freemasonry exclusively by the Europeans.
Reisk unions. According to Mardzhiotta's words, they counted,

*) See V. Evkar - "Equal Rights of Jews". Odessa, 1906.

VSKhUP

already in the 90s, about half a million members, and
Only the Jews paid into the Masons' supreme treasury,
18.000.00) francs annually.

GU. However strong the “universal Jewish kagal,” but his participation alone cannot explain at least
Japanese war, as it is impossible to motivate even that
Article XI of the Portsmouth Treaty, which Japan preinnumerable riches of fish and seals are presented
thoughts along our shores, from Vladivostok to Bering Strait, with legal and political implications
its consequences. On the other hand, the elusiveness and even
the unknown—who exactly is in charge of our revolution—
her and where her enormous plans and resources come from,
suggest that the butchers are commanded from outside,
powerful and secret force... From this it is clear that
a prominent role should be given to Freemasonry, as an important
the most important instrument of British policy. If prethe ongoing events of world history, in general, with:
completely justified the combinations of English diplomacy,
then Tsushima and Mukden, along with the armed ones, we will rise up
in Moscow itself and with widespread celebrations of the "Jew-Cadet"
in Russia, without a doubt, are still unheard of:
the English - in their insidious games with us.

Was this triumph in line with the calculations?
their enemies, or exceeded their own expectations.
niya?... Do we have the ability to prevent the commission of
, or is it the inevitable result of our empire-
political policy, disproportionate to spiritual and material:
terimental resursami Rossii?2.... Is it really true, —on
On the great historical path, we encountered such fateful
adversity only due to the wave of Freemasonry and Judaism, and to which
Of these, does the championship belong?....Which course should we take?

go now, at least by virtue of the fact that all the power of the dom-
Nikansky organ, 500 lbt fought with the kahal—even
by means of the inquisition, did not lead to victories, just as in
at the sight of those evil pictures that are painted in front of
we are English press, or such brochures, as written-
by Rudolf Martin, under the title “The Future
"Rosim"?...* If Germany found it possible not only
to confront on two fronts, but even to impress Fran:
cabbage soup, and Russia at the same time, then under what conditions do you think-

*) Translation from German by I. Novik. Moscow, 1906

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ma. policy for us, equally, on two fronts -
against the greed of Great Britain and the pan-mangolism of Japan?,..

These are the harsh and dangerous questions that naturally arise.
attracting the attention of a modern Russian person.

We wish with all our hearts that they be developed thoroughly,
—without delay....

U. Meanwhile, with a new feeling of deep despair,
we meet the peace of a brochure-- a call, entitled
so: “Opening of the Great World League in St. Petersburg
".—i begins with the words: ‹// i -
, i , -
opened on August 27, 1906, in St. Petersburg, in order to
expansion of the agency and familiarization of the Russian People with the cf$-
with the League's activities, valor and organization, and published a number of brochures.
"Shur, one copy of which is before you."
i *) i -
razheniy, G. V. Butmi comes to the conclusion that this is nothing
other, as the proclamation of universal masonry, with the crown of
vlad i . -
to get to the real articleB G. V. Butmi, we will now remain
we pay attention to only two significant facts-
takh, running parallel to the appeal of the “Great All-
Peace League." Firstly, it has been more than a year since the Russian
the average person meets in the press discussions about the desire-

the importance of transferring our State Bank to international to the Jewish syndicate, with Mendelssohn at the head; and in second, the most serious of the American monthly magazine “Mot Ategisap YuKesheshch”, recently, with the title ‹/ The Armenian Conference and Palestine”, was not published at all humorous project of a Jewish rabbi, scientist ra Pereira Mendes, demanding neither more nor less as an institution i .
This supreme court governs all states and nations, must be sent to Jerusalem, and, without him permission, not only no state has the right to start a war, but not a single soldier will be able to bring Insk oath!...

During the era of the first French Revolution, moving, - face down, and GD crawling, Freemasonry managed to entice so to skirmish, which recruited into its ranks primarily aristocrats, members of reigning dynasties and even fashion Narkhov, and, on the other hand, attracted, first of all,

*) See “Russkoye Znamya”, September 13, 1906, No. 228.

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guards officers, - Napoleon's own turned into the organ of its propaganda. Having strengthened and Having flown, the leaders of Freemasonry did not hesitate, however, to ridicule to eat what they supposedly worshiped, they betrayed their short-sighted some friends of the "conscious proletarians" who were set against by the same Masons, and from the instruments cruelly deceived by them They made these friends their victims.

The separation of Church and State has finally revealed eyes and other spiritual people who sought participation in "lozhakh", and the intentional reduction of the terms of service in troops, corrupting military training and undermining discipline, inexorably leads to the destruction of armies, i.e., every and every power and order everywhere. If the adventures of the National Guard length, in the revolutions of France, to compare with the annoying demands the fears of our rebels about the people's militia, then the thoughts of Judaized Freemasonry become evident.

Considering everything that has now been stated, we will not
to hesitate and on what the Russian na- is trying to lure
rod ,
again suppressed by the “Great World League”.

At the conclusion of the Peace of Utrecht, in 1713, England
secured for itself a monopoly of trade with America slave-
min-negroes. In a treatise, it's hard to even make out, about people
or about cattle here goes the Russian Federation. By the way, for import into
American rule of Spain, was, at 30, defined
The annual import of 4,500 Negroes of both sexes is estimated.

„the profits of this monopoly trade, the Spanish participated
i , .

At the end of the same eighteenth century, through the ancestors
nickname of the Rothschild dynasty, Rabbi Meer Amschel, the same
Great Britain bought, as we know, for shipment to
America, but already for slaughter, from Hesse-Kassel and others
, љ
slaves.

At the present time, apparently, also for the protection of the
my self from the invasion of the ‹chosen people‹, the gentle Great
Britain once again seems to be planning to commit
a kind of operation, but already in the same size, and although
not directly for slaughter, however—in the manner of the trade in Negroes, i.e.
again without competition sell us, Russians, into slavery
that of the Jewish kahal. {10 what was agreed upon by them from the head, this
the counterparties do not announce that the deal is not free of charge,
It goes without saying. The method of enslavement is

rsxx

penal paradise of the sons of Marx and Kautsky
Ķ.

J. True, the motto is “hands up!” haven't purchased from yet
robbed of the success that the Social Democrats,
Apparently, they are counting on it. But they are not losing any ground at all.
hopes to fool us.

I. Realizing that such a noble mist is losing
popularity, some "expropriators" would be ready,
under the guise of his own abstinence, entrust her to the exclusive
in detail "zhabbes'iskelya.m"...

Unfortunately, even such “selflessness” does not change
question, as explained in the following article
‹«» — і ‹ љ» :

і !— і, -
said by some revolutionary groups to
forced expropriation of state and private property
sti,” “Dzevlyanin” mumbles:

‹Some think that the general robbery has not yet been prepared and must be continued.
to reap his modgotovku, and others are convinced that the robbery is already prepared and necessary
љ. , , ‹», єі -
bezh, and others claim that it is possible and necessary to rob in parts and pieces,
and there is no need to put off until tomorrow what can be done today.
If it is possible and necessary to rob the people of the bourgeoisie, then why not rob them for now?
some, - several thousand or tens of thousands; if it is impossible to rob a burg-
chewed naked, then why not rob as much as you can?

And since the commandment of socialism is “rob!” it cannot be carried out without resistance.
laziness, then the second commandment follows: “kill.” And this commandment, meaning it is “revolutionary”, it is brought up, it is implanted in the minds and hearts, it is raised to the level of
vig, is celebrated in prose and poetry.

Those destined for murder are called by different nicknames: і ,
kill the bourgeois, kill the exploiter, kill the landlord, kill the bureaucrat, kill the “barbos”,
і , і , і !.... : і
, і , і , і , і , , і
during the day, kill in the darkness of the night, kill with a sudden attack and from around the corner!....

Socialist-revolutionaries and anarchist-communists cite this commandment
in execution consistently and openly; social democrats and bundists also her
‹», і ‹» -

they blow, praise and conduct the “fighters.”

The question arises, what is the meaning of the renunciation of social democrats and rebels?
dissidents from comrades "expropriators" and "confiscators" who carried out
embrace their commandments - rob and kill?

° This is a vain renunciation and it does not affect the party members, because
that of the "socialist" and "revolutionary", i.e. the Yarincital robber and murderer,
ift and there can be no "principal" objections and absolutely no
“Convictions” against robbery and murder.”

Absolutely infringing.—No apparent refusal of the revolution-
security groups cannot and should not be protected from robberies

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to reconcile us with the zeal of the enemies of order already
one thing is that if, at this moment, they are sincere
deny partial robberies, but still, in the end,
They recognize universal robbery as a universal panacea.

The validity of this conclusion is also proved by our own
by Mordecai Marx's assertion that the weapon of criticism
».

The logical and inevitable result of such teaching is
niya can only be an organized robbery of the disorganized
and embittered “proletarians”, which we see in reality
activity.

It is obvious that, in its own right, the State
Duma" - without obvious contradiction with the same
fight, she could not express her condemnation to the ‹robbery‹ movement
marriage, nor political murders.

The beliefs of some of the “best” are therefore understandable.
"our people", - left, however, without anyone's cart:
the fact is that only a simple coincidence led to
them to the Duma; and not to prison, and their like-minded people
put it in the opposite position...

Along with this, it is useful to keep the following in mind:

Weimar, September 19 (October 2). At the opening here
Christian-social party, [Shteker, discussing the current situation in Russia,
by the way, he said that no living conditions of peoples can be improved
by means of murder, arson, assault and execution of innocent victims.
i   i, љ
people. It is impossible to have sympathy for such a revolution.

We’ve finished the game!... In our hooligan denial of everything, our “liberators”
have reached the point where they have become intolerable even in the freest countries, where
against the whirlwind and began to accept the toughest waves.

Thus, for example, the Zurich correspondent of the German newspaper "Rosi" writes:

“Russian revolutionaries, flooding Switzerland, represent in truth
a public disaster for the republic; it is now fully confirmed that they
They come here to make bombs.

The premature explosions that occurred in Geneva and Zurich were quite
clothed the criminal activity of the uninvited guests. In Geneva, the guilty
were brought to trial and punished to the fullest extent of the law. It will be exactly the same
the same thing happened to foreigners who took even an indirect part in the pre-
the steps of his comrades. - At present, he is under trial.
home of the Russian emigrant Blazhek. Preliminary investigation against Blazhek
finished, and he will be judged on the basis of the law of 1894, which states that
a person who manufactures, with criminal intent, explosives or takes them
Any participation in their production is subject to imprisonment of 5 years.
In Poland, imprisonment is unusually harsh. About:
Blazhek's trial will take place without the participation of a jury and behind closed doors.
The Republic, according to the aforementioned newspaper, has taken a serious decision to exterminate
in their own prelѪlakh љ i ,   ."

RSHHP

Very well, and in the freest countries for robbery abominations,
no matter what sauce it is offered with, it cannot be a hundred.

Of course, our “advanced” society and the Jewish press are ready to classify
The Swiss Republic is one of the Black Hundred countries, but Switzerland itself is not
attaches, one must assume, absolutely no significance to this. With the howls of psycho-
she does not at all wish to reckon with stalemates. —‹Russian Land."

P. On the other hand, for the evaluation of future “Kade g-
"sky" hopes, one should not get acquainted with such
instructions of the "Russian Land":

i ‹-, . ‹-› i -
i, i.e., the requirement that its existence be legitimized. On what basis,
, i? i i, i ,
act without hindrance and enjoy freedom of assembly. If the "cadet-
skaya" party, although remotely belonged to them, the government, it seems,
I wouldn't have anything against its legalization. But the "Cadets" are a peaceful party.
they are only outwardly concerned—when they are bothering about something before the authorities:
Not to mention the role they played in the State Duma,
having united with open revolutionaries, it is enough to remember the notorious
Vyborg appeal. Where, in what country, under what circumstances will they become
i, i 5
i? -i i ‹-
"with rectitude," the Ka-dets were only fooling the government and society. Fortunately,
neither the government nor the society were deceived, in the end, but the real
their physiognomy was drawn with a dazzling brightness.

And, to be fair, this physiognomy is unsightly.
happy, contented, prosperous in all respects, "children" are also far away,
in the essence of the dfla, from the true revolutionaries, as well as the ones they
they want to zamfnit - "bureaucrats". For them, revolutionaries are a Moor who must
, .

Surprisingly verbosely and well characterized the "childish" "tactics" of the student
dent, social revolutionary, at the Moscow school, university. Recognizing
"Ka-children's party" is definitely fevolutionary, the younger speaker pointed out that
the difference between the ‹ka-dets‹ and real revolutionaries lies in the ‹pu-
"stjak", namely: while the revolutionaries shed blood on the barricades and
clashes with the police and howling cavalry, "Kadets", sympathizers of all this and
All this is the incitement of young people to stay at home, to stay safe.

The Ka-dets are true instigators, provocateurs on both fronts: and in relation to
government, and in relation to the revolution. The Tsfl u them is very definite-

naya: seize power. Give them power, and they will show themselves to both the government and
revolutionary operas..

How will the revolution defend itself against the "Cadet"? What about
government, then it is obliged to remember that the whole of Russia stands behind it and that ma-
"The final concession to the children" is tantamount to betrayal of the homeland. The Party, to the
degrees of insincerity, to such a degree Gesuia-smart, not disdaining
by any means, cannot be recognized as legally existing.

Revolutionaries are staunch enemies,

‹-» -, «».

It is this mask that is so terrible. God forbid, the government will be deceived.
"false, ‹"correctness""ka-det"! Let them shout as much as they want about "violence"
and ‹lawlessness›. Their party does not have the right to be recognized by the defiant

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in state power. This is a destructive party, and the struggle it wages
children, comes down to one thing: to destroy the current Russian Russia (for better or for worse
it) and on its ruins create a new kingdom of the Jewish bourgeoisie and plutocracy."

11. As for the results of the "state"
the activities of the "cadet" - even in relation to the conscious
"There are proletarians" whom they boasted of having blessed.
to exist, but for long periods they only lead to unemployment, i.e. to
With all its horrors, there is no need to go for examples
far away. Let's take, for example, the Vistula factory region.

Germans in the West "raf. - ‹ Polish Newspaper" draws attention to
not only the socialists send money from Germany for
support of the Polish socialists, but the Germans do the same, not at all
belonging to the revolutionary camp. According to the newspaper, there is even
a special organization among German industrialists for maintaining
i 5 .

The organization covers a wide range of areas in Germany. Members

We have been paying regular contributions for over a year now, in accordance with the tax rate.
Those who own a large factory pay more, those who own a smaller one pay less. Of these contributions resulted in amounts that were used and, probably, are still used for support there are strikes in various branches of industry in the Kingdom of Poland.

The purpose of this organization is quite clear. Its participants were born in view of the competition.
Renshu. To kill our industry means to expand the sales market for
nfmetskikh izdfliy. Everything was ‹practically‹ thought out and already met the expected fruits. Sales of German products in many industries have grown to unprecedented levels. razmirove.

If the general public did not go beyond practical pBley, then this cannot be
say about the organizers. The latter sought to prolong the troubles in our country.
from iolitic considerations. Our region was sinking deeper into anarchy,
љ , . -
Yes, this movement was in Germany! And not only those who joined for selfish reasons ley, but also modestly hiding, viyatel'nye protectorov, without the consent of which-where such a zatfya could not have been realized.

German industry in the Western Caucasus has recently received:
I get a strong push. Gradually, the entire industry passes into the hands of the people.
The economic crisis that has befallen local manufacturers only makes it easier for them work.

An old truth that will never kill anyone. What do we care?
industry, when it is necessary to ‹љ i»!..

Thus, it is quite obvious that /germanya si-
specifically to exorcise the misfortunes of Russia.
engulfed by the Manchurian horrors, she forced us to
concluded, for 12 years, such a trade agreement, which,
with military duties, it finishes off ours, which is already barely breathing-
agriculture and, therefore, destroys in advance
efforts directed to the resolution of our agrarian
question. On the other hand, not only the unions of merchants and
manufacturers, but also workers' circles use money to propagandize

CX

,
We have all sorts of villains, “ideas of freedom” to seize
our property and the taking away of our means of subsistence—
to your own advantage.

IV. But what is most gratifying is the conducting of our
"liberation" movement, by the way, on the part of
the Jew Singer, who drinks the blood of all his female workers
(factory of ladies' dresses) and, however, considers himself a little
or perhaps their benefactor, for, in his own words,
releases his slaves so early, “when on the streets
"still quite a man"!...

Foreign revolutionaries and our seditionists. German co-
the Centralist party, about which all the liberal parties fawning over it,
they speak of an evolutionary party, opposed to any violent MFRs,
arrange, for purely propaganda purposes, from time to time of the congress.

A society greedy for any revelations, with great curiosity
awaits these events, since the truth actually appears on them
the party's unique character, and at the same time, gets the opportunity to get to know
the intimate life of the party.

This side can be characterized by one word - dirt. But that,
what would harm any other party, does very little harm to the socialists among
the layers in which they seek their adherents, and Bebel could
to point out to Dresden with pride that no party can follow
to follow the example of socialists and just as publicly wash their dirty laundry.

The current party meeting is taking place in Mannheim, and the main subject is
subject to its discussion is the question of a general strike. The task is very
the wave of socialists, the party's leaders, because a split occurred here
between socialists and professional unions —sh(ḱ, standing on
more practical soil and not seeing the main aspirations in the revolution.

On the other hand, who closely followed the TBM movement in Russia,
which is called "liberating", he has long known how much this movement
artificial and devoid of roots in the people. The movement is fanned by professors,
Soviets unfamiliar with scientific work, zemstvo members, and undereducated youth
and the ignorant mass of the fourth estate—rural teachers, midwives
grandmothers, feldshers and volost clerks. Moreover, the movement was also started
under:
is kept from the border, - the main inspirers of our political
are precisely i i.

Jewish Bund and Polish Social Revolutionary Party, Latvian and
Estonian revolutionaries are direct disciples of German social democrats,
just like our social democrats and revolutionaries. In their naivety, they re-
they say, it is true, that they are moving the revolution; in fact, they themselves
they move.

German socialists have long said that the main obstacle to world peace
Russia is the revolution's stronghold, the support of all monarchical states,
that it is only necessary to undermine the power of Russia, and then the revolutionary wave will be free
will roll freely across Europe. They did not hide their tsfls, and Bebel even
I have repeatedly stated this in the Reichstag. They acted in the same spirit.
i i, i i
orgnizatsii.

10105.9.

The main role was played, of course, by the Jews, and many of them, like Peus, Parvus (Gelfant), Rosa Luxemburg, are as much German as Russian
revolutionaries. When the Russian Revolution began, many of them
went to Russia, however, with false passports, and fell into the hands of the authorities.
, i ‹ Ҳ », i
pledge and did not hesitate to disappear abroad, then ҝ
I had to go to Siberia.

But the material assistance provided by foreign inspirers of our
i, . ‹ 15» reported recently a report,
from which it is evident that the German workers-solitarians sacrificed our
revolutionaries of about 400,000 Marocco. Similar amounts were sent from Belgium, France,
Holland and England. If this should have already opened the eyes of the Russians to the main
nyh culprits of the “Russian” revolution, then the zasfdaniya brought down the German
of course, they can enlighten even the most prejudiced person, exposing
all the lies of our so-called clever parties in the genus of the Cadets, which
the weight of the revolutionaries on their shoulders is the same as the last.

What these tsBli are, became clear already at the first meeting, in which the previous:
The irreplaceable leader, the plump millionaire and sensualist Zingers, nBkdog convicted by the court for exploiting his workers. Expressed
Ros Luxemburg's greetings and gratitude for the energy with which she tries-

I wanted to come to the aid of the Russian movement, and I hope that my health would allow me to
to once again provide ‹brave and true support› to the German party, —president
gave the floor to the delegate of the Russian Social Democracy, a certain Balabachova.

Balabanova expressed special gratitude to the German party for its spiritual,
moral and material assistance to the Russian revolution.

‹Russian comrades gladly accept this assistance not as a handout, but
as a favor to my comrades, Balabanova said. After all, Germany is so closely connected
with the fate of the Russian struggle. The details of the struggle are familiar to the German comrades,
and to describe the sufferings of her sons would be only profane. But they, with the cost-
with great heroism, they carry on the struggle further, with the energy and consciousness of the target, as
have never yet waged a class struggle. True, Russian workers know that their
the task is far from finished.

By means of institutionalism, we only want to prepare for class struggle.
and bring it to an end. During previous revolutions, the masses allowed themselves to be destroyed.
to fight for national ideas and for the ruling classes. If the masses perish
in Russia at the present time, the struggle for constitutionalism is only a means
i ».

This tsföl is a proletarian republic, creating autonomous Poland, Finland-
length, the Caucasus, etc. and the complete destruction of Russia - the subjugation of Russians to foreigners.

Only a stupid child would not understand that the implementation of revolutionary goals
TB means precisely the death of Russia and the destruction of all significance not only of Russia
Zi, as a single monarch, but also of its autonomous parts. This is only beneficial
enemies of Russia, and therefore the revolution finds such support among the revolutionaries
i , hostiles .

But no people is willing to renounce itself and become
a foreigner as a slave will not reconcile himself to such a slavery, and our rebels,
working in the interests of Russia's foreign enemies, they are deeply mistaken if
they think that they will succeed in turning the Russian people into slaves of the Jews, the English and

n5mtsev.
A great people can still be an independent people and shake off

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from himself slavery, as soon as he understands where the seditionists are leading him!...
"Moscow
"Vdomosti". |

So, before us is a unique card of its kind.
Tina: Reiza Luxemburg to create a revolution in Russia, and
Jew: Singer, on behalf of the Numeiki socialists, good-
gives it as his kahal united tribe...

Z. The “Russian” character of our revolution is sufficient
“illuminated”, however, like all other facts ,
both known to us and the latest data.
‹cadets›, who had come to the city for the ›liberation of Russia›, in Gel-
Singapore, approving the general “directive” of its “parliament-
"cop tailcoat", the fundamental correctness of "Vyborg-
"skago vozviya", as well as the legality of "passive support-
i" to the government, and grieving only about the "impossibility-
"nosti" of such resistance at this moment, still on
the other day, a guard flotilla caught a sailing ship near Narva.
a ship with six villains and twenty
boxes of rifles... At the same time as such a gratifying VB-
stu, there is news about the “friendly” services rendered to us by the field-
kov from Krakow, as well as about modest hopes for the good
the goodwill of the Russian people to the Jewish deputies,
dressed in Italian and English deputations, and
in many other ways, once again convincing not only of the good
the cities of the West are counting on the fact that our fire will pass it by,
but also in such foresight of the “chosen people”, which
again shows that the sons of Guda have apparently set themselves
to finally exhaust the goyim everywhere.

Polish discovery. A curious message was posted on his pages.
i " Lolu, claiming that "Krakow is
one of the main5 organs of arms smuggling into5 Russia."

It turns out that weapons are constantly being transported to Russia through the following points: Finland, Krakow, Podvolochisk and Odessa.

“To Krakow,” No. 071 asserts, “although for about a year quietly, but energetically
a combat defense detachment is in operation. They are leaving from Krakow through the Russian
border not only revolvers and brochures, but also bombs. In Krakow there are
the chaboratoria lasts 60 mb5, sending its products to the Kingdom of Poland,—-
usually in decently thin pockets that do not arouse suspicion and
with a legal passport for traveling young men."

This report from the Polish magazine caused a heated controversy between him and the...
the centralist organ "Larz04", which named the editor Mohlta, Mr.
L. Shchepansky, informer5, spy and newspaper scum. In turn,
Mr. [GTsepansk! does not remain indebted to the gentlemen of the vile newspaper rag, called
by LarzoTom": "The hairy and cowardly dogs dared in their vile
stnom bezlichin bark in his lousy newspaper about the denunciation. But to such attacks
no one who respects himself pays attention; with fighters of this kind

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an ordinary person should not fight. Any polemic with scoundrels is useless.
key, - you can only kick them, but you can’t argue with them,” etc.

Moscow. Doroshevich occupies such an influential position
i ". %" , that it is allowed not only-
to harass the revolutionary leaders, but even jokingly pro-
to go to the expense of "Kishinev", on the columns of that very newspaper, where
VSB employees are almost “comrades” and half, if not “from Kishi-
Neva", then from the immediate vicinity. Doroshevich's feuilleton
dedicated to the death of the "revolutionary general", the Jew M. R. Gots,
whom he calls "a dark, sinister and malevolent figure."

He served the revolution with his large resources and was one of
members of the executive committee.

It was one of the Napoleonic revolutionaries who, sitting in the Latin
5 quarter, in Pafizh or on the shore / of the Kenevskogo lake, give battles right»
government, throwing thousands of people into battle in Moscow, "Sveaborg, Kronstadt, Seva"
one hundred and fifty%.

If they are lucky, they will say:

- This is us!

When things go wrong, they say:

- It's not us!

And Gots was asked:

— How did you, gentlemen, risk an armed uprising in Moscow?
? ,
blood, reaction, shootings, executions? With a revolver they went against machine guns?

Gots just shrugged his shoulders.

— Was it us? It wasn't us. The workers themselves. We couldn't hold them back anymore!

May I ask:

- Why the devil are you whipping a horse that can't be held back?
you are not able to?.....

But the number of victims does not frighten the Napoleons who are raising the fate of the people.
over a glass of tea in the Latin Quarter and on the shores of Lake Geneva.

Someone exclaimed at Gotz:

- How many victims! How many victims!

Gots also shrugged his shoulders.

— And you would at least like the revolution to proceed without even breaking dishes!

Gots was accused, among other things, of complicity in the murders of mini-
Sipyagin's country, and N. V. Muravyov sought the extradition back in 1903
his Italy. The Italian government held Gots for two months

in the city of Gis, but Russia still did not issue it. — ‹/ ».

. ( ).i $ ‹ғ2 =
foiyel» ,in an interesting article, reveals the secret plans of the Russian revolution, you»

clear from the course of events:

"In contrast to revolutions in other countries, the Russian one did not succeed."
It was still necessary to get the dominion in the capital into its own hands; it moved, -
nkoto•
in a way, on the periphery, not being able to subjugate itself
state. According to the Russian Revolutionary Party, the Duma was not the average
<7105, thanks to which a new rational order was to be established in Russia
law and order, and the revolutionary spirit, is its head...

RSKHKHUSH

Now we can confidently say that the Duma was revolutionary.
is intended to become the leader of the uprisings that were designed
vans and prepared for various points of the country with TFM, so that then,
as far as possible, raise a rebellion in Petersburg itself."

The dissolution of the Duma upset these, which were on the way to implementation,
plans. Mutinies in Sveaborg, Kronstadt, etc.—not after the dissolution of the Duma.
Smuggling of weapons has long been directed to Finland. - St. Petersburg
was partly belated, partly premature with an explosion. It was assumed.
to stun the government with carefully arranged events at the same time, at different times
personal points, mutinies of troops. Revolutionary uprising in Petersburg.
It was supposed to be a matter of conquest, and the Duma was supposed to lead the triumphant
revolutionary.

Until now, however, the government is still the victor. It,
, i i, -
who have long been tired of the revolution and the violation of the economic life, will constantly grow and will soon be quite strong.
we, to take away the ground from revolutionary uprisings. The confidence that in the main
the state is constantly under the control of a vigorous and energetic government, which can
contribute a lot."

Our "revolution". The world has seen many revolutions, but it has not yet seen
not one so unscrupulous in its means as ours. In the interests of the people
"goodness" - our liberators are seeking state bankruptcy, ruin
countries, even dreaming of committing crimes against foreign consuls,
to cause foreign interference.

` Noting this dirt of the Russian revolution, Russian People5 fairly replaced+-

tea:

The economic character of our revolution depends on racial factors.
inclinations of its leaders, leads to attempts to obtain control
subsidy to fight against this very Government. Honesty, intelligence and lo-
There are geeks to spare!

If there had not been a single Jew among the heroes of the bomb and the brownie, then
and then the commercial character of our revolution would be quite clearly indicated
on its Semitic origin. The idea of overthrowing the Government on state sub-
sit, erecting simple robbery and theft into the rank of political crimes
i, 1. `! i
revolutionary centers, - all these cunning and honest methods of struggle could
born only in Jewish heads, deprived of understanding such Aryan
words like honor, right, cogency, and other ‹prejudices›. But that ease, with:
ij , .

If our expectation will continue to rise and we will continue to take the same steps
in recent years, then perhaps Russian nationalism will truly become
vicious, because the people of Ozhsidov deserve only pestilence, sword and fire...

Poland took terrible revenge on us for our victories. Like a Moorish leader
Almanzor, with his dying breath, transmitted the plague to his Spanish victors.
tsam, so the defeated Poland, dying, infected the Russian giant with its
zhidovskimə poison. But we are still too young, we want and must live, and
whatever the medicine, it must be taken.

i, not only in one area of the revolution was the influence of є pronounced:
.—We are his companion, with his unreasonable nature.
level, decisively throughout our lives. Find a drug against.
that evil is really necessary." — ‹ /i љ".

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RSXXIX

Petersburg, — ‹ New Time» strives to establish the correct
the concept of a Russian person, in the native5 meaning of this word.

“Do foreigners enter into the understanding of the Russian people,” asks the newspaper, Poles, Jews, Georgians, Armenians, Latvians, Tatars, etc., etc.?2—Nitez.

One can wish and strive for these peoples, who are rooted in us, to merge
You were with us in the same spirit and in the same soul, but in reality this is not the case. In sad-
neck, the tragic degree of this #75, and why lie, looking as if
Is this true? Nature does not tolerate lies and punishes them severely. We lied.
before his common sense, which said: foreigners are alien to us, they are—
not Russian.

We called them Russians, but they came to parliament with hatred towards
to everything Russian, immeasurably more acute than that which would be felt by the
Americans or Australians elected to our parliament. TB would have turned out to be
friendly, related to us, not only Jews, but even some
Russians who imagined themselves as special, some kind of southern nation. If -
truly and impersonally, foreigners appeared alien to Russia and hostile to it -
Why lie, why include them in the royal formula: “Russian people”?

Add such a false task to any school problem and admire it,
"What nonsense this will turn out to be!..."

On this basis, the newspaper comes to a very thorough conclusion

conclusion.

“It is time for the Russian people to fence themselves off from internal aliens with that
and the honest certainty with which he fenced himself off from external influences.
dey '970 l, and this is you. This is mine, and this is yours." |

If you don’t consider it an honor and pleasure to consider yourself Russian, then I
I consider it a dishonor5 and a misfortune to cover you with this sacred name.

Be you, what you call yourself, gentlemen Poles, Jews, Latvians, Armenians,
Georgians. But, in that case, you should not have a place in the political treasury.
m Russian ours, inside it. You can't go to the so-called parliament, to our
authorities. You must stay outside. We will be Russians, and you be
that you are, the tribes conquered by Russia, which we agree to consider
to become Russian citizens, but not earlier than they will become Russian citizens.

You are still Russian subjects, but “subject” and “citizen” are not the same thing.
same. “Citizen” is a citizen of the spirit, a unity of love for the common homeland, a unity
a mixture of pride for her and sadness. You feel like strangers, and really-
but alien to us, as no one is to the saint. Until this hesychosis of enmity passes,

the agony of peoples losing their separateness - you should not have revenge in the central government institution!....` .

I. One of the main commanders of the "Russians"
liberators" and the supreme ruler of the "free
stonemasons." "Like the seven deadly sins,
personal identity. The head of an old Jew, a distinctly Jewish
in appearance, although he was born into a Catholic family.
Bgayushchie IZ podlobya, wolves' eyes. Earthy, corpse-like
the color of the skin, and instead of a smile, a stinking curvature of the lips...
The whole body wriggled like a spider, ready to pounce on
his victim. Lifeless, sweaty hands, from which no-

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a net of cold creeping... Fraudulent, vile
facial expression, like a mirror of the Iskarian soul, hateful
naked, Satanic heart, - self-interest, betrayal and evil-
by the actions of a poisoned brain..." Such a portrait of the head of the Maso-
nov-— Lemmy, drawn by Dominic Margiotta.

Another, not enviable portrait, but already in style
hah, given by Dtslanoy Vogan:

„№össi “,

Pe №Muotsge oh SiztђBots], and ash hemiepi I God
R'auoshg rgoda Eppop, Goethe and jatais Neith

Osh, uii de I Boche, ezyo ꞔ I Yo topќ?
Gluopgpe Ga ui patsge her Zato Ra child...

P aveme ep uoaprï |e Yaosietsg Sgap-Vocaepe;
Ris, 1 arrhepa, 4ez ushis, Ra Fesashueg Ie Bagpe,—
Sop Ashe esï un erosh dissh soggotrgai un sapï.

Iȸh, ï , since at her paradise additional,

Iꜰi iss s ,   s [;
Op rets [and ge ou: 027, so[sit, assassit!

1єAPs, 13 93. | [paw Gaislat.

But besides the den of the Grand Master of the Masons—.Italy—
liy, the Russian "srsbola" comes, first of all, from Chngli,—na-
"". ,
Freemasonry.

How can the sons not try their luck and not be harmed?
to make fun of us again, in front of the whole world? How can you not play a prank
in Russia there is a malicious vaudeville with ‹English‹ de-
putatsii, who arrived to honor the dispersed,—Masonic-Jewish-
Russian Duma! How can the friends of "people's freedom" not amuse themselves?
sit once again over the grief and tears of the Russian people? And here
we see that in St. Petersburg the Committee on Reception and Celebrations
vaniya deputies from English and Italian Jews or
their 1/a6bese-goes' begins, in turn, with shabbes-
Goy Milyukov, goes through the Jews of Hessen and ends
is considered their fellow tribesman, Berka Soskissm.

In Moscow it is the same, of course, strictly kahal
assortment:

The Cadets are preparing for the British parliamentary elections.
with their betrayal, they again fraternize with the Jews and other foreigners
relatives, to honor the sworn enemies of the Russian English deputies,

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those who come with an address to the state ambassador Muromtsev and others
children who signed the Vyborg proclamation. With this intent, a special
a committee, which included: Countess Bobrinskaya (among the Social Democrats
called ‹Comrade Varvara'); the former city mayor, Prince Golitsyn, now
listed among the servants of the revolution; the flights—Prince Trubetskoy and Shipov;
Przhevalsky (from the Polish Jews); Jews G. B. Iollos and T. I. Polner, and
also other "liberators", doctors Bazhenov, Kishkin and Zhdanov. - Please
Muscovites remember these names. A banquet and a solemn meeting are planned
r. All kinds of revolutionary organizations are attracted to the celebration.:—

‹Moscow City».

I. By the way, the accompaniment is so touching
a new event, such as the triumph of the English parliament, in Moscow,
from different ends of our homeland, one after another,
Hey, touching lines. The overall picture is truly
worthy of our "liberators".

For the week from September 11 to 17, the following official reports were received
days about the manifestations of the revolutionary movement.

In the city of Catherine the Great, in the first days of September, two visitors,
staying at one of the local hotels, attracted attention
with his flamboyant and luxurious life, and it was established that one of
they lived with a false passport. - September 5, during the production of these
persons of the search, they took a sling of revolvers from the police,
17 shots in total were fired. One of the ranks of the outfit was a killer, one
wounded5 and, in addition, a boy serving at the hotel was wounded5. |

Then those being searched started shooting.

Upon searching, three Browning revolvers with six-barrels were found on them.
with loaded clips.

In the same city, on September 12, two workers were killed by shots from a
Volverov, director of the Bryansk rail rolling plant, engineer Ivanov, and
his assistant was wounded.

B posad Azo=%, region of the Don Host, September 12, the director was killed
Mbstnoy progymnasium Stefachovsky.—/7restupichk5 zdehosan.

In the city of Riga, on September 12, the following people were arrested, who were living under false passports:
ports two persons who were members of the committee of the "Latvian Union". According to the search,
found: four passport forms, various devices for production
fake passports and a workshop for making fake credit cards
5 tickets of three-ruble denomination.

In the city of Borisoglebsk, Tambov province, on September 11, three armed
The attackers were brought out onto the streets at one o'clock in the morning,
a police officer, wounding a police officer, a policeman and a guard.

In the city of Kherson, on the night of September 9, six people were selected in searches loaded bombs.—— Six persons were arrested.

Moscow, September 20. Today, at 8:10 a.m., on Novinsky Boulevard
var, near Samuilovich's house, kill with three shots from a revolver, capi-
Tan of the 3rd Grenadier Pernovsky Regiment Vladimir Iosifovich Dzyankovsky,
only recently returned from the Far East to the regiment in which he served
lived until his discharge into the active army. Captain Dzyankovsky left the do-
Ma Samuilovich, leaving for work. At the gate, a young man caught up with him.
a man, 17 years old, quite well off. When Dzyankovsky left,

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how many steps, the young man shot him in the back. Dzyankovsky ober-
turned to the shooter, then the latter fired two more shots, one of which
The bullet hit the officer in the mouth and shattered his jaw, and lodged itself in his chest.

i .

The city guard and the night watchman, who were standing at their post, heard the shooting and threw
They went to the captain and began shooting at the fleeing murderer, but to no avail.
jumped into the courtyard of the house where Dzyankovsky lived and climbed over the fence
into the courtyard of a neighboring house facing another alley, and disappeared.

The captain's body was taken to the chapel at the Prechistensky police station.
house. After the deceased, his mother and wife remained. Dzyankovsky, upon returning from
Far East, received a company in the Pernovsky regiment, with which he was in the
Raul, in the transit prison, at the very time when the events were taking place there
nenija and when half a company of the Pernovsky regiment was forced to shoot into the police
arrests, and two were killed. This fact is cited in
connection with the murder, which is considered to be the result of political revenge.

This incident made a heavy impression not only among the officers of the garrison, but also
especially among the officers of the Pernovsky regiment, who immediately gathered
They met at a meeting and discussed how to honor the memory of their murdered comrade.

They say that the killer had an accomplice who also managed to escape.

The murder of Dzyankovska was carried out. The People's Newspaper reports, following
The murder of Captain Dzyankovsky caused explosions among the Moscow officer corps.
indignation. Ekstrechno, it was held a meeting of officers of the Pernovsky regiment, and they discussed
the question that awaited them was how the troops should respond to the revolutionaries' terror.
The meeting was stormy. Several proposals were made. Some suggested
ųִ- i is, -
directly against the leaders of the revolutionary parties. The names of Maklakov were mentioned,
Petrunkevitsch, Przhevalsky and others. This proposal was caused by the
over the fresh grave of a comrade, it seems, nothing has passed.

‹«, a group of persons introduced a proposal for such a |.: i
officer i 5 5 ə
The speakers who defended this type of lynching even suggested abandoning
lot - who will go to execute the sentence for the death of Dzyankovsky. But this is also pre-
i .

‹By a vast majority, it was decided to abstain for the time being from
vengeful steps, and limit oneself to a formidable demonstration on the day of
"The funeral of the murdered captain. The regiment took charge of his funeral."

Vilnius, September 21st. On the night of September 19th, in Kovno, at the apartment
one of the officials of the Vilnius security department was armed with
fall. The last resistance was shown, during which a member was killed
Vernataidis' fighting squad.

Petersburg, September 21, at 6 o'clock in the morning, at Finland Station
The editor of the newspaper “Narod”, Zuchinsky, who is still in hiding, has been detained.

Petersburg. To the order of the police, to the Petersburg mayor
fined 3,000 rubles, or, in case of insolvency, arrested for three months,
St. Petersburg University student Veretskiy for the items found during a search
nine revolvers.

Tiflis. In the phaeton of the lieutenant of the Tiflis regiment Im-
A bomb was thrown from the panel above. At that moment, the commandant's adjutant was walking
əi . The bomb exploded with terrible force. -
Temnikov fell down, was seriously wounded, but he got up and ordered the driver to drive off.

to the hospital. The explosion occurred in the center of the city, but at that time there were no people on
There were few streets. The origin of the bomb has not yet been determined.

Ekaterinoslav, September 23. Suspected of exile Obolen•
i i, detained on the night of September 19 and offering resistance"
i i, љ, .

Kazan, September 23. The Council of the 1st Gymnasium decided to dismiss all the students.
senior pupils, as a result of an explosion in one of the classrooms,
step 20 September. Return admission depends on the submission of applications—with mandatory
the right not to take part in gatherings.

Riga, September 23. In the evening, beyond the Dvina, at the corner of Mitavskoe Highway and the Gymnastika street, a patrol consisting of a police officer, two police officers and
The soldier drew level with several suspicious people. When challenged, the malevolent
The soldiers opened fire, killed the policeman and wounded the policeman and the soldier.

On the borders of Fellinsky and Yuryevsky districts, six robbers attacked
to the post office, killed the postman and seriously wounded the driver; post office cBLA.

Tambov, September 23. September 22, about 8 o'clock in the evening, 3 versts from
Mershanskaya, in the Umolovka ravine, to the post office, which was going to Algasovo, forgot to produce
10 , 50 -
1085. The two police guards accompanying the mail fired back. Nobody
None of the escorts was wounded. The mail arrived in the capital.

Riga, September 23. Yesterday afternoon, near Laisholm, Riga district, unknown
A postman was killed by a criminal, a driver was wounded, and mail was stolen.
bag. The perpetrator escaped.

Kovel, September 23. Between the Kovel and Mishchany stations there is preparation
the crash of a postal train, with robbery: the rails are dismantled, the hundred-face. The misfortune was accidentally prevented by the railway master.

Warsaw, September 23. According to the Warsaw Courier, the
The road master found a way from Kovel to Dresden for the Kovel-Mashchev stretch.
a bruised donkey and, not far away, a line guard's troop.

Saratov, September 23. On Mikhailovskaya Street, an unknown passerby
He fired a few shots at the policeman, but then chuckled and ran away.
He was pursued by another policeman, at whom he fired two shots, but
also missed. The villain was caught; he turned out to be recently released
from prison by peasant Fursaev, 21 years old.

Petersburg, September 23. Former editor of "Comrade" — Vladimir Gor
Don is brought to responsibility for the indignation of the army striving to achieve
the overthrow of the existing system, expressed in the article on the dissolution of Luma,

Odessa, September 23. The city court sentenced to exile to hard labor.
boots without term of the junior clerk of the Ushkursk field gendarmerie squadron, ob-
i i , Ђ %.

Chisinau, 23 September. A meeting was opened with 5%3d5 nobles to discuss the issue.
about the former deputies, local nobles Sitsinsky and Yanovsky, signed:
their Vyborg call.

Zarshava, September 22nd. On Dolgaya Street, two passers-by were shooting at
a police inspector who was passing by with two soldiers of the Alexopol regiment,
and wounded one. The Solrats fired back, killing one of the attackers and
wounded another, who was detained.

Vilnius, September 22nd. On the night of September 22nd, on Popenovskaya Street,
in house No. 4, security department officials arrested the Jew Neyet, who had
fiskovali a large number of appeals of criminal content, supposed
i 5 .

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Kostroma, September 22. Yesterday, two people who arrived from Moscow were detained.
terrorist. In the suitcases, 12 Brownings, many cartridges and more were found.
2,000 rubles.

Ua, September 22nd. (Official corr.). September 21st, at 8 o'clock in the evening, 40
The soldiers attacked the mail train, near the bridge over the B$luya River.
Having arrived at the post, the attackers killed a soldier, wounded three others, and stole
his wife's

railway workers about 250,000 rubles and disappeared on the prepared
. |

Tver, September 22. Today, at 9 o'clock in the morning, the mail was coming from Borisovki in Turginovo, was attacked by 7 armed criminals. Having tied up the yesterday and the postman, they took from the latter a bag with 5,111 rubles and disappeared.

Tula, September 22. The local Union of the Russian People is showing increased nuyu dByatility.

Petersburg. - On the night of September 20th, in house No. 3, along the 3rd company Izmailovsky Regiment, security police officers discovered a warehouse of explosives 5. The unexpected appearance of police officers in the dead of night caught the bad condition of the apartment's inhabitants. Five people were detained for performing work but
During the search, in addition to various devices, it was discovered
13 ready bombs. The search lasted for several hours. Arrest-
bathrooms are assigned to the security department.

Minsk, September 22. In Pinsk and RBchitsky districts, there were several cases of detention by peasants and handing over to the police those who came to the village
tators5 extreme paritsi.

Vilnius, September 22nd. (Official correspondent). By city post, signed
is-ђi,
educational district presented, under the threat of mass unrest!) in case of failure-
i, .
in the state of arrest.

Warsaw, September 22. Two criminals were killed in a firefight.
horse patrol and hid in house No. 35, on Pogozhovskaya Street. A fight ensued.
shootout, one criminal was killed, the other, running away, killed a detective agent
i, .

St. Petersburg, September 20, by the ranks of the external and security police!
a search was conducted in the library of the Institute of Railway Engineering, and
in one of the rooms of the library there was a wide circle, in which there were 16 ob-
a lock from a Swiss bomb, four electric fuses with wires
and several denimite and pyroxylin checkers. In addition, it was discovered in
one box contains about 21/2 pounds of bomb shells. It was taken away by police, with a large
with greater precautions, another box, also found in the library and containing

hot, as explosives, acids and poisons are believed to be. Afterwards, there was an inspection of the apartment of the head of the technical department of the library of the Institute here, stud. Finka, in house 9, for the 3rd company of the Izmailovsky Regiment. In his room, There were 29 bomb shells of the same type as those found at the institute. Fink arrested, the son of the Institute's doorman, Mikhail Bogdanov, was also arrested, 18 years old, just graduated from a federal college, and the son of an employee in a mechanical engineering department.

i , i .

In the evening of the same day, the doorman Bogdanov was arrested, and mass was found on him. of illegal literature. Together with @rey5 Finkom, he headed the library and another Jew - Fayerman, but he managed to escape.

Petersburg, September 21st. The total number of bomb casings and

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the equipment necessary for them, discovered during a search at Fink's and in Institute of ways of communication, reaches 30 pieces5. According to their dimensions, bombs no larger than a large apple, the shell is made of steel. Judging by which: signs, all bombs are of foreign origin. In view of the fact that the number The discovered equipment is designed for a significantly larger number of security personnel: several searches were carried out by the police on the night of September 22nd discovery of stockpiles of explosive shells. The searches that were carried out led to the arrest of the digital correspondence of the revolutionaries, but explosive shells were found there was none.

Moscow, September 21. - Yesterday, near the Borodino camp, Moscow-Brest- on the Russian railway, in the village of Zelnya, a gang of five robbers robbed a government liquor store, stealing 80 rubles from there. After the robbery, The fighters were sent to the police station, but the station gendarme Pav-1085 wanted to detain them. The robbers started shooting back and killed Pavlov, and also seriously wounded conductor Andrei Trukhansky. One of those who fled detained, the remaining four escaped. The detainee was sent to Moscow.

On the murder of gendarme Pavlov. Yesterday, at 5 o'clock in the afternoon, with a courier delivered by train of the Moscow-Brest railway, under strong guard, from Mozhaisk prison to Moscow, the city of Efremova, Tula province, Niko-

Lai Semenov Pirogov, 23 years old.

Pirogov is accused of killing a person who was at the station "Borodino" named-
road of the gendarme non-commissioned officer Timofey Pavlov, 32 years old, after which
.

The murder was committed on September 21, at 8 o'clock in the evening, in the following
, !
"Palikovo". - Trukhansky, who served for 35 years as chief conductor, died from
earlier

i ,
police house. - According to the verdict of the military court, Pirogov was executed.
through povfshev!e.

Revel, September 23. On the Orroiyeve stretch, a peasant was thrown out of the carriage.
Yanin, robbed of 109 rubles. The perpetrators have been detained.

Grodno, September 23. In the Slonim district, two young Jews robbed
whether the prisoner of the state-owned wine shop Druzhalovskaya, having snatched her handbag
with 335 rubles. Sillitsa carried the money to the treasury. It is produced energetically-
urgent search for the perpetrators.

Petersburg, September 23. The Provisional Central Bureau of the All-Russian
The Academic Union has released a draft charter for the union uniting students.
on the basis of recognition of the sole central authority of higher educational institutions - service
pure science. All students can be members without distinction of parties. /Tolitical struggle in higher education institutions is recognized as unacceptable. Students,
as a corporation, it cannot make political resolutions. Undoubtedly
political strikes are denied and boycotts and political so-
swearing in educational institutions. The purpose of the union is to carry out these principles in
life, through struggle at meetings and in print.

Krokstadt. The verdict on the sailors sentenced to death,
carried out on September 21 at 6 o'clock in the morning outside the city, near the battery
Litke. The executors of the sentence were sailors. Unrest among the garrison troops.
no, it’s calm in the city.

Petersburg, September 23. The former thug Ramishvili is sent to the 3rd.
yes, to Tobolsk province.

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Feodosia, September 23. At the session of the Odessa Judicial Chamber, the editors
‹/ », i , i, i
regarding the execution of Schmidt, sentenced to three months' imprisonment in Argentine house.

Simferopol, September 23. Appearing in some villages of Melitopol
agitators, *calling for the formation of armed unions, were driven out
peasants.

Saratov, September 23. At night, in the Atkarsk imBniya of Deputy Nikolai
Pavlova, shot at him with a shotgun, through the window. Shot
flew close to Pavlov's head, not hitting him. The shooter disappeared.

Bakhmut, September 23. In Chetverikovskiy Lane, in the Dmitrev house-
there was a bomb explosion; part of the house was destroyed.

Warsaw, September 23. Near the office of the State Bank, near
three suspicious persons were detained by the supervisor; during the search, two of them
Of these, Brownings were found.

Assassination attempt on the Simbirsk governor. Simbirsk, September 21.
The governor, Genesal Starynkevich, was wounded by a bomb that exploded near the gu-
Bernese Presence, where he went on a zasfdan. Immediately, a request was filed
power. Doctors amputated two fingers of his hand; in addition, he has many small ones.
early on his feet. Near the governor's house, a crowd of thousands of people gathered,
expressing sympathy for the victim and indignation against the criminals.

The governor's palace and the government offices are occupied by troops.
The city has been provided with reinforced mounted guards. City reserve battalions
fully armed, they walked through the city with music.

i i , -
The perpetrator of the assassination attempt shall convene an emergency meeting of the city council.

Simbirsk, September 22. Surgeon Razumovsky arrived from Kazan
found up to 400 fans at Starynkevich's. Pieces were extracted from several large ones.
clothes. Hope for a successful outcome does not diminish. The general is conscious
and courageously endures suffering.

The end of the Simbirsk governorate. Simbirsk, September 23. At 9 o'clock
morning owls, from heart paralysis, due to blood poisoning after injuries,
received from the bomb explosion {the governor, Major General Starychkevich, died.

Simbirsk, September 23. The first memorial service at the coffin of General Starynkevich
accomplished by the bishop, in the presence of representatives of the home and
institutions.
Donations from educational institutions were presented. The family received many condolences.
telegram.

Mitava, September 23. Officials of the provincial administration with the governor
prayed at the memorial service for Simbirsk Governor Starynkevich, the former curator
the vice-governor of Lyon, where he left the best memories.

Petersburg, September 23. The meeting of the workers' council continues.
deputies. The indictment was read; none of the defendants confessed.
themselves guilty: they explained that they all belonged to the Social Democratic Party
They don't see anything criminal in the Council's actions. Nosar filed a protest.
against the indictment and added that there were no indications! on the preliminary"
he did not give any evidence, he only wrote a complaint about the actions of the gendarme general
, љ i i.
the first group of witnesses.

Sosnovitsy, September 23. In Dombrov+ zastrlenz director Franco-Rus-
of the Skag society, Stankevich. - The shooting disappeared.

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Umam, September 21st. One of the gang of anarchist robbers was arrested.
stov; he turned out to be a former high school student, the son of the city mayor.

Petersburg, September 21st. Two important political documents have been delivered from Moscow.
criminal. On the same day, from the Gatchina station of the Baltic Railway
roads, one of the participants in the armed attack was brought to St. Petersburg!
on the passenger train near the station "Vozhkovipy". All three were escorted to
Provincial Gendarme Administration.

Petersburg. The Security Police was established some time ago.

supervision of the one who moved in at the end of August, in one of the apartments of house No. 19,
on Nadezhdinskaya Street, by a young man who registered without presenting a name
residence permit, Nikolay P., 32 years old, a private entrepreneur by profession. Yesterday, in
At 10 o'clock in the morning, P. was arrested by security police agents. As it turns out,
The arrested man is the organizer of a robbery of 18,000 rubles from the treasurer of the Polytechnic Institute.
Institute of Papkov.

Petersburg, September 21st. Several people occupied the entrances of the chemical-technical
four people entered the director's office at the Nicheskogo School on Smolnaya Street
Yuryev and began to strangle him, demanding money. The director broke free and managed to get
to the Police Bridge. Robbers threatened to force a $flo manufacturer
Kramarenko led them to Yuryev's apartment. Hearing the approach of the police,
The robbers escaped.

Riga, September 20th. An anarchist nest was discovered in Riga.
by chance, thanks to the explosion that occurred. Polishchya found no one in the apartment,
consisting of 3 rooms and occupied since September 2 by the Sheinard spouses, to whom-The rym of the army was joined by someone named Pungur. Of course, everyone lived by false
passports. The explosion destroyed the apartment's furnishings, but the damage was unfinished.
a hellish machine with 2 pounds of dynamite and a watch mechanism
mom5, a completely ready-made bomb and, in addition, phosphorus, sulfur, saltpeter, etc.
acids and materials for manufacturing of inroxnlin; — -
machines and a notebook with a list of robberies committed and the goods obtained sum.

Stockholm, October 3 (September 20). The government ordered the release of
exiled from Sweden, as vagabonds, dangerous individuals for society, Fin-Lyadtsev Nyman Lustau and four others.

HelsingFors, September 21st. Expelled from Sweden for preparations
6 Finns, including Lusto Nyman, were sent to rob banks in Stockholm,
handed over to the Finnish authorities; all were brought on board the ship, in handcuffs .

Stockholm, September 18. In a letter addressed to the editors of the Stockholm Ga-"zeta", signed by Vladimir Renblinsky, the author vigorously protests

against the statement of one of the arrested Finnish terrorists, Nyu-
mana, that from the central committee of the Russian social-revolutionary party of terrorism-
The lawyers were ordered to rob Stockholm banks. The letter states that
robbing any foreign banks is contrary to the basic principles
pam 5 i i. i i
would dare to show such black ingratitude for the hospitality of foreigners
states in which they are often forced to seek refuge. According to the
torah letters, terrorist actions of Russian revolutionaries in foreign countries
countries would cause irreparable harm to the Russian revolution.

Kremenchug, September 21st. In the apartment of the Jew Grinberg, a
political meeting and illegal literature was found. By order of the General-Gu-

rs

Governor Griberg and another Jew, Tsykhnovitzer, the initiators of the meeting, were exiled to the distant towns of Arkhangelsk province. The participants of the meeting were sent to the
hundred of their registration. |

Mitava. The next episode, related to what is now being heard in the military-
The trial of the Vindavsky5 rebellion deserves attention. From the indictment
the act received by each accused, it is clear that they showed at the preliminary
i i.

A few times ago, someone named Schweitzer came to see witness Waltz,
and in conversation he tried to find out what he would point to on the sul. - Waltz
stated that he should tell the truth in court. After Pweitzer's departure, Waltz
became worried and expressed to his wife that [Schweitzer, in fact, was sweetened and
that he could now not avoid a violent death.

That same evening, returning from a walk with his wife, Waltz
was killed by an unknown assassin who managed to escape.
tser—a suspicious person, without any specific occupation, was always noticed
among those accompanying political prisoners to the station and threats
forced merchants to close their shops on days celebrated by revolutionaries;
not busy, he's always with money, frantozski odft. Waltz's widow, bibd-
naked artisan, was left without funds.

Odessa, September 23. The military court's petition for mitigation of the punishment
Pokatilov, who killed the director, was sentenced to death through the death penalty

South-Russian society of pschatnago dfla, ostaveno bez pslѪdstviy. Today ut-
The sentence against Pokatilov was carried out in Aleksandrovsky
park, near the fortress.

Warsaw, September 23. On Skierniewicka Street, three unknown persons attacked
the owner of the Gorna tannery and, having taken 2,000 rubles, disappeared.

The military court sentenced the professional thief Ferensa and bѣglago
soldier Vdovizchenko to povfsheni—for a series of robberies and the enslavement of two
exact5.

Riga, September 23. In Pernovsky ufzd, disbanded, according to the verdict of the military
no-field court, Degel and Adamson, napavshie s tsblyu ograniya na zemelevla-
Tokhva's daughter and seriously wounded him. |

Lodz, September 23. The patrol, hearing gunshots and suspecting that the shooting
from the nearest restaurant, entered there and ordered them to raise their hands up.
"Two refused and were killed by the patrol.

Kil'tsy, September 23. In Andreevsky district, a mute woman was attacked
three robbers entered the field. Having received no response to their demand for money, they beat and
They looked around. The peasants came running and detained the criminals; all three of them
arrested.

Czestochowa, September 23. Yesterday, at 10 o'clock in the morning, they were undressed on purpose.
According to the court, 10 people were convicted of involvement in robbery and violence.

Sdltse, September 23. In the city of Garvolin%, by the sentence of the military field
court, two were shot for armed robbery in Laskarzewski gmin. Third
the defendant is acquitted.

Ashgabat, September 19. Yesterday, at the hearing of the military district court, he was killed
from a revolver, the court prosecutor, Major General Renkevich. Killer-technician Mo-
pink. In the fight, when he was detained, he was mortally wounded. The criminal
I also managed to shoot at the editor of the court, General Ussakovsky, but
swung.

Kharkov, September 18th. At night, the police discovered in a remote

OSI

city's municipality, bomb factory. Two equipped bombs were captured.
bombs, over 60 metal bomb casings, 12 boxes of explosives
substances. Two workers were arrested. Further investigations led to the discovery
There are 4 more bombs, two of which are fully armed.

One of those arrested turned out to be a runaway sailor from among those sentenced
condemned to imprisonment. Discharged with due precautions
a bomb found some time ago. The bomb exploded with a big bang.
by force.

Poznan, October 3 (September 20). The police confiscated from the Polish fa-
Brikanta Vezhinsky 10,000 copies of Polish appeals calling for
general school strike in the Poznan province.

Odessa, September 21st. Detective agent Grigoras was wounded on Ale:
ksBevskaya Square with a bullet in the arm. Recently, during an armed attack,
the barrel workers of the Jaco factory, the named agent killed one worker and wounded another.

Sochi, September 20. Three armed students robbed the manager
Baron Firks, in the village of Volkovka. Having seized two guns, a Browning and 460 pat-
ronov, , i , totaling 1,600 rubles, -
the inhabitants disappeared.

Nizhny Novgorod, - To the Governor, Baron Fredericks.

i --
city%.

We will complain to the Emperor.

Chairman of the Astrakhan People's Monarchist Party Tikhanovichb-
Savitskiy.

Petersburg, September 20. Yesterday, I absolutely shocked her with my audacity.
an attempted robbery in the very center of the capital and in the midst of it the most expected
of the plenipotentiary. As usual, around 1 p.m., the official
stock exchange meeting. The audience, from 150 to 200 people, left the hall, which
at this moment it closes and is located on the exchange platforms,
informal transactions were carried out and completed. A worker with a briefcase, in

in which there was money and papers, he went down the stairs and headed towards
was heading towards the Winter Palace square. But he didn't manage to move away a little,
as the fashion:
a carriage from which a young man jumped out and an ironclad crew jumped out
At the first shot,
instantly i ,
also the Winter Palace security agents. A shootout began on the part of the pslitzkrieg.
and security guards and from the criminals. The person who attempted the robbery was
seriously wounded. The carriage was surrounded on all sides not only by police,
and also by a huge crowd that quickly gathered in this, the most lively in such
a moment of revenge. A total of 9 people were arrested, who, under heavy guard,
delivered to prison. Giavar from the gang had been arrested the day before.

Petersburg. - Robbers arrested while attempting to rob a stock exchange
artelshchik, -two peasants from the Smolensk and Samara provinces, the third -switch-
Sky citizen Lebgardt. In a firefight, a casualty was accidentally wounded
Nick of the Ministry of Trade, Konopasevich.

Bringing to trial. The following was printed in the order for the troops of the Moscow district:
The military prosecutor of the Moscow military district court presented his conclusion
for the commander of the 2nd Rostov Grenadier Regiment, Colonel Simansky.
From this conclusion it is clear that Colonel Simansk is accused of counter-

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i i.

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Nadersky Rostov Regiment, Colonel Simansky, Moscow Military District
to the new Court, with removal from office and secondment until completion
i».

K. Sevastopol, September 22. The new union of Po-
blood brotherhood in Sevastopol. Its chairman is a retired rear admiral
Aenasyev. Many of the members of the local branch of the "Union of October 17th" went over
into the brotherhood. The latter is negotiating a merger with the Odessa branch of the "Union"
of the Russian people" and with the Chisinau branch of the "Union of the Blago Banner".

Petersburg.—The newspaper ‹Strana› reported that the Ministry of Internal Affairs
the next day, the issue of bringing former members to the council was finally resolved.
members of the State Duma who signed the Vyborg Appeal, and what was decided
to charge under Article 129 only 180 people who were personally present at
i ».

In fact, the Ministry of Internal Affairs does not address this issue
decided and could not decide, since its resolution depends solely on
judicial power.

The Main Administration for the Development of the Ministry of Economy only took over the management of the ministry.
governors and oblast officials and city mayors on the matter that took place on August 22 of this year.
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‹To the people—from the people's representatives”, 180 former members of the State Duma - as persons accused of crimes under Article 51
clause 6., PI part., and art. 129 Angle. Lay down

- Sedition in the Oryol province. ‹We, ranks and officials of the Oryol province-
noy polishchi, unanimously, as one, loudly, for all to hear, we testify
in the face of the all-seeing God and all people, that neither secret nor obvious differences
the shootings of our comrades—police officials, nor the bombings, nor any
the threats of revolutionaries will not extinguish in us the fire of love for the Supreme Master
Russian lands. will not shake our dedication to our duty to protect the
law and society and will not make us bow our heads or raise our hands up."

Bloston, September 21. Correspondence published in Novoye Vremya
news from Blostock about the ban by the interim Governor-General of Iravoslav-
nago svetago sveta i o razrshenii katolicheskago, protivor$chit
true... The Governor-General permitted the Orthodox godfather
move and the monks were accepted to guard him. But the priest himself refused
of his own namfren1ya, fearing disorder. Another Orthodox religious procession and
Catholic processions were banned because a petition for them was received
too late, when it was no longer possible to accept the mry to ensure their safety
dangers. The mood of Jewish revolutionary circles is still the same,
what makes one afraid of the repetition of the events of 1 June.
The march on September 14 was permitted by the Governor-General and passed #0d5 guard-
but safely. The same religious procession will be allowed on October *th.

The Union of Old Believers. The Union of Old Believers for VFRU, Ts-

and Holy Rus', which puts its own i -
of the Old Believers on political and civil grounds, without touching upon the canon-
i.

19107.69!

A draft of a short program of the Union has already been developed, which is national.
The question is that the Russian people must be the masters of their land,
and he alone should be entitled to the rights of the ruling people—in comparison
with other nationalities that are part of the Russian state.
law, the Government must have the power to strengthen its
laziness of the indigenous Russian people.

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, i i s -
kind, should not be imft' opportunities to influence the political and economic
life of the country and must be declared foreigners.

Jews, under no circumstances, should be elected to any State
the Duma, nor the State Council, nor should they hold any positions
in the civil service, in zemstvo and city institutions.

From the moment Jews are declared foreigners, they are deprived of the right of passage
in5 subjects of the Russian Empire.

The Union of Old Believers recognizes that the State Duma should be
class and public organ under the Autocratic Tsar.

Kostroma, September 19. Meeting of the Founders of the Monarchist Party
called the committee. The chairman is Kostroma resident Brosin. The pro-
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i i,
under the menacing protests of the meeting.

Tomsk, September 21st. Hello, the Russian People's Society "for
"VBru, Tsar and Fatherland."

To welcome foreign deputations. Moscow mayor, ge-
-i . . ҳ ! --
to the delegation of two foreign deputies to Moscow:

“It has come to my attention that, soon, it is proposed to prp-

byti i »
state and even open celebration of some former members of the Russian
State Duma—from among those who signed the so-called “1141-borgskimt vozviem» and now brought to criminal responsibility in
Article 126 of the Criminal Code.

“Recognizing that open celebration of persons accused of state-
after a crime, cannot be tolerated and is dangerous for the public
of peace, I petition before your Excellency

on the provision of a meeting to prevent the arrival of the highest-ranking official in Moscow

deputies, asking for your subsequent orders to honor the
We hope for timely notification of the relevant consulates.”

THelegragaelt Russnago Sebvakin m I.A. Sbtsliti..
On Friday, September 15, in Russian in St. Petersburg, there was
The following telegrams of the Russian P. A. Stolypin have been read.

and responsible for Mr. Chairman of the Council of Ministers.

I. “To the Chairman of the Council of Ministers P. A. Stolypin.

“Members of the Russian Assembly, the oldest Monarchist Society, today,
praying, they thanked God, who miraculously preserved the life so necessary for the Tsar and Russia!
Yours and asked the Life-giver to restore the health of suffering children
Yours, Natalie and Arkady.

"Expressing hatred and disgust towards the revolutionary executioners, the horrific and hellish

BSHBP

members of the Russian Assembly consider that shells are killing the true servants of the Motherland
it is my moral duty to tell you that no relaxation or concessions to the Government
the efforts of revolutionary parties will not stop their bloody activities

i , -
Christians, socialists, democrats and separatists. The only means and the only
the Government's immediate duty at this moment is to act with the entire State
with the power of a gift, to curb seditionists and to punish criminals
organizations and communities. But it is not only the rank and file and servants that should be punished.
revolutionaries, blind fanatics and crazy youths: the very root must be eradicated
, to find and punish the leaders and inspirers of the revolution.

“The members of the Russian Assembly inform you that from all the
the city centers of the Empire, stricken by the turmoil, from the leaders of the Imperial Archaeological Unions, persons who are unconditionally respected and endowed with dobrѪriem
thousands of Russian people of all classes, statements are being made that the first to persevere
The leaders of revolutionaries are often, incomprehensibly, people from the administration.
ask, often of very high degrees. About all such persons there should be
i, — .

"The Russian Assembly indicates that the open territory, which continues throughout Russia,
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only to take advantage of the new rights with which it has been generously endowed by the Autocratic

em, but also the old, most original guarantees of order, personal and property-
— . i -
of their own tongues, the inhabitants are forced to pray for the preservation of the spring and emergency
of their position, although this deprives them of freedom and burdens them with countless hardships.
guests.

“Aren’t liberal plans for reform a bitter mockery,
when #775 courts and defense from v0rov5 and i, and the population, paying huge
taxes, can take advantage of the right of unions and collect with a single central bank
self-defense, since the State cannot restore order and security
will he succeed or not?

How can the population elect and send representatives to the State Duma?
people who would like, when the electors are frightened and intimidated by the revolutionary-
nerami? Candidate of the Irkutsk Department of the Russian Assembly Troninyo, who received all

chances of being elected to the Duma, was brutally murdered.

In all the bloody events of recent years, both the instigators and the organ-
The initiators and executors are, more often than not, Jews.

The Russian Assembly indicates that everywhere, where only Jews live
They became hateful to Christians and offended their most sacred feelings.
, i.

Therefore, the bitterness against the Jews, everywhere, increased to the point of cruelty.
degrees of tension. Admission of interest-free admission of Jews to educational institutions
the pedeniya is an outrageous relaxation,—giving away our daughters to
moral dissolution and torture of those who fell into their environment
impudent and criminal Jewish youth. Granting Jews full equal rights
i, , 5
i.

<AND. about. Chairman of the Russian Assembly N. 4. Engelhardt."

P. To the Chairman of the Russian Assembly, Nikolai Alexandrovich Engelhardt.

"Thank you to the Russian Assembly for your prayers and for your sympathy towards my grief.
I believe that Russian people will help the Government restore order at the stakes*
! i. |

RSKHISH

Russia will find the strength to emerge from its misfortunes and to strengthen itself, but not for
in order, as the enemies of the Government point out, to return to the old ways
rows condemned by the Tsar, but in order to unite around Negd and make friendly efforts-
i create the best conditions of life for all His subjects and, as always,
valo in Rus', pobfdonosno, under the leadership of the Tsar, to pass a new historical
turning point. For this, a betrayal of the Government, of its determination and strength, is needed."
Stolypin."

. A. Geni races are not commensurate and, above all,
are reflected in the character of the language of each race. (With particular force)
This is evident from the comparison of Aryan and Semitic

some of which contain the very roots of words, along with
the principles of their construction are different. From this it is clear that
the kinship of tribes is determined by the languages they speak
they speak, if, of course, - under the influence of historical conditions-
viy, the language of the tribe or people did not become borrowed,
But a foreign language, being transformed into a crucible of one or another
race, takes on, to some extent, its imprint.

Unfortunately, like the British, Jews do not have
own language. As it was already said above, language
Talmuda represents the Babylonian mixture of languages
peoples among whom the sons of Judah lived in slavery. In particular,
features were clearly imprinted with the influence of the Chaldeans. In general,
speaking, development on the path of many columns
Talmuds represent, in philological terms, non-
an ordinary picture. On the most ancient traces of prehistory
of the Czech Babylonia, which in turn consisted of the remainders
primitive Semitic and Sumerian-Akkadian (i.e. Ura-
lo:Altai) languages, gradually there are layers: Aramaic-
, i, -, , , -
English and Latin. In turn, the Torah, or Pyatikni-
The same, as the Jews claim, can only be learned from the Talmud.
Scientific research convinces us that in the Mountains themselves
there are at least four independent and different-time
dacty. And if we admit that they finally had a common
revision, then its author is, in any case,
not Moses.

There is no proper vocabulary for the Talmudic language,
and due to the absence of vowels in the Semitic scripts
letters, there is no exact pronunciation. The name itself
God is read in different ways: /a0, Yagu, Yagve, Yau, Ijehova, etc.
However, the tetragram of the divine name—“N\\UN”, is
speaking, and should not be pronounced. For this reason alone
question, both in the area of the Talmud and in the spheres of Freemasonry-
states, there are entire treatises.

rskhyu

But if, therefore, an important criterion of language
not suitable for characterizing Jews, then it would seem,
it is not difficult to replace the spirit of the i i. -

i,
the law of its citizenship and, conversely, its laws
the norms they meet in their religion.

The genius of religion and the science of comparative knowledge of God—
that elevated region in which with the greatest brightness
substances are reflected. However, despite the pre-
originality, йi i
managed to significantly shake the generally accepted views.

But no less, the sons of Judah have one characteristic:
even by a Jew—Kautsky. Old Testament teaching,
developed by the Talmud to its subsequent conclusions, re-
It is summarized not only in the killing of the Jews, that they are
204, chosen by God for the dominion of Badr world, but what
and the people are, in fact, only the Jews, - everything else
humanity is not more than humanoid animals,
created in honor of the Jews, since the first duty
the modern God—to love his people and hate the rest—
noy m!r, then the very ideas of the Talmud can only be strictly
agreed with this. Its guiding principle
is i, — , , -
neither to rob a foreigner.

In other words, a Jew violates the rights of a goy when
encroaches on his person or property, and the goy himself teaches
understands the disgrace of the modern majesty when he dares to
think about protection. Goy, like an animal, does not belong to anything.
he cannot reap, and therefore everything that he considers his own,
there is, in fact, good that does not belong to anyone,
and, therefore, it becomes the property of the first Jew, who-
whoever wants to appropriate it.

Compared to a goy, every Jew is a prince of the blood.
and the high priest. It would be inappropriate for the goyim, as his
slaves, wear a golden image. That's why, that is, it became
to be, - solely for the sake of the greatness of the sons [of the udy, [Egor created
and goyim similar to people.

This dominant thought is inexorable for the Jew.

He did not need to study the Talmul, in order to, in a word and in Blom,
confess it. Therefore, it is extremely humiliating for a goy to argue
with any member of the "chosen people", when, -himself on

By the way, he insists that he has not studied the Talmud. In this

RSHU

studying the need for nbt. The foundations of the Talmud are written in
Jewish heart. It was not the Talmud that created the Jews, but the Jews
whether the Talmud. This simple truth must be learned
forever. Destroy all copies of the Talmud, and the Jews will
write it again. This is the crux of the whole problem, and it
it is necessary to hammer into the consciousness of the goyim until
it won't be possible to pull it back out.

Due to the stated conditions of the Talmudic language,
and by the very vastness of the Talmud, as well as by the exclusion
its significant features, the majority of Jews cannot
can read it in the original. Thus, naturally
the emergence of popular manuals. However, to write
Talmudic catechism of extreme difficulty. Here
why do we see that not only after the destruction of the Jews
under Vespassian and Titus, and even more under the emperor Adrian,
after and after their expulsion from Babylonia by the Persians in
UP in 5k$ according to the R.H.. attempts to popularize the Talmud have failed-
with the spread of Jewry, except in the south of Europe
and along the northern coast of Africa, as well as with the ZamBnaya tree:-
them 1eshbotov in Sur. Pumbeditt and Negarde%, on the Tiger
and Euphrates, i
Grenada, Seville and Cordova, and then to Montpellier and, finally,
, , ,— Iķ -
popularizers began to multiply. The first requirement
was the preservation of the spirit of the original, i.e. the elimination of sin-
i. i , -
known to the heretics and Rabbi Moshe ben Maimonides himself (Rambam), "the light of the West and the star of the East", and its main
the work "Mishna Toire" was burned in Montpellier by the hand of
executioner.

Meanwhile, according to the Talmud, Jehovah himself studies it daily.
daytime and even, in difficult cases, invites
talmid-hakham from the earth. How can a Jew remain an amz-Haaretz, i.e. not a follower of the Talmud? And we see that in
In the 19th century, this first-class task was finally solved.
decided. Rabbi from Palestine - Joseph Karo gave today-

to the world an exact catechism or summary of the Talmud. Re-
the result of many years of work by Rabbi and Gaon Karo—"Shul-
khan-Arukh", i.e. "Set table" or "Self-made tablecloth"
"branaya", contains everything that is necessary for the preservation and
affirmation of the spirit of the "chosen people".

When a learned Jew dies, the angels themselves, at God's

RSKHIMMI

Holy throne, they rejoice and are glad, exclaiming: "Behold
Rabbi Nuchim, or Rabbi Isaac, comes with his talmu-
home!..." That's why the "Shulchan Aruch" is divided into 30 parts,
so that every Israelite could repeat it within
thirty days. ‹

B. Already in recent times, the baptized Jew Briman,
pseudonym - Justus, taken mainly from Shul-
Khan Arukh and only partly from the authentic Talmud one hundred nai-
more characteristic laws, published them under the title
"Per Lidei-Esimeee (The Jewish Mirror). Although Justus-
has not exhausted the problem, i.e. about which important laws
i, , -
was indignant.

According to his usual custom, he called himself «J-Shi!» -
by a false forgery, the sons of Guda received a complaint, but they themselves
exposed as untrue. Chief expert, Professor Ek-
The scientist, having scientifically processed his conclusion, published it in Ger-
manga, under the title - De' «/idenzraese it ase dek IGag-
ei, eipe 1155sjii Oshetzisrikh. Literal quotes
from the Talmud certifying the authenticity of the laws of the Shulchan-
Arukh and proving that the catechism of Joseph Karo is ev-
the yards were accepted and are still in force today, undoubtedly
obligatory s6000m5 laws, Professor Ecker stated-
he does his work in such a way that everyone can check it.

For the benefit of Russian readers, we have translated this
work in Russian back in 1897 and helped in
in his own study — ‹Jewish Riches». Partly corrected
translation, we are printing it again now.

B. As for the present preface, its dif-
The results exceeded our own expectations. The reasons
serve the depth of the problem and the rapid development of modern
events in Russia. We didn't consider ourselves to be part of them.
in the right

Complementing each other, the parts of the work can be:
to provide mutual clarification and, consequently, to reveal
ty of the Jewish question.
| In conclusion, it remains to make several changes
Chaniya.

I. Professor I. A. Sikorsky *) says the following.

“The Jews are divided into two distinct groups, which are explained as follows:
by their characteristics, as well as by their very origin. Russian-German Jews

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*) “General psychology with physiognomy”. Kev. 1904.

OSHEUP

or Ashkenazim (Asknazim), - small in stature, relative frequency of fish among them
zhih hair, sbrakh eyes and brachycephaly, are very different from Sephardic (sephardic)
fardim), i.e. the Jews of the three southern peninsulas of Europe, the African conqueror
, region of the Mediterranean Sea, and partly —Holland and England; Sephardim are peculiar:
black hair, black eyes and dolichocephaly! - Ashknazim speak spoiled
in German, and the Sephardim in corrupted Spanish.

According to new research, the unity of these two anthropological
types happened a very long time ago, back in Western Asia, among the native Jews,
gdB to the original Semitic root were added brah-blondes,
Amorites. As for the later arrivals of the Aryans in Europe, he
were comparatively insignificant, which is why the Jewish people retain their primacy
everyday typicality.

To the anthropological characteristics of the Jews, which sharply distinguish them from
other peoples, include, first of all, their adaptation to all possible
nym climats and reproduction, despite conditions contrary to this.

The physical stability of the Jewish race corresponds to the inviolability of the fundamentals
features of her mental structure. Explaining the mental type of Jews by events
their history over the last two millennia is not true. In questions of this kind, such
the period is too short and cannot have any noticeable effect
influence, with the exception of cases of large anthropological crossings, of which
for Judaism is not seen. How is the Jew depicted on ancient monuments?
Egyptian tombs, as they physically appear at the present time,
and exactly the same thing is noted in the spiritual5 relationship.

The formal or external, sometimes outstanding side of the Jewish mind, is far
the internal side does not correspond. The creation of the Bible seems to be exhausted
productive capacity of Israel. This is followed by two thousand years
pause. The convicted Zionist, Professor Heman, admits that his share of participation
Jews contributed to all cultures, but not one was created or imbued with their spirit.
hom5. For his part, Renan asserts that the Jews, as a race, in general
there is no calling either to philosophy, or to science, or to art, with the exception of
music. Renan and the Jew Khvolson agree, further, that the main thing:
The hallmark of the Jewish soul is passion.

The main imprint, notes Professor Sikorsky, which is distinguished
the feelings of the Jewish race are sought, there is moral simplicity. The feeling
a Jew is usually observed in a simplified form, i.e. in isolation
and without the complication of some feelings by others. Thus, shame takes the form of a unification
fear is expressed by confusion, sadness – by tears and expansive emotion
this, self-satisfaction—vainglory, arrogance, haughtiness and conceit;
self-confidence—self-assurance, etc. The essence of such facts is
replacing many feelings with one of the strongest or one of the elementary
shih. Feeling humiliated, despised, as happens with a Jew,
a person can resist this feeling only when he keeps in
self moral dignity; similarly, a proud person does not fall into
children will become arrogant or boastful if they respect someone else's moral
personality. |
Incompleteness or insufficiency of differentiation of feelings in the Jewish race,
already in distant times, made necessary the existence of a special
zravstveniago korrektiva—in persons of defects that turn out to be deputy-
specially Jewish institute. Etymology of the word "yarorokz" in Russian
and Greek languages, indicates the prophetic, predicted future, as on

RSKHUSH

the main function of the prophet; but the Semitic word nabi, applied to the name i , , i.e. morally seeing, - perceptive, discerning and recognizing with his own feeling the moral details and nuances that others do not distinguish. Thus, for morals the social life of the race, a special institute of moral clairvoyants was needed people capable of being leaders in the goodness of conscience, in matters of morality 114g0 tact, which was often lacking not only by ordinary Jews, but also by: their main representatives—the priests and high priests, as is evident from the writings of the prophets. According to Renan, prophets are a phenomenon not having an analogy in the history of other peoples. The prophets tried to awaken feelings, purify them, facilitate their development and growth; prophets equally addressed the people, their kings and high priests, as the champions of God, as the voice of ideal conscience and subtle feeling

As far as the will is concerned, the Jewish race is distinguished by persistence and tirelessness. bridge.

ķi : 1) , iї , 2) persistent will and 3) undifferentiated feeling laid the specific a seal on the entire spiritual image, life activity and historical destinies є.

The relative elementary nature or lack of differentiation of feelings is ease of losing one's native language. From here the tendency to perestroika becomes understandable. villages to distant countries and the friendship with foreign races that is characteristic of the Jews to the Russian people from the distant moments of its history. Perhaps, their aspiration is greater: the dissipation and dispersal of the population and the disgust to the dissipation of the population do not follow from the mere need for a piece of bread, but rather from the need to seek spiritual life, being a more complete key than the life of the Jewish race. Thus, the resettlement of Jews across the face of the earth would be not only forced, but desperate and natural psychological phenomenon, depending on the properties of the present- .

The spread of peoples across the face of the earth and the long life among alien races are explained some of the distinctive features of Judaism, especially the ease with which how a Jew perceives a foreign culture. Wandering through the land, a Jew begins to til not only its historical territory, but also its language, literature,

Espo, art, and to a certain extent the most moral image, in one word-
vom—everything, the most precious thing in life. Perhaps this is the only example for
so developed in mentality of the race!

The soul of modern Jewry is no longer warmed and is not excited by itself.
everyday national gene. The racial type, it is true, still remains, but this is
forms, i —
ideas, aspirations and aspirations. Jews contribute their share of participation in modern cultures.
tours of different countries, as Heman rightly says, but they are guided
vkhodpovenizm le {udeiskgo, i, -
holding and forms of your creativity. I guess the main reason for this is
the governance of the spiritual life of the ‹chosen people› is the basis of the mental development
rising above the emotional. Subtle feeling, idealism, poetic and artistic
The powers of the Jews yielded their rightful primacy to iracticism—-vl, damage
i . |

Simplicism and incomplete development of feelings led the talented, in mental-
, the Jewish race to the monotony of mental , to the

rskhikh

marriage of the circle of actions, to confining oneself within the framework of a few specialties and
professions where her mind finds the desired food. But all the most important things that a person
driven by a subtle feeling, namely: the desire to develop purely spiritual
interests - language, poetry, literature, arts, etc., remained in the Jewish
i.

Thus, Jewry condemned itself to a narrow, subservient role in
humanity has lost the guiding ideological force that its pro-
rocks, and descended to the position of a simple executor of orders from various nations,
among which it lives, by whose ideas it is inspired. In the final
the conclusion is that this has led the race to a narrower life than that required by the
the interests of the spirit, and this is a great threat to the highest spiritual success of the Eu-
the Russian race in the future.

Judaism shuns this path. It closes in on itself, avoiding both anthropo-
pologicheskoy assimilyatsip, tact, and national propaganda, although vkova opyt

humanity indicates to the races a different biological ideal. Time will tell which is better.
Do Jews behave better or worse than other peoples?...

In contrast to many cultured peoples, Jews exhibit
little inclination towards national unification; their racial cohesion, in its own way,
his character, rather, resembles the fact of racial, rather than cultural, unity.
Jews have little desire for territorial concentration and are equally little inclined
to the creation of an indigenous spirit: with an original language, poetry, literature,
art. With such inclinations of the Jewish race, life 65 љi
is not a fact for her, purely external or only violent, but
is deeply rooted in the very peculiarities of this people. Broca sees in
Jews have the properties of anthropological cosmopolitanism—keak in the physical organ-
lower them, and in their physiological adaptability. But, obviously,
in a hesychological relationship the same property is inherent,
as well as the moral cosmopolitanism that follows from it. Jews willingly
, i -
'stems, and this aspiration arose in them not only from the time of their loss of their
territories in Palestine, but it appeared much earlier.

This confirms both the insight of the prophets and the infallibility
psychological characteristics of their people. Although the prophets
i i ,
from the Jews a nation in the sense in which it was created among other peoples,
but the question itself is deeper. Jews, of course, are hardly characterized by naio-
a slight coolness of spiritual life; they are much more prone to
«5 anthropological universality, whose national framework.

Perhaps, in this very fact, the anthropological calling of this,
in any case, a strong, stable, sharply marked race."

G. Returning from scientific data on the properties of 1y-
the active race to current events, one cannot help but admit,
that perhaps nowhere and never moral simpli-
Cism and spiritual blindness: the Jews have not yet been revealed
with such amazing force as now, we...

Neither according to the data of its slave history, nor according to the limitations
the emptiness and emptiness of the political outlook,
Jews have no right to think about supremacy in such a

BSG,

a great country like Russia. But if they don't have this right
from a rational point of view, then, probably, no longer
under what conditions the current situation will not be repeated
entities that opened up the opportunity for the Jews
justify your plans in the moral sphere.

The indescribable grief that befell the Russian people—without.
any guilt on his part should, it would seem, inspire compassion
and to the most callous heart. Living in Russia with big hearts
lions, growing rich and multiplying at the expense of their owners,
— the Jewish alien was met, the only one of its kind
a chance to show true nobility, if there was one
it is natural for them to secure their future in the country,
whose fate, despite the fatal error for them,
are far from complete. Extending to us the hand of friendship,
the mass of Jewish people living in Russia discovered
would live state foresight in its own
for the benefit of the people, as well as in defense of the hegemony,
which he dreams of. Not to be our enemies—in this world—
The first thing that commanded the Jews was love for themselves.
self%.....

Between you and me, what did we encounter?!...

The Jews did everything the other way around. Instead of alleviating suffering,
NII, they barbarously aggravated our wounds and tried to confi-
i i .

Polish land. Warsaw. I don't know how the Russians feel now.
people who permanently live in the Kingdom of Poland, but here is the Holy Man,
At every step, it is obvious that you have gone to the hostile side.

I'll start with the little things. As soon as you send a courier from Kiev to
Warsaw, you are already obliged to speak and understand Mololski. Your neighbor in the carriage
answers your question in Polish, you continue speaking in Russian and
You'll get an answer in Polish again! Come to the dining car—same story.
with the footman. I don't speak Polish, and so sometimes I had to explain myself.
even with signs. You feel like a foreigner traveling around
unknown country%.

But the closer you get to Warsaw, you realize more and more clearly,
that here you are right abroad; from Sdlets you can no longer hear any Russian

speech.

Warsaw now makes the strangest impression. On all the fronts
soldiers stand in pairs on the crosses; they stand tightly, pressing their backs to the table,
others even sit in corners and keep their guns at the ready. Every day, ra-
The regiment consists of 9,000 lower ranks in three squadrons, three thousand each.
the people are terribly confused—the police are standing at the crossroads with frightened faces
eyes; it is clear that the man is expecting an attack at any moment. I had to go into
main post office; there's a policeman at the gate; I'm asking how to get to such and such
i?

-- Excuse me... I don't know anything here... I was recently sent from Russia, myself
I stand as if in a dark forest... |

Governor-General Skalon hardly leaves the Belvedere, after
of a violent explosion. They say that the general has constant headaches and severe
the structure of the nervous system. One could do it this way: throw everyone out
cowards from the top police brass and replace them with brave people.

It seems that among our officers there are thousands of smart people who live
fighting, on meager salaries, in the garrisons of the same Kingdom of Poland.

It's even downright sovfstno somehow. Polish revolutionaries are published directly
over the Russian authorities. Their last decree states: all robberies are guilty-
of the shops and attacks on the Russians during the day in order to witness them in person,
that no martial law exists.

And indeed. In Warsaw, on the signal, 56 wineries were robbed:
, , -
people were recruited for this expedition. And among other things, in Warsaw alone, there are
There are 86,000 soldiers under arms, and up to 400,000 troops in the fleet!.....

Recently, in the middle of the day, five people attacked an artillery soldier for $5,000.
Brownings. The soldier didn't lose his composure and managed to take the Brownings away, after which
I took the whole company to the police, personally. This incident had such a strong impact
revolutionaries, that after this for three days, there were no attacks in Warsaw,
but then the shooting started again.

What is most interesting is that training in shooting from Brownings is taking place in the surrounding area.

in places completely openly, in front of everyone. Revolutionary "instructors"
They teach you to shoot like this: the killer stands in a half-turn, puts his right hand
Browning on the left elbow to give more support, and so shoots. At the re-
i, apparently, experienced ‹›. љ .
The other day, the head of the guard, Captain Yakovlev, was killed, on the spot, in the
lok, at a distance of forty steps, precisely in this last way, i.e. more
with a forged gun.

All those who shoot immediately hide - they are obscured by the crowd. - Ranenag o.
A Russian is not allowed into any house: all the gates are slammed in front of him
immediately. |

The strongest irritation is growing in the army, which could involuntarily break through
out. The very situation teaches soldiers to constantly feel themselves in the hostile
debtor's side%; in this regard, the revolutionary group that shoots
into soldiers, brings a very bad service to the general revolutionary cause, even if
take the point of view of a revolutionary. {War has been declared on the non-Russian
to the government, and to the Russian people, who conquered this land with the blood of their sons...

Almost no one here reads Polish newspapers, and the real life of the Tsar-
Polish state, at the moment it is {aBi]a gas for the vast majority
Russian intelligentsia.

The most moronic Poles of the National Democratic Party, i.e. clerics and
agrarians, who had representatives in the State Duma, in the form of ‹pol-
"Skago Kola" set the following as their slogan: we must first of all survive.
from the edge of all Russians and everything Russian, and then think about autonomy. It happened
Therefore, in the eyes of the most mortified Poles, the Russians are the worst enemies,
who are the most dangerous anarchists. What can we say about the other parties?
Cadets, progressive democrats, realists, Spuynya, Polish so-
socialist, social democrats of Poland and Lithuania, etc. For all of these.
autonomy is only the first step on an endless ladder. This, however, is
they declare quite openly in their publications.

AUTUMN

Recently, a Polish lecturer publicly expounded a cherished program of
Lyakov Its scheme is as follows: Russians are Mongols and to the Slavic race -
the Poles must become the leaders of the all-slavic movement
and throw the Russians back to their original base—the Muscovite kingdom. How

You see, the dreams are quite modest!..

By the way, not very long ago, the Polish Democratic Union
The Warsaw Courier published a project for Polish autonomy, which
externally it shows all the signs of mortality.
appear only in a few places; for example, Article 6, paragraph B, states,
that “the inhabitants of the Kingdom will serve their duties only in vengeance, i.e. in full
regiments quartered in the pre-flank areas of the Kingdom of Poland. These regiments may
be
are withdrawn only in case of external war."

In short, the Poles now want to have their own army. ‹ New Time».

Finn:ya. HelsingFors, September 20. Regarding the confiscated
by the Russian revolutionary army in Varde (at Varanger Fjord)
brochures, newspapers report from Trondheim that several months before
Then a Russian student arrived in Varda, under the name Lisichkin, and brought with him
! 5, , i «»,
printed brochures. The latter were brought to Russia on Russian ships, which
in the autumn, after the end of the trading cycle, they return to Murmansk in large numbers.
on the Mansky coast and in the White Sea.—Lisichkin belonged to the Socialist Party
democrats.

Odessa. The military sul sentenced 19-year-old Srul Berninin to exile
to the settlement for belonging to a secret society that set itself up as a
the overthrow of the existing state system in Russia. Bernstein
drew up leaflets calling for a boycott of factories that did not satisfy
their demands of the workers. It has been established that Bernstein, pml i
executed on September 1 by an acharkhisl and also a Jew - Tarlo.

In recent times, in Switzerland, there has been a lot of talk about us.
their revolutionaries, most of whom were Jews, who chose Switzerland
ro ‹$ i ». Every day
brings alarming news about the vile abuse of the Swiss guest
by Russian revolutionaries. Then rumors appear about proclamations,
exhausted in Switzerland and offering a huge cash reward for the murder
the state of a high-ranking Russian official, then a revolutionary gang opens in
Lozani, then a dangerous Russian anarchist is arrested. All these rumors, these
The stationary bombings outrage the peaceful Swiss.
but before the insolence of Russian anarchists and revolutionaries it entails
dislike of Russian non-revolutionaries.

Naturally, there is dissatisfaction in Switzerland with the fact that, —as a result of
Russian revolutionary scum in its higher schools, and the Swiss themselves must return

to feed their youth side by side with this tsar. If we add to this,
that any Russian suitcase can contain bombs intended for some
any enemy of the revolutionary movement and the power to blow up completely uninvolved-
persons, then it becomes clear to what extent suspicion and disgust
The Swiss can reach the level of the Russians. They are perfect
they demand that this crazy crowd stop using Switzerland,
as laboratories for the production of bombs and conspiracies, and would not tarnish the Russian
name.

But why doesn't the Swiss government kick them out? Now there's a conspiracy

RSISH

, i i -
a society which, as is well known, lives exclusively on visiting travelers
nicknames. If this continues, then people will stop looking at Switzerland.
əi . — ‹ ».

Petersburg. The military prosecutor appealed the sentence for the DBL.
former Duma member Oninko, who, as is known, for obvious incitement
In connection with the riot, a soldier was killed in Kroniptadt, sentenced to exile in Loselene.--Yes-
liberal foreign newspapers express surprise at the fact that
The instigator of the Kronstadt rebellion, former Duma deputy Onipko, was sentenced
not to the death penalty, but only to exile to a settlement.

Petersburg. The Russian government's decision to expand civil rights
the rights of the Jews are negative. The supreme authority and the first minister came to
to the conclusion that in order to give Jews equal rights, it is necessary that the Jews
the youth of the Russian Federation has ceased to lead the revolutionary: 50 proientov iї and po-
The killings were committed by persons of Jewish nationality.— "Day".

“Comrades. On September 22, near Narva, with the transport no. 117, three
stowaways. Suddenly, one of them was surrounded by his comrades.
the guys who robbed him in 1999 and then threw him out of the train window.
the person who received severe injuries.

Helsingfors, September 24. About two hundred delegates arrived.
‹.› At 2 o'clock, the preliminary meeting began. The closing meeting,

and certificates will be issued by a special bureau.

ɏi . . . , 24 . i
The Governor's office K. S. Staryakevich established that the injuries were unconditional fatal; at the wounded sites, many small metals were found in the
fragments of wood and pieces of clothing; the ulna of the right arm is broken.

St. Petersburg, September 24. During the second search of the apartment of the arrested person
student-puteypa Fink, several more bombs and 60 pounds of dynamite were also discovered.

Petersburg, September 21. Late, marching from Oranienbaum to St. Petersburg,
was fired upon with revolver shots. There were no casualties.

Kostpova. Yesterday, in the afternoon, one of the doctors on the street, two unknown people
, 12: , , —, 12: -
Volver. The names of both were not found. It is suspected that they belonged to
gang, two of whose accomplices were arrested recently at the Stary Hotel
Yard. |

{Oscoa, September 24. The number of people detained the day before was 35, with
belonging to the rebellious organizations, turned out to be predominantly the leaders
sang the revolutionary squads, why are these arrests given so much importance
i.

Petersburg. Exchange Correspondent. Bad. Slabduyutsiya reports in detail -
- . +
Among the delegates there are two members of the 1st State Council, Prince Kugushev and Professor Vernadsky, and 25 members of the State Duma. A total of 25 were elected to the Russian Federation!
there are 520 delegates to this congress, due to the fact that at the present time, in
very many MBstakh, there are Ufzdnyya Zemsky Sessions, many delegates do not
could leave their misters. Thus, from many provinces, where 6 deputies were elected-
comrades, pr!Bhali by 2-3. At the beginning of the meeting, Prince Dolgorukov, as pre-
the founder, delivered a short introductory speech. I. I. Petrunkevich said a few words in memory of M. Ya. Herzenshtein. Prince Dolkorukov
reminding that Herzenshtein “did not want to go to the Duma and ended up there by force

rsi

party." I. I. Petrunkevich makes a proposal to transfer the ashes of M. Ya. Herzen-
Stein, when possible, from Gerki to Moscow and bury him
there on the party's account. The proposal is accepted unanimously.

4 i: 1) — i
the question of the best party organization, 2) financial —ob iskrytii sredstv,
3) professional - for the development of the issue of a broad professional organization
national unions and 4) agrarian.

V. D. Nabokov reads a lengthy report on the activities of the people's party
"freedom" in the State Duma.

Then the floor passed to Professor Gredeskul, who said: “You-
The Borgh appeal was a historical and political necessity. Of enormous
The historical significance of the Vyborg act cannot be shaken by its relative
practical failure. Conclusion of the report: to recognize the action of the parliamentary faction
cabbage soup in VyborgB violins are legal." After Gredeskul's report, at 5 o'clock the appointed
there will be a break until 8 o'clock.

Before closing the meeting, P. N. Milyukov reads his report on the party
i .

Helsinki, September 24. Around two o'clock, in the educational school, from
The fourth Jade Congress was closed. More than two hundred delegates from
different provinces: from St. Petersburg ~ 21, from Moscow - 15, Tver. - 7. Sun
The hotels are overcrowded. Many have settled into private apartments. They are arriving
new deputies. , i ҝ , . -
The city representative Kolyubakin's briefcase with important papers has disappeared.

, i 5 , , —i
many Russian journalists and foreign correspondents.

The congress was opened by Prince Pavel Dolgorukov, who expressed regret that he did not
had to gather in Russia, so the congress was forced to use the hospitality
welcome to the country that has achieved freedom. They were greeted with enthusiasm.
of Finnish citizens who sent flowers. Ivan Petrunkevich dedicates
r pamyat Gerieniteyn, proposing to transfer his ashes to Moscow.

Abel Dolgoruky is elected as the chairman of the union, and Teslenko, his comrades,
Khizhnyakov and Prince Shakhovsky.

: , i
members of the parties of the Duma, Milyukov about long-distance tactics.

The main interest is focused on the discussion of the next draft of the resolution.
resolutions on party tactics: I. “The Federation Council expresses approval of the activities of the parliament
s , , -
[was in accordance with the general tactical directives given by the third congress. 1]. Recognizing
political significance of the decision to express the will of the chosen party
by its content, the Council endorses the actions of the parliamentary faction that took over
i i. . є -
niya, under the conditions of its broadly organized application, according to the general principles
chains of tactics of the party of people's freedom, believes that the wide distribution,
grounding and rooting of this idea in the popular consciousness should constitute
one of the tasks of the party, recognizes that passive resistance can be
It is known as the most effective form of counteraction to TFM acts, which
which, in essence, are an encroachment on the rights of people's representatives
. I. , that at the present moment there is no data on the person
for a sufficiently broad, organized implementation of passive resistance
both in general and, in particular, in the form of refusal to serve military service

I

guilt in the 1906 draft. On this basis, the SZD does not consider it possible
recommend immediate application of passive resistance. U. Under the conditions
of this moment, the SSB recognizes the immediate task of the Party and its support
. i, -
i, considers it necessary to issue a response to the State
— i,
party programs, and with special attention to the need to expand
of the legislative and budgetary rights of the State Duma.— ‹/7. V.›.

HelsingFors, In connection with the Vyborg appeal, the question arises,
very important for all our political parties. The call of the population to non-payment of taxes and non-compliance with military service, i.e. to the revolution
tsionnyme, came, among other things, from the Cadets who had entered the Duma and composed
, fraction of the constitutional democratic party, members
which have committees in almost all provinces. In its central council,
, i i

duties; there was no talk of such a revolutionary uprising in the past
gram, on the basis of which the party was formed, nor during the elections. Vyborg-
i љ, -
the National Democratic Party. It is being forced upon it by its parliament.
faction, on whose shoulders it hung. The question is precisely whether
parliamentary faction of any party moral law, without wide notice -
i ! i,
an important step, so that, in this case, unexpectedly, at one's own discretion,
to direct the entire party from the legal path to the revolutionary path or, for example,
from the constitutional path to absolutism. Such arbitrariness undermines the cor-
nB conscious party discipline and destroys every good party discipline
nym programs. An unceremonious insult to the membership of the party
introduces destructive confusion into the life of the state. Even if in the new societies
i i will continue to be used
success, then who will instill in the general public a taste and love for
iə? Bad principles and political ones are very contagious.

Mitava, September 26. In the newspaper edited by the Estonian public
The following article, outrageous in its vileness, appeared in the newspaper Valgusyo,
sti tone, deputy: “Baron so-and-so (name and address given) was attacked by terrorists,
they threw a mBshock on his head and outraged this young man, despite all his
. i , iє i i,
Moreover, the health of the baroz is not in danger. The population is not small
with this amazing story" and so on. This message, concerning respect-
the person sought turned out to be, from beginning to end, a lie, as a result of which the author
m, Estonian .4, subjected to military authority by two-mљsyachnom prison
conclusion.— “N. IN.".

Petersburg, September 25. A very pompous editorial in ‹Rchi›, according to
The matter is open! I am going to the Capet Congress in Helsingfors. - “Mighty Party”, paotia
‹of mighty strength”, “happily excluded from all our forces, as are the rest of the parties
both secret and open, which have always suffered from internal strife”;
a party distinguished by the "clarity, definiteness, and centrality of its program," ori
calls for unity. Suggestions of a ‹split› in the party are recognized as nonsense. What
As for the party's refusal of the Vyborg appeal, it is not clear on this matter:

“We have already had occasion to point out the impossibility of negotiating
we do not want to address this issue completely, but we consider it appropriate to touch on it with equivocations and hints
more harmful than useful.....»».

RSM

GA

Now, will it be discussed ‹in full›? It remains unknown. but there is a complete conviction that “at this tragic moment, when a terrible catastrophe could break out at any moment, the party will remain "Brna sebe and go the tried and tested path."

It is unknown what kind of “terrible catastrophe” is being talked about. — “R.F.,” however, never leaves the atmosphere of terrible predictions and uses them when in any case.

Mr. Gredeskul, for his part, in the same newspaper, states that “Vyborg- The proclamation will not divide us. On the contrary, it is not so unlikely that anyone if one of us goes over to the other camp, how likely is it that he will be disappointed? “People from other camps (not only the right, but also the left) will come over to us.”

These are the “liberating” views for the future.

The phrase "Speaker" predicts the same thing. The convention will be closed. His work can only be followed through excerpts from the report, which will be recognized as being suitable for publication."— ‹/. V.›.

ides are musicians. In the 55th Finnish Dragoon Regiment, in Vil- Manstrand, Colonels Ivkov and Revva, Cornet Butlerov and Lieutenant Chik Boltenko conducted a search in the regimental music department, in which there are many hired workers, and the bandmaster is the Jew Streicher. On the black
i musician's office, i,
found i 5: 5, i
social-democfatov - ‹Proletarian. Two days later, by order to the regiment, without announcement clarification of the reasons, bandmaster Streicher and a civilian musician, Courland-
i .—‹. 3."

Yassnva. - Fifth-year students of the Faculty of Medicine announced a boycott Professor Siniiin. This boycott was joined by students who state exams in the medical testing commission. They rfshili read their protest against Sinitsyn in the commission, in which he
s, i -
of the University. The reason given is that Sinptsyn voted in

surgeon-paeskom of societies for the death penalty, and that he is a member of the Union Russian people." — "R. Z.

Petersburg, September 25th. On the night of September 24th, in one of the quarters shooting range in house No. 1 on Kuznechny Lane, where she lived under the guise of a dressmaker
A young woman who turned out to be a journalist was found to have about 10 pounds during a search.
dynamite, 5 bombs and a lot of weapons. The student, her sister and other persons,
who rented the apartment and were arrested. According to rumors, the leader of the group managed to escape. Surnames»
"dressmakers" - Queen. She found herself in a relationship with a student who, at one from the last message, put a pillow for her, It happened
famous in the apartment, and, after all, Blanc was in the Queen's room
search, during which other bombs and a dpnampt were found. According to Ko-
role-playing, she didn't know about it, since the student who brought the packages to her with bombs, did not tell her about it. - The student managed to hide. - N. V.

Lataza, September 25. - Here, recently, there have been several cases
teas of arrest of students of secondary5 educational institutions and city schools, in the air-
grow from 15 to 18 liters, due to their participation in the revolutionary movement, in which they are drawn into and prepared for crimes by persons who have slec-
yitsimi to weak punishment of minors. Governor General Beckman, according to:
in such cases, he called young men to him for private conversation and,
depending on the degree of results achieved, the young men were released from custody honest word.

i.

Libau, September 25. Two criminals killed the chief with revolvers.
workshops of the Libau-Romenskaya railway Kovalevskogo and disappeared.

Moscow.—To the murder of Monoszont.—The Jewish press made a lot of noise.
the murder of Monosson and her six-year-old son by robbers who are now
were detained by detective police. Monoszon himself addressed the Moscow city
to the chief with the execution of his wife and son by a military court.

Warsaw, September 25. At the Kalisz railway station, kill the gendarme. Five
The armed men stole 2,500 rubles from the factory owner Born and disappeared.

Lodz, September 25. Yesterday, at the Widzewo station, Lodz-Byvodny line

of the Moscow factory railway, killed by an unknown person with a revolver shot
i -5 .

Sevastopol, September 25. /7roizvedeno npokusitse on the life of the commander
Brest Regiment of General Dumbadze, accompanied by two orderlies
tsev, into the regiment's barracks. At the turn, a bomb was thrown. Dumbadze, easily
unarmed, fired in the direction of the criminal. Between the killer and the one found
A shootout broke out near the soldiers; the criminal escaped; the soldiers were wounded.
The wild man is heavy and the coachman is light. The area adjacent to the barracks is captive
troops. Searches are being conducted in the districts with the aim of capture.

—— The Sevastopol correspondent of "New Time" is presenting the following
details of the attack on General Dumbadze. Search in the captive Tatar
The settlement yielded favorable results. The villain who threw a bomb at the general
, ə turned out to be a port worker who had just been paid off.
A fresh burn and traces of gunpowder smoke were found on his left hand.
Moreover, there is more evidence against him. The inhabitants of the village saw him
after the explosion, he was walking with a revolver in his hands and changing his hat as he walked
. i :
tsionerovs. As it turns out, the attacker was in an uninhabited house,
where he threw the bomb. The last one fell and exploded in front of the crew, yod lo:
shady. The front of the carriage was smashed to pieces. /1o.l.e.n.e coachman and two ordinary-
tsevs is very dangerous. General Dumbadze, after the bandage, went home. Si-
The officer next to him remained unharmed. The explosion was so
strong that all the windows in 4 houses were knocked out. The sound was like a shot from
large-caliber guns. General Dumbadze, arriving at the barracks of his regiment,
was enthusiastically greeted on the occasion of deliverance from the impending danger.—
The villain was led by a Jewish woman, Vengerova.

An attempt on the life of the Kazan governor. Kazan, September 25.
To the acting governor Kobeko, upon his arrival at the palace,
where the reception of petitioners was to take place, from the building of the City Duma there were
0815 bombs were dropped, flying over the crew. The last bomb exploded.
The vice-governor received minor injuries to the cheek and arm. The coachman was slightly wounded.
in the leg. In the Duma building, the force of the explosion blew out the windows. Shrapnel wounded
the peasant Sofronov happened to pass by. He was sent to the hospital. From
The explosion knocked out many windows, near the Duma, in the city museum and two nearby

our houses. The vice-governor's wounds were considered non-threatening. Three people were detained.
visual faces. They say the vice-governor remembered the people who threw the bomb.
At the scene of the incident crowds of people, judicial and gendarme authorities took place.
The investigation is underway. The unexploded bomb was delivered to the laboratory factory. A police patrol is on duty in the Duma.

Petersburg.—Secretary of the Union of Printing Workers, revolutionary,
5 ə i 3--
to leave Petersburg. — ‹ Day».

iI

To the God of the English Jews. Committee for preparing the reception
Jewish deputies from England are in a difficult situation:
addresses of former members of the Duma. /Kidamz is very welcome to participate in the upcoming
receiving his fellow-communists of the entire First Duma. But this is muteslim, and the Jews are depressed. Following the dissolution of the Duma, many deputies went from house to house without leaving addresses.

30 bombs. The total number of bomb casings and the necessary equipment for them
equipment for search in the Institute of Ways of Communication--80 pieces. According to the dimensions,
The bombs are not the size of an apple, the shell is made of steel. All foreign bombs
origin. Several searches were carried out again on September 22. The searches were
led to the arrest of the central correspondence of the revolutionaries. ‹ Day."

Tiflis, September 29. - By order of the Elizavetpol General-Gugovernor, in Shush%, in two Armenian churches, searches were carried out
in 5 altars: 29 armed bombs and 2 guns were found in the Akulinskaya church
with 150 cartridges and 7 daggers, as well as parallel training in shooting and
flies filled with shavings and doused with kerosene for setting fire to a church, in
critical moment. In another church, Migrinskaya, 17 equipped
bomb5 shells5 On this occasion, the Governor-General detained 3 saints
, . i .

‹Revolution, between dBlom. From Radomyslsky uzd they report ‹Kie-
"Vlyaninu" that in the village of Rovakh, near the town of Gornostaipol, lived a Jew, Aron Kapshitser, who served as a clerk for one of the industrialists,

during the exploitation of the lBsa. In his spare time, which Kapshitser
it was decent, he educated the peasants with various “liberation ideas”,
and how long ago I formed a company of peasants from the village. Rovov
Andrei Rubanov and Yakim Tyshchenko and the German colony living near Rovov
hundred by Eduard Koberstein.

Under the leadership of Kaishshiier, this company began to implement
"liberation" program and made at night, when everyone was asleep, armed
padeshe na nahodyashchusya vs lъsu, at hutor Sukhoy, usad'bu zemlevlad'tsa I. I.
Lukomsky, and the estate was subjected to fire, Mr. Lukomsky himself was wounded and
They set fire to his barn.

This whole “liberation company” thanks to the activity of the volost officials
local officials and the police, were caught, and three of the company—Kapshitser, Kober-
Stein and Rubanov were arrested and imprisoned by the local judicial investigator
into custody, and Gyshchenko remained in prison and has not been found to this day.

The peaceful peasant population of the volost is outraged by the aforementioned attack,
Moreover, the peasants of the village of Rovovo expressed a desire to be evicted forever
from the community
Tyshchenko and Rubanov's estates. The rest of the residents of the volost are waiting and
It is believed that those guilty of the attack will be court-martialed.

Moscow. ‹I really have to consider the government and the region:
“We are not parties, as equal warring parties,” writes Guch-
kov, professor5 of the Moscow University, Prince Grubetskoy.—‹I will never allow
I would like to say that he is equal if the government stood on the
inB law. But we have already seen that it is based not on the law, but on the seizure
right. What is the difference between him and the revolutionary activists? And what does
this have to do with
a right that is being trampled upon by both parties?! ...›

There can be no dispute, of course, that the revolutionaries are completely without
integrity.
the combined beasts are not based on the right. But from where does the conclusion follow
that the right
government does not stand on the basis of the law? From which it follows that it does not
rely

RSYKH

on the law", but on the "right of seizure"? Why is the government "itself standing on the revolution-
i »?

Prince E. Trubetskoy responds to this as follows: "The dissolution of the Duma without observing
All the conditions specified in the Basic Laws are, without any doubt, revolutionary "cionny act". |

This is such nonsense that it would be a shame to see the signature of a student under it. Dent, let alone a professor of the Faculty of Law. Prince E. Trubetskoy does not give
it is not even difficult to explain which of those specified in the Basic Laws

_ conditions" were violated by the government when the Duma was dissolved. — ‹ Russian Land".

Encyclopedists of the 20th century. - Not at all imitating
To D'Alembert, Gelvesh and their comrades in the publication of the encyclopedia
of the Clopedic dictionary, Jews conduct their own "enia-
"clopedio" -——in that Kahal-Masonic business, which
is called the "Russian liberation movement".

Being the "ideal" representatives of "capitalism" they
they put that devilish farce on the world stage,
which, calling itself social democracy, denies, in essence,
ity, and democracy, i.e. popular rule, and socialism, i.e.
dormitory, and under the guise of "freedom" excludes the manifestation of
not all human independence. Through falsification -
These real values are on the stock exchanges, and the ideal ones are in the press.
They monopolized terrorism in the Security Council. Boldly encroaching on
the existence of Russia, they not only destroy it, but
political silt, but also stopping at nothing,
strive to turn our homeland into an uninhabitable country.

Using "robber illuminations" as a means
to exhaust the government, they, on the other hand,
the rones, through brazen deception, alienate their leaders
competitors, peasants, from purchasing land, which there
the peasants can, supposedly, take it for free, and they buy it up
,—, .

Strikes and walkouts, and especially "pre-

by multiplying the unemployed, they send hired workers
their slaves for robbery and murder, and yet they give them away
themselves for their only "benefactors".

Through the press and “public figures” forcing
peaceful citizens to provide funds for maintenance and further-
the greatest demoralization of the "unemployed" Jews
on themselves and the rebellious leadership of the same unemployed.
Directing their efforts to the financial bankruptcy of the Russian
of this state, the Jews strived to lead a revolution not for
his own, but at his expense. Seeking bankruptcy of the government,
they are not limited to the anarchy kindled in educational institutions
establishments, at "rallies", and in the "defamatory" press,

ALL

and, among the unparalleled villains, they demand an amnesty!
their "heroes", already caught, and impunity, through
abolition of the death penalty, for future villains,
who will be helped to escape from penal servitude. Having brought the population
Russia in fear and horror, the Kahal and Freemasonry supported
they praise and glorify the "Kadets" both in elections and in the Duma,
and to Helsinki. The Cadets, in turn,
The Siysk Congress in Finland also approves the address of the State
the Duma's gift to the throne, and the image of action
of his parliamentary faction in general, and the Vyborg appeal-
n1e, and “passive resistance” —a, for the sake of completeness,
and a new deception of the working people through the seizure of professions
national unions under the pretext of turning them into "un-
party members."

The spirit of the “great prime minister” obviously hovers over the
us Judah to this day%. It must be fair to talk about his body-
gram said, to the court, and the chairman of the workers' council
deputies Nosar, declaring that “she is an ironic lackey-
with great familiarity!....›

Not without precedents, apparently, he turned to mo-
Skovsky city administration, the "secretary of the un-
" Yakov Oedulov, with his only signature
demanding money for a "revolution" in such a form, for example
—‹a thought is proposed...»

And what is the great Russian “revolution” like? It is not slow.
it was necessary to reveal itself. Together with the warden of Butyrka
canteen for the "unemployed" Karp Isaev and two
respectable Israelites, who were the guardians of the city
catch for the same "unemployed" L.U.nkhel Abramov
Mustakov and a student at Moscow University .//Eiserom Efroimov Pereiletchikov, Ѳedulov, pod pred-
with the foundation of this latter, was one of the founders
gang of robbers in Moscow under the motto "hands
Up!" Living at the city's expense, the "comrades" robbed
inhabitants of the First Throne capital—for a long time
time...

As for the many other sons of the “chosen one
people”, then it does not matter to recall the facts published
at least in the next few days.

Rzhitsa. At the end of the last year, the authorities began to spread
Luschoners demand the return of money from savings banks, local growth -
Jewish thieves, through agents, collected the extorted money into their own hands, tempting

high interest rates and security. One of them, Zhiyid Salitan,
managed to force Bolfa to pay 30,000 rubles in this way. Having seized the money and

ALL

with the property in the name of his son, he went to America. Losses, in the majority-
Stwf poor people, in despair. - “Day.”

Germany. Pointing out what a huge role the Jews play in our revolution-
, i ‹/ïsiɟis/. /@», between the other way, -
to write:

At present, Jews are trying to use panic among landowners,
called agrarian unrest and the activity of the Jewish-led peasants-
of the Skag Union, and they buy up their names at cheap prices. |

In Basel, a new society arose with this pfl, under the management of which
i i , -

nin, England and America.

i%i ! 7 -
chennykh: Dr. Aizik PGtein in the Kherson, Poltava, Kharkov provinces-
ni and in the region of the Don Host; d rs Dorfman in Potsolskaya, Bessarabskaya
and Tauride province, Samuel Siero to the Caucasus, Transcaucasia and Turkestan, Lei-
, ., ə
in the provinces of Minsk, Mogilev and Vitebsk, Mendel Mandelites in the province of Kiev-
skaya, Volynskaya and Chernigov, Movsha Goldenberg in the St. Petersburg province and for
throughout Siberia.—The Bureau of the International Lunar Society is located in Warsaw.

From this it can be seen that only the Jews will profit from the Russian revolution.

Jewish Ministers. Here is a list of Jewish ministers from various countries,
especially interesting in view of the constant complaints of Jews about unfair treatment
i .

Eginet5—Minister of Finance Baron von Manasse; Argentine Republic
ka - Minister of Finance Norberto Pinera, Minister of Justice - Frederico Pinedo;
Australia—Minister of Foreign Affairs Isaac Isaacs; Brazil—Minister of Greens
mlechBliya Joao Pereira; Canada—Minister of War Louis de Torres; China-
Minister of Customs Levi Hart; Dania—Minister of Customs and Taxes Levi;
France - Assistant Minister of the Interior DFL Herbert Samuel; Holland -
Minister of Justice G. van der Raalte, Minister of the Navy T. Cohen, Minister
without portfolio Tobias Asser; Italy—Minister of Justice Gallo, Chancellor of the Treasury
members of Majorana, Minister of Finance Massimini, Minister of National Education
puppy Rava, Minister of Posts and Telegraphs Carlo Schanzer; //eru-minister v-
confession (in Catholic countries) Dr. Gollender; //Araguayan minister
People's Defense Grascha-d1o-Esla; Gursha—Naval Minister Ibrahim Nula-
Pasha; Next came the Minister of Ceremonies, Huang-li, and in Liberby the President of the Republic.
glare—Aqua Regis (adopted name)...

It is customary to call the "liberators" 2e-
in swarms, and the “bureaucrat” is the source of our misfortunes. But
a fair historian will reveal that satanic plan,
of which we became victims, and will show what the role was
Polish-Jewish intrigue in the fall so fatal for Russia
shi Port-Arthur, will clarify the connection between Freemasonry and Ga-
in the events of January 9-20”, as well as their relationship
nte to the early battle on January 12 near Sandepu, when
We not only destroyed, without purpose, 12,000 people, but also

revealed to the Japanese everything that was required for the Mukden ka-
a catastrophe which, to the delight of external enemies, has already come to pass.
took us straight to Portsmouth.

i

The historian will not remain silent, however, about how, in decomposing
our forces served the same enemies as traitors and pre-
givers internally. He will nail them to the shameful table.
both during the war and for the subsequent time. He said:
tears off the mask of “freedom” and will show them not only with the ion-
skim weapons in the hands and under the command of the Jew “Sidy” -
in the midst of the Moscow rebellion, but also to brand as murder 20-
Dins, even more despicable, hide behind the kavarnfe
with their “liberal” activities in the zemstvo and city
Russian service—even to St. Petersburg and Moscow.

For now, let's settle on the following, it's incredibly sad-
%.

The Zemstvo is a hotbed of revolution. It was conveyed in telegraph messages,
that the last regular meeting of the Poltava Zemstvo was a stormy one
character. However, the authors of the messages prudently remained silent about the reasons for this
turbulence. These reasons, judging by the report of the ‹//oltavsky Vљstnik”, deserve
have special attention.

. . i , i, i - :
vitelnye.

At the end of last year and the beginning of this year, in several densely populated
in the villages and municipalities of the Poltava province, the revolutionary movement among
the peasant masses manifested themselves in the worst, most inhuman forms. Such are,
for example, the famous events in Sorochintsy, where the peasants announced that
the people of the republic, they put the police officer in jail and the most inhumane
in the best possible way to get rid of the assistant of the police chief.
The Sorochintsy tragedy is also famous mainly for the fact that
that the famous writer Korolenko had sneaked into it, thereby calling down the traitors
i $: i . $?- -

of the "republic" was still taking place in the town of Bairaki, in the villages of Dikanka, Zhuki and
other villages of the Poltava district.

According to the documentary revelations of Neviandt, it turns out that in everything
this destructive movement, which cost several human lives,
which led the population itself to a whole series of misfortunes, and the zemstvo to complete collapse,
the most outstanding, i ‹i
"organization" of the zemstvo and the zemstvo council itself.

Among the agronomists, Mr. Petliura, a person who did not receive
even completed specialized education. This circumstance did not bother him,
however, to serve in the administration as an agronomist, to receive money from the zemstvo, to receive
daily, etc., and, under the guise of educating peasants about improving land use
vaniya, together with other colleagues and accomplices, to raise shady people
to open mumbling and robbery. Thanks to the darkness and debauchery of modern
peasant masses, the successes turned out to be the most amazing. The estates were on fire
Pawnbrokers, breeding livestock were exterminated, grain was burned in stacks and barns...

Did the zemstvo council know about this? - Yes, they knew.

Petliura did not hide his vile activity and obligatory ob-
immediately reported her to the authorities. Revolutionary cynicism reached, in a word, grace.

And at this time, the administration was being compiled, circulated and sent out to the zemstvo
almost sealed in envelopes, with the contents of the papers, ready-made

I

negotiations outlining all sorts of demands from the government, for the most part
obviously criminal and nothing common with the people's needs and interests not imp-
5.

In order not to be unfounded, the deputy Neviandt immediately referred to the
present at the meeting, the voice of the peasants, Tsybul, who, in the capacity of
volost elder, received at one order of the zemstvo council about

20 printed sentences with the designation on them of rural societies,
to whom these sentences were to be handed over for iodization.

i ҝ ,
Golovnya of the Poltava zemstvo published it in his newspaper. Hence their picking up
the capital's revolutionary newspapers and leaflets were circulating—and the dark,
ignorant population
laziness, confusion, and robbery, arson...

i i i , -
existing before the revolution and the ‹third element›, began to speak Ne-
the point is that it is impossible to accuse zemstvo employees under 80.45-
to a new hire, since they can object and dispel the accusation in the meeting...,

To this, Chief Neviandt objected that he was basing his opinion on documentary evidence.
data. This is one thing. And secondly, speaking about the revolutionary effectiveness of the administration,
he does not at all have in mind one “third element.” On the contrary, the elective administration
The ravskian element did not lag behind the “third element”, but was also the most ra-
a worthy and obliging executor of the latter's will. As proof, the voice-
Neviandt pointed to the elected member of the council who was also present
Rusanov, who, diligently, delivered to peasant communities
s i....

The effect was irresistible... More evidence for what else?

The infinitely vile, treacherous role of the zemstvo council in the robbery
the rotation of the dark, ignorant peasant masses is evident. Reptilian
before the revolution and the "third element" the vowels had to bite their tongues
in the face of this disgusting obviousness...

It is clear that the named administration is not an exception from the many
other "advanced" zemstvo administrations, and, thus, the sketched out
the picture can serve as a general characteristic of the role that our ‹present-
The zemstvos played a role in the entire "liberation" robbery.

The role, as you see, is not one for which the homeland can thank the
"boditeley" - zemstvos. Besides the people's curse, these vile degenerates of the zemstvo
Wednesday, nothing should be covered up.— ‹ Russian Land."

Moscow. -24- , i i ! .
i, i i
deputies: Prince E. N. Trubetskoy, Prince V. M. Golitsyn, Countess V. N. Bobrinskaya,

D. N. Shipov, N. M. Kishkiya, V. V. Przhevalsky, N. M. Zhdanov, N. N. Bazhenov, G. B. Iollos and T. I. Polner.

i . $

there will be a solemn ceremony in the large hall of the conservatory or in the hall many of the Moscow theaters. The English address of the State Duma will be read first.

gift ., .

The text of this address in Russian will be handed over to the English Deputation, in an elegant and valuable folder, as a keepsake. One of the committee members will produce:

5 i —‹. 3.»›.

However, despite such amazing successes, the Jews

- i

ALL THE TIMES

triumphs of the Italian and English deputies, it seems, not destined to come true...

The indignation of the Fussian people was too obvious to it was possible to test it endlessly.

— The following letter was published in “Novoz Vremya”: “The court of the society offitsers of the 35th artillery brigade, - review of the challenge of the person who proposed to take Yakubson's place in the duel with Lieutenant Smirnsky and who called himself newspaper "Oko" in 1906, decided to consider the duel of Lieutenant Smirnsky with the page of the 1906 edition, which is inadmissible and dflo ets okenchenpym. September 22nd day 1906, city of Ryazan. Chairman of the Sula Colonel Kublnimli, members: Lieutenant Colonel Mirov, Captain Sushkov, Staff Captain Soldovnikov and Staff Captain Drashusov."

Petersburg. Speaking about the universal suffrage that he was striving for Gambetta, Bakunin exclaims: “What is this universal suffrage? Gambetta knows better than anyone how little guarantee he has for the people and how many, on the contrary, for the individuals and classes who excilt it; he knows that never is governmental despotism so strong and terrible as when it relies on the imaginary representation of the imaginary will of the people." — ‹/7/. V.›.

A significant patriotic celebration. Kiev.—Nastoyushem.
right-wing parties, in the city theater, on September 20, Glinka's opera was given
‹/Killing for the Tsar.”

The scandal arose, as it was known that the two parties would try to
to poison the pleasure with the right one. The performance was a great success.

Even the theatre's walls crackled with applause. — The national anthem was
Tuesday, nine phases.

There were some incidents. When, during the intermission after the first
i, the public unanimously demanded the execution of the anthem, -
kestra, - a Jew, sbyal. In view of the fact that Borodai's troupe is playing in the city-
skom theater, part of the public demanded that the head of the city, Mr. Dyakov, raise
acted on the red conductor. The head rejected this demand. Then pu:
, —- љ .

All the highest officials of the Governorate General attended the performance, as if
thus emphasizing the special significance of the opera.

I am in Kiev relatively recently and I couldn’t really take a good look at it.
in relation to the life of the city, but what I learned, I confess, amazed me. Previously
where, of course, it is the only city in Russia that categorically does not want,
so that martial law would be lifted. - At first, it surprised me a bit. But
the chest just opened: the relationship between Jews and the Russian population
The tension has become incredibly intense. It only takes one spark for something grandiose to happen.
a massacre such as had never been seen in Russia before. And it should also be noted that
It is not the dark masses that stand against Jewry, but the intelligentsia. It is divided into circles.
ki, impet different views on many issues of life, but in general, vabo-
the most pressing issue for Russia, i.e., the worst possible side of Jewry
to the people, it converges completely.

The transition of the Kiev province from martial law to normal would have caused
such a collision that it is scary to even think about.

Who created this situation? After all, all of Little Russia has not yet forgotten the ruler.
the state of the lords, the insult of the Christian shrines by the Jews. The spark of revenge is hidden in
the soul of every Ukrainian. It is difficult to light it, but if it flares up, then there
Shene will cost a lot.— ‹R. Z.».

rs HU

The protest of the Old Believers. The Moscow mayor received from a group of Old Believers the following request:

“In view of the extremely corrupting, revolutionary direction of the newspaper, published carried out in Moscow by some people, to our shame, belonging to ancient Orthodox Church, under the title ‹//national Newspaper» and ‹Voices of the Old rituals”, we humbly ask your Excellency to stop these daniya and prohibit these persons from engaging in newspaper publishing. It is said-nya persons use their title of Old Believers in order to, under the guise of ‹ko-of the Russian people”, to act together with the enemies of the Tsar and Holy Rus', and, enjoying the patronage of one of the highest dignitaries, at the present time me who is abroad, to carry away the evil spirit among the Old Believer people. Please accept, Your Excellency, our most humble request as faithful servants to the Tsar. and spare us the bitter necessity of breaking the law and dealing with ourselves: managed by the 5 bosses of revolutionary propaganda among the Old Believer masses, "recognizing neither God nor the Lord."— ‹ Laziness"

D. The simplest prudence should have suggested to our “liberators” that the unity of Russia was created naturally by military means, for the sake of the population's own safety.
, , , i s, . .
disputes for primacy would have resulted in unrest and bloodshed liti, which, of course, would continue until an inevitable return to unity. If for the Masons everything is it doesn't matter, it will be useful to the Jewish population of Russia would only bear terrible trials. No less, sons of Juda they strive along this path, with incomprehensible madness.

What was said did not help, however, the Jewish agent, Prince Urusov, face to face with the "people's representatives-mi" assertion that the Orev Duma "is trying carefully raise the royal crown!...

,
an individual person, among such circumstances, is not allowed to I would, of course, enslave myself to the enemy.

On the other hand, —material, egoistic, evil-
The motivations of Freemasonry and Judaism are not capable of obesh-

to give them power and because they contradict the demands
ni i, -
with anger and bombs. Being the cause of demoralization and espionage-
Renia, materialism entails anarchy, decay
and death.

Among the abuses of different kinds of sports and all sorts
i (bicycles, cars, etc.),
the extremes of materialism carry people into nervousness and distress.
masshestvé. Blagopriyatstvoya -
i , i
behind him physical and spiritual degeneration. Propaganda

AXIS1

fierce and bloody instincts; destruction of the family; spirit
and i
life under the oppression of the situation, which, being iudaiziruetsya with
every day, it becomes more and more ruthless; growth
the number of suicides and young criminals, all this is
is a death sentence for materialistic teaching
socialism.

Regardless of this, like anarchists in philosophy, adherents
you materialism give a theory that not only takes away
People have a fear of their supernatural features
action, but also strives to destroy the breach of law,
punishing offenses and evildoing. Attributing human
the action of circumstances, not personal will, so
so-called "determinism" has its natural re-
the result is impunity for crimes. And, what's most terrible-
nBe, this theory is in the circle of our Jewish intellectuals-
Ligentov has achieved amazing successes.

But anyone who is capable of reasoning, even among the masses,
new, begins to worry about such dangerous symptoms-
mothers and be afraid of the future that is being prepared by the newcomers-
iє «» .
| Between the supposedly real, the materialistic

The scientist is also overthrown by science.

The discovery of the fourth radiant by William Crookes
states of the mother, phenomena of x-rays and radioactivity in:
beings, are convinced that the supposed non-destructive
matter, on the contrary, disappears, albeit slowly, but
constantly, through the scattering of the atoms that make it up.
Products of dematerialization of atoms form intermediates
substances that are exact in their properties, occupying the middle
Well, between the TVs and the unknown ether, it became
to be, between two worlds, until now revered
deeply divided.

Hitherto recognized as inert, i.e. capable
only to restore the energy that was imparted to her
by an external force, matter turns out, on the contrary, to be a colossus-
sebaceous reservoir of its own interatomic energy
gi, which she can spend without borrowing anything
from outside. From this very thing, manifested through diffusion,
Most of the forces arising from interatomic energy
types, for example, electricity and solar heat.

Generally speaking, the new openings are directed,
apparently to prove that the universe is formed

OSEKHUP

vana is exclusively from energy, and that only its manifestation
we are destined to be witnesses....

And, what is most striking, this theory applies
to ancient times, but to this day it has only not
could be certified by scientific experiments.

Thus, the further a person goes forward
and develops an environment where he himself improves,
with greater force he reveals the Incomprehensible around himself
the living, i.e. the Divine. Only through the consciousness of the infinite-
naked, strengthened and expanded every day, from-
i .

True science is the source of religious feeling.

Never could a man get by in his youth.

childhood, without the caress of a mother, and subsequently - without worries
fatherland and firm moral rules, i.e. without re-
linden. Only illuminated by its light can he direct
your way through the impenetrable nebulae of life.

By progressing in knowledge, peoples not only continue
they pressed to shave, but strengthened and clarified the lie in their confusion.
no shower.

History shows that strong nations were viruyushimi.

— “On the border of exact knowledge,” he reasons in his
turn Alexander Humboldt, “as from a mountainous height
shores, our gaze loves to turn to countries far away
to whom and to whom... Images then arise before
nim, can be simple vidfn!yami; but - like deception:
vivid paintings, which, apparently, are much earlier than Ko-
Lumba appeared before the eyes of the inhabitants of the Canary Islands or the Azores
of the Russian islands, just as these species can entail
behind it the discovery of a new darkness..."

— :Pure in soul and love the sea! — said Lazarev about Nakhimov%.

— “Most of all, try to develop in children,”
Blinsk said, “a feeling of the infinite; teach liu:
to beat God, who appears to them both in clear azure and in
donkey In the bright gleam of the sun; and in the solemn grandeur
kolpi dna, and in the sad grandeur of the approaching night; and
in the roar of the storm, and in the peals of thunder; and in the colors of the rainbow,
and in the greenery of flowers; in everything that is in living nature
he, so silently and so eloquently speaking souls
books and saints, and, finally, in every movement of their little ones-
day's heart:.

Y

- “You were alone at the moment of birth, you will be alone
at the moment of death... Hey, you alone must answer before the non-
"The imploring Judge!" - teaches the wisdom of our forefathers-
Hindus.

But all this has nothing in common with Talmulism,
Freemasonry and social democratism, built solely
but on the animal side of man. Being a "community"
mutual elevation» (506166 @ i i!/), Freemasonry,
for the sake of his material advancement, prescribes: “cut-
, ђ ђ!....». -
the Freemasons take advantage of this
a terrible instrument, as a means of unprecedented tyranny—
to the brutality of humanity.

Having Judaized the "free masons", Judaism
instilled in them its main feature - the denial of immortality
souls. Thus, that terrible
It is a fact that the soul is decreasing in the West...

By the inscrutable will of fate, now we, the Russians,
i, we find ourselves the main victims of this sad fact.

Between you, kindness of heart and heroism are inherent
specifically to the Russian person, as his supreme qualities
character.— Russia has something to tell the world.--
There is no life of spirit in it, no love for the homeland.

Listen to the touching signs in Peter
Terburg, Kiev and Moscow, among the masses, under the ob-
i immortal music of Glinka, heroism
Susanina:

“(1 But I am not afraid, I am not afraid of death, I will lie down for the Tsar, for Rus'...

i .

Let us enter into the quiet sorrow of the Russian soul. Soft
and noble, she will rise again in the crucible of severe trials.
i !....

i , i
friends of the Russian people will lift up his broken spirit
for new exploits and great deeds! And—in the covenants of the family—
of the land!...

9)

rr LR DOR DI LG DENG k << sech cha kcha cha em
| and ET
"oh, va

A ,
gaira ochekinoni" early 2 Te nee o i
r BEO CHUEN ao UNESE, Aria 5 narsa Eto. anlada NENNE SORY GUNE G EBNYN: nana a

her number:

15555555555555555" OHO ...

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OL

The Hebrew Mirror

IN THE LIGHT OF TRUTH.

NAUCHNOB SHIZSLJDOVANTE
Dr. Karl Ecker,

assistant professor at the Royal Academy in Münster *).

Translation by A. S. Shmakov.

ќsiiџ .

PREFACE.

January 16, 1883, in the Westphalian Mercury (‹si|sh Megkig") an article about the "Jewish Mirror" was published - research- Vanya Justus (Briman), which appeared in the edition of St. Grafli St. Bonifasha.

The editor-in-chief of "Mercury" I. Hoffman was brought in responsibility for the excitation of an offense dangerous to public peace ` not one class of population against another (Christian against Jews).

This "Jewish Mirror trial" was examined on December 10 the same year in the criminal department of Landgericht, in Munster. Against my will, I was invited together with the local Jewish community.

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1) reg "Lidensee> i I 4 , -i ii ŕ໐໐,
""G. J) Es, iii an 4]. Akayetie zi Mipzeg. Rayegogp. 1884. Translation into Russian

seminary teacher Trey, as experts. In this way, zom, I found myself forced to carefully examine 100 laws Dr. Justus |

ђ, «i»,
"Germany" and others, along with the acquittal, and my conclusion. By the way, through the editors of Mercury, I announced that, in in the event of attacks on my expertise, I will not stand up to get into any polemic. At the same time, I explained that the persecution I am very sorry for my sister and that until now I have not participated in any who is anti-Semitic in the movement; I will adopt the same point of view to adhere to in the future, and not wanting to be carried away into this palabial flow.

It happened no less than what we foresaw. I did a prick in the hornet's nest of the Semitic question. Wherever I went

I, everywhere B buzzed and grumbled around my head, at all sorts of
frets. Here there was joy, there was grief; this one is pleased with me, that one
scold with all my might; some became my friends, and some became fierce
enemy; one praises, the other rages.

Since, in the final result, my conclusion is not
held neither exclusive praise nor absolute approval of the current
«›, i even
suspected me of secret friendship with the Jews. But I foresaw this too.
I readily forgive dBl and similar Christians. This, without a doubt%-
no, people who have no idea about the essence of the evil; you can't tr-
expect everyone to know the difference between the words ‹Semite‹
and "Semitician".

Regardless of this, the fact that I was attacked from all sides
sides, he himself already convinces me how impartial I was.
wall in the Central Bank of the Jewish Mirror.

They shouted against me, of course, and most of all, from the outside
Israel. The attack was carried out with great zeal - in letters and newspapers.

i . . ,
at the gymnasium, to whom I consider it a pleasant duty to express my deep gratitude.

Regarding the brochure itself, ‹./15i/”, which was distributed in Gerianin in many dozens of copies,
wah thousand epzemilyarov, it is necessary to cover the following. Baptized Jew Briman, under the pseudonym
pimom ‹Yustus›, took from the Shulchan Arukh and, under the title «!]», printed a hundred ha-
unequal laws of the Talmud. As usual, the Jews raised an uproar, insisting that everything was printed
tavnoe Yuetusom— p0410; criminal !
against the editor of the Westphalian Mercury Hoffmann. Odig ho, based on the conclusions of experts,
Hoffman was acquitted by the court's verdict. As for the examination, Professor Ev-
, i i — «Ji!› i hhi,
a full translation of which is offered to readers.

Alexey PSh.makovg.

a a

takh, in leaflets and brochures, in German and in Hebrew. But so
how these attacks represented only more and more abuse.
sometimes very obscene, but in essence they did not contain any
what is it that would make me change my mind?
at least in part, then I remain in Bren's principle and preserve
golden silence.

And, generally speaking, this hubbub made little impression on me.
chatlBniya. I don't want to give my opinion as an expert.
neither to offend nor to flatter; for me the main thing was to act
in good faith. What could possibly motivate me to side with the Jews?
or on Justus's side?

Although I do not approve of the machinations of some “anti-Semites,”
, .

On the other hand, I have never seen the accused editor.
Hoffman and did not even know the real name of the author of the Jewish Ze-
"tsala." And in order to defend the dflo only because it involves
Catholics, - no, I am too honest and understand enough for that.
I understand the meaning of the Christian oath.

Everything that I said in court, I repeat today. I deeply and
I thought carefully about the whole point of the dfla before I could express my opinion
mn$n1e on such an important issue.

So, I am not a supporter of any persecution, however, I
I stand firm on my position. Anyone who reads this study and
if he discusses it calmly, he will have to agree that
the evidence I have provided cannot be refuted by any scientific means.
neither by abuse nor by abuse.

In order to open up to everyone the opportunity to judge for themselves,
to what extent are the texts of the Jewish Mirror true in essence?
I agree with the original and I cite the rabbinical original.
all the laws of the "Mirror" in parallel with their translation, and then
I give the necessary explanations.

I am using the fourth edition of the Jewish Mirror; the texts
the original of the Shulchan Aruch was reprinted from the Amsterdam
editions (....) !).

I am looking at the Jewish Mirror here simply as a literary
i: — %.

iï.
(Posl. to Ephesians. U, 9).

Munster, March 188+ Dr. Ecker.
1) , , «»,

the names of Talmudic publications, treatises and commentaries printed in Ecker's pamphlets in Hebrew
tariev, as well as n samyn expression of the Talmud (rabbinic original).

INTRODUCTION.

I.
Sources of Jewish law.

i, , є
have more meaning. How to interpret and fulfill the her precepts and laws, - this is what the Talmud teaches. On the other hand, The Bible contains only a part of the Talmudic laws. Thus, The Talmud is the main source of Jewish law.

1. The rabbis say that Moses received the Torah, that is, the law written by him at the command of Jehovah is further explained. additions and additions that, without being written down, were supposed to be passed down orally from generation to generation.

To prove this, they abuse the following m$-
Bible, Exodus XXIV, 12: ‹And the Lord said to Moses, Go up Come to Me on the mountain and be there; and I will give you the tablets of stone, and horse, and the commandments which I wrote to teach them." These are about: The clear and clear words of the Talmud (Berakhoi 5a) are perverted by those who believe in a way: "Tablets" are the Ten Commandments; "law" is the Pentateuch Moses; "commandments" - Mishnah; "which I wrote" - these are the prophets and hagiogfafy; 'for the learned' - Gemara. However, what was said in the It seems that all of it (i.e. the constituent parts of the legislation) are given by Me-

I sow on Mount Sinai.

Wed. Talmud Megillah 19 b. “What does this mfsto mean: ‹ . . .z
and on them (the stone tablets) are all the words that

1) The Talmud, as is well known, consists of 63 treatises (not counting 4 additional ones) 8 printed stereotypically. The sheets of paper are numbered on one side only. From here ‹Berakhoy 5 a
sign: Berakhoe leaflet 5 from the front side. The reverse side of the leaflet is marked letter 6. This zamchashe refers to everything that follows.

E

“The Lord spoke to you on the mountain”? (Deut. IX, 10). It has.
the meaning is that Jehovah showed Moses the whole depth of the Torah, as
equally and all the subtleties of the teachings of the lawyers (rabbis) and in general everything
that which will ever be prescribed by the rabbis 1).

2. According to the Talmud, the law—in all its volume—is written.
the dignity could not be because no book would contain
of the entire material. Moreover, only such a small part is presented
the wife in the letter also with such a tsfl, so that other nations would not
copied the laws of Israel for themselves.

Talmud Erubin 21 6: “Gee, maybe you’ll say: if they
{the words of the rabbis) are so important, why are they not written down?
“(So as not to) compile many books—there will be no end” (Ecclesiastes)
HC, 12).

How large must a complete scroll of laws be?
with perfect accuracy is calculated in the same Talmud (Erubin 21a). It says there: “We read (Zechariah 5:2): “And he said
He asked me: What do you see? I answered: I see a flying scroll—length
its length is twenty cubits, and its width is ten cubits." If you expand
this scroll (you need to imagine it folded in half), then
his death will be 2020. But it is written on both sides (see
[Ezekiel II, 10): “And He unrolled it before me, and behold, a scroll
was written inside and out." If you imagine yourself as a scroll
written on only one side, then its size would be 4020
cubits. - And how big is the world? Only one span, because Isaiah

XI, 12 says: “Who has measured the heavens with a span?” One span is equal to
half elbow. Therefore, the whole world is the size of half a cubit square,
and the scroll of laws would take up 40 to 20 square cubits.

From this it is clear that the scroll would be 3,200 times larger than the
peace of the world. - And who could doubt this after such a terrible
ditel'nykh matematicheskikh i? .

And that so little is written down precisely because of the fear that the rest
The new peoples did not borrow too much, this is said
also in Tozefoub to the Talmud Gittin 60 6.

5. Since it is possible to understand the Bible only by
explanations and twists of the Talmud, but the majority of Jewish laws
new is found exclusively in the Talmud, then, according to the teachings of the orthodox-
Jewish scholars, the Talmud stands immeasurably higher than the Bible.
honor of the source of law, being therefore the last in turn,
The Bible can hardly have any meaning for Judaism now.

1) The Great Rabbi, on the same level with Moisey, has the right to publish laws (cf.: Talmud Shabbat 101, talm. Suvva 39, talm. Khuzlin 93 and Talm. Ben is 33).

Talmud Erubin 21 6: “My son, pay more attention
on the words of the writers (rabbis in the Talmud), rather than on the words of the Bible;
since in the words of the Bible there are only instructions and prohibitions;
Anyone who deviates from the words of the rabbi deserves death.
‹......> Whoever mocks the words of the rabbis will suffer
loan in boiling feces."

i i,
refer to the Bible. Ecclesiastes 12:12 says ‹....... many
to study is tiring for the body." "Garae" - "to study" the Talmud is transformed
in "" - "", and he reads the expression ""
as "this!" and interpret as "human excrement (should
be, ao shi 1 ()). —Very much
thin.

Talmud Soferim XU, 7: “The Bible is like water, the Mishnah is like
wine, and six separate (Gemara) - for Passover? (a special Passover

tincture).

‹Talmud Baba Metziya 33a:› The rabbis teach: “When someone
if Bibmey is involved, then it seems to constitute something, but also in
at the same time nothing! But if someone labors over the Mishnah, that’s already
nBwhat is positive, and he receives a reward. When someone studies-
reads the Gemara, then there can be no higher reward for him."

Talmud Sotah 22a: “He who reads only the Bible is atheistic.”
and the Mishnah and does not use the sages” (in the Gemara%).

4. In the Talmud, laws are presented without any system; except
Moreover, they are scattered among the longest quarrels, insidious
phisms, stupid tricks, empty chatter, childish tales
and fables 1).

When, after the destruction of Jerusalem, the Jews dispersed throughout
to the world, it was deemed necessary to collect and record
rich material - the so-called “betrayal”. At the end
i, rabbi Yehuda Ga-nazi ("prince"), nicknamed
also "Rabbenu :a-kadosh" (‹our holy teacher") or simply "rabbi"
(the teacher) completed the Mishnah, i.e., the ‹//ovtorenle» (of the law). It contains
live in six separate sections 63 treatises with 523 chapters.

In the publication of the Mishna, the laws contained in it are discussed.
were given in the synagogues tirelessly, which gave rise to new ones,

1) Few were as familiar with the Talmud as the English theologian Laytfut
(d. 1675), the learned author of the work "Pogae Tsergaisae". This was an extraordinary man
sincere and simple. Having studied the Talmud throughout his life, he gave it the following characterization:
"The almost insurmountable difficulties of the style, the terrible coarseness of the language, the amazing emptiness and votsiyushchiya
false wisdom on the issues under consideration torments, irritates and torments the one who reads it
These are unique treatises of their kind."

to very lengthy wordplay and to the most cunning conclusions
ladies In this way the material of the Talmud expanded more and more

more. However, the schools in Palestine and Babylon each went their own way
dear. In the latter days of the country, as the original center of Judaism,
schools or academies - cheshiboey" (in Pumbadit%, Sur and Negarde$)
enjoyed much greater glory than those who were in the first
(in Tiberadus, Yamnia and Lydda), almost completely abandoned by the Jews.
From here arose the double "Gemara" (i.e. "Completion"): a) palest. (to 39 tractates of the Mishnah), compiled by Rabbi Yochananom - at the end of the third century after R.H. and finished in
Tiberias around 350, and b) Babylonian (to 36 treatises
Mishna) edited by Rab-Asha and Rabina and the completed last
about 500 years ago. The Gemaras are separated from the Mishnah.
They call themselves, on the one hand, Jerusalem, and on the other, more extensive
New - Babylonian Talmuds ("Galmud Yerushalmi" and "Talmud Bavli").

While in the Mission there still reigned some order
in essence of the material, all the tractates of the Gemara speak about
anything. They become attached to someone they meet by chance.
Musya slovu, interpret and argue, draw conclusions, conduct paparallels, they cleverly and cunningly endlessly. This rabbi says "yes",
and that one is "not"; one gives such motives, the other completely different ones.
All possible and impossible cases turn out in all sorts of ways,
chewed until satiety and only then, finally, resolved
they happen one way or another, and sometimes they don't lead to anything at all
result. For example, it is enough to point out at least that in
one of the first treatises of the Babylonian Talmud—Berakhoe, i.e. "blai", hundreds of times it is interpreted both from the outside world
his accessories. |

5. The Talmudic Bible, however, is not the only one
sources of Jewish law. And other, more ancient works—
first of all, the books that appeared between the compilation of the Mishnah and the Genesis
Marys are used as secondary sources.

These are: Tozefea, i.e. "Addition to the Mishn"; Zifra—commenTariy to the book Levit; Zifre—commentary to the book. Number and Deuteronomy
niyu and others

P.
Jewish code of laws.

Due to compelling practical considerations, it has long been

there was a need to take care of the selection and compilation of the manual
guidance to everything essential that is contained in the infinite,

————_ thein

voluminous and, for most people, inaccessible Talmudic literature
tours.

1. Between the tBm, even after the end of the Gemara, they began to
to the interpretation of its own text. From here came such
«‹ ɵ», i.e. «i» (i -
are included in the appendix to the complete Talmud). But why
more material was accumulating, the need was felt more strongly
in such a manual that would contain all the laws in due
wanting order%. And so, with the help of the tsfl, it will make the study of the Talmud easier, as well as
in order to extract some conclusions from evasive and extensive reasoning
practical results, Rabbi Isaac, son of Jacob Alfazi, composed
Wil in 1032, a summary of the Talmud under the title "Gilkho", i.e.
"Laws." This "little Talmud" was much more convenient for study.
cheniya; however, being deprived of a system, he could not hold on to
for a long time.

2. The first systematic exposition of Jewish law sdBlal
the great scientist and philosopher Rabbi Moshe bar Maimonz (nicknamed
Jews, according to the initial letters of his name and surname, "Rambamz",
Christians-themselves—/L/aimonidomz). Embracing 4 volumes under the title
"Mishne-Toire", i.e. "Repetition of the Law" or also "Gayad ad ha-hazaka", that is, "Strong hand", this work appeared in 1169 A.D.—
Here, at least for the most important laws, Maimonides became
I was trying to find a philosophical justification, for which many rabbis
and was suspected of heresy. TBm not menfe, his book acquired,
little by little, greater familiarity.

3. The book of Maimonides contains 6% of the laws of the Talmud, which means
there are many things that could no longer be found since the destruction of the temple.
dit' primiphnenia. On the other hand, his presentation is partly dry and
in general it was a bit poor, so it couldn't satisfy everyone with the new
needs, because in the Talmudic environment all sorts of things were constantly arising

new and new disputes and questions. Therefore, in 1321 Yakov5 benə
5, in , compiled ' ђə, i.e. "Four ryala".
Having eliminated all laws that have fallen out of use, and completely
bBgaya philosophical philosophizing, he spent his life in a strictly equal
wine spirit:

Thus, three independent manuals emerged.
to the Talmud. Regardless of this, Alfazi, Maimon and Asher each
i
the results turned out to be of different opinions in many respects,
This gave rise to many disagreements among Jewish communities.

In view of this state of affairs, the need was expressed everywhere
in the best collection, one that would contain everything,
known to VBrny from existing books, everything would be eliminated
obsolete and the necessary laws would be set out in brief and
clear paragraphs. In a word, one way or another, but still
the main task had to be solved in one fell swoop - to create an action
the general code of laws.

And finally, it appeared

“SHSHIULKHA NЉ-A RUKH”,
|
This book satisfied everything that could be asked of
of the present legal code. Having discarded the outdated provisions, she brought
the laws in force in a clear and concise manner
expressions and in short formulas.

i. Shulchan-Aruch was compiled by Osifom Karo, rabbi
from the Palestinian city of Tzafet or Shafet (born 1488, died 1577),
even earlier, he wrote a commentary on the "Arba'a Turim" by Yakov ben
Asherah. For his Shulchan Aruch, which represents the quintessence of
“Arba Turima”, Karo worked for more than 20 years. First edition
It was published in Veneshi in 1565. Like Arba'a Turim, Shulhan-
arukh, i.e. “covered so much” (cf. Ps. XXI, 5), is divided into four
:

I. Orakh-khayim— “The path of life.” (Cf. Ps. 15:11).

This section contains legal provisions regarding of both everyday, domestic and synagogue life of Jews, throughout the year. It is divided into 27 chapters with 697 paragraphs. families, each of which has several parts: |

1. i, , i, ($ 1-7);-2. Fringe of prayer amice ($ 8-24);-5. Prayer-military belts ($25-45) 4. Blessings ($46-88); -5. Prayers ($ 89-127);-6. Priestly blessing ($ 128-134);-7. Reading Torah ($135-149);—8. Synagogue ($150-156);—9. Blah (158-201);— 10. Blessings during pleasures ($ 202-231);--11. Evening mo-Lithuania ($ 232-241); 12. Sabbath ($ 242-365); -15. How and what can be wear on the Sabbath? ($ 366-395); - 15. On the prohibition of going far in Sabbath ($ 396-407); - 15. Means that allow one to travel far on the Sabbath ($408-416);— 16. New Moon ($417-428); —17. Easter ($ 429-494); -18. Solemn days ($ 495-529); 19. Half-holidays ($ 530-548);—20. Fasting on the 9th day of the month Ab ($ 549-561);—21. Others fasting days ($ 562-580); 22. New Year ($ 581-602); -25. Holidays Day of Atonement ($ 603-624);—25. Feast of Tabernacles ($ 625-644);—

25. The proud bundle on the Feast of Tabernacles ($ 645.- 669); - 26. Feast of the Consecration {670-685); - 27. Purim ($ 686-697).

P. Gore de'a, i.e. "He teaches knowledge" or "Teacher of knowledge" (see Isaiah XX-III, 9). In 35 chapters with 403 paragraphs it is interpreted about the laws of food and purification and about many other religious prescriptions to and including laws on mourning.

1. R%zanie ($ 1-28); -2. Animals with defects ($ 29-61);-— 5. Meat from live animals ($ 62); -4. Meat from a non-Jew ($ 63); - 5. Fat ($ 64); - 6. Blood ($ 65-68); - 7. Salted meat ($ 69-78);—&. Clean and unclean animals ($ 79-85); —U. Eggs ($ 86); —10. Meat and milk {$ 87-99); -11. Mixed goods ($ 100-111); -12. Food not-Jews ($ 112--122); -15. Wine from non-Jews ($ 123-138);--15. Ido-idol worship ($ 139-158); -15. Extortion ($ 159-177); -16. Magic-state ($ 178-182); -17. Female impurity ($ 183-202); -18. Objects ($ 203-235); - 19. Oaths ($ 236-239); - 20. Respect for parents

($ 240-241); -21. Respect for the rabbis ($ 242-246); -22. Almsgiving ($ 247-259); -235. Form ($ 260-266); -25. Slaves ($ 267); -25. ProZelites ($ 268-269); -26. About the writing of the Torah ($ 270-284); -27. About the letter on the pillars ($ 285-291); 28. Birds' nests ($ 292-294); 29. Mixed not plants ($ 295-304); - 50. Redemption of the primacy ($ 305); - 51. First equality among animals ($ 306-321); - 32. Gifts to the clergy ($ 322—333); 353. i ɵ ($ 334); —355. i - ($ 335-339);-55. Treatment of the dead ($ 340 - 403).

Sh. Eben ga'etzer, i.e. “Stone of help” (see 1 book of Tsars. UP, 12) treats in 5 chapters with 178 paragraphs on marriage laws. konakh.

1. Reproduction prescription ($ 1-6)};—2. On what women you can't get married ($ 7-25);-5. Getting married ($ 26-118);--&. water ($119-155);—5. Marriage of the Levites ($156-178).

I. Hoshen-ha-mishpat, i.e. “The Confidant of Judgment” (see Ismove , 15, 30). Contains 29 chapters with 427 paragraphs all civil and criminal law.

1. Judges ($ 1-27); 2. Witnesses ($ 28-38); - 5. On money loans , {$ 39-— 96); -4. On debt collection ($ 97-106); -5. Debt collection orphans ($ 107-120); - 6. Collected through messengers or authorized chennykh ($ 121--128); - 7. Surety ($ 129-132); - 6. Ownership movable property ($ 133-139); -9. Ownership of real estate ($ 140-152);— 10. About causing damage to the sosfdyam ($ 153-156); -11. General ownership ($ 157 – 175); -12. Partnership ($ 176–181); -13. Messengers, brokers ($ 182-188); 15. Purchase and sale ($ 189-226); - 15. Deception ($ 227-240);—16. Donation ($ 241-249); —17. Donation of a patient (250-258);— 1$. Lost and found items ($259-271); -19. Unloading and

load of fallen animals ($272); - 20. Good, does not belong to anyone. ($ 273-275); - 21. Inheritance ($ 276-290); 22. Storage of things ($ 291-330); - 25. Workers ($ 331-339); - 21. Property loan ($ 340--347 ;--25. Theft ($ 348-358); -26. Robbery ($ 359 - 377); ~ 27. Volume losses ($ 378-388); -28. Causing loss ($ 389-419); – 29. Volume udakah ($420-424). —

According to the context of this book, it is very instructive

PREFACE.

— “I praise Jehovah with my mouth, and among many I want to praise
Him, and I will glorify Him with my whole being. With whom shall I stand before
` Lord, bow down before the Heavenly Lord, Who, in
of his great mercy and ineffable compassion, from heaven,
his holy throne, poured out his bright light on me, so nothing'{-
naked man, and grant me the privilege of composing this book, containing
such excellent words. My work written about the Four
rows" and called "the house of Joseph" - "ѳ ". I have collected
laws, which are found in collections, old and new, with
the exact designation of the hundred where they can be found: in Babylonian
and the Rusalim Talmuds, in Gozethea, in Zifra and Zifra, in Me-
, in comments and collections of laws, as well as in questions
Sakha and answers, old and new. From here every separate law
is presented clearly, each subject is discussed separately and
each palace is inhabited in its own way, and everywhere there are
shields of giants, these “anciently famous men” (compare Genesis
YI, 4). I considered it necessary to collect the brilliant words of this book
in a compressed form and in a bright style, choosing only the best and most
the most beautiful, so that the law of the Lord would be complete and would not cause
difficulty in the mouth of every Jew—so that the rabbi, when he
when asked about some law%, he did not hesitate, but spoke freely
Kal the wise: “I remember my sister!” In other words, as everyone obviously
It is clear that you cannot marry your own sister, it must be so
ash for him and every practical law, regarding which he
_ the question is proposed, since his lips freely read this book,
like a pillar erected for the ruler, upon which the eyes are turned
all. On the other hand, I found it necessary to split the book
into 30 parts, so that every day there would be a part for classes and
thus in each month it was possible to repeat one's
Talmud, therefore, belongs to the people about whom
It is said: "Blessed is the man who comes here with his Talmud
vѳ fukahѳ" (talm. tr. Mo'ed Katan 28 a, Ketuboѳ 77 6b., Baba baera
10 points).

"And little schoolchildren must tirelessly follow this same book

learn and memorize it by heart, so that from their earliest youth they
they understood the practical laws well and did not forget about them in this
growth. And the wise will shine like the lights in the firmament of heaven,
when, resting from their dfl and labors, they begin to liberate
Let us study our souls in this book, for this is the purest pleasure.
not a precisely defined law, against which it is impossible to argue
slimo."

“I have a book collection called ‘The Set Table’ because
whoever is engaged in it finds in it all sorts of excellent advantages
prepared and the most select dishes."

“I trust in the mercy of the Almighty that, thanks to this book%,
the whole earth will be filled with the knowledge of the glory of the Lord: both small and great,
and students and sages, and famous and humble people."

‹So, I stretch out my hands to the Lord, so that, for the sake of greatness
In his name, He deigned to help me stand alongside you,
who turns many to justice. Heavenly Master, sdBlai
I am worthy to begin and complete my work, so that it will be
_ decent, tested and reliable, useful and close!
I am about to begin my task. Be my assistant,
"Lord! Amen!"

2. Since over time, in some cases,
pennyh relations between the customs of Eastern and Western Jews
differences arose, to Moisey Isserles, rabbi in Krakow
(born 1540, died 1573), who in turn composed a commentary
to “Arba'a Turim” under the title “Darkhe Moshe”, wrote more
corrections and amendments to all four parts of the Shulchan. Among the
among the fallen Jews they enjoy the same fame as the text
Caro himself.

In modern publications, these additions are designated by the word
«», i.e. ` «%i» (or in brackets), and are printed in small
font>.

The preface of Rabbi Moses Isserles reads:

“After being the author of “Beyosef” and “Shulchan-Arukh”,
a wise man, standing above the prophets, having freshened all his cattle,
I prepared something luxurious for everyone, but I didn’t leave anything for anyone.
there was room where it would be possible to do something beyond what was already done

committed by him himself,—razv$ za izklyucheniy ob
i i
customs, which received the right of citizenship in this country (Poland-sh), - then, having dared to appear after him, I can only spread out my The tablecloth on his already prepared table, just to bring

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people only have some of the most favorite fruits and especially favorite ones sweets with them. It is also necessary to remember that the table is set with them before the Lord's house, Joseph Karo did not prepare for the people living in this country, because here many customs are not the same as theirs describes. Our rabbis of blessed memory have long taught:
“Do not live by general rules and do not be guided even by those,
Exceptions." How much less harmful
i i, !) -
put it personally on his own or simply submitting to Alphasi and Rambamu, despite the fact that many of the later teachers rebel against them. In his works we find many such things.
necks, which are not at all consistent with the sources of the sages, water which we drink. In saying this, we have in mind the legal codes common among the inhabitants of Germans; these codes are In ancient times, all served as our companions, and according to them, decisions were made their ancestors and our forefathers. These are: Ors tsaru'a, Mordechai, Asheri,
5 5 , Ҳɵ ;
ɵ i -
the French wines, whose direct descendants we are.
I discussed this in more detail in the preface to my book, argued with Gaon Karo about questionable points. Accepting in attention that his words in the Shulchan Arukh are presented in such a way the meaning is that they come from Moses himself, as this last one heard shal them from the mouth of Jehovah, it is difficult not to fear that the disciples, to: those who came after him did not drink his raisins, nothing more distinguishing, and, thanks to this, the customs of the Church would not be destroyed. lykh country. Meanwhile, our rabbis have repeatedly taught that In many respects there is a difference between Eastern and Western (Jews) and that if this was the case with distant ancestors, then with the deceased
i tangible. -

I considered this to be good everywhere, gdf does not agree with the words of Caro,
add in the margins the opinions of later (scientists) with the center of education
to draw the attention of students to the fact that his opinions are controversial. Regardless
from this, every time when I knew that the custom was not so-
kov, as described by Caro, I made precise inquiries and,
Having learned the truth, he set it out on the side of his text."

“Although my words are closed and sealed (i.e. without prescribing
motives) and cannot be compared with the presentation
the Gaon himself, since his thoughts are already in his great
work "Beel, [ozef>], but I did not follow his path, I wrote down

-) A great teacher, a wise man. - In this case, - [Joseph Kars.

- (i i), -
The main point of reference, in most cases, can be found in
his own book (Iɵ). Now let the reader choose. If
he won't find (my opinion) in the book "Beee Joseph", then let him
seeks in such sayings of later teachers, which I point out,
the ones that are common in our countries are here alone,
something else there. In any case, he will find everything he is looking for, for
I personally have added only very little, and even that is always accompanied by
is marked with the note: "I think so" in order to show that this is
my personal words. I trust in God that my detailed
the instructions will spread throughout all of Israel, for in them one can meet
i, , i -
comments on each subject, insofar as it was possible to cite them.
Anyone who is capable of independent reasoning, let him understand among
t or other arguments yourself, and do not rely on others. But,
whoever is unable to achieve this, do not retreat from the dominant
custom, as the aforementioned Gaon teaches in the preface to his
to his great creation." |

‹So, I thank the Lord for the help He gave me, and
I praise His name for the great mercy He has bestowed upon me.
I ask Him not to leave me or reject me in the future, from now on.
and in the vBki. May He be with my lips when the speech flows
mine, and may He deliver me from sins, according to the Scripture: “Gos-
May He protect the simple in heart." May He show me the way that-

I must follow Him, for to Him alone I lift up my soul
my. May the mercy of the Lord our God descend upon us and upon
the labor of our hands - may He bless it! Who reigns in
invisible, may He protect us and make us worthy
what the sheaf prays for: “You have prepared before me
I ate a meal in the presence of my enemies and anointed my head with oil, - the cup
mine is filled with happiness and mercy. Happiness and mercy accompany me throughout
my life, and I will live forever in the temple of God! Amen."

5. At the same time, as the original Shulchan Aruch Rabbi
I , :
The Shulchan Arukh of Moses Isserles was accepted in the West as
the true code of Jewish law, and was everywhere recognized as authentic
code of laws of Israel. |

That the Shulchan Arukh, from its very inception, was beneficial
was held in great esteem—this is proved by the large number of com-
commentaries to it. The first in turn belong to the students of Isserlesa: 1. Zefer5 me'iroo5'enayim (abbreviated “Grease”)—explanation
« -»; and 2. 5 --i «

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e)
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ga-etser" .Veld after them appeared: 3. Gure tsakhab—ko vsm 4chastyamt,
(more details on “Orach Hayim” and “Iore de’a”); 4. Zifee Kogen
(abbreviated ‹///ə») ' -; 5. 46-
, « »; 6. əs — ‹
ha-etzer". Afterwards, right up to our time, there appeared more
there are numerous other interpretations of the Shulchan Aruch.

In the preface to the commentary written by the Gaon, Rabbi
Hirsch Eisenstadt in 5617 (1857) to Eben ha-etzer,
it says:

“By ineffable mercy, the Lord appeared from the holy
his dwelling, from heaven, upon his people. He saw that in
only very few of the later generations are worthy, with knowledge
and with reason, to draw living water from the highest source.

And He honored His mercy, and “the Lord became a Gosif” 1) and
covered him with an abundance of wisdom and prudence, and poured out on
the spirit from above came upon him, so that he might teach the people by the shortest path, all
he provided for and took care of everything; so that he would enlighten their eyes
and prepared a meal for them, so that it would be good for them and
to their sons in the ages. And behind us draws Moses, our
teacher—Moses Isserles; this, like other others (i.e. Karo),
the Lord is equally praised. He spread the tablecloth and sanctified the "on-covered table." Its source is blessed; it is a stream, sparkling
from his great book "Darkhe Moshe"; and he wrote inBrnyya
notes, enlightened and tested, to all the "four parts".
His name has spread throughout all the lands, and all the Jews follow his hand.
Rabbi Moses Isserles. The face of Moses is equal to the face of the sun."

In the preface of the same author to the separate edition of "ore de'a", published
in 5596 (1836), it says:

“The clean table that stands before the Lord is decorated and prepared
stood before us on the pillars of the great lamps
kov, who illuminate for us the path of life and wisdom, and without which
whom we, like weaklings, would walk groping in the darkness *),—our teachers
of blessed memory, Rabbi /Joseph Karo and Rabbi Moses
Isserlesom>.

But Shulchan Aruch not only uses extraordinary #0che-volumes, and is also the definitive code of Jewish laws.

1. A code of laws is a book according to which decisions are made

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1) i.e. with Tosif Karo, of course.

2) Principles: See Deuteronomy XXV, 29. The Talmud explains this expression as follows: at once: the layer does not see at all; but when he goes in the middle of the day or at night with a candle, then people
they see him and save him if he is close to the abyss; but the blind man perishes in the darkness without
helpful. (Megillah 24 4).

Legal questions. Questions of this kind, proposed by rabbis to the resolution for specific cases, were published together with answers, on the path of many pillars, in the so-called . "///aal65 utshuboə" (Jews pronounce - "//aales Utshevesv"), i.e. "Questions and answers." Such casuistic questions already exist now there are not hundreds, but thousands. With the advent of the Shulchan Aruch, such ri are invariably based on it. Therefore, that the Shulchan Aruch serves as a generally accepted code, - in this there is no doubt.

2. The Shulchan Aruch is the only collection of laws for our Jews, since they consider it 'legitimate' and commit only the rituals prescribed in the Ulhanz-arukh. For example, a Jewish groom puts an initial ring on his bride's index finger finger with the words: “Look, with this ring you will be with. I am bound by the law of Moses and Israel." Meanwhile, This rite is prescribed not by the Bible, but exclusively by the Shulchan-aruhom (Eben ha-etzer XXUP, 1, Haga).

3. - . -
It is clear from everything stated. In addition, as proof, one could cite any number of direct indications from the same Shulchana.

In Shaaloez utshubo' Ha'am Sferz (author - Rabbi Moses Piber—rabbi in Pressburg, father of the recently deceased parliament-deputy of the Ministry of Justice in Vfn, Rabbi Simon Schreiber, Rabbi of the Krakow%), in the part Iore de'a, we read a negative answer (59) regarding the intention of one rabbi to carry out such a thought as if words of Rma (Rabbi Moses Isserles) in Mount de'a IMP, 18, Haga, They have power only in Poland. To this the author even adds: “I can’t believe that such words come from the mouth of some any teacher who will send a voice to Israel." At the end the same question is said: “This law does not exist us, but is valid only in the lands of Isserles"; here the author also once he notes: “After reading this, I shuddered and thought: could it really be "Could such words have come from the lips of the old teacher?"

Question 61 says: “Who, after MnBniy Isserles, dared-no, don't you want to solve something?

The whole book could be filled with such sayings.

4. All recognized as the present and only set of laws

, Shulchan-arukh, as such, remains in force to this day.

This is already evident from everything said above. It would not be
It is difficult to add many other proofs. And since
it is completely clear, then we will refer to only one more thing, but then
a completely intelligible testimony.

In the book published in Lemberg in 1873
(2 5 ɵ-s) $ ‹«-
 , i,
1866 This document, signed by 94 rabbis, states:
"All this is prohibited on the basis of /Shulhanz-arukh and commentaries."

°— However, one can look at the question from a non-rabbinical point of view.
z, and t establish that our Jews are by no means trying-
try to reject the force of the laws of the Shulchan Aruch.

Dr. Ramer, rabbi in Magdeburg, write in the encyclopedia
Pierer's dictionary of chemistry, volume KHUT (1879), article "Shulchan-arukh" -
next: "//ullan-arukh5 to be accepted by the Israeli communities, as
legal basis and peace of their legal practice."

If it is said: "It cannot be disputed, however, that the careful-
revision of the Shulchan Aruch, from the point of view of modern science,
is an urgent requirement of the time, since much has already
does not correspond to current views," then this shows
only that Rabbi Dr. Ramer belongs to the Reform Jews.
there. An Orthodox Jew will not allow violation of Shulhantl-
 .

Let us listen to any of these orthodox Jews.

Heinrich Ellenberger in his "Historical Futurology"
(Budapest, 1883) the understanding of the Shulchan ArukhB is clear and
clearly:

"In this book we find an addition. Here with the stamp-
it is explained with such brevity, as from the abundant sowing, the Talmud,
a noble fruit was formed, - //ulhanz-arukh, i.e. correctly, in
strict paragraphs set out in the Ieological Code of Laws" (so

literally appears on page 43). In the same manual (p. 47)
we read the following: “In order to create a balanced code of law-
horses, capable, if possible, of answering all life's questions,
i i
authorities, Joseph Karo published his work ‹///ulhans-afruhe». Post
its appearance, this work was recognized by all rabbis as
the only acceptable code of laws and, thanks to the invention-
not book printing, through multiple editions, received universal
dissemination".

“Since the Shulchan Aruch took root in the whole world.
countries was recognized and approved by the Jews as the only
legislative guidance,
lost its original meaning and in many ways was
put it in the archives. Yes, he is, just like the Catholic
"The Holy Fathers" are studied only by clergymen, - serves as a subject-

a volume of research only for rabbis and Jewish theologians,
"exclusively for the sake of understanding the sources."

‹«The Holy Jew of our time knows the Talmud
pazvaniyu, since he is not even able to read it. ///-
arukh5—now for three centuries—constitute the only
The new theological book of laws for the Jews is our catechesis."

“In view of all the above, it is necessary to conclude that the name
‹Talmudic Jew>, strictly speaking, does not have any meaning now, because ta-
which have almost ceased to exist for three hundred years now.
Nowadays, Jews, at least in the vast majority,
only "Shulchan Arukhists".

Sh.

Inhumane Jewish laws against “idolatry”
kov›> are also directed against Christians.

We understand well that another rabbi would have had enough sleep.

laugh in the shower while we were working on the evidence that
that the Shulchan Aruch is the original code of Jewish laws.
, — i -
sppan, almost nothing about our rabbinical Jewry.
But even then we have to prove again that "there is
sun", in other words, to certify once again that which in itself,
as clear as the sun, but among the wicked Jews it is passed off as a lie,
and that, however, we must establish with complete clarity.

A. In words: GOY, NOKHRI, AKUM, OBED-ELILIM and
KUTI, in rabbinical language, is the name given to every non-Jew 1).

I. The basis of the meaning of these expressions: =

1) Goy - in Swedish "people"; it is often used in the Bible
in relation to Israel, for example, Exodus XIX, 6, but for the most part
embraces foreigners, for example, Deuteronomy. XXUSH, 36, 49, 50.
In conclusion, the goy is used precisely as "pagan people",
for example, Psalm 1. In later Talmudic usage,

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1) KrokhtT, party, now» mentioned, in the Talmud there are more than 50 equally contemptuous
pompous and disgustingly inspired for non-Jews in general, and for Christians in particular. These are, for example,
: , , , ', , , ,
Arelimg, Maltiog Edom be Amalex, Ibberime, Obede aboda zara, Hamorimz, etc. Outrageous
It would be nice to translate these terrible words into Russian. Without desecrating ourselves with such a translation, we recommend
We encourage the inquisitive reader to inquire at least in the excellent work of Konstantin
knight de Holev Pavzipovspago. "eg Taiti ip deg Thi i@ i deg is". (Pages 152—
162). Ketepsrigt. 1531. Translator's note.

i «» i , -
. Җi .

2) Nohri - "foreign", "alien", "foreigner" - also, in
the opposite of Israel, "a pagan", e.g. Isemi P, 6 (feminine).
genus-—nohrie5).

3) Chkumz is an abbreviation made up of the initial letters of the alphabet
blowing Chaldean words: “Aobde Kohabim Umasuloɵ”, which means
tea "worshipers (pokloneshe) of the stars and planets."

4) Obedö-elilimz - ‹idolaters.

5) Kuti; proper "Kuytsy" - a people resettled by the Assyrians
by King Shalmaneser to the kingdom of Israel and through communication with
the Israelites who remained there formed the tribe of Samaritans (cf.
[At the book. Tsar. XYP, 24, 30); feminine = to go on a spree (cf. Talmud Hul-
).

P. According to rabbinical usage of language, there is no
differences between all these expressions. This is obvious already from
that in different Talmudic books, in the text of the same
љљ .
on the other hand, all the legalizations have become diverse, partly
the collections already mentioned above are from the Talmud, and
they are stated verbatim throughout and if they differ in any way from each other
from another, then in terms—to express the concept of “non-Jewishness.”
As proof of this, we take from the first 50 laws of the “Eu-
"Reiskago Zertsal" (i.e., therefore, from the Shulchan-Aruch) TB, which-
i.

V. Orakhv-khayim XX, 2: ; i „5 :
GOY; 1) ɵ , 7: ; 2. -
XIU, 1: AKUM; Gilkhos tsitsiѩv 1, 12: GOY; Orach-Chayim XXXI,
9: AKUM: Maimons Gilhoe5 tes and G 11: KUTI; Orach Chayim
I, 1: AKUM; Talmud Gittin 45 6: NOKHRI.-Z. Orakh
Chayim IU, 20: AKUM; Comment by Magen Abraham approx.%Bch. 15:
.—5. ə-s !, 41, : ;
Commentary by Magen Abraham. 62: OBDAΘ ABODAO
ELILIM.—6. Orach-Chayim SMU, 11, Haga: AKUM; Pre dea
I, 2: .—8. - , 5: Θ ;
O. Berahoe5 51 6: ABODAΘ KOHABIM: Maimonz Gilhoѩs
Berakho' 1, 8: AKUM: I, $: GOY.—9. Orach-Chayim SSKHHIU, 2:
Θ ; . 5 54 : .—10. :
Chayim SSEKHYUSH, 5: ABODA ELILIM; Maimons Gilkhov
Sabbaɵs I, 25: ABODA ZARA.—I. Orahə-hayim SSSUT 11:

1) From Maimen's "Yad Khazaga", but from the latest Burton edition.

; i „ : ; ə
8 b. and Baba Kamma 80 6: NOKHRI.— 12. Orakhe-khayim SSSXXIX, 2:
.; i 5 s
Gilhoəs Sabbaəs P. 23: GOY; Commentary Beer Geteb (to Shulkhan-aruhu) note 5: OBDE GILLULIM. --13. Orakhz-khayim SSSHKHH, 2: AKUM, Vilensk. edition: KUTIO, Shtetin edition: OBDAΘ GILLULIM; Maimon Gilkhov Aboda zara PH, 16: NOKHRIΘ; Commentary of Haezef Mishna: NOKHRIO, AKUM, GOYA. -14. In the samom textB ///fokha: GOYIM; re SOGHHHH, Haga: AKUM.—15. Orakhz-khayim OHP, 3. Hagah: AKUM; ion Gilhouse 10m5 tobe 1, 13: LUNCH GILLULIM. —18. In the formula itself curses: GOYIM: Orakhz-khayim OSKHS, 16: OBDE ELILIM.— 20. Khoshen hamishiat XXMI, 1: AKUM Talmudz-Gittin 88 6: NOKHRIM.- 21. Khoshens gamishpat , 3: AKUM; Maimon Gilkhoə Talmud Torah UI, 14: GOYIM.-929, Khoshens hamishiat I, 18: AKUM; Talmud Sanhedrin 266,.... i.e. “another thing” - an allegorical expression, usually replacing the word "pig"; here, however, one should not mean a pig, but an akuma (see Tozefoe and Rashi's interpretation of this matter).—23. Choshen Galishnat I, 19: GOY; Talmud Baba Kamma 15 a: AKUM.— 34. Khoshens gamitpiat SSEKHMI, 1: AKUM; Talmud Baba Misha 31 a: NOKHRI.— 85. Hoshenz gamishpat SSIEKHP, 8. and 9: AKUM; Talmud Baba Metziya 32. 6: NOKHRI.— 36. Khoshens gamishpat SS., 1. Haga: AKUM; Talmud5 Kiddushins 17 6: NOCHRI.— 87. Heshenkh gamshiiat SSSHIL, 2. Haga: GOY; Talmud Baba Kamma SHS:
.—47. I, 1:; s
kamma 79 6: ENO IEHUDI (non-humans).

. All these expressions mean the same thing as “NON-JEWS”.

1. That the word GOY means precisely any non-Jew, this is not when not a single Jew had yet denied it. And how did we just prove it? Zali, goy Christmas with Akum and Nokhri.

2. In the prescriptions of the law, “Jew” is always opposed goy and acum. It is always said: treat a Jew this way, and treat an a"u-mom—that's it; only a Jew is allowed to fabricate this, and a goy is not allowed to, etc.

3. In the newest editions of the Shulchan Aruch, for example in Vilnius skom, in many mBstakh, zamBn the word “Akum”, the same thing
i, — «-». |

Everything that has been said is so clear that there is no need to stop
longer.

B. But rabbinism also issued such inhumane laws that
corrected issulyuchitelno against christians. This is quite obvious already from
all of the above, for no one will doubt that

Christians belong to the non-Jews. However, for greater precisionsti, we will prove this too.

1. Talmudic-rabbinic Judaism views Christians as
like real idolaters:

a) From all the previous, it seems reasonable to draw no conclusion,
so that Jews would want to treat Christians humanely,
real idolaters. Divine Founder on-
their forefathers, in their terrible captivity, crucified their relics
on the cross, and the crazy fantasy of the rabbis still invents
for Him the most unimaginable punishments on that holy day. What
in this way His disciples could enjoy greater honor,
than the Teacher? After all, in Christianity, Daism was falsely spread.
to know and to truly see an incomparably more dangerous opponentNika, bBM clumsy idolatry of the pagans. And suddenly a Jewall laws would allow such inconsistency to be interpreted
Are Christians better than other non-Jews?!...

b) That the Jews classify Christians as idolaters,
They expressed this clearly and intelligibly in their writings. Let's take
only some nBthoryya m$sta can withstand:

1) In the Talmud Aboda Zara 7 6., Christian Sunday is
is considered a "holiday of idolaters."

2) In the same Talmudic tractate (27 6.) it is said,
as a disciple of Jesus, named Takov, although, in His Name, heal
the son of Rabbi Ishmael's sister, who was bitten by a snake, but Rabbi Ishmael
did not allow this, because one cannot be treated by a heretic. - One
the leaf earlier (26 points) it says: “Who is a heretic? One who preis given to idolatry."

3) Talmud Sabbat 116 a. says: “Rabbi Meir calls
books of heretics 4vons gillaion, i.e. "Bda on empty papers", po-
because they themselves call them "Yovangemem". |

4) Maimonides Aboda Zara I, 3. says: “Know that the Nazarenes,
wandering in the footsteps of Jesus, although their dogmas are different, —
no less than all idolaters, and that they should be treated as
befits idolaters... This is what the Talmud teaches:

5).
we read: “There is no doubt that his (the modern goy’s) God-
<tinning is real idolatry. " The same thing is said
Rambam in “Gilkhoɵ Maakhalo az'uroe” XI, 4. In our publications
i , i
i.

6) Bə Hagahoɵs Asher Aboda zafa Sh, 5. it is said directly: “Arrest
belongs to idolatry."

7) Rabbenu Asher writes to Aboda zara IU, 1. “Silver
the cup that the Christian priest holds in his hands, and the censer,
with which he fumigates, belong to idolatry."

P. What is special in Shulchan Arukh, called Akum5,
the minds of Christians are not subject to any doubt.

In response to the trial regarding the Jewish Mirror, we made the following:
i: |

— “Let’s assume that here in Munster, a capable
Jew, sbl and wrote a new set of laws. And there I found myself
there would be only two series of laws: some—how Jews are guilty of relating
to go to the Jews and others - how they should act - let them
the author will call them whatever he wants, it would still mean the same
the same as with "non-Jews." The attitude towards non-Jews, let's say,
would have been rude and inhumane, and the author would have been
An explanation is required as to how he dares to treat Christians in this way.
us?..— ‹Here under the name of I am a Jew›, ours would suddenly answer.
learned Jew— “The matter is not at all about you, Christians in Munster—

rv; these laws apply to the Hottentots"! A similar answer
wouldn't it be an obvious mockery? It's just as absurd to claim that.
In the 18th century, in Krakow, a code of laws appeared, which should
women were to regulate the relations of Jews only with the "Ioclonniks"
"stars and planets", while the sun seems to be completely out of place in mind."

With all that has been stated, we would have already resolved the issue completely and
irrevocably. However, it is not difficult for us to go even deeper. Even from
From the text of the Shulchan Aruch itself it can be irrefutably proven that
Christians are called «»:

1. Law 4 of the Jewish Mirror states: “When someone.
(of the Jews) prays and an Akumyo with a cross comes towards him
hands and he (the Jew) reached the mBsta (in prayers), where the usual-
but if they bow down, then he should not bow down, which would make him
thoughts were turned to God."

2. According to Law 71, a Jew is forbidden to bow or take off his hat.
pu before kings and priests, if they have a cross on their chest.

3. Law 59 prohibits a Jew from acquiring any benefit
from the cross that is worshipped.

From these three laws it is clear that, in my opinion.
Jews, the worship of the cross is idolatry and that worshiping,
"Christians of the cross are ‹acums.

4. According to law 58, a Jew cannot give water to an Akum if he knows
that they wish to perform baptism with it. Therefore, those baptized are acumens.

5. Woe deah SHETSH, 12 Haga (cf. Zak. 94) reads: “And the same sa-
mine—if a Jew, in our time, sends a gift to Akum in eight"

my day after "Nitals", which day they call "New
Year." Nital is obviously identical with the Latin Macae, i.e.:
Merry Christmas to our Savior. The entire paragraph of the SCHEME is
talks specifically about idolatrous holidays. 'More and more openly
It seems impossible to say that Christmas is a holiday
pagan, and the Christians are Akum.

6. In the commentary... to the Torah dea CXXXXIX, 15 (cf. 58),
mchanshe 11, it says: “Rabbenu Yeruham teaches that it also prohibits
to sell them the "Twenty-four books" written in Greek.
or another of their languages, because the translator of them
translated incorrectly—with the intention of misleading them (the Akums)
she and ukr ". "Twenty-four books" is usually
the Old Testament is called the Old Testament; and no other acumen from the Bible,
The kromB of the hfistlanin cannot strengthen his position in his own field.

7. In addition to the Shulchan Arukh of Moses Isserles,
written, therefore, in 5 HTI/ viki, in 5 Iarakov, the author says
directly, that he lives among the Akumovs. That's exactly what it says in the
- I, 3. ‹, -
Move" (cf. Law 49). In Torah dea SKHGMSH, 12. Haga we read: “We
we live among them (akumovs) and must all yeare s' them dla dlat».

8. Every Christian knows that a Jew is not a descendant of the living.
nago, which killed chrispia nin; and yet in the Shulchan Arukh
(Iore dea II, 1; “Jewish Mirror” law 51) it is only said that not
It is allowed to 'Be from an animal killed by nokhri' (in the Talmud Hullich
13a, it says -akume).

9. A Jew may not take enemies from a Jew (Iore de'a SEKH), but
only with Akuma (Iore dea SSHX). And what about the Jews taking interest from 5
For Christians, this seems to require no proof.

10. How many Christians are “Abbesgoy”, how many of the Christians are
— «‹» (Sabbath abomination), and all-
it is said in the Shulchan Arukh, Orach Hayim SSHYKH: “In the sha-
it is permissible to do one's work through Akum." To this pa-
the Shulchan Arukh commentary... note 8 notes: “Here,
In our city, it is usually allowed to hire an Akum for a certain price.
a certain amount to remove manure from the street, and it is not forbidden that-
"Akum would perform this work on the Sabbath." The author of this commentary
tariya (d. 1775) was a rabbi in Kalisz (Russian Poland). Already-
whether, for sweeping the streets 100 years ago, Polish Jews were
They wrote "star worshippers" (Akumov) from Babylon!?..

Translator's note: Having thus acquainted the reader with the Shulchan-
, љ љ , ,
120 laws of Justusova "diepsrese[ya".

%

CRITICISM

one hundred laws, according to the Shulchan Aruch,

BRINGED BY JUSTUS

in „IaepsriereG“

“249

May you have the right thoughts
p correct efa and correct bat.

Ii ., 10.

Law 1.

') "A Jew is not allowed to sell clothes to an Akum (Christian), on which there are tzitzis (tassels on the edges of the clothing worn by a Jew) during morning prayers%, see Number X.38) ?). Ov ne dolzhep otda- to give Akuma such clothes even as collateral or at least for the purpose of so that he would keep it for himself for a while, because when Akum will wear such clothes, then you have to be careful that he doesn’t deceived a Jew by saying that he was also a Jew. In this case, if if a Jew had trusted him and had gone on a journey with him alone,

"to act, Akum would have killed him."

1) Shulkhan-arukh, Orakh-khaypm 20.2; taken from the Talmud Menacho, 43.
2) In the same place, but from Nimmuk Joseph.

Orakh-khayim 20.2 °).

“It is forbidden 1) to sell an Akum an outer garment with (ritual) tassels; he he can accost a Jew on the way and kill him; even give him as collateral or
! ,
the case when it is given for a short time, so that there is no need to fear this." |

1) Actually, “they do not sell”; however, the second part of this law is stated: “even to give under the pledge... forbidden" clearly proves how to understand the mentioned expression.

*) Here, in German, the donation goes, in parallel with the literal translation into German-kiy yzys, a genuine Jewish text. We limit ourselves to the literal translation into Russian. b On the other hand, it is necessary to note that the . font is stated ,
as he brought it by Justus, i.e. already in literary processing, and in small print it is given precisely the literal test of the law according to the Shulchan Aruch or, what is the same, according to the Talmud. The present
i , , ...

2

l

The words added by Justus to the second half of the law (strictly speaking

should have been put in brackets), are necessary for the completeness of understanding.

As for the last exception, it was, of course, missed by Justus.

without embellishment, since it also proves that this
The ban arose solely from the pedovBriya to Akumam.

Ditch 2.

!) “Everything that a Jew needs for worship according to the ritual, like,
for example, the above mentioned brushes, etc., can only be made
Jew, but not Akum, because it must be made by people -
Akumy le should be considered as Swedes, as
PEOPLE" ?).

1) Shulchan Arukh, Orach Hayim 14:1; 32:9; 334; 89,;; and 2.
2) Talmud]ebamov, 61.

Orakh-hayim 14.1.

‹Brushes made by Akum are not suitable, because it is written: “Announce "to the sons of Israel" (Numbers 15:38), that is, with the exception of the Akum."

The rest of Justus's quotations deal with lightning straps.
atom of literature concerning the Passover bread and the writings of the Torah, pomfshen: the first in Orakh-hayim 406,,, and the second in Gore dea 181,;.

| 61 :

“The graves of Akum are not desecrated when people bend over them, because it says: “But you are my sheep, the sheep of my pasture, you are people”; you are called "They are people, but Akum are not called such."

To what extent does the Talmud distort the biblical text into a semantic meaning?
{These words 34:31), this is proved by the contrast: “I am your God.”

As for Justus’s presentation, its first part, i.e. the drawing itself,
the actual prescription must be recognized in essence in agreement with the Shulchan-aruhom. Further, judging by the quotation marks, one would have to assume that the distant
the same motivation is also contained in the Shulchan-arukhv or, at least,
in the Talmud. Meanwhile, it turns out that there is no such motivation
Shulhap-arukh nut. , i
thoughts. Consequently, i.

And, generally speaking, we ourselves could hardly find anything inappropriate.
vistnoe in rabbinical prescripts about the items necessary for
services, were made only by Jews. The simple reason is implied
already flowing, driven by Orach-Chayim 14,,, GAB God himself commanded
the Israelis would flap their hands, from which the rabbis drew a logical conclusion,
110 The Israelis are deprived of the right to make such. On the other hand,

one cannot help but note that if in the ritual prescriptions of the Shulhan literally
contains that roughness, which to see , 305 -
The expression of this very meaning is very clearly expressed in the complete Talmud.
“What are we then, if we are not human?”... However, about this

we will still hear this pleasure more than once in the future. - The real question
.

Law 5.

*) "Prayer "Aadish" (opa pachipaeteya words: :Jɵ
ɵ», i.e. « » ,— -
call "Kaddish"}, is allowed to be read only where there are ten Jews-
ev pazhyty vmBetv, and this should happen in such a way,
so that no unclean thing, such as, for example, pavoz or akum,
did not separate them from each other.

1) Shulhap-arukh, Orakh-haypi 55.20; taken from Toefaye in Talmud Pesakhvm, 85.

Orakh-hayim 55.20.

“If ten (Jews) are in one m$etB (vmBstB) and read the Kg- prayer
dish or Kelusha, then one of those who
does not belong to them. Others consider it necessary that (they) not be separated.
"Lal kal iliakum."

According to our literal translation, the word " - " between
That’s why we’re going to have a meeting together, and not in the way that Yuetus
understands. But we
I don't comprehend that he is essentially right; however, we provide
ravvppam and pim argue about this.

For us, the interesting combination of two words is much more important... First
to mean sis (cf. Orakh khayim 95,.. “Even to think about the words of the Torah
prohibited in the latrine, in the baths (swimming baths) or in any other place.
zhenpom metv, i.e. “bt $4etsiz its igipa zits).
is considered "an unclean thing." It is hardly worth remembering that the publisher.
(of course, he is an excellent expert on the Talmud, where he speaks delicately about this
to be interpreted I don’t know how many hundreds of times; don’t be so delicate and other-
there are even more "subtle" matters, l uvBrep, the voluminous Talmud would be
one "fair" volume thinner) - wove in this softening expression:
not so much from propriety as from fear of the censor.

As for the second of the words mentioned above (in the same sentence)...,
that it is a reduction (i) and can mean as a person (),
i.e. an idolater, so the thing itself (i.e. idolatry and everything that
belonging to him). Zasim, although the latest editions are read...... ,

commentary...... , which directly says that .... the "PERSONALITY" of Akuma
does not interfere, however, the translation of Justus is justified by other comments
i..., °) where the same expression is applied specifically to the "face" of Akum,
and it is also pointed out that it is indifferent whether it will be in this case.
male or female. Our personal i , [the phrase is used]
about things, and about persons. In the end, the conclusion should be recognized that
Juetus.
does not deserve any reproach.

Law IA.

!) “When I come across a shark with a cross, then
It is strictly forbidden to put a fig on your head, even if it is just at this time
for a minute he prayed. Even if he had reached the end of his prayers
to such a degree that he must bow his head (in mo-
in Lithuanian Jews there are some places where they are necessarily
"(they) hang their heads), then he must still avoid this."

1) Shulchan Arukh, Orach Hayim 113:5; taken from Hagakhoo Asher and from Or Zurua.

Orakh-hayim 113.8.

‹When “someone (it goes without saying—from the Jews) prays and
an Akum with a cross in his hands comes to meet him and he (the Jew) reached
mBsta (in prayers), where one usually bows, then he should not bend,
even if his thoughts were (exclusively) directed towards God."

I don’t quite agree with this, but it’s a completely accurate statement.
Justus's law only explains things better. In all Jewish
"Zertsal" is the most intelligible prescription for us, so
how they prove irrefutably that by “akum” they mean the name
Christian. From this it is clear why in Job's editions the Jews
falsify the text. For example, in Vilenko published vmfeto "Akum"
«ï»; $ .... (properly "
cross") is worth......... (i.e. "something idolatrous"). However, similar
The rabbis' twisted and poisonous text of Justus is by no means imaginable.
.

*) In the original version of Ecker’s work “Fiafepzr!ese] un ise Peg \Mahghii all such words are used-
are written literally in Hebrew. The difficulty of Jewish proofreading and the lack of ice in Jewish
The skag of the text for most of our readers led us to replace these words with tactile ones.
The same person who is more interested in the subject can cope with the original. The present primer
This also applies to the rest of our translation. The translator's note.

Law 5.

*) “And now, when there is no longer a temple in Jerusalem,
the sacrifices of Aaron, the high priest, must be used among
distinguished Jews with distinguished distinctions and honors before
other Jews and always have the right to bless
(Jews) on every holiday. But when any of the d®-
the whole family is eaten by Akum, then the whole family is defiled, and
therefore he is deprived of this priestly right."

1) Shuzkhan-arukh, Orakh-khayim 128.1, Haga; but from Mordehap to the Sanhedrin Talmud.

Orakh-hayim 128.41. Haga.

‹ љ, () () .
Akumam or debauched, then no one is obliged to respect him, since
"desecrated him."

If Justus puts the general expression “child” instead of “daughter”, then this is still
there is no petochnost, because “Beer heteb” (note 71) speaks of a certain
It is strange that there is a difference between a son and a daughter. The words "or (if opa?
"the debauchery" was omitted in the "Jewish Mirror" - of course, without npam%re-
piya. —Finally, the fact that the “family” is desecrated is not mentioned in the text; there
«».

Law" 6.

') "A Jew who has become an Akum is cursed *) to such a degree
peni, that even -
“anything similar, it is forbidden to accept them.”

1) Shulkhan-aruht., Orakh-> yil 154.3, Haga; taken from Papske Megari Weil 64.
2) To be cursed is the same as to be rejected from Judaism, excluded from
religious community.

Orakh-hayim 154.11. Haga.

“If anyone who has gone over to the Akum gives wax or candles
for the synagogue, it is forbidden to light them."

In the current Yustuhl "to light" is identical in meaning to "to receive"
(cf. opposition in the commentary....., gd said..... ,T.e. "this is el-
should take from Akum>). However, such a ban is unlikely to be practical.
. And, generally speaking, is it worth it for Christians to be offended by
a similar image of the actions of the Breevs? Is there anything worse in the Shulchan-
arukh?
step?!....—The author of the "Jewish Mirror", without any reason, could have taken
g06-WHAT is "cleaner".

Law 7.

1) "Prayers of Simun (a Jew reads it after the ob'da; in the end.
prayers are blessed and the owner of the house) pelzya read in the house}
Akum, so that Akum would not be blessed either."

1) Shulchan Arukh, Orach Hayim 193:3. Haga.

Orakh-hayim 193.3 Haga.

‹Usually they do not read the general table prayer 1) in the house of an akum. And'
It seems to me that the reason is that it is impossible to impose the established order?
into the Akum's house out of fear of him. From this it follows that, as if
Without this being an established obfd. The further reason for this is
It is dangerous to repay if you change the text of a thanksgiving prayer.
and you don’t say: “May the Merciful One bless the master of this house!”

1) Ambassador of the Region.
2) The rabbis respond to the "established $du" (obfd) from the accident. The prayer "Simun".
puffet just ate first.

. ï
accepted "custom". Thus, the translation of Yuetus "prayer... pelz;
"Reading in the Akuma House" should not be considered a mistake.

Law $.

1) “For every sensation of fragrance, the Jew is obliged to
honor of Berakh,—a short prayer of thanksgiving, except for the tBkh sluteas, when spices or something fragrant have already been in the
, i , -
the lice were in the hands of a whore who uses perfumes with
, , , , -
γi (),

to pronounce Berachah for odorousness, because it is already defiled-
ashes with a latrine, a harlot, or a temple (Akumov).”

1) Shulchan Arukh, Orach Chainm 217, } and ,; taken from Talkhud Berzhoye 51 p 53 and from
Maimon Gilhoy Berakhoy, cross 9.

Orakh-hayim 217.2.

“You cannot read a prayer of thanksgiving over spices for the laity.
"wash or apply oil prepared for removing dirt" 1).

7) Tsapr. ,—from the hands of the last (pommeptariy.......).

Orakh-khayim 217.4.

“Over the incense of the harlot, for example, a packet of spices hanging on her chief, or over the one she holds in her hands or in her mouth, pelzya chito say a prayer of thanksgiving, because it is forbidden even to smell them, since
This could perhaps tempt her to flirt with it or to move too close
close to her body.”

Orakh-khayim 217.5.

‹One cannot read a prayer of thanksgiving over incense
you, because it is forbidden to even smell them."

That under..., i.e. "idolatry" the temple of Akum is also understood
in this, according to our introduction, one cannot doubt it.
Thus, in Justus, law 8 is for adults.

It should be noted, however, that, thanks to the closeness of the titles
three paragraphs, i.e. combining the latrine, the harlot and the temple of the acustic
(in Justus), rabbinical prescription is-

, .
On the other hand, we should note that in the same paragraph where it is said
the latrine, the prayer of thanksgiving and the use of fragrant oils are prohibited
substances from Jewish corpses (since in both cases this
the smell is eliminated by fouling). It is necessary to judge about individual prescriptions according to
general dig: “The prayer of thanksgiving should be read only under such
“Slagovoniyami, which are prepared to be puffed” (Shulchan.
arukh 217,2).

Law 9.

1) “Pass by the ruined temple of Akum, every Jew
must say: ‹Glory to Thee, O Lord, that Thou hast eradicated the father-
Yes, this is the house of idols." Passing by the still black temple, oops
must say: “Glory to Thee, O Lord, that Thou hast prolonged Thy slaughter
"under the evil spirits"?). And when he sees 600,000 °*) Jews together,
then it is obligatory to say: “Saava to You, All-Wise God!”; but when
, ; «
your mother who gave birth to you will be a great shame"
(Jeremiah No. 12) °). When a Jew passes by a Jewish cemetery,
then he will cry out to the saddle: “Glory to Thee, Lord, that Thou art so
"He created them righteously"; and in front of the cemetery of Akum he must
5) The sacramental number (from Egiita it was the name of the Jews who came out, capable of no-

i, 400 70). -
-is required in the sense of "nogo" or in the expression of "people". Prilyuchashe perevoda.

say: “Your mother will be greatly ashamed, etc.” 4). When
the Jew sees the well-built houses of the Akum, and again he is obliged to exclaim
number: “The Lord will destroy the houses of the fallen,” when before we write

'the ruins of the Akuma's house, then he should sing: "Lord, the network
"God of vengeance." |

1) Shulchan Arukh, Orach Haypm 224:2; taken from Tallud Berachoe 54.
2) Ibid.; taken from the Talmud ibid., 58.
3) Ibid; taken from the Talmud there, 59.
4) Ibid; taken from the Talmud ibid., 55.

Orakh-hayim 224.1.

‹Who sees a statue of Mercury or another object? idolatry, (that) is obliged to say: "Praise be to Tebf, Lord our God, King of the universe, for a long time. patience shown to those who violate Your will."

There 224.2.

"Whoever visits a place where idolatry was eradicated is obliged to to say when it is in the land of Israel: "Praise be to You, O Lord our God, "The King of the Universe, Who eradicated idolatry from our land." When this happens in a foreign country, he must say: ‹........ Koto-who eradicated idolatry from this city! And he speaks in both cases (further): "As You have uprooted him from this place, so uproot everywhere and turn the hearts of idolaters to serve You!"

There 2245.

"Whoever sees 600,000 1) Israelites in the army, should say: "Praise be to You, Lord our God, King of the universe, revealer of the hidden secrets." But piss these are idolaters, then he is guilty of saying: "Vl, it will be a great shame for the mother yours, the beautiful one who gave birth to you 2); sweat is the future of those peoples - a desert,
"dry land and steppe!" (Jeremiah 12).

1) The number of Israelites at the exodus from Egypt (Exodus 11:87).

2) The Talmud (Berah 58 a) gives a clear explanation on this matter: "Because "their minds, nor their faces are similar to each other" *).

Ibid. 224.12.

"He who sees the graves of the Israelites must exclaim: › Praise be to You%...... Ko-

who justly 1) created you, etc., and over the graves of Akum he must
say: "Your mother will be greatly ashamed.....›

1) The full text of the Talmud (Berachoe 58b) states: “Praised be He Who
I have created you justly, I have given you food justly, I have brought you up justly,
"He gathered you together and raised you up with justice"! |

*) A significant motive. The bluster of the environment is a source of inspiration for the development of
the troubles that are being perfidiously perpetrated against us by the international kahal, whose members, on the contrary,
, ,— i. љi .

Ibid. 224.11.

‹Whoever sees the houses of Akums 1) is obliged to say when they are still inhabited: “The Lord will destroy the houses of the thieves” (Prov. 15:25). And if these dwellings are destoshens, that is: “God of vengeance, Lord God of vengeance, reveal Yourself!” (Psalm 94:1).

1) When they were in the houses of the Israelites, it was said, when they lived in them: “Praise be to Him who”
"strengthen the widow's border"! (Prov. 10:25). If they are devastated: "Praise be to the judgments of the state"! (Cf.
Orakh-khaypm 224.10).

In law 9, first of all, the expression is incorrect: “Why do you continue with your anger?
"tsad vilod'ami." According to our ministry, this can be said in the opposite way.
, ... « -

» express , 1
gava, i.e. "a fit of rage." This corresponds to the German language.
the word “Gapeshiy” (long-term) (Erv. Rashi to Exodus. IY,,).

I just want to translate it directly - “temple” (Christian); although such a translation.
and it is not without correctness, but it cannot be approved of by all, because in.
Berakh itself used only the expression "house of idols" - "temple" (idol-worship). These are already "unequal values and unequal forms." (Parable XX century).

Both the words mentioned are also printed (in Yuetus) in italics, fortunately
giving what nesvfdusch could conclude that in this Talmudic za-
The "Christian temple" is openly called the "idol house". Reading
Justus, others, perhaps, would begin to see the whole sharpness of the law precisely in this,
what does not correspond to the law?

Law 10.

1) “In the evening, on the eve of the Sabbath, every Jew, having seen the consecrated
Now, I am obliged to say: “Glory to Thee, Lord, Who created the holy”;
According to the Holy Scriptures, it is forbidden to leave the temple of Akum, because it is forbidden to do good there.
"to thank God for the use of such a sword."

1) Shulchan Arukh, Orach-Hainya 298.5; taken from Tur

Orakh-khayim 298.5.

‹It is forbidden to read a prayer of thanksgiving over idol-saints.
"clonings.",

The main point of this law is set out by Justus in detail. We will only take note,
that, from another point of view, Berakh is pronounced over the consecration not no-
because they use it (since it was impossible to live on the Sabbath itself)
to the Sabbath), but in memory of the fact that it was created on the eve of the Sabbath (cf. the com-
i......). However, even for this law one cannot exact much from-
in the future.

Law 11.

1) “On the Sabbath, a Jew is strictly forbidden to buy or sell
give. However, it is permitted to buy a house in Palestine from Akum and,
in THIS case, you can even write (an act) so that in Palestine
There were one Akum less, and one Jew more."

1) Shulkhan-arukh, Orakh-hayvm 306.11; taken from the Talmud Baba Kalma, 80 and from the Talmud
Gittpp, 8.

Orakh-hayim 306.11.

‹In the land of Israel it is permitted to buy a house from an Akum even on the Sabbath,—
and sign and present to the authorities 1), namely (Haga)
in their, i.e. Akum's, office, and (sign in their language,
because only this (i.e. performing acts on the Sabbath) is prohibited by the rabbis;
2) They did not prohibit the land of Israel from being populated.”

1) For modern purchase documents.

2) It is forbidden by law to sing on the Sabbath only in Hebrew; write in another language
It is prohibited only by rabbis.

The above mentioned copy of the “Jewish Mirror” is in complete agreement
with the original text. As for the very essence of the text, to vroyatpo mpogie
They will think to themselves: “Oh, if only Jews would be treated this way more often!”
in any case, this shackle is unlikely to upset anyone
"akuma".

Law 12.

1) “Any work on the Sabbath that can be done for

saving a Jew from death is not only permitted, but even obligatory.
When, therefore, on the Sabbath a house or a pile of stones will collapse
Jew, then you can remove this pile and save the life of the Jew, lying down-
I sing along to it. Even when there are several sharks lying in the ground,
a Jew under this pile, and Akum, if we saved the Jew, spa-
(precisely, ie, i
from death, even on weekdays, as we will see in Dalphe (cf. Acts 50),
is considered a grave sin), nevertheless, in order to save
"Jew, we need to remove a pile of stones." |

1, Shulkhan arukh, Orakh-khayil 329.5; taken from the Talmud]omma, 84.

Orakh-khayim 329.2.

‹When saving lives, you don't need to pay attention to (someone who consists of) majority".

We find further exposition of Justus in the Talmud Iomma $4 0.

However, in this law we do not see anything hostile to Akum (Christians) us). If nine Christians were buried on the Sabbath together with one a Jew and they were saved by another Jew, then we think that they would even be grateful to this Jew, although they would know that this was done to them solely for the sake of
i .

Law 13.

"A Jewish midwife is not only permitted, but is obliged
on the Sabbath to help Jewish women and at the same time to do everything that is required
under other conditions it would desecrate the Sabbath. On the contrary, to help
1) (i) is forbidden even 2), when it arises-
one can do it without desecrating the Sabbath, for she must consider

"to behave only like an animal" °).

1) Shuakhan-arukh, Orakh-khainm 330.5; taken from the Talmud Abod Zara 26.
2) Tozefoe, tal.
3) See Talmud, treatises: Iebamoo, Novdlushin and Keuboɵ.

Orakh-hayim 330.2.

“It is forbidden to provide assistance to an Akumka during childbirth on the Sabbath, even to a woman in such a way that it does not violate the sanctity of the Sabbath.”

By comparing this inhuman prohibition with the prohibition in the sha- to help animals give birth (Orakh-Chayim 332:1), it is necessary to come to the conclusion that the reason given by Justus in Law 13 is very close to true. For more details on the comparison itself, see law 98.

Law 14.

`) "On Easter (on the last evening before Easter), all-which Jew is obliged to read the prayer "Shefokh" (in which the prayer is called to God, so that he would pour out his wickedness on the goyim). If Jews will read a prayer with the Lord, bez somipiya, will hear them and send Messiah, who will pour out his gvѪv "on the goyim."

1) Shulhan-arukh, Orakh-khayim 490, Haga; taken from Mehari Brin.

Orakh-hayim 480, Haga.

“Who say that one should read (the prayer): “Pour out Thy wrath, etc.” it is necessary before “Not for us, Lord” 1) and open the doors, so that it is not forgotten, that this is the night of the bdfnia 7). As a reward for such a lie, the Messiah will come and shed his gnfv on Akumov.”

1) Psalm 113:9-1.

2) That is, the night when the Israelites are guarded by Tegova, so that they have nothing to fear from demons
Wed. Rashi and Abn Ezra in Pskhod HI, 42; tazmud Rosh Hashanah 11 6; Pesachim 109 6.).

The terrible text of the prayer "Shefokh" consists of three biblical
and read:

“Pour out Your wrath on the goyim (nations) that do not know You, and on the kingdoms that are second
“They do not call upon Your name: for they have devoured Ab and laid waste his dwelling” (Psalm 78, from).

"Pour out Your wrath upon them, and let the flame of Your anger take hold of them!" (Psalm 68:2).

‹“Pursue them, O Lord, with the dove and destroy them from under heaven” (Lamentations 111:66).

Not a bad selection of biblical texts! Of course, and in relation to
prayers "Shefokh" the cunning and stubborn sons of Shuda are ready to insist that
Christians are by no means confused by the name “goyim.” But it would be nice
Whatever it was, we are not afraid of such “good wishes” and are not even angry at
Jews, we who “wander in the footsteps of Nazareth,” who commanded us:
“Bless those who curse you!” (Luke 28).

Compare this i
γi .

"Ogetiz her rgo regN4!$ Yodaeis: oќ Reps her rotipis po$eg ac{egay ue]ashep
de sog41'o$ eogit, w e isi $]ezat hisї, Khoshshit posigit».

“Oshshro{ep$ zetrIerpe Oeiz$, di! fuck jiyzisat regiiiiat and sha tisii
pop gere!1$; Let's go! rgaeses possigas, dias rgo I!a$ roriii about Obsaesiope Yaeŕegitis;
and ќ aspiќ $ May Iss, t hisss s $115 ќђis ђisis. Reg eppdet
Ooshshishch....› |

Law 15.

') "On holidays, when all work is prohibited, it is not allowed
lazy and cook; everyone is allowed to cook only as much as he wants
necessary for Fdy. TBM is no less than when he needs to cook for
yourself, it is allowed to add more food to the same pot,
than is necessary for him himself, even if the added purpose is for
dogs, because we are obliged to let dogs live too?).
It is strictly forbidden to add food to the akum, so
how we are not obliged to let him live."

1) Shulkhan-arukh, Oryakh-khayim 6512,., Haga; taken from Beo' Yoze' and Yerushalmi,
2) Ibid 1; taken from the Betz Talmud, p. 21.

Orakht.-hayim 5121.

‹On holidays 1) it is forbidden to cook for Akum. Therefore, it is also prohibited to
proclaim it: maybe for his sake they would have cooked more. But (it is forbidden-
(scheno) invite him (Haga) only to your (Jewish) house, and send him to his
(akuma) house, through akuma, it is permitted."

“However, it is permitted to give your servants and maids lunch with you,
to the messenger sent (to the Jew), (as well as) to the Akum, who on his own
(without an invitation) came, because then we cannot fear that (it was)
more is cooked for him."

(Hagah) ‹And it is permitted to cook more for your servant and maid in that
the same pot% in which they cook for themselves; but (cooking) for another akum is prohibited-

is observed in any case.
“When a Jew bakes bread in an akum oven and one of the loaves of bread must

be given to him, then before baking it is impossible to designate any (definite-
(Great) bread for the Akum, because then he (the Jew) would bake (precisely) for the Akum;
between tBm how s first ! (some kind of bread)
for Akum) and only then give it to him (Akum).

1) That is, on the days of Easter, on the feast of Pentecost, on New Year's and on the Feast of Tabernacles
(the day of repentance, on the second day, the Jews themselves, of course, do not count towards this).

Orakh-hayim 512.2.

“When soldiers (akum) give flour to a Jew so that he can bake bread for them,
then it is allowed to bake for them if he has nothing against it
he gave a little from here to a small (Jewish) child” 1).

1) Then it would look as if he had run out of bread specifically for the Jewish

child."

512.3.

"It is forbidden to cook and bake (specially) for dogs; but it is allowed to take food

and give it to them."
“It is further permitted to add to the pot in which you cook for yourself

food for dogs, even if there is something else that can be
I would have given it to the dogs if such a desire had arisen."

Talmud Betzah 21 b.

“Why do you consider it necessary to classify dogs as “you”” (i.e., darkness,
for which you can cook), and you exclude the batteries? I count co-
tank because you have to feed them, and I exclude Akums because
that you are not obliged to feed them."

The expression “lepep]aszep” (to give a) is used twice by the new Justus, one should understand “Haige”, and not “laisseg” (y!ute).

In this extremely inhuman law, D. Blo goes on to say, “Bak.”
perhaps someone else will think at first glance, not at all about any kind of person-
% , i
is not at all implied in the texts. Even in Orach-Hayim 324,:1, GA
treats about which animals should be given a drink on the Sabbath, and where
said that it is necessary to throw food to the dogs because "you oblige them
», ,
"own dogs."

Law 16.

1) “During Holgamed (a Jewish holiday that falls
on the Vespa and in autumn), any commercial activity is strictly prohibited.

is granted; however, it is permitted to usury with Akum,
to the fact that it is wrong to usurp with the acumen of the Lord God
some time."

1) Shulhan.arukh, Orakh-hayim 539.13; taken from Tur p Rabb Asher.

Orakh-khayim 539.13.

‹Lending money to akums for interest is permitted only (to akums), usually
borrowing from him (the Jew), for this is a matter which he could otherwise
would be deprived. Those (Akumas), who usually do not take from him
a loan, a loan is also permitted, but under the condition that he (the Jew) takes the procents only for the first income, and then spent them on delivering himself
pleasure on holiday."

The Jewish Mirror cites the following as the main reason: “because the person
to be pleasant to the Lord God at all times." -dto pr-
Justus's own addition. In the Shulchan Arukh® it only meant: "because the Jew
otherwise I would have lost this business." Are Jews allowed to take from Akum
interest (which is forbidden to take from Jews) or is Europe obligatory?
are known, is a question in the resolution of which even the most

the most nosy Jewish interpreters of the Talmud.

Law 17.

') " - there will be a plague, iє
people (i.e., it means, moderns) become victims of the epidemic,
then healthy Jews should gather in synagogues, not lice and
without drinking, pray all day long that Jehovah will have mercy on them and
delivered them from the plague. But then the plague appeared among the animals.
nykh, then there is no need to do this, except for the case when
It arose among the swipes, since their entrails are similar
dat on the insides of people, and also when the plague appeared among
Akums, because their body size is similar to that of a human
"lovBcheskoe."

1) Shulhan-arukh, Orakh-hayim 576.3: taken from the Talmud Ta'aniye, 21.

Orakh-hayim 576.3.

‹When there is plague among pigs, one must humble oneself, because their (pigs)
the insides are like the insides of a human; and more
+ We must be humble when the plague appears among the Akum, and not among the Jews."
It is impossible to justify the expression “and also” in the translation of Justus, thanks to
which is the very motive: “because their structure is similar to that of the
"the marriage of a person" is somewhat different in its meaning. The literal text

the law does not have such a rjzkosti. , remains peculiar and
It is an inconvenient fact that in one and the same short paragraph both Shulkhan-arukh, so the complete Talmud speaks about pigs, and 06 akumaht.

Law" 18.

1) “On the holiday of Haman, Jews must read thanksgiving
the prayer "Arur Aman", which says: Let it be.
Aman is cursed and all Akums will be blessed
Ven Mordecai and all the Jews..

1) Shulhan-arukh, Orakh-khayim 690.16; taken from the Talmud]Erushalmi-Megillah.

Orakh-khayim 690.16.

“We must say: “Cursed be Haman, blessed be Mardohei; Zeresh will be cursed 1); Blessed be Eser; yes they will.
Cursed be all Akum, blessed be all Jews! 2).

1) Haman's wife.

2) We, Christians, are sorry for this, and probably won’t cause any special harm; - ‹
ta]ey1s1tig her.
iis (‹ , » –. | . IY, 12); -
we don't say "God's blessing to the kogan" (an untranslatable play on words—a gambling game in Germany)
‹ S h». Actually: « i ».— , i
the kogan, as a descendant of Aaron, has the right to bless the people in spnagog... Thus, Kogang, Kap, Kohen, Non—not a family name, but a sacred dignity... — The German game has influenced this
humorous detail of the Jewish ritual. Note: translation.), :
, , , .
He prayed: “Father, forgive them, for they do not know what to do!” (Luke 23:34).

It is precisely in the holiday "Purim" (), that one can quickly become the first to receive the Gospel.
The Shulchan Aruch (0 Rach Hayny 695, and the Talmud Megillah 7 6.) teach that it is important
Every Jew on the holiday of Lurim is obliged to get drunk and to drug himself to the point of not being aware of it.
the difference between: "Cursed be Haman!" and "Blessed be Marhochei!" Regarding
of this prescription Buxtorf, in his book “Tidep-beyi” (Frankfurt and Leipzig, 1737), advocated
: ‹Here it is said: a Jew should be counted until he is counted in the capital
"to tie one's five fingers on one's hand. And this commandment is fulfilled with the greatest diligence."

Law 19.

'') «i ɵ- (.. -
(by order of the Chief Rabbi) can sentence to death
kazpi, even in our time, and moreover *) every time, when
recognizes this as a crime, even if it is a crime in itself *).
did not deserve the death penalty."

1) Shuzkhan-aruh Khoshep ha-mishpat 2.1; but from tazmud Sanhedrin, 46.
2) Only the Sanhedrin (members or judges of the Sanhedrin) could sentence to death:

therefore, since then there is no Sanhedrin, no temple, and, strictly speaking, no such authority that would have the right to pronounce death sentences. However, in the case when
ïi , -

They decided to sentence him to death.
3) Shudhan-aruh Khoshen ha-mishpat 2.1; Taken from Maimon Gnlkhov Sanhedrin, perek 24.

Khoshen ha-mishpat 2.1.

| "Every Be'e-din 1), even if they (judges) are not appointed in Palestine,
when he sees that the people are going crazy (Haga) and that they demand it
at this moment, I have the power to sentence to death, to a monetary penalty,
to a fine or to any other punishment, even in the event that
when there is no clear evidence (Khaga). They (i.e. the judges of the beɵ-din) are imByut
the power to do as they please in order to lay the foundations
the unbridledness of the people."

1) -, i.e. " " - proper, j ."
It consists of at least three judges, of whom the presiding judge must be
zpkonovdom (Ep. Khoshen ga-mishiat 3,1). On the other hand, the witness is usually

the senior rabbi, namely the "law-giver" (in the Talmud, razuhetsp); his comrades - for the most part
also rabbis; but, in extreme cases, he can choose others.

This excavation is given by Justus verbatim, especially if we understand
to justify the last part of it: “even if the crime itself does not deserve it”
lived the death penalty." In this regard, it should be noted that if the mentioned
If the words and are not literally in the text of the Shulchan Aruch itself, then they are
in the commentary "....... ›. It literally says: "........›: "even if
The death penalty is not (established) for this offense.

But, in order to eliminate any doubt, we consider it useful to point out
that the application of the law and the fact that it is stated
Justus' redakin is seen from specific cases,
cited in the Talmud itself.

For example, Rabbi Eliazar, from Takova, says: “I heard that Beodin beats and
does not do so, because this is prescribed by the laws of the Torah; but this (dlaeteya) is not in order to violate
sew the prescriptions of the Torah, but, on the contrary, with the help of the crow, build a fence around the Torah itself. It happened,
that in Greek times (i.e. during the rule of the Greeks over the Jews) some man in Sha-Bash Zedil on horseback; he was brought to Beidin, who sentenced him to stoning, and
not because he deserved it, but because it was required at the given time." (Saikhed-

46 a).
Law 20.

1) “When two Jews argue among themselves over money or
other things and the pledge will appeal to the court, then they
must go to the Beə-dip (rabbinical presence) and
his decision will be made. They will not be allowed to address
to Akum or seek one's rights before the royal court,
i.e., where the Akums should be judges. Even if they (the Akums) are buried

identical with the law of the rabbis, then it is a grave sin
and terrible blasphemy. What, tBm , to violate the

false prescription, seeking his right to take action with another
before the court of Akum, that Beө-dip is obliged to exclude-
to be expelled from the community (i.e. to be cursed for a period of time,
while 0 free your neighbor (Jew) from your
claim" 2).

1) Shulkhan-arukh, Khoshel ha-mishiat, 26,]; taken from Talud Gittin, 85.
2) Ibid. Haga; taken from Shaalov Utshuboe Gosith Colon, 154.

Khoshen ha-mishpat 26.1.

"It is forbidden to conduct a trial before judges of Akum and
and in their courts, even in the courts, where they speak the same way as the Jews:
according to Russian laws; this is prohibited even if the parties agree
we are judged before them (the Akums). Therefore, everyone who expresses an intention
to conduct one's dBlo in front of them (the Akum judges), is a villain and is considered
just as if he had reviled and mocked and raised his hand
against the Torah of Moses, our Teacher, may death be upon him!"

(Khaga) ‹And Beө-din power (lies in his hands) to curse and
subject him to anaөem $ until he removes the hands of Akum from his neighbor."

The expression "Beee-din is obliged to subject him to a curse" Yuetus
I exaggerated a bit; in the original text it only says "to lie in his
hands", i.e. he takes power.

Law 12.

1) "A Jew should not be a witness on the side of Akum
"tiv" of a Jew. Therefore, when Akum collects money from a Jew, and
the Swede denies his debt to Akum, then to another Jew, who
knows that Akum is right, it is forbidden to be a witness in
this benefit. And when the Jew violated this commandment and began to whistle-
from the side of the akum against the Jew, then ө- (equal-
the Vipskos presence) is obliged to exclude him from the community
(i.e. to subject him to apaөem %)."

1) Shulkhai-arukh, Khoshep ha-mvshpat 28.3; taken from the Talmud Baba Kamma, 115.

Khoshen ha-mishpat 28.3.

“When an acumen demands a Jew and there is still a Jew who-
who can testify for an Akum against a Jew, and there are no other witnesses,
Akum invites a Jew to testify for him, then, if this happens
there, where, according to the law of Akum, money can be awarded on the basis of one

E. 0

< !,—()
(akuma) is prohibited; if a Jew gives such a sign, then he
< !›.

In the commentary... (note 15) it is noted that a witness is not subject to anai (cherim) if he will return the money (that is, the money awarded from him in this way) to the Jewish defendant.

Law" 22.

t) “Only the one who has at least
by some humanity and dignity; but who will honor his
to throw a scream, for example, someone who goes out naked on the street,
or someone who openly asks for alms from Akum there, where it is
it is possible to arrange it secretly (i.e. to arrange it without publicity), then
achieves the dogs, because he puts his honor in something,
read.—is not capable of appearing as a witness.”

1) Shulchan-arukh, Khoshen ha-mishpat 34.15; taken from the Talmud Sanhedran, 26.

Khoshen ha-mishpat 34.18.

‹According to the rabbis, the despised are not capable of giving testimony as

witnesses. Such are, for example, those who were publicly on the street, in front of
for everyone; furthermore, those who walk the streets naked, doing dirty work,
and other similar people who do not consider shame to be anything. They all consider
They are like dogs, and it costs them nothing to give false testimony. To the same
categories also include those who publicly accept alms from the public.
, although they have the opportunity to feed themselves secretly; they do
are visual and do not pay attention to it. All these are not capable of (acting) swine:
, i ".

According to the content of the sentence, in brackets: Art. e.

to arrange without publicity", what to drink in the current.

Law 23.

!) “Only those who recognize can be witnesses.”
with people. As for the Akum or the Jew who sdflsya
Akum and which is even worse (prirodpago) than Akum, then by no means
ne?) can be considered as people, therefore, their show-
i».

1) Shulchan-arukh, Khoshep ha-mishiat 34,19 and 22; taken from the Talmud Baba Kamma, 14 and
, 6, Әө, 10.
2) Cf. law 2.

Khoshen ha-mishpat 34.19.

"A goy and a slave are not capable of giving a testimony."

34.22.

‹Traitors 1), freethinkers 2?) and apostates are even worse than goyim and are not capable to give testimony."

1) Wed. zavon 45 text.
2) Apikores, properly Epicurean, adherent of the free way of thinking of Enicura, - vol-

a no-thinker who despises the Law. (Cf. paddock 50 text).

Since the motive of the law given by Justus is not mentioned in
authentic sources, then it could be considered arbitrary, in
especially if we refer to the fact that Akum are recognized as incapable of
evidence only by the force of the fact that the Jews are complacent in their truth-
love. However, such a conclusion would be completely wrong. On the contrary-
, i « »
in the commentary......., GD literally states that even Akuma, "0 of which
firmly convinced that they will not lie”, yet they are not capable (to
testimony), because they do not belong to the clear “brother” and
by no means “better than a slave” (note 24).

Law 24. /

1) “When a Jew holds an Akum in his claws (in
Chaldean cost the expression ma'arufta, i.e. to rip off, to bezpre-
it is difficult to smear without releasing it from the claws), then it is allowed
another Jew should go to the same Akum, lend him money and
in turn, deceive him so that Akum, Nakopets, Li-
shileya veBkh svobodnykh. Ospovashe v tom °), that money
Akuma is goodness that does not belong to anyone, and therefore the first
“Whoever of the Jews wishes will have the right to rule over them.”

1) Shulkhan-arukh, Khoshen ha-mpshpat, 156. Haga 5; taken from Mordechai, Baba Baer in Khagakhov Maimon Gnakho Shekhenpm, crossroads 6.
2) Ibid; taken from the Talmud Baba Baer, 54.

Khoshen ha-mishpat 156.5. Haga.

"When a Jew has a good buyer in his possession," that is (that is,
kiya) of , where they believe that others are prohibited from competing with them

or to deal with this Akum for a reason; but there are other reasons, that is not how they judge, and
some allow another Jew to go to the same Akum and lend him money
money, to cheat him and rob him of his money, because
Akum's money is like ownerless property (not for anyone)
proper), and everyone who came first takes possession of it.
Others forbid this (i.e. for a Jew to compete with another Jew).

Here we find the word........, which is used exclusively
in relation to the Akumans and should not be understood in any way

not 30

good idea%, which is abundantly indicated by the whole quotation just given
tata. Commentary! to produce this word from..... "to pour" (Cf. Deutero-
law. XXXII,,. "It will flow like dew my rfch"; XXXII.,z: "The heavens are his cap-
fierce dew"). He explains it this way: "the Jew constantly sucks Akum and
live by them." Others produce the mentioned word "back of the head"; then
this means, as it were, “to grab by the back of the head” (collar). Without changing the essence
, i « › « » perhaps all the same
too much. However, there is hardly any disagreement on this point.
i ,
its gravity is a weighty and irresponsible decision on the fact that
the identity of a non-Jew is considered "good, not befitting anyone else"
>. |

Law 25.

1) “Citizens (i.e., of course, Jews) are one community of people
the right to prohibit merchants from other places from coming to
them and sell goods cheaper, except in cases where
the goods of out-of-towners are better than those of local residents. Then
the latter may not prohibit this, as buyers receive
chili would be the best product. But °) what was said may be, it is understood,
,It is only allowed where the buyers are also Jews. ,Ibid., where
the buyers are only Akumans - out-of-towners can be banned from this too
because permission to do good to a monster is considered a sin;
after all, among the Jews it is recognized as a fundamental rule °) that

You can throw a piece of dog meat, but you should definitely not give it to the dog.
(i), because a dog is better than nokhri (-
staniwa)».

1) Shulkhan-arukh, Khoshen ha-mishiat 156,; Haga; taken off from Rabbenu Asher and Mehari Halevi.
2) Ibid; taken from Rabbenu Yeruham, 31 and Maggi Mishna Gilchoe Shechenim, perek 6.
3) Rashi to Deuteronomy XIV, 21.

Khoshen ha-mishpat 156.7. Haga.

‹Who say that the law by virtue of which the citizens of one city
may prohibit citizens of another city (from coming to them with goods),
It only has power where buyers do not suffer losses, namely when they
(out-of-towners) sell like other merchants in this city, and when their goods
no better than these latter. But when they sell 'cheaper' or when
their goods are better, as a result of which buyers have benefits from them (out-of-towners)
profit, then the city's merchants cannot prohibit this, but only under the mustache.
we want the buyers to be Jews; but if the Akum gain from this,
then no (i.e., those who are local can certainly prohibit non-residents)›.

The first part of the law in Justus is not stated precisely. The word "de-
"shevle" should be crossed out, and after the word "better" insert the word "or cheaper",
so the text will read "and sell goods, except that
cases when goods from other cities are better or cheaper than those from the local
". The error does not in the least soften, however, the harshness of the Talmudic
Czech law directed against non-Jews.

On the other hand, the motives of the law are not taken from the specified text.
hundred Shulchan Aruch, and are cited by the authors of the Jewish Mirror themselves.
However, for the author's justification, it does not interfere with the comparison of the expression: "because
that permission to act as a cumulative agent is considered good, and that it ...
cones 33, 34, 81, etc.; the final part of the pomyaputago zakopa is literally
taken by Juetus from the exegete Rashi, highly revered by Jews (to Exodus XXII, 1).

In Deuteronomy (11:1) we read: “Do not eat anything that is dead;
<If there is a wicked woman in your gates, give her up and let him eat her; or sell her to him, for you are a holy people.
with the Lord your God." (Exodus XXJ, 23). "And you will be holy people to me; and the flesh of the torn
"The beast should not throw it into the floor, but the dogs should throw it."

Kl, after the last words, Rashi begins to blurt:

‹And he 1) must be looked upon as a dog. And it does not make sense
Is this just a dog in its own right? (NFt, because) Scripture teaches
about the dead:..... ‹or sell it to a foreigner"; how much more so it applies
this is to the torn one, from which one could extract all sorts of
benefit. And if this is so, then why does the Holy Scripture say: dogs (bro-
his website)? In order to teach you that a dog deserves more respect-
niya, chum op; and Holy Scripture teaches you that the All-Holy One, Praise be to Him
does not withhold his share from any creature, because it is said: “For all
the sons of Israel, no dog will move its tongue against man or beast
"(Exodus 11:7). And now the Most Holy One says, praise be to Him, - ‹extend
"Give him (the dog) his share"! |

1) The text is not preceded by any name to which this m%i could refer.
Under “him” one must understand only nokhri, yes, in all likelihood, this word was the original groan
in the text, but then, for easily understandable reasons, the publishers obscured its transparency.
%i».

Generally speaking, we do not consider ourselves entitled to reproach Justus for
tom, that, for the best illustration of law 25 and others, he will cite rabbinekiya
interpreting this text.

Law 26.

1) “When a clerk with whom a Jew
agreed that the weight of the paideppoe would become his master's property.
post, and the orderer was sent to the second

Akuma, etc., then the profit belongs to the owner, because
such profits should be considered as found

we

things °) (after all, Christian property is considered good, peak
not belonging to them; therefore, the Jews can take as much as they want
will be able to capture).

1) Shuzkhan-arukh, Khoshen ha-mishiat 176.1) Haga n 38; taken from Shaaloe Utshuboe Ga-
Rashba, 1014.

2) Cf. zavon 24.

Khoshen ha-mishpat 176.12 Haga.

‹When someone has agreed with someone to trade his day-
and that everything found by this last day should belong to him (the owner),
and he (the clerk) will receive from the Akum the debt that has already been paid, then.
this falls into the category of “found things”, because, in essence, it is extinguished
A bill of exchange is nothing more than a piece of paper. Therefore, whoever returned the Akumu such a
If someone has money, he is not obliged to reward his friend for it. And this is even
it is expressly permitted (i.e., “to return a non-Jew’s money”).

The words “or he promised to read Akum” should be deleted, since 176.3 trak-

γ «» .

Law 27.

') "When a Jew sends a messenger to Akum for money and that's it.
deceives Akum by taking more from him than he should have, then this
belongs to the messenger.

1) Shulkhan-arukh, Khoshen ha-mishpat 183; Haga; taken from Mordechai in the Talmud Keuboe.

Khoshen ha-mishpat 183.7.

“When someone sends a messenger to an akum to receive money, and
(this one), by mistake, will give him more than we should, then everything 1) belongs-
live on purpose.

1) Everything he received was superfluous.

In this Haga also notes:

“But only in the case when the messenger knew about the mistake before,
Someone mistakenly received money and handed it over to his owner; when he didn’t
knew about this and (already) passed them on to the one who sent him, then everything belonged to
live this life after death."

Ә «», «»; -
to consume the expression "obmanet", to and on this he gives the right to comment.....,
from which it is obvious that the speech is not only about one’s own
Akuma's mistake.

Law 28.

"When a Jew leads a battle against the enemy, another Jew comes
ө , -—: , ,

=

to cheat, then both Jews must comply with such a sent-

We will make a profit from Jehovah.”

1) Shulhan-arukh, Khoshen ha-mishpat 183.7 Haga; taken from Mordehap in Talmul Veoubov.

Khoshen ha-mishpat 183 7. Haga.

‹When someone impet dBlo with akum, and another Jew comes and
helps him by deceiving Akuma into the world, everything or any number, then they do
profit between themselves, no matter whether he was willing to help for
money or for free."

"Oh, this godless Justus!" another reader might think, checking him out.

laws according to the latest editions of the Shulchan Aruch. Justus to use the expression
wife ".....› and deceive Akum", between the darkness as it flows clearly
"And Akum is mistaken," and this is not a small difference! For his part,
and we deal with Justus without any tenderness, so as not to distort it
what is good for them, we completely refuse - it would not be
forgivable. The aforementioned expression ‹.....› povfyshikh izdaniy is nothing other than,
what a rabbinical dodge; the good old text contains ".....› "And he
misled Akum," that is, he deceived him. So write
sal [of Karo, and not a single printer in the world has the right to falsify-
to quote its text. The expression is "the profit from Jehovah that was sent down"
there is indeed an addition from Justus himself. But beyond this, the essence

remains the same.

°— Despite the apparent randomness of this law, it gives the Jews that advantage,
Which makes them overcome—when acting together. Having conceived something criminal or at least slippery
however, several Russians, Germans or Englishmen, perhaps, will not come to an agreement, will not dare, will fear-
each other, or they will not be undermined and perish. Nothing of the sort threatens the Jews. Among the famous
circumstances, they come to an agreement quickly. Loving betrayal, they do not have mercy on traitors (See
(Law 45, paragraph 46). As for fraudulent misappropriation, it is hardly possible, because it is punishable,
first of all, it is a state crime against all of Israel, because its mighty
firstly, it is a unity, and secondly, it is blasphemy, for the Talmud was given on Mount Sinai itself.

Jehovah. Roman translator.

Law 29.

1) The Jew sends the cook to the akum to pay
, i, i, ,
forgot about the debt, then the weakling must return it
this money to the Jew who sent him; and to the messenger
it is no longer possible to make excuses that this (i.e., the payment of money to the Christians)
(staninu) he wanted to honor the Name of God, so that the Akum would say -
They say that Jews are decent people after all. What's wrong with that?
he could do it only with his money; throwing it around

"He doesn't have any rights over other people's money?"
1) Shulkhan-arukh, Khoshen ha-mishpat 183.5; taken from Shaaloe Utshuboe Megaram Rotevburg.

SA

Khoshen ha-mishpat 183.8.

“Reuben sent Simon to buy him clothes on credit, and when the time came
the payment deadline, he gave him money to pay; between the tfm it turned out that the hero-
the man forgot about it; then Simon must return it to Reuben
his money and has no right to say: ‹I want to keep the money for now, maybe
to be able to remember this a little later"; he also cannot be told:
“I want to sanctify the Name of the Lord and give them to Akum.”

The text of the Jewish Mirror is completely in order. The words:
"So that the Akum say, the Jews are still decent people" is a true disexplanation of the previous ones. Conclusion, "because if he could
deal only with your own money; throwing around other people's money is no good
rights not imfet", taken from the commentary....., where it is said: " -

He can sanctify the Name of the Lord with his own generosity, but not with someone else’s good.”

Law 50.

!) “When a Jew sold something to another Jew, the movable property
or real estate, and it turns out that the seller stole them (or
lured), the property of which the owner took back, then pro-
the seller is obliged to return the money received to the buyer?), so
how, under the given conditions, he should not have stolen. If
if O stole from Akum and Akum takes back what is his, then sell-
The buyer is not obliged to return the money to the buyer."

1) Shulkhan-arukh, Khoshen ha-mnspat 225.1] and 2; taken from the Talmud Baba Metsia, 15.
2) Ibid; taken from Talmul Baba Baora, 45.

Khoshen ha-mishpat 225.1.

“Everyone who sells land, a slave, or movable property is liable to pay
obligations (arising from this agreement); for example, if someone
someone came and, through the fault of the seller, took away from the buyer the goods he had bought
the seller's hands, then the buyer (in turn) goes back and demands
the entire amount paid to the seller because the purchase was taken away, thanks to this to the last one." |

225.2.

“But when the buyer has taken away the purchase, be it according to the king:
Lev's decree or according to the decision of their judges - then they would not sell
is obliged to return the money paid. Even if the Akum claims that
the seller stole or robbed this item from him and as proof
will refer to witnesses from other banks, and then there will be no problems for the seller
there is no obligation, because it is forced!
and the seller is not obliged to reward for what was taken by force.”

The reason given by Justus: “since he should not have been in - "to rovate" seems insufficient, because one could conclude from this. only that "robbing Akum is permitted" (-' 348,,). Between you and me, the true reason lies much deeper: the thief is obliged return the buyer's money only if the item found in his possession, but the thing stolen from another Jew is taken away in a legal manner, i.e. on the basis of a Jewish court; and when the thing is stolen from Akuma, then the buyer himself must (accept his own opinion) the court of the Akumov) ne persuat' otoprashya her u se; v contrap , the losses fall on him, and the seller who stole the thing, of course, does not have grounds to return the money to him.

Law 351.

1) “It is strictly forbidden for a Jew to smear his neighbor, and it is already considered a deception when he deprives him of a sixth part of the price-Post. He who has deceived his neighbor must return everything. pazad °). It goes without saying that all this is only among Svreev. It is allowed to deceive Akum Svreev, and he will not I am obliged to return to Akuma the amount of deception he has received; because. In the Holy Scripture it is said: “Do not deceive your neighbor brother”; Akums are not our brothers, but on the contrary, as already stated higher (law 25) °), they are worse than dogs!›

1) Shulkhan-arukh, Khoshen ha-hishpat 227.1; taken from Talitda Baba Metsia, 49.
2) Ibid., 26; taken from the Talmud Berakhoi, 13.
3) Taken from Rasho to Vtorozak. IY, 21.

Khoshen ha-mishpat 227.1.

“It is forbidden to deceive your neighbor both in buying and selling. lag; and everyone who deceived, whether he was a seller or a buyer, violated the contract. "pret."

227.2.

'What size must the extorted amount be for a liability to arise?
return rate? One sixth of the cost. For example, if someone sells
something worth 6-for 5 or worth 7-for 6, or worth 5-for 6, or worth
b-for 7, this is a fraud. Although the purchase is valid, the deceiver is liable to pay.
take the money, how much he cheated, and return everything to the cheated person."

227.26.

‹But in relation to Akum there is no deception (in
excessive enrichment, because it is said: “You should not deceive one

of his brothers! 1) The one who deceived the Jew is obliged to
according to our (Jewish) laws, to return everything that he cheated out of, so that he does not have
had an advantage over the Jew"› 2).

1) T. e. another Jew: i, ® .

2) Because in that case a Jew is also obliged to return the money to another Jew.

The words "he is not obliged to return to the Akum the amount he deceived him for"
n't directly in the law; however, from the unsustainable law — "pe exists,
obhatiya po otnoshepiyu k akumu» , -
rotate akuma.

Law 52.

!) “When a Jew rents a house from another Jew, then it is permitted
the third Jew should come and give more than the first panimate.
build a house for yourself. When the owner is drunk, then let it be
cursed (the expression is in Chaldean: - “menuda”, i.e. he is not
can go to the sipagoga until the rabbi is released

to free him from the shackles of the curse) the one by whose virtue the Akum receives more profit."

1) Shulkhap-arukh, Khoshen ha-moshpatt 237.1 Haga; but from Mekharam Padua, 41.

Khoshen ha-mishpat 237.1. Haga.

‹And there is nBkiy, who writes that, under the stoach of the curse of Rabbi Ger-Shona, it is forbidden to flatter the competition when renting houses from Akums." |

‹«» (γ), .
however, there is no significant difference between the two expressions.

Law 3535.

1) “It is considered an obligation (for a Jewish person) to fulfill everything that is
the patient wrote in his office, with the exception of the case,
when he ordered to do something sinister. According to
by this, if the patient, in his own zavshashi, give something
Akumu, then it should not be performed, because,
as we will see further, it is considered a great sin to give
anything to Akumu!"

1) Shuzlhait-aruh, Khoshen ha-miipat 256.3; taken from Maimop Khilkhov Sekhiya, reprint 9.

Khoshen ha-mishpat 256.3.

‹You can’t listen to a sick person when he orders you to give a gift to Akum,
because it is the same as if he orders to pay the Bkhs with money."

So, it is not "as we see further", but in this very law
It was literally said that it is sinful to give anything to Akum.

Law 34.

!) “A Jew who went to do something, be it animate objects,
animate or inanimate, must be returned to their owner.
It goes without saying that this will relate exclusively to...
to a Jew who has lost something. When does the walk belong
Akumu, then the Jew is not only obliged to return it, but rather
it is considered a grave sin to return something to the victim
back, if this is compatible with the idea that Akumy would say
Rili: "Jews are decent people."

1) Shulkhan-arukh, Khoshen ha-mishpat 259.1; taken from the Talmud Baba Metsia, 26.
2) Ibid 266.1; taken from Tazmud Baba Kamma, 113.

Khoschen ha-mishpat 259.1.

“Whoever sees a lost thing of a Jew is obliged to try to return it.
to the owner, because it is written: “You must return it back” 1).

1) Cf. Deuteronomy 21:20, “When you see your brother’s ox or his sheep straying, do not leave them, but return them to your brother."

2661.

“It is permissible to keep a thing lost by an akum (without giving it back), because
what is said: “lost by your brother” 1); from here whoever gives it away, (he) commits
commits a great sin. But if he returns it to sanctify the Name (of God),
“So that they praise the Jews and claim that they are honest people, then this is
commendable.”

1) Cf. Deuteronomy 21:3: “And you shall do likewise with his donkey, and so shall you do with his clothing,
so shall you do with every lost thing of your brother's, which is lost by him and which
you will find; it is not advisable to avoid this."

At the end of the law, Juetus imfl would have the right to add: “It is worthy
praise even when someone returns a found item to Akum
It is precisely with this that you are here." However, it is unlikely that anyone would recognize
such an addition is especially important. The law itself remains inhumane.
puffed up and unjust.

Law 355.

1) “When a Jew is given a burden animal that has fallen
under the weight of a load, or a loaded hoist, in front of which, in
i , ,
no, then you must come to the aid of the driver or the driver
and, depending on the need, help to unload or load, - for
every Jew must show respect for this kind as his own

both to his fellow and to the animal. He is obliged to this even when
only the load belongs to the Jew, and the animal to Akum or, conversely,
when the food belongs to the Jew, and the load belongs to the Akum and the transport itself
chik—akum). But when animals belong to Akum and the treasure
also constitute his property, then already n
, i, i
put, and in relation to animals, and in such a case
one Jew is not obliged to provide assistance to the owner
cargo, and animals."

1) Shulkhap-arukh, Khoshen ha-mitpat 272.1; taken from the Talmud Baba Metsia, 32.
2) Ibid 8 and 9; taken from the Talmud there.

Khoshen ha-mishpat 272.1.

“Whoever meets his neighbor on the road, and his (neighbor’s) animal falls
under his burden, whether it is proportionate or excessively heavy, he is obliged
free the animal from its burden, because it is written: “You must help him.”

272.8.

“When the animal belongs to the Ak-Um, and the baggage belongs to the Jew, then, in the event
if the Akum himself is the driver of his animal, this does not oblige anyone
to what. But when (he) is not (the driver himself), then there is an obligation to
to load and pack, because here we are in a difficult situation
i ". |

272 5.

‹And in the same way, when the animal belongs to a Jew, and the baggage belongs to an Akum, you
is obliged to remove and load, because the Jew is in a difficult situation.
But when both the animal and the load belong to Akum, then you are not obliged to take up
swear by this, if not to avoid hatred."

The words of the “Evlreyskago Mirror” “and the driver himself Akum” must be crossed out;
It should also be noted that, as can be seen from the above, it will help
and in the case when the tosha belongs to a Jew, and the Akum himself
driver of his animal. Therefore, in the current law, as it is transmitted
Justus, not everything has been said yet.

Law 56.

') "When a Jew owed money to an Akum and this Akum died,"
then a Jew is forbidden to return the children to his serfs,
it is understood under the condition that no other Akum knows about it,
that the Jew remained in debt to the deceased. But when (at least)

If one of the Jews knows about this, then the Jew is obliged to pay the money
to the nasafdniks, so that the Akum wouldn’t say: “Jews are swindlers.”

1) Shulhan-arukh, Khoshen ha-mishpat 2653.1 Haga; taken from Mordechai, Talmud Kiddushin.

Khoshen ha-mishpat 283.1 Haga.

‹A Jew who remains in debt to Akum, when this latter one dies and no one
one of the Akums does not know about the debt, is not obliged to pay his inheritance
to anyone..

Thus, in the original text it only says “is not obliged”;
it means that in the Jewish Mirror the expression “forbidden” is said too much
a lot. The conclusion "but when (at least) one person knows about it" is not
only there is a completely correct conclusion, and it is directly relevant to the
i....... ›.

Law 57.

1) “A Jew is forbidden to steal anything from another
a Jew, and a goy: to deceive a goy, papist, "cheating" him
when to cut (in Chaldean the same word is used as
and above: `ɵ==0), or not to pay him the debt, -
It is resolved, but one must be careful that the sophistication is not
was revealed and the Name of the Lord was not defiled by this.

1) Shulkhan-arukh, Khoshen ha-mishiat 345, Haga 2; taken from Talyauda Baba Kamma, 118 and

from Tur.
Khoshen ha-mishpat 348.2.

Anyone who steals, even if the stolen amount is a penny, violates the commandment
after all: “Thou shalt not steal” and you are obliged to give it back, no matter if it is a Jew’s money
or the money of a goy, an important or an insignificant person, which he stole."

Haga:

‹To mislead an Akum, for example, to deceive him when calculating or not
to pay him the debt is permitted, but only on the condition that he does not come up with
zrBval this, so as not to desecrate the Name (of the Lord). Some say that
it is forbidden to directly deceive him and that it is only allowed (to take advantage of) when
he himself is mistaken.

(therefore, this prohibits stealing money, and the iris
in other conditions, he even predipsyvatel to return what he stole.
to get acquainted more closely with the activity of the Irichpio.
Eben ha-ezer 28 ,, ,)
indeed. when the iridescent money is robbed or stolen. However,
Haga replied at this point: <But when he became sad, having received the money,

й , ,
(such money) he would be obliged to return only if there was a fear that without
this desecration of the Name of the Lord."

Law l, 538.

1) “When a Jew buys from a thief and sells what he bought to another,
to that Jew, and then a third Jew comes and claims that
the purchased is his property, and he takes it for himself, then the seller
is obliged to return the buyer's money. But if Akum comes
If the buyer says that what was purchased is his property, then
does not return. If he complains to their (Akumov's) court
and get your thing through legal proceedings, then the seller is not obliged
to return money to the buyer (for the one who bought from the thief,
I did not make a mistake, since the purchase was good, stolen-
(pum at Akuma).

1) Shulchan-arukh, Khoshep ha-mishpat 356.10; taken from Mordechan, Talmud Baba Kamma.

Khoshen ha-mishpat 356.10, Haga.

'When a Jew buys something from a thief and sells it to another Jew, and
the Akum will come and declare that it was stolen from him, and he will take (the stolen goods) back from the Jew.
the buyer - according to their (accounts') rights, then, if the thief is known, as such,
the first Jew is obliged to return the second one's money; but if the thief is unknown,
as such, then (the first Jew) is not obliged to return the money to the second, because
that it is right to say: “But perhaps Akum is lying.”

The law is not accurately conveyed by the “Jewish Mirror”, that
it is necessary to distinguish whether the thief is known as such or not; only in
After the incident, the law of Justus was in force.

Law 359.

!) “When a Jew is a monopoly tax farmer (who bought out
states monopoly on the city's central government or on its broader
district, for a certain amount), then another Jew cannot
to cause him harm (for example, through tavern-keeping or smuggling):
but when the tax farmer is acumen, then the damage is allowed, because that's all
, , i ,
as we have already seen above (cf. law 37), it is broken."

-} Shulchan Arukh, Choshen ha-Mishpat 369.5; taken from Tur.

ə

Khoshen ha-mishpat 369.6.

'And also if a Jew bought the customs duty from the king, then it is
a robber of a Jew is one who is engaged in smuggling 1)... When the customs
the collection is taken over by the Akum, then it is allowed (to engage in smuggling-
(I'm giving it to you), because it's the same as not paying your debts, and this
It is permitted in that place where there is no (fear of) desecration of the Name (of God).

1) To this Haga notes that even then one cannot deceive him, when it is known that
The Jewish tax collector collects more than prescribed by law, since this is the same as stealing.
robber (from the Jews), but this is still prohibited.

Law #40.

1) “When a Jew occupies the position of a mukhasa (i.e., a state
(a tax collector or customs inspector), other-
in other words, when he did not buy out the rights (to collect taxes for
himself), but collects (them) for the state, then he is prohibited from mentioning
to use violence against another Jew. Why? Because the king
(for whom he collects) is goy, but the payment of taxes is the same
the very thing is that payment of debts is allowed, and this is precisely what is permitted, as we have already seen (Jer. Law 37). Therefore, one Jew should
women to force another Jew to pay. But when the said ch-
the povnik (Jew) is afraid that the king will find out about this, then he
can use nashishe against another Jew."

1) Shulkhan-arukh, Khoshen ha-mishpat 369,;, Haga; taken from Rabbenu Nizim - in the Talmud.
Nedarim, cross 4.

Khoshen ha-mishpat 369.6 Haga.

‹There are those *) who say that even there, where the official is a Jew.
did not buy (customs duties) for himself, but collects for the king 1), then even if
smuggling was prohibited on the basis of venal laws, however,
when someone imports a sealed product, then the collector should not be forced
wait for him (the smuggler) to pay (the duty), because it is the same as
as if he doesn't pay his debts, which is allowed. But when it happens.
out of fear of the king, then he (the collector), of course, can go (contra-
"banlista) to compel (to pay the duty)".

1) This king will fade away on its own, Akum. The newest Warsaw edition is in vain
tries to disguise this circumstance by adding the word "...." "id010-" to the word "king"
"Povlonyaik". Even with more idiocy, Zukaveotov strives to deceive the ignorant,
i,   ‹..... › () i ‹..... « ». However, despite

All these evasions of the rabbis, the thing remains the same as it is.

+) Of course, Khuzrets of Tazmud, instructions in Izrapl. This ufchanie applies to others
ҳ i. Approx. translation.

Law 41.

1) "State laws must be executed;
however, we are talking only about those trenches from which the state
ability to earn income. But even among the laws on taxes,
ispolpepiyu not all, but only those of them?), which relate to
land (i.e. to land taxes and to construction taxes)
ki); as for the remaining tax and excise duties,
then they will not be executed. Land and taxes will not be collected.
It is impossible to pay for construction work, but because the land belongs to the sovereign,
and he can declare that he will allow people to live on his land
especially if we pay property taxes."

1) Shulkhap-arukh, Khoshen ha-mishpat 369.11 Haga; taken from Ry Colon, 188.

2) Shulkhan-arukh, Khoshen ha-mishpat 369.5 Haga; taken from Rabbe nu A shert, Talmud Nedarim and Mordehap, Talmud Baba Hamma. Objection to such a restriction
i , , i ()
and webkh of other (state) laws and, as proof, refers to the fact that the great,
i , , ! , , i
established by the Jewish (non-Jewish) law. This alone, therefore, permits the original-abolition of feudal laws in general, even if they do not concern land taxes. (However, one
the figurative statement of all Talmudic collections is in full agreement with the cunning twist
Tozefoe'a, and with the now cited ruling of the Shulchan Aruch, by virtue of which they are subject
the execution by Jews of only those laws of the country which bring monetary gain to the state
I give it either to the state.

Khoshen ha-mishpat 369.11 Haga.

‹When in vengeance, they judge according to the laws of the Akums, someone got married and his wife died, then her father or the rest of her heirs have no right
declare: “Everyone who took a wife agreed with the rules (of this country) and we
we decide the matter according to the laws of Akum, so that the husband after the wife is not the heir
etc.›. state law єі , , -
we are of Rome, this is the law only in the case when the sovereign receives income or when the question concerns civil welfare, but it is impossible to judge (private
(d) according to the laws of the Akum, because otherwise all the laws of the Jews
would be redundant." |

369.8, Haga.

There are those who say: “State law is law,
we affirm only in relation to duties and taxes concerning land, because
the sovereign allows us to live in his country only under this condition
we are. This rule does not apply to other matters.” And others
ryat, and they say that we recognize in all dflakhs: ‹The state's
"zakob is the law." |

From the above it is clear that in order for “all the laws of the Jews

"they turned out to be superfluous", the rule is "the state law is
"zakop" (dzya evryv)"› —to be able to find oneself primfneshe only when it
-.

Law %љ 42.

1) “It is forbidden to play dice with a Jew, i.e., to cheat.
use it when playing cards or dice or in other games,
cheating, games, because all this is robbery, and to rob
It is forbidden to play with a monster. But it is allowed to play with an acumen.

γ».

1) Shulhap-arukh, Hoshen ha-mishpat 370.3; vzlto iz Maimona Gilkhoə Gezela, passage 6.

Khoshen ha-mishpat 370.1.

There are things that are forbidden by the rabbis because (they are suitable for concept) “robbery”, and whoever acts against this (he), according to the rabbinic p% -shenu, there is a robber: (for example), those who release doves, and those who "play dice."

370.3.

‹There is also someone who says that playing dice with a shark
It is not robbery, but still a robbery, because (for Blaya) they are engaged in trifles."

Every win in dice games is considered robbery, and
only the winnings obtained by the scam; thus, in the "Jewish Committee"
», ‹» .

Law 45.

1) “When a Swede sold something to Akum and took more,
$, ђ
to say that the purchase is not worth the money paid for it,
the reason why the Akum gives the purchase back, then the second Jew is obliged
() the difference between -
I sing the price and the central bank for which the item was sold to Akum."

*) “Just the same: when a Jew lent money to an Akum for you-
what interest, and another Jew came to the Akum with an offer
, (i.e.
atheist) and must compensate the first Jew for all the surplus,
which he would have earned from Akum if this plant had not been
take money from the second Jew."

1) Shulhait-aruch, Khoshen ta-mishpat 356; taken from Mecharam Merseburg.
2) Ibid.; gzato iz Rabbenu Terukham Netub, 31, part P.

Khoshen ha-mishpat 386.3, Haga.

There is someone who writes that when Reuben sold something to Akum, and Simon comes and tells the shopkeeper that the thing is not worth that much, then he is obliged to take all this away (from Reuben)›.

“When Reuben promised Akum money as collateral and Simon and the go-
,
I will give Ruben his money back, then he (Simon) is free (to do so), for this is--
i (i). , -
"is considered godless."

In the first part of the "Jewish Mirror" dig it seems to us not enough motivated by the fact that the first Jew took ‹ more than the thing is really worth. The main thing is not at all in this, and the only thing is that the second Jew allowed himself to say that the thing not stopt depeg, which, in the last case, were taken first a Jew from Akum. If we compare the second part of the law with ours translation of the original text, one might think that Justus was speaking to say the opposite; he claims that Simon should give Ru-
I will take his lost money, meanwhile, as in the text of the COLUMN, THAT HE laziness. Both texts are used interchangeably, and it is necessary to distinguish between Leo Simon went to Akum on his own initiative and persuaded him not to keep the Reuben money, or Akum himself went to Simop, because it seemed to him that Reuben was taking too high a percentage. In the first case, Simon is obliged to compensate Reuben for the losses, and in the second next Friday."

Law 1".

1) “When the law requires the king to pay taxes by patura (with vip, straw, etc.), and any Jew avoids this duty, and meanwhile another Jew will sing about it,

i , --
the buyer is obliged to use the natural resources selected in this way
products (and, of course, other losses, as well as to be
fines) to be taken from the first Jew."

1) Shuakhan-arukh, Khoshen ha-lishiat 355.2; but from Maimon Gnachoe Khobel Umazziv, transition 8.

Khoshen ha-mishpat 388.2.

“When the sovereign ordered that wine or straw be delivered to him, or that the sovereign such things and the informer will go and say: ‹Look, so-and-so and so-and-so have stocks of wine or straw in this and that place, and they will go there and take them away these products, then he (the informer) is obliged to reward.”

58

In the volume "veldetvie chto ego prinudyat k upla povinnosti" it is necessary to say-say: "and they will take away his food." In our opinion, the dflo does not
about any ordinary, i.e. legalized, taxes, but only about occasional ones
by order, which imposes an extraordinary duty on the owners.
In view of this, it would seem appropriate to state the whole law somewhat differently,
Justus does. In the newest editions, instead of ‹...... >» «king», it appears
› "pritBepitel, tyrant"; this is, of course, a falsification of the letters of the text, although
and is, perhaps, the true expression of its meaning.

Law 45.

1) “Even in our time, it is permitted to kill a musician,
i.e. a person who boasts that he is a denunciation of
someone, as a result of which the accused may be punished harshly
(approx., prison) or property (money fine), - be
this and a little money. At first they tell him: “Don’t finish it!” But when
he resists and repeats: “But I’ll finish it anyway,” then not only
allowed, but it is considered a good deed to kill him, and he will
Blessed is he who is the first to deal him the fatal blow.
And when there is no time to warn him, then, without warning,

it is permissible to kill him immediately").

1) Shulkhan-arukh, Khoshen ha-mpshpat 388.10; taken from Baba Vamma, 117.

2) A special indication of this law "even in our time" has the following meaning:
Only the Sanhedrin (judges of the Supreme Council) could sentence people to death; therefore, from those
since there is neither Sanhedrin nor Temple, the very power to sentence anyone to death has disappeared;
According to this, rabbis are not allowed to sentence to death, but can only punish
money and subject to a curse, i.e. expulsion from the community. However, in this case, i.e.
, , , .

Khoshen" ha-mishpat 388.10.

“It is permissible to kill a traitor in any way, even in our time.”
time. It is permissible to kill him earlier, so that he can make a denunciation. - He
he already condemned himself to death, he only said: “I will inform on such and such
or on such a one, (so that) he (suffers loss) either on his own, or
in money, even if there is little of it." You have to warn him, saying: "Don't
"Report!" But when he becomes stubborn and says: "No, I'll still report," then
it is a good thing to kill him, and whoever kills him first will gain
"melts the merit." |

Haga.

‹And if there is no time to warn him, then (the most) warning is not
necessary. - There are also those who say that a traitor should only be killed
then, when there is no possibility of salvation, for example, through one of his

members (tBla). When, on the contrary, it is possible to be saved by one of his
members, for example, by cutting out his tongue or gouging out his eyes, then
It is forbidden to kill him, because such a traitor is no more harmful than the rest
persecutors." |

This law in the “Jewish Mirror” is translated not only correctly, but
and almost verbatim. For our part, we consider it our duty to acknowledge the fact that in
the original text says—except that: “in every place.” It became
It turns out that the murder of a traitor is obligatory wherever he is wanted.

Law 16.

1) “When someone has reported a Jew to Akumu three times, then,
even if he promised to improve and not report in the future, still
to find ways and means to get along with him
. The expenses *) spent on its removal are obliged to accept
on themselves the Jews who live in (this) city (it occurs
i)›.

1) Shulchan Arukh, Hoshen ha-Mishpat 385:1; taken from Shaalov Utshubov Rybar Sheshee, 239, Mekhudash, 62.
2) Ibid 16, taken from Shaaloe Utshubov, Rabbenu Asher Kelal 6 $ 21, Mekhudash 6.

Khoshen ha-mishpat 388.15.

‹When it is established about someone 1) that he betrayed a Jew three times or
his money to Akumu, then we need to look for ways and means to get rid of him
» 2).

1) It is necessary to interrogate witnesses about this in his absence, and their duties
may not completely agree.

2) , i .

388.16.

‹In the expenses made to drive the traitor from the face of the earth,
All residents (of this) are guilty of participating, even those who pay
their taxes are placed in another place.”

Justus added, “even if he promised to correct himself and not do it again.”
"We find the denunciation insufficiently motivated. The murder is being committed."

not out of revenge for treason (cf. 388,,,), but first of all for the sake of security
for the future, for this reason: whoever did something three times,
to do it even more times.

The translator's note. Of course, betrayal and denunciation deserve retribution. But
in laws 45 and 46 these Advances are given a completely different meaning. This is evident from the comparison
the establishment of legal acts with laws: 3, 6, 19-24, 36, 28, 29-31, 34, 36-41, 50,
64, 65, 81, 85, 86, 88 and 97, as well as from narrative observations of Jewish life.
in most cases, there is no trial or punishment for them, it is almost impossible to get to the truth there,

tdb zamfshany evren. Zatvoprestuilenye witnesses from their midst, since the interests of the Kahal are affected,
'it is not eradicated already because, in addition to the fear for ‹ismfna', the Jew commits untruth as a feat.
After all, the Avums are not even people. The impunity defined and guaranteed by the laws of the Talmud
deprives the power of the "Agums" of the hope of curbing Jewry and deliberately conditions its tyranny.

Law 17.

1) “When a Jew’s ox gores an Akum’s ox, then the Jew does not
is obliged to compensate the Akum for the loss, because it is said
in the Bible (Exodus XXI, 35): “If someone’s ox gores the ox
at his nipple, etc.," and the sorcerer (in the sense
neighbor! But when... on the contrary, the Akum ox gored the Jewish ox
then the Akum is obliged to compensate the Jew for the losses because O Akum: ?).

1) Shulkhan-arukh, Khoshen ha-mishpat 406,,; taken from the Talmud Baba Kamma, 37.
2) Ibid., taken from Maimon Gilhoe” Khobel Umazzik, cross 8,..

Khoshen ha-mishpat 406.1.

‹When a Jew's bull gored a bull at Akum, then he (the Jewish owner) became free
but when an Akum's bull gored a Jew's bull, it was all the same
(bull akuma) hangover or n% 1), then he (the owner) must reward-
to pay for the damage caused."

1) "Tame, harmless ‹......" is the name given to a bull that has caused harm (by butting, trampling) only once or twice; but when having caused damage it has already been damaged three times and
the victim must let his owner know about this, then byva is called "....." "announced" "otkhfchennym".

The reason given by Justus in his last sentence is
because it seems partly naive, but it is completely
. , i ‹«.....», -
without any circumlocutions, to cite the fact that a Jew has the right to oblige an Akum to

i , γ -

Law 18.

1) “When the fields in Palestine belonged to the Jews, it was
It is forbidden to keep small livestock because, otherwise,
a neighbor could suffer, because such cattle usually seek
I eat my food in other people's fields. However, in Syria, as everywhere else,
the fields did not belong to the Jews, every Jew could freely
keep small livestock. On the contrary, in our time °), when and in
The fields of Palestine no longer belong to the Jews, they are allowed

keep small cattle in the same way as HERE.

1) Shuzkhan-irukh, Khoshen ha-mishiat 409; but from tazmud Baba Kauma, 79.
2) 'The same; taken from Tur.

Khoshen ha-mishpat, 409.1.

“You should not keep small cattle in Palestine, because they are impetuous.
the habit of grazing on other people's fields and causing harm. In Syria and in the
in the territories of Palestine it is permitted to keep (small cattle). Now that it does not happen,
for Jews to own fields in Palestine, this is apparently permitted (there too)."

The words of Justus also apply everywhere where the fields did not belong to the Jews."
Although they were added beyond the original text, they are essentially correct.

Law 49.

1) “Keeping an evil dog that bites people is forbidden to a Jew-
if this dog is not tied to a chain; this will not affect the strength
only where only Jews live. On the contrary, the main people live there
Akum?), there a Jew is allowed to keep an evil dog (not on the temple).

1) Shulkhan-arukh, Khoshen ha-mishpat 409.3; taken from the Talmud Baba Kamma, 82.
2) Ibid. Haga; taken from Khagahoo Alfazi.

Khoshen ha-mishpat 409.3.

‹It is forbidden to keep an angry dog unless it is tied up with a iron chain.
But in a city that is close to the border, this is allowed; they tie you up during the day,
and they let them out at night."

(Haga) ‹ , ...
I mean, this is allowed in any case: go and see how people usually
dBlayut. However, if the dog is so angry that one can fear harm to people
dei, then it seems to be prohibited, except in the case when it is contained
on the yellow ts$pi.

h , , ,
"An evil dog" (for his father) is not that bad.

The tabletop ditch was apparently given as a precaution against (danger)
) ^.

If someone wanted to lie, then it probably wouldn’t be difficult
I would say that by the word “people” Vuetel meant only Jews (Ep. 2).

But even from Jewish dogs, despite their sensitive noses, it is hardly possible
but to expect them to recognize every time someone is not a Jew, only that one would bitten.

Therefore, it is worthy of the rimf cup that in the Vilnius edition it was added
"When we live among Akum" has disappeared.

Law 50.

“Since then, the Sanhedria and the temple (in Jerusalem) have already
, ¥ -

worn (by Savhedrip, i.e., by the judges of the Supreme Council), as it is
it was bigger. The rabbinical court can sentence
death penalty only by law 19. Regardless of this, except
ii (cf. . 45), i,
rabbinical presence, is a good deed in the future-
in other cases:»

a) , first of all, an example is given, which, according to the requirements-vaniyam blagopristosti, we cannot bring.

b) 1) “A Jew does a good deed when he kills an apicoresa. An apicores is recognized as a freethinker, a non-believer,
a smirker, etc., who teaches Israel to deny and boasts
with his own soul, just like the one who is a monster.
When can a Jew commit such a murder publicly?
he does it! But when, out of fear of the state
authorities, this sdflat pelzya, then he should think about the middle-secretly drive Apikores from the world?). Therefore, although
a Jew is not given the direct duty to kill the Akum, with which
rym 00 lives in the world, then it is not permissible for him to
"It is necessary to save Akuma from death."

1) Shulkhan-arukh, Khoshen ha-mishpat 425,,; taken from tazmud Aboda zara, 26.
2) Ibid; taken from the Talmud Kidlushin, 82.

Khoshen ha-mishpat 425, Haga.

“We no longer have any regard for all those who, according to Beidin, deserve death.
° imphem authorities to give them 39 lashes (with a whip or rods), expel them, kill them
they are not punished or beaten, but only excommunicated and excluded from the community. But this is only
according to the law. If, however, the Be'e-din sees that the hour (moment) of this
requires, in order to protect (the known) dflo, then they (Jewish judges) can punish
call them whatever they want, as stated in 2. However, this only applies
to such executions when the Be-din is necessary. On the contrary, over those who
may be killed and besides Beɵ-din, the death penalty is carried out and
Now, how we will now present this."

425.5.

‹A freethinking Jew, that is, one who performs religious services
the husband of a monster or sinner, even if he only takes meat
from the slaughtered cattle or wore clothes made of wool and linen out of spite, that's it
freethinker; also those who reject the Torah 1) and the prophets of Israel,
killing all such people is a good deed. - When there is power to kill
them publicly by the sword, then let it be done; but if there is no (authority),
then they must be entangled in every possible way in order to cause their death. For example,

E:

when you see that one of them has fallen into a well and there is a lBst in the well-
Nitsa, then hurry to pull it out, saying: “Here I have a concern - I need to take off my
son from the roof, and I’ll bring it back to you now,” etc. But Akuma, with
which we do not live in wars, or tfm, which graze small cattle
in places where the fields belong to Jews, etc., they do not cause death.
In any case, it is forbidden to save them (from death).

1) Who exactly is a “denier of the Torah” is defined quite clearly by Maimonides in “Gilkhoe” teshuba, perek 3,5". It says:

‹There are three (classes) who are deniers of the Torah: (1) Who says that
The Torah is not from God, or even one verse, even one word of it; when he
shows that Moses said this on his own behalf, he is a denier of the Torah. (2) Whoever
rejects its exposition, i.e. oral teaching 1) and does not recognize its teachers, as
eg Saddok 2?) and Boeos 3). (3) Who claims that the Creator has forgotten this
law by another law and that the Torah no longer has any power, although it is
God, for example, as the Christians and the Turks say. Each of these three
there is a Torah denier."

1) The Talmud is called an oral teaching in contrast to the law of writing.
why, Thor; for only when the danger of losing one's right to freedom arose was it permitted
write it down (cf. Gittin 60a). |

2) His followers were izvfetnye s a dd ukei.

3) From the Greek "Both" (savior, help), also the founder of a religious sect among the Jews
{Boevoseytsykh.

Thus, there is nothing to find fault with in the text of Yuetus. Everything, they were told,
known, literally stated in the Shulchan Aruch%, as is confirmed by our
translation. For complete satiety, we will tell this story again
vtorepa in another stdBlV of the same Shulchan Aruch—10re dea 15%,,.

The Jews understand very well that this law can be extremely inconvenient for them.
when Christian scholars bring him to the Holy Land. Numerous examples serve as proof of this.
insertions "...... › (i.e. "this was once", "before they did something like this"), "involved"
in the latest editions printed in Russia. Why did the authors themselves, Alro and Isserles, write
didn't they? The answer is very simple - they had nothing to fear from the Russian center.
Zurs! And whoever does not agree with their clearly expressed words, the entire Shulchan Aruch must be expounded.
throw overboard. Not a single rabbi in the world has the right to falsify them. In

than, and the current current itself convinces us that such “irradiations” are obvious harm,
tav vak it is directly stated in it ‹...... › —‹even in our time."

Law 51.

1) “An animal killed by an Akum or a Jew who became

Akum, should be regarded by Jews as carrion."
1) Shulchan-aruch, Tore de'a 2; taken from the Talmud Khulin, 13.

[ore dea 2,1.

“Cattle killed by a nokhri must be considered to have been killed, even if it (the nokhri) malolften or if he is not an idiot (for example, : 1) and if
Even the lrupe (Jews) were watching him."

1)...... toshab— ‹settling a foreigner» is opposed to ..... . tsedeku—

‹to a foreigner of justice. The latter is a proselyte who has completely accepted Judaism; the former
on the contrary, he is the one who only wanted to fulfill the so-called 7 commandments of Noah
(they call them so because, they say, they were already given to Noah), namely: 1) to obey Jewish authorities; 2) not to dispute the Name of God; 3) to avoid idolatry; 4) to abstain from debauchery; 5) not to kill; 6) not to rob; 7) not to use blood in food (cf. Sanhedrin 57a)”.

Did Yuetus make an inaccuracy in the translation by using the word ‹akum‹?
Meanwhile, how does the original say "nokhri"? Not at all. We have proven it in
introduce that "akum" and "pokhri" are expressions of identical meaning. But, moreover,
this, we cannot help but notice that in the original Talmud, from where.
take the law of Shulhap-Arukh stated now, it is written not “nokhri”, but
pmepno "akum" (Chullin 13a); the same is stated in Rambam, in his
Gilkhot Shekhita, paragraph 4,,,. Even in the newest pzdapilkh of the Shulchan Aruch,
in which, as is known, the Jews acted very carefully (in Vilnius
and), on this precisely such an expression......, which
Jews everywhere use the word " ...... "γ".

Law 52.

1) “A Jew is forbidden to slaughter an animal that has not yet
8 days old. And when the Akum comes to sell the animal to the Jew,
pago and will begin to assert that the last 8 days have already passed
from birth, then the Jew should not lie to him, because Akum
"They are liars and swindlers."

1) Shulchan-aruch, Tore de'a 15; taken from Shaaloo Utshubov Rashba; what's like this?
tea in Shulchan Aruch® an infinite number of times.

1ore dea 153.
‹You can't rely on Akum in relation to small kids, which
they buy from him and (about which) he says that they are 8 days old."
The reason given by Justus is “because the Akuma are liars.”
"manschiki", in this case, the flow is not actually included.

Law 55.

1) “It is forbidden for a Jew to take a nohrio (Christian woman) as a nurse.”
persons when he can have a Jewish woman, because nature and ha-
the role of a wet nurse usually transfers to the child;
But the child is stupid and takes on bad qualities.”

1) Shuzhan-arukh, Grief dea 51.5, Haga; taken from Rabbenu Tzizim in the Talmuz Abod
zaza.

Iore dea 81.7. Haga.

‹It is impossible to allow a child to be fed by a mother when it is possible to have a baby

, ɵ closes 1) the heart and creates evil in it
nature. Therefore, the wet nurse, even if she is Jewish, should not eat any food.
forbidden food, and the child himself should not (do this), since all this

will harm him later."

1) “To lock up,” “to shut up” the heart means to make it inaccessible to any knowledge (cf. Rashi

in the Talmud [omma 39 a) and especially for knowing God. As for words...... ‹p creates in ", then, for some reason, they disappeared from the Moscow publishing house. "Nokhrie", in the Stettin edition it was written ...... "Kuteyanka". (Just think, how many of these rabbis

give yourself a lot of work and it's all in vain!

Law 51.

1) “The rabbis forbade the consumption of bread baked by Akum, or
in general, anything prepared by Akum, or drink from him °) alcohol-
daddies, since from here the public may scream
friendly relations. However, where to eat a Jewish baker,
there you can buy from the bakery (ka-christ!anipa °), but from-
It's not like it's a private person, because then there's no serious reason
such fears. TBm is not mepe, a Jew is allowed to keep a "akumka"
(Christian) in the kitchen '), when the last thing to cook is under the
in the presence of a Jewess, and therefore,
"in the service of cooperation."

1) Shulchan-aruch, Tore de'a 112; taken from Talmul Aboda Zara, 35.
2) Ibid 114.1; taken from the Talmud Abod Zara, 31.

3) Ibid. 2; taken from Jerusalem.

4) Ibid 113.4; Haga; taken from Aruch Kelal, 43.

I 1121.

"The rabbis forbade eating bread from the Akum, so as not to propose to them."
(Hagah). “This is forbidden even in places where there is no need to fear matchmaking.”

1141.

‹All alcoholic drinks of Akumov are prohibited, so as not to propose to
them (akums); however, (using them) is prohibited only in that very
mstv, dB they are sold; when they allow you to take drinks with you, take them away
"If you take them home and drink them there, then it is not prohibited."

1122.

“There are countries where things are easier and where people buy bread from the baker-
, (namely) tamt,   Jewish baker, because such is the need
walkability."—: Haga) “And there are those who say that even in locality, where
you can get bread from a Jew, buy from a Christian baker.
But there is no one who would buy bread from private individuals, because

that the reason for the ban lies in the prevention of intimacy (matchmaking), and if
If anyone were to take bread from private individuals, then he would finally become

"with them."

113.4.

‹There is also such a one (teacher in the Talmud) who allows it already
concocted by our (non-Jewish) maids; but there is someone who forbids
shaves it, even when she has already cooked (boiled)›. (Haga) “However, if she
already prepared (cooked), then you can rely on the t, which allow this;
and usually even directly allow (non-Jewish) servants and maids to
to live in a Jewish house, since it cannot be that any of the (Jewish-
skago) family, although he didn’t hang around the hearth for long.”

“Social-friendly relations” are, of course, not limited to nepotism.
marriage (or matchmaking); despite this, Haga will still notice that

! , . «»
it is permissible to buy bread from a Christian baker in such a place where

-.
Law 55.

1) “A Jew is not allowed to trade in unclean items (e.g., pigs, things from the Christian church, etc., as we saw let's move on), to take them away from Akum (i.e. not by purchase, but through taking under the guise of payment of a fictitious debt) is permitted, so As always, it’s a good thing to snatch something from Akum.”

1) Shulchan-arukh, Iore de'a 117, Haga; taken, regarding trade, from Mishnah Shebuoe, chapter 7, Mishna 3; what concerns the taking of things from the avum, this is taken from
Rashba.

[ore dea 117,1.

‹Even when it is permitted to use (such) a thing, (There is) which is prohibited- is provided by law, and (then) it is prohibited to trade in it, since it is a thing intended chennaya for Bd'." (Hagah\ ‹And it is also permitted to take unclean things from a "We will pay for the debt, because it is the same as if you were saving something from their hands."

0 according to the law given in the Jewish Mirror” should be followed
I need to know something only about the explanations in brackets. The first bracket is
; , " i-
"The temple" gives DF a too harsh character. The second bracket cannot be approve of the expression "fictitious debt"; although it is taken from the commentary i....... , but, according to our myth, we can only talk about debt ‹somni- "telnomt".

Law 56.

1) “When a Jew bought dishes from an Akum, be it made of metal
Or from clay. Then he must wash it clean, because 370

Akum (in the Hebrew sense) are unclean. Even when a Jew pro-
give Akum your dishes *) and Akum will bring them back, but the Jew
I have to wash it clean again, because through touching
Akuma ova has already been defiled." (Here's what kind of pechistivya tvoreniya
sharks!).

1) Shulchan-arukh lore de'a 120.1; taken from the Talmud Abod Zara, 26.
2) Ibid 11; taken from Tozefoe.

I 1201.

When someone buys metal or metal tableware from a dealer
glass, or dishes tinned inside, even if they are new, then he should
wash in a (large) water tank or in a well containing 40 ml."

120.11.

'A Jew who sold dishes to Akum and bought them back from him must
wash it."

The law "Jewish. Zerts." in%ren. The addition in brackets "here
"kaķj i " can, I think, be forgiven the author. -
than, it would be more accurate to say “unclean” instead of “pious”, as in
Talmud means literally.

Sabbath, 145.6.

"Why are sharks dirty? Because they eat animal meat,
"to the Jews."

Ibid.

Why are Akum dirty? Because they didn't stand at Mount Sinai. Mat, honey.
ss ḱ, 4 i @; ,
Sinai, the dirt disappeared; but for the Akum, who were not under Sinai, the dirt remained."

Let the "pure" Jews wash themselves in the water — we are talking about what a waste of time?! Our God
The Holy Savior, as is well known, used this ritual prescription, so thrice
filled by the ancient Pharisees, in order to speak the truth to them in a completely intelligible manner: “Woe
you, scribes and Pharisees, are hypocrites, who cleanse the outside of the cup and of the dish, but in the darkness
“Inside they are full of greed and deceit” (Matthew XXI, 45).

Law 57.

1) “It is forbidden for a Jew to drink from a bottle or a glass,
which Akum touched, because with such a touch
Akuma wine is already defiled." (This law is also special-
vuyu tsfl, - to protect Jews from public spon-

and with Christians)?).

1) Shulchan Aruch Tore deah 123.1, Haga; taken from Tour.
2) Ibid; taken from Tozefoe in the Talmud Aboda Zara, 2.

I 123,1.

“It is forbidden to benefit from wine that is not known to occur
whether it is from the peoples who worship idols, or not. The same has
strength and in relation to their touches to our wine,” (Haga) “as it should
fear that this wine is intended for sacrifice to an idol. But in:
the present time, when people usually no longer pour wine on the sacrifice
idol, who say that when a goy touches our wine, (then) not
It is forbidden to benefit from (this) last day, (it is forbidden) only to drink (it).

Therefore, Justus's dig agrees with the motive he cited.
In St. Petersburg, one can precisely add that drinking wine, even if
Akum touched him, the Jew is allowed to, when the bottle (or barrel) is baked
chatapa. (Cf. 125, n commentary...... note 14).

ҝ 58.

') “A Jew is forbidden any pleasure or benefit that
ry op could have received from the temple of Akum; so, daddy, him
You cannot use wax candles, carpets or clothes.
the veil in which the priest dresses during divine services (the veil,
which he usually wears as a private individual), when these
the objects have already been in the Akum temple or have been in general
in use. He is not allowed to sell the liturgical
zhebpyya *) books of the pBenopѪiiy, to sell to the secular people
; , ,
even this, then he will be blessed. Dalfa, forbidden to a Jew
lend money for the construction or interior decoration of a temple
Akumov *) and also menfe of that are allowed to trade *) items,
which are used in such a temple."

"Therefore, a Jew should not give or sell water to an Akum °),
when he is informed that they want to baptize with this water: besides,
he is prohibited from selling food intended for human consumption
to the temple. However, in the same place, Akum is already selling °}
such items that are used in his temple%, then to the Jew.
you can trade them so that Akum doesn't make money from them
peg. Even when any of the designated objects, which-
which the Jews consider to be oven-baked, peremfshapo eredi *) thousands
other objects of the same kind, and then the Jew is forbidden to
any benefit or profit from these thousand items. To him,

equally, it is impossible to extract any benefit

even from the ashes *%) of such things, as well as from a burnt temple

"Akumov".

1) Shulchan-arukh, 1ore de'a 139.1; taken from the Talmud Abod Zara, 40.
2) Ibid Khaga, 15; taken from Zefer Mitzvot Gadol.

3) Ibid; taken from Talud Pedarim, 62.

4) Tal; 151.1; taken from the Talmud Abod Zara, 73.

5) There is also Haga; takeoff from Toraye Adam Vehavva Netib, 17.

6) There is also Haga; taken from Mordechai, Talmud Aboda Zara.

7) Ibid., $140; taken from Tazmud Abod Zara, 74.

8) Ibid., $ 142.1; taken from Tazmud Betz, 39.

I ' 139,1.

“Any benefit from idols is forbidden, and moreover, from the idols themselves,
so from the objects belonging to the worship of them, as well as from their

decorations and sacrifices, be they (these items) are made by
or a Jew."

139.11.

"The clothes that the priests put on when they go into the house
idols, is their own decoration, and not the decoration of idols, and in relation to
neither does it require destruction 1); another (teacher of the Talmud), however, considers (and tasome) destruction is necessary. (Haga). But what they are saying for the sake of the idol itself
logocloning, is called decoration (of the irols) and requires destruction."

1) Under the influence of "destruction"..... here comes the not perfect destruction

things, and disfigurement (of crosses, icons) or such a thing with other things of the same kind,
directly from which it is no longer possible to recognize what is forbidden.

139.15. (Hagah).

“Who say that it is forbidden to sell them, i.e. (books) to Akum,
when it is—books used for p%viya in idolatries; and other govo-
ryat, that it is forbidden to sell (these books) only to priests, and not to others
Akuma. But who is strict in this (i.e. does not sell the mentioned books even
other Akum), he will be blessed. Others also forbid pro-
give them parchment and ink to write their religious books.—and more
another says that it is forbidden to lend (money) for the construction of temples
Akums or for their decoration, or for the maintenance of their servants.
it is forbidden to sell things to them (temples) that belong to their services,
'for example, frying pans; whoever does not do this will be happy. It should not
to bind books of the Akums, with the exception of books of judges and writers; but when

there is a danger of enmity, then it is necessary (at least mr), as much as possible,
"avoid this."

151i.

Things intended to serve as objects of idolatry in a certain
"For reasons of property, it is forbidden to sell to idolaters."

(Haga) “It is forbidden to sell an ox to an akum when you know that it is from it
I intend to baptize with water!

Ibid. (Haga).

“Not only to the priest, but also to another akum, regarding whom there is.
vfroyat!e that he will bring incense as a sacrifice to idolatry (cannot be sold-

to sell such); any other Akum is allowed to sell it. The ban on pro-
give them things related to their idolatry, impet power only when
they don't have other things of the same kind or when they can't buy them and
in another place; but when they can acquire them in another place, then
"It is permissible to sell them everything."

140.

"Idols and everything pertaining to their worship, as well as their sacrifices-
offered! I, no matter how insignificant they are, are forbidden; so that when something
of them were mixed with a thousand other objects (of the same kind), then everything in general
(these items) are prohibited."

_ 1421.

"In accordance with the fact that it is forbidden to benefit from idols, it is forbidden
and all the pleasures they provide; even when they are burned, it is forbidden to use them.
to be consumed by their coal or ashes; however, to enjoy their flame is a dose-
"at will."

The reason given in the second part of the law in the Jewish Mirror is
"So that Akum does not make money from here" is not in the text. A Jew should not
women to sell these things in order to prevent ‹idolatry"; but if
they can be bought somewhere in another place and, therefore, the pomfkha idol-
worship is impossible, then the Jew is allowed to trade the designated
with other things and make money from them.

Of the above mentioned prescriptions, the most important one, of course, for us is
the ban on delivering water for baptism to the Akums.

Law 59.

1) "A Jew is forbidden to have pleasure or benefit from
any cross or religious image that he
found in villages, along roads, or in small towns,
because they are exposed to the elements. for poklopeviya and unclean for

Jew. Whenever he meets them in large cities, where they
i, ,
to bury. But, on the other hand, the said prohibition is
extends to every cross before which the kolfni bow? .-

1) Shulchan-arukh, Iore de'a 141.1; taken from the Talmud Abod Zara, 40.

I 141 1.

‹ i, i , , ,
without a doubt, the idols are not located in large cities;
yes, they are allowed because they are likely made only for decoration;
however, the case is excluded when they are at the gates of the city and when in
In the hands of the person depicted we see: a stick, a bird, a ball, a sword, a crown or a ring.”

(Haga) ‹“The image of the cross, before which they prostrate, must be considered
for an idol, and it is forbidden without destruction (i.e. destruction is not required); but
a cross that one hangs on one's neck as a memento is not called an idol and

permitted."

The text of the Jewish Mirror does not deserve reproach. Justus could,
perhaps I should also add that a Jew is allowed to sell crosses,
which are "destroyed", for example when "the handle is broken off".

Law 60.

`) "A Jew is strictly forbidden from any kind of pleasure or
the benefit of the Akum temple, paprimv, is to walk in it
ђ, organ» ?), ®
from the icop with the purpose of enjoying it."

1) Shulchan-aruch, Tore de'a 142.1); taken from the Talmud Pesachim, 26.

2) Ibid., 15; but from Rabbenu Terukham."

I ' 142,10.

_ "The feast of an idol's house is forbidden, both inside it and for four cubits in front of his door, but walking behind him is permitted. It is even permissible to walk TBni inside the temple, if this place was taken away from the public, because before (that means) the road ran there, where the house of idols was subsequently built. But when the idol's house is located right next to the road, then (passage) is prohibited. Others they even forbid it unconditionally."

142.15.

"It is forbidden to listen to musical instruments of idolatry or to look at to have fun with his decorations when you find pleasure in seeing them; () If you don't want this, then it is permitted."

Since the last sentence of our translation of the first quotation is "Others even forbid this unconditionally," according to the commentary...... (note 21), This also applies to Justus's first sentence, that is, the law of the "Jewish Mirror" in its first part it is justified. ,
which cannot be enjoyed, are only those which are set precisely for veneration, and not as simple decoration of the temple (cf. ...... note 26).

Law 61.

1) "It is absolutely forbidden for a Jew to build a house for himself house with a temple of Akum (in the German original, here further, it says: "by the Christian church"). But when in his dominion There is already a house that stands next to the one mentioned. temple, and this house collapses, then, during a new construction, the Jew
, -
to be filled with human eruptions."

1) Shulkhin-arukh, Tore de'a, 143.1; taken from the Talmud Abod Zara, 47.

I ' 143,1.

‹When someone owns a house that leans against the house of the idol-
catch, and his house collapses, then it is forbidden to build it again. How can he
step? Let him move back a little and line up, and let the gap
fill with blackthorn or human $5 i, so as not to
"to give the house of idols a greater space."

Therefore, in the end of the law Justus should have said: “half-
thread with terpovnik or human eruptions."

Law 62.

1) “From the temple’s Akum property (real estate)
(mykh imeniy, lands, houses, etc.) a Jew is not allowed to
a fatherhood or benefit when the income goes towards liturgical expenses.
When, however, the clergy personally enjoys the income, then the Jew
it is allowed to benefit from this, under the condition that this
"It didn't cost him anything."

1) Shulchan Arukh, Iore De'a, 143:3; vzatrat iz taziuda Aboda Zara, 54.

[ore dea 143,3

‹When a garden or a bath belongs to idols and the income from them comes
paet to the priests, then lozgolyaetsya to use it for free; to extract
“From here, profit for a fee is prohibited.”

(Hagah) ‹“Some say that it is not forbidden to benefit from them,
when the income belongs to the priests, except when they
(a garden or a bathing place) are located in the courtyard of the idol's house. When
they are not located in front of this very house, then at least the income would go to
puppies are allowed to use them, as long as the income does not belong directly to

temple of idols. And on this, as a more gentle interpretation (of the law), it is possible "to settle down."

Therefore, at the end of the trench we must add: “and when this property-
"the estate is not located in the courtyard of the idol house" (otherwise,
i i).

Law 63.

1) “It is strictly forbidden for a Jew to take part in the collection temple of Akum. However, this is only valid where the temple is independently manages his property and, consequently, spend the donations only for oneself. When the spiritual-
If the state itself manages the property, then it is allowed participate in the collection, because, by donating, you can think to yourself that you give it to the state, but the state can use the donation military service and other needs.”

1) Shulchan-aruch, Tore de'a 143,;; taken from Jerusalem Abod Zara, Jeremiah 4.

I ' 143,6.

‹"Nothing may be given to collectors who collect donations for idols."
(Hagah) ‹However, this is only prohibited when the proceeds are directly used for the needs of the temple; but when it gets (first) to the treasury, at least from here and bought what was needed for the temple, then it is permitted to give."

For greater clarity, Justuyev should move the flow more widely,
i.

Law 64.

1) “It is a good thing that the temples of Akum, as well as everything,
,
perhaps he tried to destroy and burn, and the ashes themselves
.
Furthermore, every Jew is obliged to maintain every temple
to eradicate the language and, in any case, to give it shameful
». |

1) Shulchan-arukh, Iore de'a 146.1, and y; but from the Talmul Aboda Zara, 46 and Maimon Galchoe
, 7.

I 146,14.

“Everyone who sees idols will do a good deed when he burns and
destroy them. And how? Let him burn and crush them, and let (the ashes)
will blow in the wind or drift into the sea.”

r

(Haga) ‹The same applies to utensils and everything that is made for them,
because it is said: “Destroy all the places ...... 1).

1) Deuteronomy 12:2 and 3: “Destroy the whole world where the nations are under your rule,
they made cold to their gods, on the high mountains and on the hills, and under every fallen tree; and
destroy the altars of the Lord, and break their pillars, and burn their groves with fire, and smash the stone -
the gany of their gods, and destroy their name from that point."

146.15

“We must try to eradicate idols and call them shameful
names." | |

Therefore, the ashes must also be “rubbed”, and the commentary......

a mind of extreme importance, such a deputy that the ashes need to be ground only when they throw it into the river where ships go, because otherwise something could easily happen
hang along the sides; when throwing the ashes into the "salty sea", there is no need to rub them.
However, they cite from .... that, for safety reasons, it is always necessary to spread the fir tree (note 14). (That's
What the rabbis argue about: one priir out of many thousands!).

Law" 65.

1) “A Jew who swears something by his name
temple of Akum (Christian church), 39 sticks should be given
blows; and in general it is forbidden to call the name of such a temple - according to worn! Only shameful things should be used for it
nicknames. Even the Akum holidays cannot be remembered
proper names, except for those that are
are named after people (for example, the feast of Peter and Paul,
Updrea, etc.›).

2) “A Jew is allowed to mock Akum, saying: “Yes
"May God help you!" or "May He bless your deeds!"
At the same time, the Jew thinks to himself: God is Akum, i.e. in the eyes
the Jew is an idolater, he cannot do anything, therefore,
and Akum will not bless (from here it is clear that the wish of a Jew

the acumen of grace is only a sham and a gloomy thought.
1) Shulchan-arukh, Iore de'a 147.1 and 2; taken from the Talmud Sankhetrin, 60 and 63.
2) Ibid; taken from Maimonides.

[ore de'a 147..

“Whoever gives an oath or swears by the name of an idol receives 39 blows;
It is also forbidden to call them by name, whether it is necessary or not.
necessary".

147 2.

"(So! I) name their (akums') holidays, which are the same as
"people's names can be used without giving them any meaning."

147.5.

“It is permissible to mock idols.”

(Haga): “It is permissible to say to the Akum: ‘May God help you!’ or ‘Yes,
He will make your dBlah happy!

In general, we have nothing to say against the fact that Justus
sometimes translate "idols" with the words "Christian church" (‹House of Akums‹).

However, in the present law the expression “church” would be too
narrowly. Here, crosses, statues of saints, images are equally implied,
consecrated things, etc.

As for; frequently mentioned 39 beats. then, to the knowledge of uninitiated people, we
Let's note the following:

For the flogging punishment, 40 blows were established by law (Deuteronomy 20:3). Rabbis reduced the number of blows to 39. Cf. P. Aorine. XI,,,: “From the Jews, information was given five times
40 blows minus one." As a basis for this practice, Bible commentators usually cite pharisaical scrupulousness, so that, due to a mistake in the counting, the legal number of 40 would not be exceeded.
talyudu same, the question is based on another interpretation of the same biblical text (Deut.
Y,); the previous verse (Y,,) ends with the words..... "according to the count"; the Talmud transfers these words
to the next verse, which begins with the word "forty", and then explains: "according to the account
sorov”, i.e., according to the count standing close to 40, therefore—39 (cf. Talmud Makkot 22a).
Another example is given by Rabbah (Makkot 22:6); this is too interesting not to be mentioned.
from them our readers. It says: "How stupid most people are! They stand before
kavim-nibul Pentateuch, and do not stand before the rabbi; meanwhile, the Torah states that
“You should give 40 (strokes), but then the rabbis came and reduced it by one.” |

According to the rabbis, it follows that they did so.
out of mercy.

Law 66.

1) “A Jew is forbidden to lend money to an Akum or to anyone at all
with him three days before one of his (akum's) holidays,
because in this way Akum could give Sebf pleasure
i . , i 2)
interest to lend to an individual, to allow the most pleasure to come
it was not to his taste, in view of the impending adversity during the distribution
platform".

1) Shulchan Arukh, Torah de'a 148:1; taken from the talud of Aboda Zara, 6, Tozefoe and Rashbam;
however, now they adhere to the fact that in our time Jews are allowed in this too
chance to do all your business.

2) Ibid; taken from Tour.

148,1.

‹Three days before the feast of the idolaters, it is forbidden to buy from them
or sell them things that can be saved; on the contrary, it is allowed
sell food products that cannot be saved, such as vegetables

—_—

or anything else. It is also forbidden to lend them anything or take anything.
from them in loan, (as well as) to give them money without interest or to take
such from them on loan and, finally, make payments to them or
accept such from them when you have a receipt or a voucher in your hands
log. However, the debt under an oral commitment can be allowed to oneself.

pay because it's (also good) as if you're saving something from
their (Akumov's) hands. But in our time, when their hands are strong (it can be assumed),
so that (they pay) even debts acknowledged in writing, for this too would be
something saved from their hands. When it is a loan with interest, especially
of the property - on bail, then it is directly permitted, but because (already without any con-
"In my opinion, it should be considered as something to be saved from their hands."

Thus, the current practice of the Jews proves that the op-
the more lenient interpretation of the law is encouraged—not so much for the sake of
i, - .

If Yuehus had translated... "interest" interest, then we would
I don't have anything against this; when will he translate the high lih-
"vene percent" and the word "vysskie" is printed in a special font, added
in these mentioned words even more meaning, then go out, this is for him
"It is more powerful, but in the text, because the legal 5 percent are also......
As for the motive cited in the "Jewish Mirror": "in order to please-
freedom was not to Akum's taste, in view of the threatening adversities
"rasplat" then it is borrowed from Tozefoet to Aboda zara 2 a, td
the most dangerous thing that allows people to lend money to Akums for interest and at specified rates
above holidays, was established for the first time.

Law 67.

1) "It is forbidden for a Jew to give gifts to an Akum in one of his
{akuma) of holidays: this is permitted only when he knows that
a Jew is also forbidden from receiving vaccinations.
mother gifts from Akum on his holiday. But when a Jew is afraid,
so that no bad consequences occur through refusal, then he
You can accept it, but then secretly throw away the gift."

"The day on which the Akum receive their king (Vetu-
i), $ -
equal to the usual holidays of Akum (i.e.
Jews should not give them gifts or perform any acts of genocide with them.
, -
, etc.)>.

1) Shulchan-arukh, Woe de'a 145.5 and 6; but from the Talmud Abod Zara, 65 and 8.

[ore dea 148,5.

“It is forbidden to send gifts to Akum on their holiday, except when They know that he does not believe in idols and does not serve them. It is also not allowed at

71
A
_to accept gifts from the goblin when he sends them on his holiday. But when one can fear hostility, then let (the Jew) accept it and put it under his hand, in his (akuma) presence, throw the gift into a hole or into another (suitable) place, where he will die."

148 ,6.

‹The day on which the Akum gather for the election of the king and bring. sacrifices and praise their God, it is considered (only) their holiday and work-veins to the rest of the Akum holidays."

The main difference between the texts of the Jewish Mirror and our The revoda consists in “amom slosob and lriem% throwing. Justus says “secret kom", and we translate "year by hand, in his presence". This is the difference is motivated by this: |

The expression... "in his presence" the author of the Shulchan Arukh explains in his commentary to Maimopidov.... "Gilkhoe Akum, paraphrase 9,2>: "In his presence, i.e. personally with him," or when (a gift received) through the messenger, then— in the presence of this latter. On the contrary, Rashi attributes this only to the very same Akum that is given (Er. Aboda Zara 6 6). The first seems a bit far-fetched to me; the motive is obvious serve such a presupposition that the Jew even more Akuma, when you throw his gift in front of him, zBm if again not at all an excuse for a gift. Between the darkness, the center of gravity of the question lies.
precisely in the expression..., and this is the correct way to express on the back of the hand,” that is, not in the usual way, but pretending acting as if it happened by accident. |

Wed. Talmud Aboda Zara 6 b: “Some heretic sent Rabbi Yehud Nazia to the impe-
I exchange coins on my (pagan) holiday and, moreover, just at the time when he

Rish Lavish was. [Yeguda asked Lavish: "What should I do? If I accept the coin, then. the heretic will go and begin to thank his idols; but if he does not accept it, then unfriendliness." Rit Lakish answered him: "Throw a coin into the well, in front of the messenger." - "10:

If I do this, then won't he (the heretic) be even more hostile to me!" — "How so. as if from the back of the hand."

Law 65$.

1) "It is forbidden for a Jew to go to him on the Akum holiday
house, so as not to be forced to greet him. But when
If a Jew comes across a shark on the street, then it is permissible to greet him
we drink, but only in a sacramental manner, from under our brows
(in IT the text says: with weak Oi and and heavy-
"head)."

1) Shulchan Arukh, Torah 148.0; taken from Talkhud Gittin, 62.

[ore de'a 148.9.

"It is forbidden to go to the house of an Akura on his holiday and swear
to him, when he happens to meet you at home, then it is only allowed
"This must be done with a quiet voice and a heavy head."

Therefore, in this case, the Jew should greet neither willingly nor affectionately. He is obliged to do this only to the extent necessary for the sake of fear of enmity,

Law 69.

1) "A Jew is absolutely forbidden to answer Akum with a greeting."

the word "peace be with you!" or something similar (so kav
Jews think that the world will go to the one who, by his grace,
answer those who wished: "Peace be with you!"). According to this, the Jew
it is suggested that when he sees Akum, he must bow
first, so that Akum wouldn’t be the first to win him over and
would not force the Jew to answer, and therefore to comply with that,
God forbid that Akum should receive a blessing."

1) Shulchan-aruch, Tore de'a 148.10; taken from the Talmud Gittin, 62.

I 148,10.

‹It is always forbidden to respond to the bow of an Akum; therefore, it is advised to cla-
be the first to bow to him, so that Akum doesn't start (bow) and force him to answer
to his bow." |

So, there is no friendship in the fact that Jews are also prejudicial in
bows to the knees. A very interesting note in the Talmud (Gittiv 62a) is also: ‹Rab Kagan
obynovenio zdorovaleya s avumom words:...... "Peace to the lord!" On this occasion, zamfchaet
Rashi: “He did not intend to bless him (aum), but his intention was directed towards his rabbi (na-
"shtavniva)".

What Yuetus added to the words of the Shulchan Aruch only makes it clearer
question.

Law 70.

1) “It is considered a good commandment when a Jew de-
It is located on the side of the Akum temple, along the edges of the monastery, 4 cubits
(for example, when his path lies past). According to this, it is very
It is strictly forbidden for a Jew to bow his head before the said temple.
mom; for example, when the delay (?) got into his way or when
He dropped the money on the ground, so he was forced to bend over;

In this case, he must turn his back to the temple. When
i ɵ ii
symbols 3), then a Jew is not allowed to drink from here, because it is
it would look as if, bending towards the opening, he would like
"to apply oneself to an image or a symbol."

1) Shuzkhan-arukh, Iore de'a 150.1; taken from Tadmud Abod Zara, 12 and 19.
2) Ibid. 2; taken from the Talmud there.
3) Ibid. 3; taken from the Talmud there.

I ' 150,1.

“It is good to move away from the path of idols by 4 cubits.”

150.2.

If someone gets a splinter in their foot in front of the idols
or he dropped the money in front of them, then he should not bend down to
take out a splinter from the labo to pick up the money because it looks like he
bends down before them (idols); but he should squat down or
turn your back or sideways to the idols and then let him take (a splinter
from a leg or money from the ground).

150.3.

When water flows out from the very face of the idol, do not put your mouth
to his mouth, because it gives such a look as if you are kissing an idol."

Since in the Shulchan Arukh the expression “Christian” is not directly
mentioned, then Justus should have, in the second part of the law, the adjective
Put “Christian” in parentheses.

Law 71.

1) “A Jew is forbidden to take off his hat in front of kings or the Holy
puppies who have a cross or who wear
such on the chest, so that it would not seem as if he was about to bow
in front of the cross. However, in order not to violate external decorum, he
You should take off your headdress before he sees the sign
of the honored persons (and therefore the cross), or should he, as it were,
accidentally, in their presence, drop the money and bend down to
raise them (his behavior, therefore, should be similar to how
as if he were showing his respect to such a person, but in fact
%i»).

1) Shulchan-arukh, Iore de'a 150.3, Haga; taken from Teruloy Gadeshen $ 197.

Grief de'a 150.3. Haga.

‹Before the sovereigns or priests who bear the cross on their
dress or wear an image on the chest, as required by the custom of the rulers,
You must not bow or take off your hat, unless it is done in such a manner
something that cannot be determined (why they bend); for example, they deliberately drop
money (and they pick it up) or you have to get up before they come, and
In general, one should take off one's hat and bow before they approach."

Who wears a cross on their chest, if not Christian sovereigns and priests? And we
We understand perfectly well why the cautious publisher of the text in Vilnius put the word
“cross” instead of the word “cross”.
Lera ‹image of idolatry. According to vfd, who, unfortunately, still exists and is not falsified
vani ye— old texts! | |

Law 72.

1) “It is forbidden for Jews to enter the quarter or street where they live;
vut, to lend or sell houses to three Akums, so that

It didn't come to the point where a block or street became Christian.
The sale of a house to one or two Akums was previously permitted
only with the PURPOSE that these houses serve as barns, and not for housing,
since otherwise the Akumas would keep their idols in their
"catch"?). However, now that this case almost never happens, the Jews
they are allowed to rent or sell houses to one or another
γ ».

1) Shulchan-arukh, Iore dea 151.0 and 10; taken from the Talmud Lboda Zara, 19.
2) Ibid., Haga; taken from Tur."

1519.

“They do not sell or rent to three Akums at the same time in Jewry.
skom quarter; but one or two can be sold or rented out
as much as we like, if we are not afraid that he will sell or rent it out
"to others."

151.10.

‹But even there, where it is allowed to give away things, they allowed to give away things (at home)
as a warehouse, not as a dwelling, because he constantly keeps in his
housing; (Haga\: no less, in our time there is a custom to rent out
Akums and for housing, because they no longer have the habit of bringing.
"with him into the houses of idolatry."

Since crosses, images of the It. and, from the point of view of the Jews, undoubtedly fit the concept
i «», , , - 4$-
to conclude that, according to the author of Hagee, Catholics are not considered idolaters. In view of this, we
we consider it necessary to note that the commentary...... (note 13), regarding this msi, explain the following:

‹Shah 1) writes: “It’s amazing! We clearly see that they (Akum-Catholics)

They still keep idols in their houses. Maybe during:
exchange of Slave?), they did not keep idols with them; however, it seems to me, as
writes Raaban 2) that even when they keep idols in their houses, she
(i.e. renting out these houses to Akums for housing) is permitted to a lesser extent, because
once a Jew is forced to pay taxes to Akum for his land 4), then the most
the house is no longer the exclusive property of the Jew."

1) …… ‹ », i - '.
2) The author of "Hagi", M. Isserles.

3) Raboi Emas, son of Nathan.

3) Property tax.

5) To the Emperor.

Law љ 75.

1) “It is considered a great sin to give something to an Akum.
DARKNESS, for the sake of peace °), the poor among the Akum are allowed 1p0-
give alms, give them to the sick, give them to the deceased
i ,
Akum might think that Jews are their friends, since they also expressed
call their lot."

1) Shchulkhan-arukh, Tore deah 151 11; taken from the Talmud Abolizar, 20.
2) Ibid 12; but from the Talmud Gittin, 20.

[ore dea 151.11.

'It is forbidden (for a Jew) to give a gift free of charge to an Akum with whom he
"I'm not familiar" ..

151.12.

It is permitted to give alms to their poor, to provide for their sick,
bury their dead, mourn (their) last and comfort those who bear them
mourning for them, for the sake of peace and harmony."

At first glance it may seem that γ missed
a very important addition to the Shulchan Arukh, namely, that a Jew familiar with
Akum, fully allows her to give gifts to this last day. We, with our
torony zamftim, that pi sam Talmud (Aboda Zara 20 a), vi May.
mon (Gilhoe Akum, perek 10,,) there is no such limitation. (In short about-
to proceed from ɵ   20 . And this is the reason, according to
which is allowed to be given to a familiar Akumu; the aforementioned Tozefoo speak
literally :

‹It is permissible to give gifts to an Akumu with whom you are acquainted, because
(it turns out) as if (you) are selling it to him."

It's the same as saying: "the Jew is pad'fetsya, that acum' ne premipet'
give it to him as a gift." |

As for the ending of the law in the “Hebrew Mirror”, it is
to put only a more detailed explanation of the words of the text: “for the sake of peace
agreed."

Law % 74.

1) “It is forbidden for a Jew to praise an Akum in his absence, papist,
saying: "What a handsome man!" (when this is a person of beautiful appearance-
sti); but you forbid glorifying him a thousand times more strictly
good men, for example, saying: “What a good man he is!” or
"What a scientist!" or "What a smart man!" etc. When,
, praising the dazzling beauty of Akum, the Jew namfren with this
give thanks to God for creating such a beautiful creature
state, then it is allowed *), because a Jew can praise
“For God and for the sake of the beauty of the animal, and therefore also of the akum.”

1) Shulchan-arukh, Yore de'a 151.14; taken from the Talmud Abod Zara, 20.
2) Shulhan-arukh, Orakh-khayim 225.10; taken from the Talmud Yerushalmi Berakhoi.

[ore dea 151,14.

“When talking about them (Akumas), it is forbidden to even say: “how beautiful” this is a cum; how much more is it forbidden with praise mention his actions or call anything worthy of him . But when, with (such) approval, you are only namfren to praise Holy (God)—Glory to Him—that He created such a beautiful creature, then "This is allowed."

Orakh-hayim 225.10.

"Whoever sees beautiful trees or beautiful creatures, be it Akum or animal, must say: “Praise be to Thee, O Lord, our God, King universe, that You have something similar in Your world."

In the commentary ..... it is said that only a glance at the akuma is allowed, You can't get involved in it. We find the reason in... ‹because it's not allowed at all "to look upon the ungodly" (Irim. 20).

Against the rest of Justus' text in the Jewish Mirror we essentially We don't give anything to the creature.

Law 75.

1) “A Jew is forbidden to take part in a wedding feast Akuma, even when it is possible to take your own with you food and one's own lackey (i.e., one must be kosher), because from here social and friendly relations could arise (which

impeppo a Jew must avoid it in every possible way); but when Akum sends
a live bird or something taken by a Jew to a Jew's house,

then a Jew is allowed to eat from her at home."
1) Shulchan Arukh, Torah de'a 152:1 and 2; taken from tal'iul Aboda zarah, 8.

[ore lea 1521.

When an Akum arranges an obfd for the wedding of his son or his daughter, then a Jew is forbidden to eat there, even when he is from his (Koshervan) dishes, and his own footman stands by him and serves him."

152.2.

“When an Akum, celebrating a wedding, sends livestock or fish, then it is permitted (to eat them).

(Haga): ‹And it is also permitted (to be) when he sends him beef to his house-
"diny from cattle, killed as it should be according to the law (Jewish, of course)."

i ….. , , ,
, otherwise it's the same as if they were in the house of Akuma.

Law 76.

1) “It is forbidden for a Jew to give his child to a Christian educational institution, or to a Christian master for training in some any craft, because the Akum (Christians) would tempt him to evil. Therefore, a Jew should never remain with an acumom paedip®, because Akums are bloodthirsty. When a Jew is an Akum go up or down the Betnitsa, then in the first case a Jew should try to be first, and in second place last (therefore, always above the Christian), otherwise Akum could kill a Jew, if the latter stood lower. Lal'e, a Jew cannot be naked-
to be in the presence of Akum, because otherwise Akum might

chop off his head. Likewise, it is forbidden for a Jew to speak
the truth if Akum asks where he is going, so that Akum does not
sneaked up to him and didn't kill him."

1) Shulchan Arukh, Tore de'a 153:2 and z; taken from talud Aboda zarah, 22 and 35.

1ore dea 153.1. Haga.

"You can't trust them (the Akums) with a child to teach him any
science or for learning some craft, because they incline him
to heresy (Christianity."

153.2.

"A Jew cannot be alone with an Akum, because they are suspicious of
"bloodshed."

A

153.3.

When he (a Jew) meets on the road an Akum who has a sword on him,
then let him go on the right side; (Haga): when the akum has a stick
in his hands, then let him go on your left side. If they go along
, whether the ladder is up or down, then a Jew should never be lower, and an Akum
above; (Haga): and he (the Jew) must always keep it (akum) a little to the right
and should never bend down in front of him. Will he ask: "Where are you going?"
then a Jew, when he has to go one mile, must say: "two miles."

In the first part of the dig of the "Jewish Mirror" I must again twice
there would be "akum" and "Christian" in brackets. Instead of "seduced"
"by to evil" is better to put "by tempted to heresy" (Christianity).

Law 77.

1) “It is forbidden for Jewish wet nurses to feed a child
Akuma, even when she is paid, because this would help her
raise an akuma. Only when she feels severe pain from
the presence of milk and its after-effects can be harmful to the child,
then it is permitted °). It is also forbidden for a Jew to teach Akum
“some kind of craft by which he could earn a living.”

1) Shulkhap-arukh, Woe de'a 154.2; taken from the Talmud Abod Zara, 26.
2) Ibid., Haga 2; but from Hagahoye Asher to the Talmud Aboda zara.

[ore dea 154 2.

"A Jewish woman should not feed an Akum child, even for a fee.
Only when she has excess milk and it causes her pain, then
She is allowed to feed the child. It is forbidden to teach the akuma any craft."

The missing reason in the Shulchan Aruch is “because she helped with this”
to raise an Akum" is contained in the Talmud Aboda Zara 26 a. Not only when
milk becomes “harmful” for a Jewish woman, but only when it is “applied”
"chipyat her pain", allows her to breastfeed the Akuma child.

Law 75.

)) “It is forbidden to consult a doctor or a pharmacy without payment.
Karl Akumov, since one must assume that this is the reason
the doctor or the pharmacist would poison him; but for a fee the use is permitted
to be called an acumen as a doctor or a pharmacist, because
sLBdpy then be careful about poisoning a Jew, so as not to harm
own reputation."

1) Shulchan-aruch, Tore deah 155.1; but from Talud Abod Zara, 27.

I ' 1551.

‹A wound or illness, even if so salvageable that for their sake one has to
to desecrate the Sabbath, one must not give lefchit to (such) an Akum, whose experience is not
of universal recognition, because we fear bloodshed. Even when in doubt-
but whether the patient stays alive or dies, one still cannot be treated
him; but when the patient dies for sure, then you can be treated by him (the akum),
because an extra hour of life is not worth paying attention to. When the sleep (akum) message
it only tells us that this or that medical remedy (in this case)
good or bad, then you can take advantage of it, but you just can't do this in the mean-
"You can buy stpa from him."

(Haga): ‹And some say that all this is prohibited only when Akum
does it for free; but when he takes payment for it, then it is permitted in every way
case, because he is afraid of damage to his income."

The Jewish Mirror does not mention that a Jew is allowed
to be given freely by an Akuma when the latter takes advantage of the fame as
doctor.

Law 79.

1) "It is permitted for a Jew, in case of life-threatening illness, to use
baked (i.e. those that, according to the law, he is obliged to consider unclean
and the use of something is generally strictly prohibited), when he thinks,
what can be expected from here? But in this case, it remains-
it is permissible to use at least for one's own sake everything,
what belongs (in the Hebrew sense) to the most unclean, and
, namely, to the temple of Akum (Christian church)."

1) Shulchan-arukh, ore de'a 155.3, Haga; taken from Aruch Telal 32.

I ' 1553.

‹GdB life is in danger, there you can treat yourself with forbidden things, even
in the way they are usually used; and when there is no danger
for life, then it is forbidden to use these things in such a way as
they are usually used; it is permissible to use them as

they are not usually used" 1).

(Haga): It is permissible to burn an unclean animal or some other
a forbidden thing and there is, in order to heal, even such a sick person who has
there is no danger, except for the tree from idolatry" 2).

1) This means: from the things that are usually ®day, a Jew is allowed when the disease is not
threaten his life, take off a plaster and put it on the wound; he can even
Beat, just add something bitter so that his mouth doesn't feel the taste of this thing.

(Or. Maimon, Gilhoə 1ezode ha-tora, perek 5.5).

2) Therefore, he cannot even use the ashes of those things that belong to him.
to idolatry.

We have nothing to say against the exposition of the text of the law itself by Juetus,

only the reason added by him to the clause is so aggravated that the law.
appears more hateful than he actually is.
someone, perhaps, will think that the authentic Teket says directly: “Christian
the church is the most unclean thing. In reality, the matter promises to be like this,
that which belongs to "idolatry" is considered worse than
things unclean according to the Jewish ritual.

Law 80.

1) “It is strictly forbidden for a Jew to let an Akum cut his hair.
sy (va heads$ or beards), because Akum could cut through
his throat; this is only resolved when there are a few
Jews or when there is a mirror in front of him, so that the Jew
an hour could have stopped the evil pampreshe akuma from cutting his throat.
and to escape."

1) Shulchan-arukh, Iore de'a 156; taken from the Talmud Abod Zara, 27 and Tozefoe ibid.

I ' 156.

“You cannot get your hair cut by an Akum, except when people (Jews) are present.
(Haga): And some strengthen (the law) so much that even where it is present.
several people are allowed to shave 1) with a razor only when
"You look in the mirror."

1) Here, of course, the conversation is not about beards, because every Jew who shaves his beard
with a razor, commits five sins at once - two for each cheek and one for the chin.
(cf. tazmud Makkot, 20a); the matter is perhaps about the stripes on the chef.

The motive indicated by Yuetus is obviously infringing, although it is not presupposed
put yourself where else the unfortunate Jew could go when he is deputy %-
look in the mirror, what evil Akum wants us to cut his throat?!..

Law 81.

1) “A Jew is not directly obliged to kill
Akuma, with whom he will live in the world; however, - strictly for-
it is forbidden to even save such an Akuma from death,
for example, if this last one fell into the water and even covered everything
i. , $
even for money, except in cases where there is a risk that,
As a result of this, the Akum will start to feel hatred towards the Jews.
In this case, it is permitted to treat Akum for free, when a Jew
You can't get drunk from the luffa*). Another dalfe, a Jew is allowed

| UT bananas. is real

to test on the battery, — to bring health to the medicine
or death? Finally, a Jew is directly obliged to kill ta-
which Jew °), who was baptized and went over to the Akum,

And, of course, it is strictly forbidden to save
this Jew from "death." =

1) Shulchan Arukh, Torah de'a 155:1; taken from Maimon and from the Talmud Aboda Zara, 26.

2) There is also Haga; taken from Tozef and Mordechai in the Talmud of Abodah Zara, and also from Ze-
Fer Mitzvoe Gadol.

3) There is also Haga 2; but from Tozefoe, from there too.

I ' 158,1.

‹TBm from the Akums with whom we are not at war, as well as those
to those who pasture the small cattle of Israel in Palestine, when the fields are larger
partly belong to Israel, etc., (these Akum) are not killed;
However, it is forbidden to save them when they are close to death.
mr, when you see that one of them has fallen into the sea, do not rescue him,
even if he wants to pay. According to this, they cannot be separated, -
even for money, except in cases where there is a risk of hostility;
(Haga): because then it will be broken (to break the sing) even without compensation,
when it is impossible to avoid it. And it is also permissible to test on
"Akum $ lBkarstvo, - is it useful?"

158.2, Haga.

“The apostates who have gone over to the Akum and are defiled among them by idolatry-
by their worship, like the Akum themselves, they are equal to those who fall away to evil (of Israel),
but such people are overthrown and not pulled out” 1).

1) The meaning of this is taken from law 45.

Law 82.

1) “It is strictly forbidden for a Jew to lend money to another Jew.

at growth (especially at high interest rates); and, conversely, at usury
high interest rates are allowed to lend money to an Akum or a Jew,
which became a monster because in the Holy Scriptures
It is said: "You are obliged to let your brother live with you."
But the acumen is not considered a brother."

1) Shulchan-arukh, 1ore de'a 159.1; taken from the Talmud Baba Metsia, 70.

I ' 159,1.

“According to the law of the Torah, it is permissible to lend to an akum for interest; but the rabbis permit-
they took only as much (percent) as was necessary for life... In our
time, it is allowed in all forms."

159.2.
It is permissible to lend to an apostate for interest, but it is forbidden to borrow from him for such.
Not mentioning the text of the Shulchan Aruch in this context is the reason taken (Yustusomt,) from the comment...

Law $55.

1) “It is forbidden for a Jew to adopt the Akum way of life:
on the contrary, he must make every effort to excel
to be separated from them, proverbs, in clothes, to wear hair, in the home
everyday life, etc. Least of all, he is allowed to wear such clothes,
which contains something specifically Christian (with
crosses, etc.). When will some Christian classes be accepted?
special clothing, for example, doctors or artisans, then p Jews-
Is it permissible for a doctor or a craftsman to prescribe such a thing if,
Thanks to this, he can quickly make money."

1) Shulhap-arukh Tore de'a 178:1; taken from the Talmud Aboda Zara, 29, and also from Zifra
Akhre moe i Maimon Gizkhoo Aboda zarah, perek 1.
2) Tam she Haga; but from Shaaloo Utshubov Mehari Koolon, 88..

[ore dea 178,1.

"It is necessary to live according to the customs of the Akum; (Haga): and there is no need to become a
those who walk on them; one cannot wear the kind of clothes they wear, or wear
Jewish hair, how they wear their hair...; it is forbidden to build buildings that look like temples
"Akumov".

Haga ...... ‹TBm not less, when something is used for
their benefit, for example, when an experienced doctor wears a certain dress,
by which he is recognized as a good doctor, then (and the Jews are doctors-
(that) will be allowed to wear a similar dress."

What a Jew should not wear is something specifically Christian, this
quite naturally. But the original text of the Shulchan Aruch is not limited to
ə, i , -
the volume of which again to serve NATO is idolatrous in general.

Law" 84.

1) “The Jews have a law, according to which, in the unknown
time, they must perform purifications (Ev. Prince Leviticus 12), through
wash with water. When, having begun these purifications, they 10-
wind something hot or disgusting, or

Akuma, then they must undertake the purification again, so
as a single type of unclean thing or akum, without any touch-

"things to them are already defiling."

1) Shulchan-aruch, Tore de'a 198.3, Haga; taken from Shaare Dur.

Iore de'a 198.48. Haga.

‹Women must take care that when leaving the bath,
they (first of all) met a friend and it was not their first meeting with
an unclean thing or with a demon. If something like that happens, then God
"The fearful woman must purify herself once again."

There is no interest in the list of dirty things in the commentary...: “A woman should
wash again when she first sees something unclean: for example, a dog, a donkey,
a Jew, an idolater, a believer, a pig, a horse, or a leper.”

In the visansk edition, instead of: «», cost .... , i.e. "animal or cattle". Became
, both concepts of "" and " " are identical.

Law 85.

1) “When a Jew stole something from an Akum, but before the court
reject this, and want to bring him to the oath, then other Jews,
those who know about the thefts are obliged, as intermediaries, to
to work to bring the Dlo to a peaceful agreement between
Jew and Akum. When this does not succeed, the Jew will be
I want to lose the game, it is impossible to evade the oath, then
he is allowed to swear falsely, but in the soul this false-
to destroy the oath, thinking to oneself that it was impossible to do so
otherwise. However, this law remains in force only in the case
when the shark has no means of finding out about the theft in any other way
bomb: when can he obtain information otherwise, then a Jew cannot
to take a false oath, so that the Name of God is not defiled.
"podpe". |

?) "There is a rule that in that case, when a Jew is threatened
t forest punishment, he is allowed to swear falsely, even
when he could be convicted of perjury and when (slf-
(consequently) the very Name of the Lord can be desecrated. Ibid.,
to threaten one monetary fine—to take a false oath
it is permitted under certain conditions, as if it were illegal for a Jew
for the Akumov it is impossible and that (therefore) the Name of the Lord will not be-

"the child is defiled."
1) Shuakhan-arukh, Tore de'a 329.1, Haga; taken from Hagakhov Asher, in the Talmud Shebuoe.
7) Beer Hagola; there; taken from Khag 232.11.

1ore dea 329.1. Haga.

When a Jew has robbed an Akum and he (the Jew) is brought to swear allegiance
presence of other Jews, and they know that he is afraid to give a false
oath, then they should force him to make peace with Akum and not swear
falsely, even if he is forced to swear, because his oath is defiled-`
the Name (of the Lord) is revealed. But when he is forced (to swear) and when, according to circumstances,
, i (i),
to declare his oath invalid because he was forced
to her, as has already been said above in $ 232."

Comment....

“Look there (department Blpos No. 14 resolution in Haga): when he threatens
death penalty, then it is called an oath of necessity and not
i, (i)
but in case of monetary fines, he says, (it is possible) only then
to take a false oath when there is no danger of desecrating the Name (of God).

If he compares Justus's text with our translation, he, please,
Lui will think that he has found a big inaccuracy in the "Jewish Mirror",
as it says (towards the end), ‹when the forest punishment threatens
"zapiye", meanwhile, as in our translation it means "death penalty".
However, this disagreement cannot be considered particularly important.
In my opinion, beating is considered worse than killing, since the former torments
a person takes a long time, but the last can happen in an instant. So
the Talmud says about the three youths in the fiery furnace: “If they were beaten,
they would bow down to the golden idol." (Veeuboe 33 0. Cf. Torah da'e 232..,

Haga, at the end).

Law No. 86.

1) “It is forbidden for a Jew to give alms or lend anything
be the one who rejects at least one dig, and you
especially to such a Jew who is sdflaleya acumom, because a Jew is not
I am obliged to let this (renegade) live. However, I must give alms
Akumu is allowed so that there will be no revolt against the Jews."

1) Shulchan-aruch, Tore de'a 251.1; taken from the Talmud Gittan, +5 and 61.

[ore dea 2511.

When someone deliberately violates even one law of the Torah
and does not repent of this, then you are not obligated to feed him or lend him money;
(Haga):
However, giving alms to the nochrim is permitted equally with the bBlny
Jews - for the sake of peace and quiet."

251.2.

‹Whoever with namfren breaks the law, even if only one law,
primer, who eats the meat of a thief there, where can I get kosher
meat, then it is forbidden to buy it back when it is caught by a deer."

To this, note the comments... (Irim. 2). "Likewise,
"It is forbidden to feed him or give him alms."

In this law, first of all, it is not a matter of theoretical “denial”
bodies”, but about the real “lawbreaker”. And only then should we proceed
to sleep so strictly, whoever breaks the commandment intentionally, and not with the one who-

ryy dflaet' this for the sake of a cruel joke.

Law 87.

1) “A Jew is strictly forbidden to accept alms from an Akum,
because, according to the view of the Jews, 2) that one is blessed
By God, who gives tzedakah, that is, mercy to a Jew. Therefore,
Akum would also be blessed if the Jew accepted mercy from him.
(the Jews believe that the Christian still exists)
exist only because something falls through it and
to the lot of the Jews: and if the Jews deprived them of this opportunity,
then they would soon break like “fragile dishes”, i.e. they would perish
would be final). Therefore, when the king or other ruler
toev (Christian) send money to the Jews for distribution among
their sick, then, although it is impossible to return these funds back,
so as not to offend the king, but one cannot distribute them to the OFdpym from
Jews, but they should be quietly given to the poor Christians."

*) “When the sovereign gives something to the synagogues, then it is permissible
It is necessary to accept this, for the blessing that follows from this
so important. However, from a Jew who became a Christian,
accept this too."

1) Shulhap-aruch, Tore de'a 254.1 and 2; but from the Talmud Sanhedrin, 27.
2) Ibid; taken from the Talmud Baba Baor, 10.
3) Ibid. Haga; velto from Tozefoe.

I ' 2541.

"It is forbidden =to lie to openly accept alms from
Akuma",

To this note the comment ..... (note 3): ‹and ov (Talmud) -
, as, the following: ‹when the branches dry out, they break off‹
(Ismi ;1), i.e. “when their lot is exhausted and dried up
the juice of their alms, then they will break them."

254.2.

"When a non-Jewish king or prince sends money to the Jews, then
they don't send them back for the sake of peace with the king, but they secretly distribute them to the bd-
nym Akumam, but so that the king would know about it. (Haga): ‹And all this
impet power only when they (Akumas) give money as alms; when
if they donate something to the synagogue, then it is permissible to accept it from
them, but not from the Jew who became Akum."

It is strictly forbidden for a Jew to accept alms from an Akum only in public
(or. zakop 22); but this should not be done in secret, unless he
I could live on the donations of the Jews.

Law 88.

1) "Marriages among Akum do not have binding force,
that is, their cohabitation is equal to the mating of horses. Therefore their
Children should not stand by their parents in any human relationship
in our relations, and when our parents and daughters became Jews, then,
paprim®r, syp can marry his own-
sing to the mother. However, the rabbis spoke out against primfnesh
this rule in life, "so that the Akum who accepted Judaism,
they said that Akums worship Jews, because they
(Akumov) a son is not allowed to marry his mother."

1) Shuzkhan-arukh, Yore dea 269.1; taken from the Talmud Tebamoye, 22.

I 269,1.

By law, a proselyte can marry his mother.
or to his mother's sisters who accepted Judaism;
However, the rabbis forbade this, so that they (proselytes) would not say: ‹our former-
"The old religion was stricter than today's."

The basis of the fact that a proselyte can marry his own (equally
(with him, converted to Judaism) mother, Yuetus ne soveBi logically you-
moves the position that "marriages among Akums are not binding (obligatory)
(force) force." This is evident from the motive underlying this sequence.

the actual reason for the rule that is now given,
is this: non-Jews are nothing more than animals; that is why about human%-
there can be no relationship between them. A proselyte is
like a newborn (Er. Talmud [ebamoe 22 a; Maimon Gilchoe
Issurebiya, par. 14:1). However, this inaccuracy in the “Jewish Mirror”
have essentially no meaning. As for the spawning of Akums
with "horses", then see law 98.

Law 89.

1) “The Jews had a law: “when harvesting grain,
to do something along the edges of the fields or not to remove the p$ko-
the second part of the ears of corn in the fields, for the poor of the Jews." But with
tfkh por as Jews are scattered between the Akum and their fields lie
among the fields of Akum, however, this is forbidden, because (at
preserved! and the previous order) could collect ears of grain and bfdpye
from Akums."

1) Shulchan-arukh, Woe de'a 332, Haga; taken from Tour.

Grief dea 332, Haga.

those

“But now they don’t do this (they don’t leave the ears of corn), because:
(now) the majority are Akum, and if (the ears) were left, then they would come
Akums were cleaning them up.”

Since a Jew should not make any changes to the generally accepted custom,
then Justus’ expression “forbidden” can be called correct.

Law 90.

1) “Among the 24 cases in which a rabbi is obliged to

ө%, i ,
indifferent to Christ!an:

a) Intending to sell his plot of land to Akum, a Jew, when he also has a Jew as a companion, he is obliged to give this person to the next a written commitment to accept responsibility

i,

to rise from the path that was so difficult for him. If he were to fall upon himself, If the seller does not wish such a response, then the rabbi is obliged. to put a curse on him, i.e. to exclude him from the community."

6) The second case has already been cited by us in law 21.

1) Shulchan-aruch, Tore de'a 334.43; taken from the Talmud Baba Kamma, 114.

I 334,43.

‹In 2+ cases - is obliged to subject a Jew to anathema , exactly ..... 8) when someone sold his land to Akum, then it is necessary to exclude him until he takes responsibility for any violence that Akum to inflict harm on his Jewish neighbor."

That a Jew is obliged to give an obligation “in writing” is in fact

.

Law 91.

1) “If, in the presence of a Jew, another Jew dies, then momept, when the soul leaves the body, he must, in the zpack sorrows, to tear off a piece of my dress, even if I am dying-he was a sinner. But when he is present at death Akum or a Jew who is called Akum, then this is an expression of sadness It is forbidden because a Jew is obliged to rejoice at such a thing. event."

*) “Furthermore, it is forbidden for a Jew to pay his last debt to an Akum, for example, to accompany his ashes to the grave or to hold the fallen grave r ꞙ), and only there is it permitted, where it happens for the sake of peace and tranquility."

1) Shuahan-arukh, Torah de'a 340,;; but from the Talmud Moed Katan, 45.
2) Ibid 341.5; taken from the Talmud there.
H) Comp. law 73.

I 340,5.

‹Who is present when a man or woman dies in Israel, (he) is obliged to tear off (a piece of clothing), if even the dying (person) is sewed many times and—with intent, or if he missed to do good dBlah, because they were a burden to him. (Hagah). But about the utter sin-
“No one can be sad, not to mention a Jew who has become an Akum.”

344. c.

“Why do they grieve about Akums and slaves and don’t cry to them? (last) farewell.”

That a Jew should rejoice when an Akum dies is, in view of all of the above, it is completely natural. i.....
in addition, it is such a joy that it does not cost a penny (note 40).

Law 92.

1) “It is forbidden for a Jewish priest (Article 5) to touch a dead person or even be in the house where the deceased is born. However, by "human" one means to understand only. a Jew, because in the Chapter XIX, 14 it is said: “If a man will die in a tent, then everyone who comes into a tent, baker." To enter the house where Akum died, the Jewish priest the clergyman is allowed to, because the Akums must be different-

| we look not like people, but like animals.

1) Shulchan-aruch. Grief de'a 372.2; taken from the Talmud] ebamoe', 61 (compare book 2).

I 372,2.

‹“A priest must be careful and not go to the GRAVES Akumov, (Haga): although some (rabbis) (in this regard) are not so "strict."

As for the house in which the deceased lies, then, on the issue of

i, ,

(cf. Iore de'a 371,,). The reason given by 100tus is “because acu- "Moves cannot be considered as people", it is worth in the same connection and etc. Literally in the Talmud Iebamoe 61 a, as we already know this in the law 2.

Law 55.

1) “When a Jew has an Akum or Akumka in his service, live as a servant and someone from his house dies, then another Jew is forbidden to punish him for this a fatal case, as for the death of a person; but at the expense of the will say: "May God compensate you for your loss," as in a person who has a donkey or a bull around him."

1) Shulchan-arukh, 1ore de'a 377.1; taken from the Talmud Berakhoi, 16.

I 377,1.

“For the sake of (the deceased) servants and maids... they do not say words of consolation to the departed.
we follow them (their masters), but we must tell him (the owner): “Yes, it is possible God will forgive you your loss”, just like people say

"when his bull or donkey dies."

i «@ »,
its gravity, essentially, .

Law 94.

1) “It is strictly forbidden for a Jew to give gifts to Akum in his No-Year 1, because Akumas consider it as a lucky one foreshadowed for the coming year, and they rejoice at this. But when it is impossible for a Jew to deviate from the custom, then he must send your gifts in advance. If 1ke, thanks to the fact that op send Their song is the very day of the holiday, and earlier, it can lead to on yourself i ,
and on New Year's Eve itself."

1) Shulchan-aruch, Tore de'a 148.1, Haga; taken from Terumoy Gadeshen $ 195.

| I ' 148,5.

“It is forbidden to send a gift to an Akum on their holiday, except when You know that he (Akum) does not join idols and does not serve them."

148.12, Haga.

‹Therefore, when you come to the city and find that they (the Akums) are fighting on your holiday, then rejoice (and you) with them to avoid hostility, because this is just a pretense. But whoever cares about the salvation of his soul, then try not to rejoice with them and, if possible, do it without incurring enmity towards oneself. Also in our time, when you want to send a gift to Akum on the eighth day after Christmas, which they call "New Godo mt”, then, since they consider it a good omen when they receive gifts on this holiday, it is necessary to send him a gift as much as possible on the eve of this day; if it is not possible, then send it on the seventh holiday."

This dig is extremely important as direct evidence
the fact that Christians are the essence of the universe.

Law 95.

1) "It is strictly forbidden for Jews to desecrate their cemetery, i.e.
to send .
In general, it is by no means permissible for Jews to have any kind of consolation.
i 0 :
Jewish cemetery belongs to Akum. Then it is allowed to be sold.
to take away any possible cemetery profit (eg grass or trees),
so that from the proceeds little by little he could turn it into his own property
ness, since it is a shame for the dead Israelites to be buried on

land of Akumov." |
1) Shuzkhan-arukh, [ore de'a 363.1; taken from Megari Weil, 50.

[ore dea 368,1.

‹People do not behave indecently at cemeteries (Haga): for example, $
a1u 11. Cattle are not allowed to graze on graves, and drainage ditches are not dug,
They don't make passages and don't mow the grass on the graves. And when someone
removed it or when it needs to be removed for digging graves, then it is burned on
in the same place."

(Haga): "They sell the said items in order to save the cemetery from their hands.
Akuma, because it is an honor to the dead."

That you can't let Akuma into the cemetery— i.......
(Note 1) What is it "shameful" when Jews bury property
a Jew, that does not mean in the Underlinden stream; there it is only said that in 03-
They give honor to the dead when the cemetery is made the property of the Jews.

Law 96.

d) "When Akum (Christian) chews on Akum (Christian%)
, i , 2.

also became a Christian, then their marriages do not have 34.
horse power. In view of this, if Akum (Christianity) or Akumke.
(i) became Jews, then they are allowed to enter into a new
marriage without requiring a divorce from them, even if they had lived together before
twenty 2), because the married life of Akums
should be considered, first of all, as fornication."

1) Shulkhan-arukh, Eben ga'etser 26, Haga; taken from Ry Bar Sheshev $6 and Terumoy Khadeshen 6 209.
2) Compare 9$.

Eben ha'etzer 26.1, Haga.

When an Akum or a Jew who became an Akum married according to his religion
, , i
Jewishness, then they don't pay any attention to them
(the former) marriage, and she (the wife) is allowed to leave him without any restrictions
water letter, even if he lived with her for many years, it (was) only
"fornication."

Justus's "20 years" is an arbitrary number; but in essence it is, of course,
. |

Law 97.

1) “It is strictly forbidden for a Jew to beat his neighbor.
vka (i.e. Jew), be sey poeldpiy even srshiik. And who
to hit your neighbor, which is considered to be the rash, i.e.
bezbozhnikom, and subject to the control of the
ask your neighbor for forgiveness. However, you should follow your neighbors
consider only the Jew, but beating the Akum is not of any use
grfkha 2). Further, when a Jew was attacked by an Akum and another Jew succeeded
to destroy it, then the guilty party is obliged to compensate only for damages

(for 6!),—but not subject to ɵ%, and the very act does not become-
is as guilty as if he had struck a natural
Jew." | |

1) Shulchan Arukh, Hoshen HaMishiat 420
, 58.

,1; Taken from the Talmud Ketuboo, 32 sh Sankhed-

2) Ibid. 37; taken from Talud Baba Kamma, 86.

Khoshen ha-mishpat 420.1.

“It is forbidden to hit your neighbor with a sword, and when you hit him, you parashat
commandment......Whoever raises his hand against his neighbor to strike
If he doesn't hit him, he is called "godless."

(Haga): “Now some say that the ancients subjected the person to anathema,
who beats his neighbor, and it is necessary to remove (the curse) from him so that it would be possible
add him to the ten" 1).

1) Cf. law 3.

422 1. .

“When someone hits his neighbor, even if he pays him,
til five things 1), still does not apologize until he asks for forgiveness and
"He will not forgive him."

1) 1. Physical harm (.....); 2. Pain (.....); 3. Medical treatment (.....); 4. Losses in

work(.....); 5. Shame (.....). Wed. Khoshen ha-mishpat 420.3.

That Akum does not fit the concept of "sochelovka", "sobrata", we already
vchdfli from other laws. As for the words of Justus regarding the different-
whose attitude towards proselytes, as if a Jew who hit a proselyte, would
only to reward him for the harm caused, but not excluded from the community, -
then this oil is not in the revenge of Hoshen ha-mishpat indicated by Yuetus 420,,,
neither in the Shulchan Aruch in general, nor in the Talmud. Therefore, the whole point of the law,
starting with the words “Further, when Akum became a Jew,” etc., it is necessary
cross out.

Law 98.

1) “When a Jew marries an Akumkian, then he should be given
39 blows and the marriage is considered invalid?), and
ɵ- (i)
ɵ%. Even when a Jew %, , i -
the woman became an acumen, he allows her to take another wife,
without preliminary proceedings for divorce ®, - because Akuma

"It is the lot of the Ts to be considered not as people, but as horses."

1) Shulchan-arukh, Eben ha-etzer 16.1; taken from the Talmud Abod Zara, 30; daze - right there
44.2; taken from the Talmud Kildushin, 66.

2) Shulchan-arukh, Yore de'a 33443 (Article 4).

Eben ga'etzer 161.

"A Jew who marries an Akum, or a Jewish woman who marries an Akum, receives
39 blows according to the law, because it is said: “Do not enter into a role with them.”
"stvo". (Deuteronomy 12:1-13).

44th century

When a Jew marries an Akumk or a Slave, then (the marriage) is nothing:
women, because he is not capable (of marriage); and also (marriage) is insignificant,
if an Akum or a slave marries a Jew."

Talmud Kiddushin, 68 a.

"How do we know this? Rabb Huna says: "The scripture says: 'Remain-

you are with a donkey" (Genesis XXI), (i.e.) with the people who are EQUAL
donkey. From this we see that they are not capable of marriage."

Talmud 1ebamoe, 98 a.

‹ !) 7), because it is said: ‹
whose flesh is the flesh of a donkey and whose lust is like that of stallions” 3). (Hezekiel XX »).

1) According to the law, there is no such thing as a close relationship among the Akum (cf. Laws 88 and 96); and even
between their twins (cf. Hoshen ha-mishiat 33:11).

2) Vak Akuma, before he became a Jew.

3) In the Holy Scriptures these words refer to the fornicating Egyptians.

Tozefoe to the Talmud Ketuboe, 3 b.

"He (Akuma) is looked upon as a beast."

Tozefoe to the Talmud Sanhedrin. 74 b.
"SopsibTsiz aKitr— the same as sopsibi$ Beznae."

As other evidence (from the Talmud and Shulchan Arukh) proves,
i -
. As for i, . I 33443, ". 4.

Law" 99.

') "When a member of a Jew's family dies, according to which
one should grieve, then, within seven days, one should leave him
you can't conduct business in your home or even (at home)
money. But when he has the opportunity to usury with
a4kum, then it is permissible to leave the room and interrupt the mourning,
because it is a good deed that should not be missed,
since in the future a similar opportunity may not present itself."

1) Shulchan-aruch, Tore de'a 380.7; taken from the Talmud Mo'ed Katan, 11.

1ore de'a 380.3.

‹On the same level with the fact that he (the one grieving for the deceased) is prohibited from performing.
It is forbidden to do work and trade or walk with items of trade from
"from one city to another."

380.5.

'It is forbidden to do one's work through others, (Haga): even through
Akuma, except when there is something that he (the grieving person) could lose,
because it is possible to
whether to shield,

100

(Haga): “And they add that when he cannot send through
others, and this is not something that he could lose, (then) it is allowed

"To the grieving person and to himself."

380.7.

“For interest, through others, it is allowed to lend to such Akums,
which they usually borrow money from him (the grieving person), because this is
such a dBlo that he could lose."

Regarding the text in the "Evreyekom Zertsal" it is necessary to zambit, 770 In the days
During mourning, a Jew is allowed to lend money at interest not to all Akums, but only
, already .

The limitation “through others” does not have exactly the greatest significance,
because, if the Jew has no one else, then everything necessary is permitted
to fulfill it himself (380.5 Haga). The reason given in the codicil of the law,
added by Justus himself. However, regarding the expression "good 1%lo" see
Law 16.

Law 100.

1) “Every Jew is obliged to marry for the sake of continuation and
the spread of humankind. Therefore, 0
to take a wife from whom he can still have children is a sign
read, not old and in general not one for whom it is hopeless.
Only when the wife °?) has money and he wants to marry dad
just for the sake of money, then it is allowed, and Be'e-din (rabbinical rite-
sutetv!e) ne vprav% forbid to marry even one from whom
he can no longer have children."

“When a Jew already has children, even if they are illegitimate,
PY) or stupid, then he fulfilled his duty
to multiply the human race. But when his children are sharks, for example,
mfr, when op was acumen and imfl dBtey, and zatBm pereshel
into Judaism, but the children remained Akum*), then he is not original-
saw his duty to promote the continuation and reproduction of humankind
Czech kind, because the dBti of Akum cannot be compared
emy at least by s
proiekhozhdesya" .

1) Shulkhan-arucht, Eben ga'etser 1,1; taken from the Talmud Iebamov, 03.
2) Ibid. 3; Haga and 2, Haga 1; taken from Ry Bar Sheshey, 15.

3) Ibid. 6, Haga; taken from Rashba.

4) Ibid. 7, taken from the Talmud 1ebamoy, 62.

Eben ha etzer 1,*.

“Every Jew is obliged to marry for the continuation and divorce of
multiplication (of the human race").

Haga 1,3.

“When a Jew, because his heart is attached to her or because of the de-
peg, still pefil'il' zalograzmeniia i (odnako) namfren' zhuzhits'ya na
women who cannot have children, for example, when she is infertile,
too old or too young, then it would be better not to allow this
by law; but, for many generations now, they have not particularly paid attention
i   ».

Haga 1 6.

‹Beg son and illegitimate or deaf, crazy or little
(dwarf), all the same he (the Jewish father) fulfilled the commandment.

1.7.

If he imfl children, being an acumen, (and zatm) both he and they sdflasi
"with the swords, then he fulfilled the commandment."

i «   » -

'increased, since in the original flow the word "when his heart is
knitted in it either." From everything together it turns out that now in general it is not
require absolutely that the brakt already zarań is bezplodnymљ.

As for the second part of the law, it is said in Shulhap-arukh
it is only affirmative that the akumt, who accepted Judaism, fulfilled his duty,
when his children were also eaten by Jews. The reverse premise, as it seems,
,, , ,
this directly. Finally, although the motive given at the end of the law turned out to be
is added by Justus, but there is no menthe, in essence, and here nothing
It is impossible to object.

5
HER

SHEEP Z'IZZODL'.

In the ‹]i4epzregeGV, without a doubt, there is a lot of evil about the Jews.
However, being invited to examine this small
in volume, but a brochure of great content, we just completed it
our duty. Without pampering anyone, but also without encroaching on anyone, we, according to
conscience and extreme reason, we come to the next
result.

Like a person without flaws and a book without

of sins, and in the "Jewish Mirror" their mistakes will be noticed
and mistakes, even—we are obliged to point this out—in greater numbers.
, 5 5 i, -
in flocks. Dr. Justus is a thorough expert in Talmudic Judaism.
statehood, and between them his real work, here and there, bearers, servants
superficiality. Since his preface states that “za-
"kons" were translated by him directly from [the Shulchan Aruch, that is,
it was hoped that they would be reproduced literally,
especially if you take into account that they are printed in
Such important texts, of course, need to be translated

word for word, — i i i
to help otherwise than in brackets or in notes, so that everyone
could determine and judge what is documented and what is pre-
to present only the author's view. True, due to the fact that various
Justus combined texts together and even combined motives with them,
the most legalized laws have not yet become unlawful;
due to the fact that they are not translated literally, they must be thrown out
There are quotation marks at the beginning and at the end of the laws of the Mirror.

In the very mode of presentation we, likewise, meet?
we are aware of inaccuracies and exaggerations, but that they are unintentional is a fact.
there seem to be such gaps in Justus's texts that tend
not to the detriment, but to the benefit of the Jews. From a thoughtful and attentive
i i i, «»
did not depend on evil will, but arose solely from a lack
calm analysis.

Regardless of this, justice demands that we note
what is particularly striking is the fact that the shortcomings of the brochure relate to
only to secondary subjects, the most important ones
in the Jewish Mirror are accurately translated from the rabbinical original.
Therefore, if, on the one hand, some "laws" differ in some way,
wine character and do not have the sharpness that is preferred
suggests finding Justus in them, then, on the other hand, so as not to-
sin before the author, we recognize our duty to categorize-
it is logical to say that he could have cited other different "laws",
the publication of which would be much more unpleasant for Jews,
some of what is contained in the "Mirror".

Thus, Israel has nothing to complain about when it is said,
that in Shulhan-arukh$ duly conclude TB bezchelovchnyya
the decrees that are set out in the ‹]a4depzreze».

We have subjected Dr. Justus's work to severe criticism. And if
even one of our Christian brothers could think,
that we have crossed the line of what is necessary, we still believe that

Justus will not complain about our verdict. He, without any
who is in doubt, only wants to bring the truth to light, and therefore does not
may not be grateful for what we strive to enlighten

the public precisely there, where he is mistaken.

Despite all his severity towards Justus,
Our final conclusion is not very comforting for Israel either.

Already thoroughly and well acquainted with Judaism, the Jew Gen-Rich Ellenberger, writes in his "Historical Guide"
(Budapest, 1883, p. 47):

"There are only "Shulhanz-Afukhist Jews."

Whoever said this is obliged to bear all the further consequences.
responsibility.

Be that as it may, here is what is obvious:

Every Shulchan-Aruchist Jew who still has shame in his eyes,
should blush when he sees in the Mirror his own
i.

Uigo erpssssAPi upt paya 8 ii vii!...
| |
Dr. Ecker.

E: _
OS ="

AShapse [5gabShe OshuerzePe.
| KHABURAH KOL' IZROZL' HABVERIM',

ALL-JEWISH UNION.
CALL OUT

Adolphe Cremieux, as the founder,

to the Jews of the universe.

Emblem. Above are the tablets of Moses, nskolko
below—and they are stretched out and shaking each other
ki, and at the base of everything is the globe.

Motto: "All Jews are for one and one for all."

— ,,,,„The union that we want to create is not French or English,
Swiss or national; native, he is a citizen of the world.

Other nations are divided by nationality; we are not fellow citizens,
.

No sooner will a Jew become a friend of a Christian or a Muslim than in that

the moment when the light of the Jewish faith, the only religion of reason, shines everywhere.

00.28

Separated among other peoples, who have always been hostile to our rights" and interests, we first of all want to be and will invariably remain Jews.

Our nationality is the religion of our fathers, and we will not accept any
some other.

We live in a foreign land and cannot care about changing desires.
ni s , ~
and material tasks are in danger.

The Jewish uchsn1e must fill itself with a myth.

Israelis! Wherever fate may scatter you,
lands, always look at yourselves as members of the chosen people.

If you understand that the enemy of your forefathers is your only patriotism;

if you realize that, despite your ostentatious nationalities, you
everywhere you form one and the same people;

if you believe that only Judaism represents religious and political
Czech truth;

If you, O Israelites of the Universe, are convinced of all this,—

then come, hear our call and prove to us your EM VU

Our cause is great and holy, and the conditions are secured

Catholicism, our ancient enemy, lies prostrate, struck in the head.

The fire scattered by Israel over the globe will expand
every day, and the majestic prophecies of our sacred books
will finally turn to implementation.

The time is approaching when ә 5
and the banner of Jewish monotheism will rise on the most distant shores.

Let us take advantage of all the circumstances.

Our power is enormous, we will learn to apply it to the environment.

What should we fear?...

The day is not far off when all the riches of the earth will be passed on
5 љ !/..“ *).

+) The appeal followed in 1860. This is the same Creimieux who, being a grandmaster
rum of the French Masonic lodges, offered 1,000,000 francs for William's head in 1870 |.
He also became famous for three more such deeds: 1) about Gambet, who was always with him
(i), j: « -
it won't work out"; 2) taking advantage of the endless turmoil and horrors of war,
gave equality to the Aztir Jews, thereby causing an uprising of those who fought valiantly in 1870
for France, but the remaining unequal Arabs, in the Altar, and 3) neglecting all the rest